

LECTURES IN PASTORAL THEOLOGY

BY
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COVENANTER SEMINARY, ALLEGHENY, PA., 1892-1910.

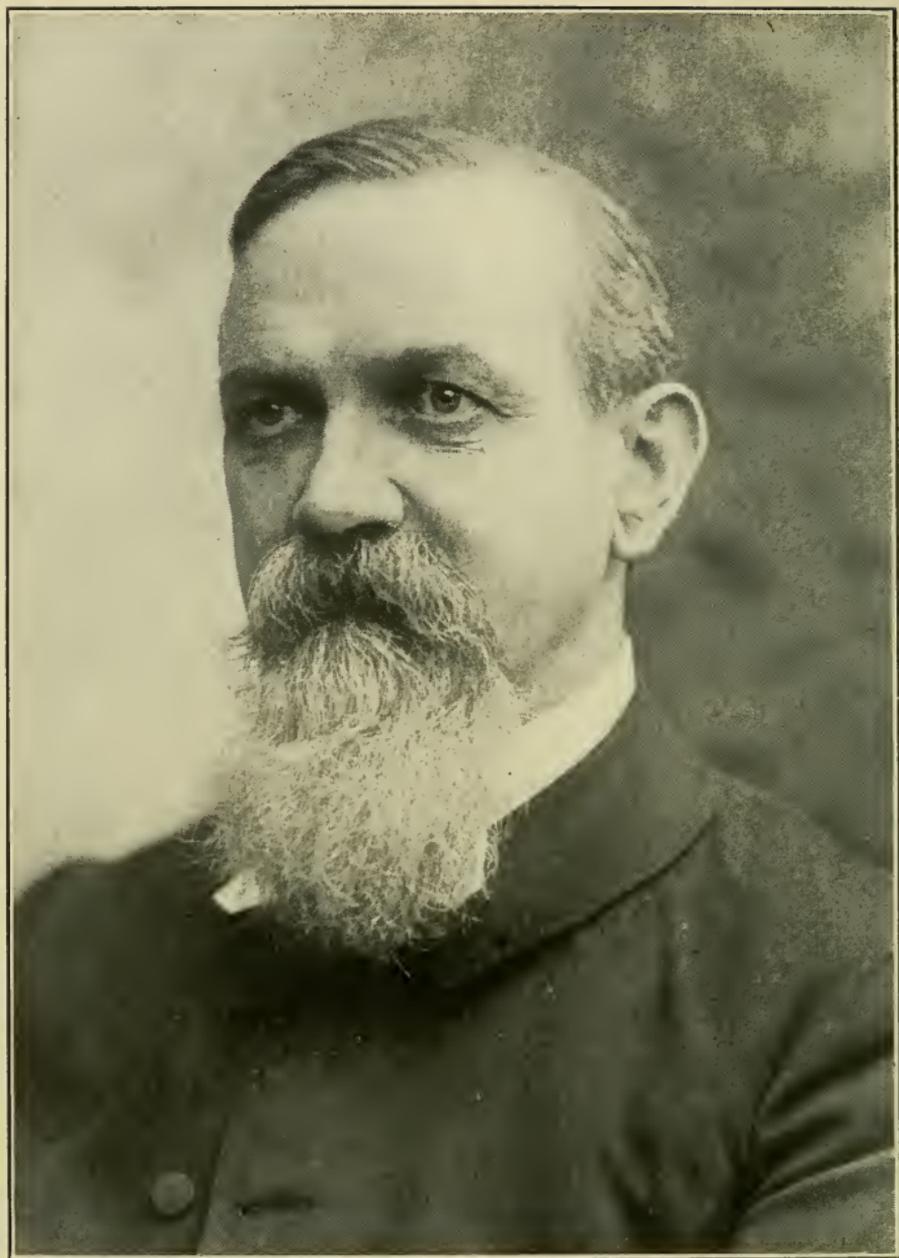
IN THREE VOLUMES

THIRD SERIES
THE COVENANTER VISION.

WITH PORTRAIT OF THE AUTHOR, AND AN INTRODUCTION
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NEW YORK
CHRISTIAN NATION PUBLISHING CO.
1917.



TO
MARGARET HAMILTON

INTRODUCTION

BY PROF. GEORGE M. SLEETH.

The greatest of American pulpit orators, Henry Ward Beecher, has defined oratory to be the art of influencing conduct with the truth set home by all the resources of the living man.

All the resources of the living man!—What a luminous, comprehensive phrase!

What is it that first strikes an audience when one stands forth to make an address? It is the bodily presence. You remember that Wendell Phillips attributes the large part of an orator's success to an impressive appearance. Now Dr. George was favored by nature with a commanding presence, a somewhat massive frame which filled the eye and satisfied it. Although a man of large proportions and plenitude of physique, he yet bore himself with a certain alert dignity, a vital ease, that gave a sense of buoyant security. The head was large and well shaped, set on ample shoulders, and covered by a beautiful crown of silver hair. The countenance was the most remarkable feature of the person; it was ruddy and beaming. Health seemed to shine from every feature of the face, which was dominated by a large, luminous, blue-gray eye, from which there constantly beamed a most benevolent look, full of grace and truth. The whole aspect could be expressed in one word,—magnanimous. For those clear orbs mirrored the large heart and the larger mind within. He looked the man of heart qualities he was,—of courage and courtesy.

Among many qualities, his voice will be longest unforgotten. When at its best it had in it beyond all voices that I have heard that indescribable quality called

unction;—"grace in thy lips doth flow." By this I do not mean mere earnestness; there are earnest voices in the pulpit that are wearisome beyond telling; there are sincere speakers who are inexpressibly tedious; there are good men who hammer upon the ear until it seeks refuge in forgetfulness. As one listens to such delivery one feels like crying out. But none of these, nor all together have any suggestion of unction, which is a mixture of gravity and sweetness and truthfulness and tenderness and warmth and holy boldness.

The secret of Robert J. George's eloquence lay in the possession of that greatest of all Christian gifts—Charity. Those who saw that beaming countenance and heard that feeling voice said in their hearts, "This man loves us." Love!—"There was the hiding of his power."

I may be mistaken, but it seems to me there is a lack of the manifestation of this crowning excellence among pulpit orators. Zeal there is, logic there is, fire, force, and intelligence; but until you can make your hearers believe that you speak to them out of a heart full of love for them, your words pass them by.

Not that Dr. George did not have these other gifts or talents also, but they were additional to the supreme gift of love.

I heard him in the latter part of his life, when he had arrived at the full maturity of his powers. Nature had been kind to him at the beginning, and his call to the chair of homiletics in the Seminary had rounded him out. The exactness of teaching and the fullness of knowledge required for it, gave largeness and completeness to his sermon. He chose his theme and partitioned his discourse in a manner to make it stick in the mind of the hearer. He was careful to give distinct headings to the different parts, and each one of these was a nail upon which could be hung all that followed. This made his preaching so acceptable to the unlearned; they could not err in following the path; and they could carry the sermon along with them. One notice-

able thing was his use of illustration. He was not at all prodigal in this matter, but what he introduced was fresh and striking and the delivery of it most telling. I remember once when he was preaching about Jesus as the rock: he told the story of two children walking on the railway in the mountains, when the limited express came thundering along. On one side was the steep ravine, on the other the towering cliff. The older of the two, the sister, snatched the little brother from the track, and, pushing him into a crevice in the cliff, while she flattened herself against it, shrieked, "Cling to the rock, Tommy, cling to the rock!" The voice of the preacher threw such a triumphant agony of expression into the cry that my veins ran fire, and I marvelled at the dramatic power of the man.

One of the common mistakes of the pulpit is the lust of logic. Some speakers fancy that it is quite enough to have proved a doctrine in order to make it a working force in life. This is an enormous blunder. "Mere thought," says Aristotle, "is ineffectual." You can no more sway the human mind by mere reason than you can sway it by a sword. In preaching, the entire human nature must be appealed to. And one of the fundamentals of our nature is feeling. The orator has omitted fully one-half who fails to touch the feelings. There lie the springs of action, there is our tender part, there only are we touched.

For after all what is the end of preaching? The great object of preaching is to get men to love the right and hate the wrong. What we need is a new heart, and firmness in the right according to our light. More light, if you please; yes, but more might also. Now no man will do the right from a mere apprehension of it. One day Mill and Bain, the English philosophers, were talking together on the sources of human energy. Bain remarked that its sources are two, either a natural spontaneous activity, or stimulation. "There!" exclaimed Mill, "Men never allow enough for stimula-

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PART I.
THE PASTOR IN RELATION TO THE
WHOLE CHURCH AND TO THE
KINGDOM OF CHRIST
ON EARTH

THIRD SERIES

LECTURE I

THE PASTOR IN RELATION TO THE PUBLIC SCHEMES OF THE CHURCH

In the preceding series, "Pastor and People," we have been concerned with congregational activities.

The ministerial office is wider in its sphere than the pastoral relation. Ordination to the office of the ministry comes before installation as pastor over a congregation. Hence there are other duties besides those connected with the care of a particular flock. The minister of the gospel sustains a relation to the Church as a whole, and to the Kingdom of God in the World.

Out of this relation there arises a large and important class of public duties:

I

It Is the Duty of the Pastor to Be Thoroughly Informed as to All Public Schemes.

1. As to their purposes.
2. As to their methods.
3. As to their progress.

On this point Murphy says: "Ministers ought to read the various reports of the Boards of the Church, for they contain a reliable summary of what is going on in the various departments of Christian benevolence. Facts will show that those pastors who are the most eminent for their Christian intelligence and for the lively interest their Churches take in the

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great work are conscientious in perusing all these documents as they appear. They are not dry and uninteresting reading to those whose hearts are in the work in its various relations and progress. The pastor should follow it out in its minutest details. He should become enthusiastic as to the great work. He should get his head, heart, conscience, his whole mind, filled with intelligent admiration of what Christ is doing through His people for the redemption of the world."

The pastors in our church have a peculiar advantage in this regard: First, because the fewness of our members limits the extent of our enterprises. The pastor can easily make himself a complete master of the facts connected with all our mission fields and the general work of all our church boards. Second, because all our ministers are members of the highest court of the Church, where work is planned, discussed and decided upon; and is thus made familiar with it in a way that is impossible in the large denominations.

Let me urge upon you, young gentlemen, that, in the beginning of your ministry, you make a careful study of all the public work of the church, until you are perfectly familiar with every department of home and foreign missions; and with the educational and benevolent schemes of the Church, and with her work of Witnessing and Reformation.

II

The Pastor Should Educate the People as to the Public Schemes.

People should be kept well informed about the progress of Christ's Kingdom in the World, in order that they may be led to labor and pray and sacrifice to help it forward. If they know but little, they will

likely care less. There is that in the objects contemplated in the Gospel which cannot fail to awaken the sympathies and call forth the efforts of the pious heart when they are clearly understood. Any congregation may be brought up to a high degree of liberality by keeping these objects clearly and impressively before it. The pastor should do this :

1. By special sermons.

There is little doubt that our congregations take more interest in Foreign Missions than in any other scheme of the Church. This is partly owing to the fact that pastors preach frequently on this subject and the people are better informed on it. The claims of the Home Mission work have been greatly neglected, and such schemes as Church Erection, Sustentation, Aged Ministers' Fund, are seldom alluded to in sermons. As the result, people hardly know what these schemes are, and are entirely ignorant of their methods and their beneficent fruits.

2. By his public prayers.

Prayers are not designed to be didactic; nevertheless, the prayers of a pastor are highly educative to his people. It is, therefore, very important that all the public work of the Church should have such a place in his heart that no department of it can be habitually omitted from his prayers.

3. By his conversation in the homes of the people.

Preaching special sermons at long intervals will not be sufficient to mould the character of the people into sympathy and coöperation with the Church's public work unless the interest thus aroused is kept alive by frequent allusion to these subjects in personal intercourse. If the pastor's own mind is occupied with these benevolent enterprises he will find many an opportunity to instruct his people. It is

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proper in receiving members into the Church, and in pastoral visitation, to direct special attention to the public schemes.

4. By the circulation of Church literature.

In every congregation there are families that take no Church paper. The pastor should seek to have them supplied. It is not so much an obligation to the editors of the papers, though if they are loyal to the Church we owe something to them in the way of support; but I urge it upon you as pastors for the sake of your people and for the sake of the Church and her work.

5. Through the Missionary and Young People's Societies.

Much has been done to educate the people by leading these various organizations to gather information and have it presented in their meetings. Especially the missionary work and the mission fields have been kept in touch with the Church at home through the missionary societies. In recent years the Young People's Societies have been enlisted in the circulation of literature, much to their own advantage and to the good of the cause.

6. By forming pastors' classes for special study of these schemes.

Many pastors have organized classes for regular courses in mission studies; others on Reform Principles; and others on the Distinctive Principles of Our Church. All this is effective in the way of promoting interest in the general work of the Church. Murphy says: "Some pastors have the faculty of promoting these public schemes in a very high degree. As soon as they enter upon their ministrations in any congregation it instantly feels the touch of their enthusiasm, waking up its interest and increasing its gifts to the treasury of the Lord. To

reach this holy art is a duty; it should be a pleasure; and it may be an actual attainment with every gospel workman."

III

The Pastor Should Promote the Liberality of the People in Support of the Public Schemes.

1. By encouraging systematic giving.

Whatever views any one may hold as to the binding obligation of the law of the tithe, there can be no doubt of the obligation to give systematically.

(1) Each one should have a distinct treasury for the Lord.

1 Cor. xvi, 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This expressly teaches that a portion of our income is to be separated from the rest and put aside as the Lord's portion. This is not to be done when the claims of some particular object are pressed upon us, but as recognizing the claims of the Lord whose prospering blessing has enabled us to acquire it. The amount given is thus consecrated to Him for His own sake, and the act is an act of worship. The money still remains under the control of the giver, who now becomes the steward of the Lord's treasury; and, when the appeal comes to give, he has to consider its claim upon the Lord's treasury, not on himself. Of course the payment of the tithe does not exhaust the Lord's claim, but is only the acknowledgment on our part that all we have belongs to Him. The law of the tithe is grossly abused when it is taken to exonerate the giver from further obligations to the Lord's work.

(2) Each one should give by a fixed proportion.

A. No other giving is systematic,

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“As God hath prospered him.” It is a little remarkable that these words are frequently quoted by intelligent Christians in opposition to the tithe law. “The tithe law is abolished,” they say, “and the New Testament law is to give as you are prospered.” But these very terms imply a proportion. “As God hath prospered him, so let him lay aside.” *As* and *so* are the terms of a proportion: So that the text enjoins setting apart a proportion of our income. And why not the tenth? No one will question that the tithe has the authority of Scripture example, and most Christians will admit that it is a reasonable proportion.

B. This setting apart should be as the money comes in, and not as it goes out.

“Let every one of you lay by him *in store*.”

- a. It is thus given directly to the Lord.
- b. It removes the temptation to unwilling giving.

When once the money is placed in the Lord's treasury and separated from our own, the fight with covetousness is over. We have already parted with it.

- c. It makes the disbursing of money a more sacred trust.

The money thus consecrated is in the Lord's treasury, and the conscientious giver will not dare to put his hand on it except at the Lord's call and for the Lord's cause. Nor will one who is soliciting money dare to ask out of the Lord's treasury, unless he is persuaded that he represents the Lord's work; because he is taking money that otherwise would go to the work of the gospel.

As to the possibilities arising from systematic giving, even on the basis of a small proportion, few

persons have any idea. A writer in the *Christian Endeavor World* asked, How many missionaries could be sent out by the Christian Endeavor Society if each member gave one cent a day to missions? On the supposition that there are four millions of members, and that there are three hundred working days in a year, and that each missionary received a salary of one thousand dollars, the writer worked out the remarkable total of twenty thousand missionaries. If this is bad arithmetic, it is good logic, for systematic giving is consecrated giving, and there is no limit to the possibilities of consecration.

The pastor needs great prudence in presenting and urging the duty of systematic giving, that his people may be led to it voluntarily.

2. Satisfy the people that Christian giving is not inconsistent with the sacredness of the Sabbath.

The language of the Apostle is clear that the Sabbath is the proper time for setting apart the Lord's offering. "Let every one of you, on the *first day of the week*," i. e., on the Christian Sabbath. The eminent fitness of that is:

- (1) It connects our giving to the Lord with what the Lord has done for us, which the Sabbath commemorates.
- (2) It connects the giving of the tenth of our money with our giving the seventh of our time, or the consecration of our money with the consecration of our time.

It is a little surprising how tender the consciences of some good people are on this point. Dr. Wilcox relates the following: "A Scotch pastor invited Dr. Chalmers to give in his pulpit a charity sermon. He hoped especially that the eloquence of the great preacher might reach the hearts of two rich but penurious Elders in his church. Though every one

else was in tears, one of the Elders was overheard whispering to the other as they went down the aisle: 'A verra war-rldly sermon, that.'

3. Teach them that the poor can give.

It is a mistake for anyone to decide that he is so poor that he cannot give anything to the Lord. If his income is so small that the whole amount is absolutely necessary for his support, still he should put the tithe into the Lord's treasury, and then, as the Lord's steward, give the money to himself as a charity.

It is exceedingly unfortunate when any congregation decides that all its resources are needed at home and that the public schemes of the Church have no claim upon it. A student asked Dr. Wilcox: "But suppose a church is so poor that it can do no more than exist and meet its own expenses?" He replied: "Then, thank Heaven that it is able to exist. But I would do more. I would present as regularly as if in the richest church in the land the great Christian enterprises." "And ask for a collection?" said the student. "Yes; but I should clearly show and carefully urge the truth that the poor can do their whole duty in regard to this matter as easily as the rich. Let your people give penny collections if they can do no more. But make them see that they need for their own spiritual good to have an intelligent acquaintance with and interest in the great evangelical enterprises. Turn their attention away from the amount in dollars and cents that they are able to give. Show them, from the widow's mite and the cup of cold water given in the name of a disciple, how unimportant a matter is the amount. Train them to take as deep an interest in maintaining these collections and in giving their smaller sums as any rich brethren could take in greater."

This is very wholesome advice. Some of our weak congregations have been misled on this point to their serious hurt.

4. Do not fear drawing away their resources from yourself.

Murphy lays it down as a principle, that the more a people give to the public schemes, the more they will give to their own congregational work. "Many pastors," he says, "act as if they thought otherwise. They are afraid to have their people give to anything outside of their own congregations, for fear there shall be a falling off in what is needed for domestic expenses. At least they have the excuse when some object of general benevolence is presented to them. They always have something at home which is absolutely necessary, and must receive all that can be gathered. They seem to think that every cent that goes outside is so much taken from their home purposes."

I think there are but few ministers in our Church of the type here described. The fallacy of this reasoning is apparent when we remember that the amount contributed is not measured by what people have, but by their spirit of liberality. Whatever increases this will increase the collections. The grace of liberality, like all other graces, grows by exercise. Dr. A. M. Milligan was accustomed to say that keeping a congregation from giving for a long time in the hope that they would give a large amount when you did call on them, was like letting a cow go several days without milking in the expectation that when you did milk her you would get buckets-full. You were more likely to find that, for lack of milking, the cow had gone dry. Experience shows that when congregations are generous in support of public schemes they will be liberal to the home work,

IV

Seek to Develop Interest in All the Public Schemes of the Church.

I have intimated already that people are likely to have their favorite schemes. Do not seek to lessen their interest in these, but to increase it in other schemes. As a rule it is a mistake for a pastor to place his judgment in opposition to the decisions of Synod in making appropriations. Of course he may not be able to give equal sanction to all, but he needs to have very substantial reasons if he opposes before his people what the supreme judicatory has called upon them to support.

V

The Pastor Should Accept His Share of the Labor of Managing the Public Schemes of the Church.

The conscientious pastor knows that his time and services belong to his people. The truth is that his duty is equally binding as to public schemes. I suggest three rules:

1. Do not decline to have any connection with church boards.
2. Do not accept so many positions as seriously to interfere with your pastoral work.
3. When you accept a position on any church board, attend punctually and faithfully on its meetings.

LECTURE II

THE PASTOR AS A REFORMER

We have seen that the minister of the Gospel sustains a pastoral relation to the particular congregation of which he has charge, and also to the whole flock of God, and so to all the public schemes of the Church.

In a still broader sense he has a relation to the Kingdom of God in the World. Hence another very important sphere of his labors is in connection with the moral and religious reforms of the day.

These reforms depend almost entirely on the ministry for their advocacy. To repudiate their claims, as many ministers do, on the plea of giving all our attention to the work of saving individual souls, is to neglect one of the most important means of saving souls, and to perpetuate some of the most fearful agencies for their destruction.

To consider the pastor's duty in the sphere of reforms will be the aim of the present lecture.

I

What Should Characterize the Minister as a Reformer?

1. He should be active and aggressive.

The pastor is a standard-bearer. Let him carry the colors to the front. The Covenanter Church has always held her place in the front rank of moral reforms. In the war upon slavery, upon the liquor

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traffic, upon Sabbath desecration, her ministers have always been in the thickest of the fight. They could be counted on to get up meetings, to furnish places for meetings, to entertain reformers, to address conventions, to mount the breach and lead the way. And our Covenanter people can always be depended on to follow their leaders.

The men who have withdrawn from our Church under the plea of seeking a wider field for activity and aggressiveness have in so far as concerns reform work dropped back to the rear instead of moving to the front.

2. He should be bold and courageous.

The pastor is clothed with authority. He is the ambassador of the King of Heaven. He is the messenger of the Lord of Hosts. He must deliver his message "whether men will hear, or whether they will forbear." There are few things more pitiable than to see ministers of the Lord Jesus Christ cringing before the organized systems of iniquity.

I congratulate you, young gentlemen, that you are candidates for the ministry in a Church where the pulpit is free. The Covenanter Church is sometimes charged with narrowness, but it sustains the broadest, freest pulpit in America. Ministers have left our Church or been excluded from it because they could not be permitted to speak against their own sworn public profession. Instead of finding a wider liberty in the churches to which they have gone, some of them, at least, have found that in them they are not even permitted to maintain their public profession. There is no form of organized evil in the land which the Covenanter minister cannot boldly denounce; and there is no moral reform which he may not fearlessly advocate. Our pulpit is free; let us keep it so,

3. He should be patient and charitable.

The charge is frequently made against radical and zealous reformers that they are intemperate in their denunciation of those who do not see as they do. Perhaps there is a natural tendency to become impatient with those who temporize with, and apologize for, what we are seeking to overthrow and destroy. It is well to bear in mind that our education has much to do in forming our opinions. Two things we should not forget in comparing ourselves with ministers of other churches: First, that we have been trained from childhood to radical views on all the reforms of the day; second, that it requires much less courage to speak out fearlessly in a congregation where the people are all on your side than it does when the leading men in your congregation are involved in the evils which you are required to denounce. On the other hand, let it be observed that patience and charity do not require us to palliate and excuse, much less to justify, those who dishonor God by their unfaithfulness.

“Curse ye Meroz! said the angel of the Lord: Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.”—Judges v, 23. But we are required to bear in mind that significant exhortation, Ephesians iv, 15: “*Speaking the truth in love, grow up into Him in all things, which is the head, even Christ.*”

4 As a reformer, the minister should never do evil that good may come.

This involves some very practical questions. Views differ as to what the duty of a minister is in seeking the suppression of vice by law. Some regard it as altogether beneath the dignity of a minister to be a leader in the fight against the granting of license to sell liquor, or a prosecutor of those who

traffic on the Sabbath, or who display obscene pictures in public places. On this subject I make two suggestions:

- (1) It is the duty of the pastor to use his influence directly to secure the enforcement of wholesome laws.

It is unworthy of a minister, as it is of all good citizens, to sit idly by and permit the covetous and the vile to trample down the laws of the commonwealth, made in defense of virtue and righteousness. The minister, as a leader of the moral forces of the community, is in his place when he joins with other heroic defenders of society against these offenders.

- (2) The pastor should not resort to questionable methods to detect crime.

The employment of detectives with the knowledge and understanding that they will lie, and drink, and desecrate the Sabbath, and break the laws of God and man, for the purpose of securing evidence against law-breakers, I regard as wholly indefensible. For the minister to become a detective himself and go into the vile dens of infamy and shame for the purpose of finding out how awful the degradation is, seems to me to be neither expedient nor right. It is far too costly a way of ascertaining the truth, unless in extreme cases of malfeasance on the part of officers of the law. I cannot conceive how a minister could ever move with freedom among the young men and women of his flock after they became conscious that his eyes had actually looked upon these scenes of vileness and debauchery. My advice to you is—never trail the robes of your sacred office through these sluices of filth, nor permit these pictures of man's vileness and of woman's shame to be engraven upon the walls in the chambers of your memory. I am pleading the power of holiness.

II

Reforms Which the Pastor Should Encourage and Assist.

1. The temperance reform.

It is hardly necessary to name it. The liquor traffic is such an open enemy to everything that is good, and such a subtle ally to everything that is evil, that the minister of Christ must fight it. Indeed most pastors find that it is a hand-to-hand struggle with this demon of darkness; for like a wild beast of prey it leaps into the very midst of his flock and drags its victims from the family altar and from the communion table. And in his efforts to evangelize the unconverted the minister often finds them placed beyond his reach by this monster of iniquity.

How should the pastor help this reform?

(1) Preach on temperance.

We are apt to think the subject of temperance hackneyed. It is a living, burning question, and the law of Christ applies to it. It is many-sided, and its aspects are so constantly changing that you will find it interesting, if your own mind is awake to its enormities. *Hackneyed!*

(2) It may be well to have a temperance organization connected with the Sabbath school.

In some places great good has been accomplished by the Band of Hope. It is not of so much importance where the children are all of Covenanter families, but in connection with mission schools something of the kind seems almost indispensable. The Loyal Temperance Legion has accomplished great good.

(3) Insist on total abstinence as a condition of Church membership.

Dr. Wilcox says: "Never attempt to make your church a temperance society or an anti-tobacco society. Put no pledges against any particular indulgence into your church covenant."

Our Church courts have thought differently. Our Testimony declares: "The followers of Christ should totally abstain from the manufacture, sale and use of intoxicants as a beverage." It condemns as an error, "That the occasional or habitual use of intoxicants as a beverage is consistent with Christian duty or fellowship."—Testimony, Chap. XXII, Sec. 6, Error 9.

- (4) Advocate prohibition, but not the Prohibition party.

Total abstinence for the individual and prohibition by the State, is the position taken by our Church, and reaffirmed again and again. I say, "Not the Prohibition party"; not but what it has claims upon the support of Christian people far superior to the claims of the parties which are in league with the liquor power, but for other decisive reasons, viz.,

- A. Because, occupying the position of political dissent, we cannot consistently become active politicians in any party.
- B. Because the Prohibition party refuses to recognize the claims of the Lord Jesus Christ in its platforms.

No party has any claims upon our loyalty while itself it is disloyal to the Kingly claims of our Lord.

- (5) Beware of secret temperance organizations.

Refuse absolutely to countenance the order of Good Templars or any other secret society. No matter what claims for having done good they may present, the unchristian principle of secrecy is the

dead fly in their ointment which causes it to send forth a stinking savor.

- (6) The tobacco reform should have the earnest and consistent support of all pastors.

Our Synod classes this along with the temperance reform; and, while those implicated in the manufacture, sale and use of tobacco are not excluded from the sacraments, they are forbidden to be ordained to the office of deacon, elder, or minister, or to be appointed as superintendents of the Sabbath schools, or to be licensed to preach the Gospel. And Presbyteries are authorized to refuse appointments to ministers or licentiates who have secured their positions through presbyterial disregard of this law of Synod.

I do not advise you to be extravagant or intemperate in your denunciations of the tobacco habit, but to be fearless and outspoken in its condemnation, and firm and unflinching in maintaining Synod's law; and, above all things, to be scrupulously exemplary in your own deportment in this matter.

2. The Sabbath reform.

Dr. Philip Schaff once said: "There are three pillars upon which our Republic rests: the Church of God, the Book of God, and the Day of God."

The central pillar is the Day of God: because if this be taken away the Book of God and the Church of God will have little opportunity to do their work.

The Sabbath reform should be promoted:

- (1) By awakening in the heart of God's people a love for the Sabbath.

Let them "call the Sabbath a delight." If God's day can have its proper place in the affections of its professed friends, it will have nothing to fear from its foes.

- (2) By urging that its sacredness be maintained in the home.

Next to having its place in the heart, the Sabbath must have its place in the home. The children of the present generation are missing out of their lives many things by which our fathers taught the sacredness of God's day.

- (3) By urging consistency between the profession and the life in the matter of Sabbath keeping.

Reformers must be consistent. The Sabbath reform fails largely through the flagrant inconsistencies of professors of religion. For example, to some minds it seems that riding to church on the street cars on the Sabbath is not wrong in itself, but it can hardly be doubted that it weakens our testimony against the general running of the cars on the Lord's Day. In an Eastern city, one of our members was brought before the Session for selling railroad tickets on the Sabbath. He pleaded in defense that he sold them to the members of the Church and even to the members of the Session before which he was being tried. It would be difficult to convict him under such circumstances.

- (4) Coöperate with others in the effort to secure the enactment and enforcement of Sabbath laws.

The minister exposes himself to bitter and even scurrilous attacks when he is active in enforcing laws against evil-doers. Let him not shrink from any duty on this account. If sworn officers of the law were always faithful, there would be no occasion for the formation of law and order leagues; but officers will not do their duty so long as they owe their positions to the votes of the vilest men of the city; and as long as these leagues are a necessity, ministers will have to bear the brunt of the battle. If you find it necessary to go in, go in fear-

lessly. And do not parade your exploits before your people. I am pleading for fearlessness in extreme cases of police corruption.

- (5) Seek the revival of Church discipline against public desecrators of the Sabbath.

It is a great farce for ministers to denounce civil officers for unfaithfulness to their official oaths, in not enforcing the laws of the commonwealth against Sabbath breakers, while ecclesiastical officers are disregarding their solemn ordination vows by neglecting to enforce the law in Christ's own Church, depriving these Sabbath profaners of her holy Sacraments. Well may it be said to them: 'Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.'

3. The social purity and divorce reform.

- (1) Two considerations show its importance:

- A. The relation of the family to the welfare of the Church and the State.
- B. The fact that the family is imperilled by our infamous divorce laws, and the present increase of the social evil.

- (2) What can pastors do for this reform?

- A. Preach faithfully the Word of God on this subject.

This is one of the most delicate subjects with which you will have to deal. Like a critical operation in surgery, it has to be performed with a determined will and a steady hand. It takes nerve; any hesitating or faltering is fatal to its success. Wilcox says: "In referring to impurity, while speaking with good judgment never be squeamish. Make no apologies: if you would not embarrass your hearers, show no embarrassment yourself.

'Timidly touch a nettle and it pricks you; grasp it firmly, and you feel no wound.'

B. Insist upon one standard for both sexes.

The outrage in this infernal business is that society scourges the weaker party and permits the stronger to go untouched. Men came to our Lord bringing a woman and saying: "This woman was taken in adultery, in the *very act!*" Then where was the man who was the sharer in her sin? You can feel the scorn of the Saviour's words, as, searching their guilty hearts with his omniscient eye, he says: "Let him that is without sin among you cast the first stone." Follow the example of the Master and charge the guilt of the social evil home upon man. And if the fatted calf is to be killed for the debauched prodigal when he returns penitent, let not the door be closed in the face of the fallen, outcast woman who is seeking to return to a pure life.

I believe that a tremendous battle with the social evil is impending: the indications are that we shall soon have the licensed brothel; and the law will prescribe that only "women of good moral character" shall run houses of ill-fame, as "men of good moral character" are now sought out by the law to run saloons.

C. Refuse marriage to the unscripturally divorced.

D. Maintain the sacredness of the marriage relation by the 'discipline of God's House.

We may expect to be sorely tried in the effort to be faithful in administering God's law of the family in the midst of the unscriptural divorce laws of the land. Ministers must be fearless and uncompromising in giving people to understand that if they con-

tract adulterous marriages they will be cut off from Church fellowship.

4. The anti-secret reform.

This is one of the most difficult to deal with because of the unfaithfulness of other churches. Even the United Presbyterian Church has abandoned her testimony so far as concerns making separation from secret societies a condition of church fellowship. There is all the more reason that Covenanters should stand to their colors.

- (1) Be courageous and outspoken against the lodge.

The policy of silence will not do; and it requires moral heroism to face the lodge system. It is intolerant and tyrannical. There is no way of getting along with it but by deadly conflict. To compromise means defeat and surrender.

- (2) Beware of the minor grades of secret orders.

The present peril to our Church does not arise so much from the large orders, such as Masons and Odd Fellows, but from the workmen's orders, and those which claim to be reformatory, like the Good Templars; or benevolent, like great numbers of them which have an insurance policy attached to membership.

You will be surprised at the exalted aims and purposes set forth in many of their manuals; and at how they will falsify and conceal their true character when seeking to persuade you to sanction your people uniting with them. I have found these self-seeking societies impertinent. In dealing with them, be just as impertinent as you find them, and insist on being let into all their secrets as they press your members. You will soon detect the anti-Christian principles on which they are founded. About the most unreasonable and outrageous

tyranny to be found in this country is practiced by these labor unions. The only two things that equal it are the blundering folly of big business and the subtle craft of the law. The Church need not be fooled nor forced.

5. Labor reform.

The time has come when the Church is compelled to give some attention to this question. It has its moral and religious side. It has to do with the coming of the Kingdom of God in the World. It is a difficult problem. It is intensely practical. If the Church expects to reach and influence the masses by her teaching in regard to the life to come, she must prove her ability to deal with questions of their daily life. When a minister was announced to preach on the recognition of friends in heaven, a poor man who felt himself neglected expressed his preference for a sermon on "the recognition of friends on earth." My advice to you as candidates for the ministry is:

(1) Study the labor problem.

Not as a hobby; not as the principal thing; but as a question to which the Church has a relation and a duty. It is a vast and intricate problem and you need not expect to make yourselves specialists in the mastery of its details, but you should give it sufficient attention to be able to express an intelligent opinion on the moral aspects of it, at least. It is a problem of human nature. The labor unions are as much tempted to injustice today as their employers were in a former age. It is the old problem of self-seeking.

(2) Apply Gospel principles to its solution.

A. Study the old Hebrew laws. It is marvelous how the interests of all classes were conserved by these divine statutes.

- B. Apply the second great commandment of the law, "Thou shalt love thy neighbor as thyself."

It is well to study this in the light of the parable of the good Samaritan or the Saviour's answer to the question, "Who is my neighbor?"

- C. Apply the Golden Rule: "And whatsoever ye would that men should do to you, do ye also to them likewise."

- D. Apply the Christian requirement: "Bear ye one another's burdens, and so fulfil the law of Christ."

6. The peace and arbitration reform.

This reform has not received the attention which its importance demands, although it has received much of a kind that will accomplish nothing. In view of the awful scourge of war, and of the present state of the nations of the world, with their vast standing armies, and the fearfully destructive character of modern implements of war, and in view of the course of our own Government in spending many millions in building war vessels and perfecting missiles of death, and in view of the teachings of the Word of God as to the guilt of war, and the glorious promises of the coming day of peace, under the reign of the Prince of Peace, I urge you as Christ's ambassadors to give to this reform your gifts of intellect and heart and speech. Peace will be maintained only through the Prince of Peace.

What we call *National Reform* is not properly correlated as one in the whole circle of reforms, but is fundamental to all. I will discuss it in another connection.

LECTURE III

THE PASTOR AS A WITNESS

We have considered the pastor as a reformer and we will later consider the pastor as an evangelist. There is yet another sphere in which he must act, which is in some degree included in both, and in another sense is higher than either. The pastor is to be a *Witness*.

I

Witnessing Is an Important Function of the Ministerial Office.

1. The Old Testament prophets were witnesses.

This especially characterized the prophets as public teachers and as messengers of God. Not only to His own people, Israel, but to all the surrounding nations did they utter fearlessly the "Burden of the Lord!" And they not only testified against the sins of the nations, but they bore witness to the person and glory of the promised Messiah. Acts x, 43: "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Luke xxiv, 25-27: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." See also, 1 Pet. i, 11. The Old Testament prophets were witnesses to two great truths concerning Christ, viz., His sufferings and His glory.

2. John the Baptist was a witness.

John i, 6-8: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light." John occupied an intermediate position between the two dispensations, and his great distinctive work was as a witness. "Of them that have been born of women there hath not arisen a greater than John the Baptist." He sealed his testimony with his blood.

3. The Apostles were witnesses.

Luke xxiv, 46-48: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

Acts i, 8: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Paul, who was called later, gives the same account of his commission. Acts xxii, 14-15: "And he said, the God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard."

Acts xxvi, 16-23: "I have appeared unto thee for this purpose; to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee. . . . Having therefore obtained help of God, I continue unto this day, *witnessing* both to small and great; saying none other things than those which the

prophets and Moses did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

4. Jesus Christ Himself was a witness.

(1) This is one of His titles.

Isa. lv, 4: "Behold, I have given Him for a witness to the people."

Rev. i, 5: "Grace be unto you from Jesus Christ, who is the faithful witness."

Rev. iii, 14: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

(2) This was the purpose of the incarnation.

John xviii, 37: "Pilate therefore said unto Him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Thus we see that Moses and all the prophets, John the Baptist, the Apostles and Paul, and Jesus Christ Himself, all were witnesses. To eliminate the function of testimony-bearing from the office of the ministry is to separate it from all its antecedents and to divest it of its chief glory.

II

What Should Characterize the Pastor as a Witness?

1. Loyalty to Jesus Christ.

Isa. xliii, 10: "Ye are My witnesses, saith the Lord." Isa. xlv, 8: "Ye are even My witnesses. Is there a God beside Me? Yea, there is no God; I know not any." Acts i, 8: "Ye shall be witnesses unto Me."

The pastor is to be a reformer for the sake of reformation; but, even if he knew that no reforma-

tion would be accomplished, he is still bound to maintain his testimony, as an act of loyalty to his King. He is Christ's ambassador; and for an accredited and sworn ambassador to be disloyal to his government is the most aggravated form of treason. "I have one passion: it is He; only He."—*Zinzendorf*.

2. Love for truth.

Ps. lx, 4: "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." A banner is the object of devotion. Men will die for *Old Glory*. More ready have the witnesses of Jesus Christ been to die for the truth. "They loved not their lives unto the death." "Buy the truth," whatever it costs; "sell it not" at any price.

3. Love for brethren.

The faithful witness often feels called upon to testify against Christian brethren who withhold the truth, or as the Revision has it, "who hold down the truth in unrighteousness." The formula used in our Testimony is: "We condemn the following errors and testify against all who maintain them." This is as it should be. We cannot do otherwise than testify against brethren who are holding and propagating error. It is frequently said, and it may be true, that our fathers erred in the severity, and sometimes acrimony, of their witness-bearing. Faithfulness to the truth does not require hatred or bitterness toward those who differ with us. Love as brethren: Be pitiful: Be courteous. See Brooks' *Lectures on Preaching*, p. 232.

4. Faith in God.

Heb. xi, 13: "These all died in faith." Verse 39: "And these all having obtained a good report through faith." This is what is said of the great cloud of witnesses spoken of in the eleventh of Hebrews.

1 John v, 4: "This is the victory that overcometh the world, even our faith." Faith in God is necessary:—

- (1) To give us a conviction of the value of truth.
- (2) To sustain in the face of opposition and danger.
- (3) To give assurance of final victory.

5. Consistency of life.

The witness for Christ must have a life in harmony with his profession. Witnesses in court are subjected to cross-examination, and the severity is usually in proportion to the importance of their testimony. It comes from the opposing side, and its object is to break down the testimony by leading the witness to contradict himself. As witnesses for Christ we must expect to be put to the same test by the enemies of our Lord, and in proportion to the importance of our testimony will be the severity of the cross-examination. If our lives contradict our words, our testimony will carry little weight. A high profession and a low plain of Christian living do not go well together. "What you are speaks so loud that I cannot hear what you say." (Emerson).

For What Is the Pastor to Be a Witness?

1. For the whole of Divine Truth.

The form of oath sworn by witnesses in our courts of law is: That you will tell the truth, the whole truth, and nothing but the truth, in the case now pending before the court. The sacramental oath sworn by the witnesses of Jesus Christ is not less comprehensive.

The case now on trial in this world is between Jesus Christ as the Mediatorial head of the King-

dom of God, and Beelzebub, the Prince of Devils and the god of this world. And the witnesses of Jesus Christ are called upon to give faithful and consistent testimony in behalf of all His royal claims as King of the Church and King over the Nations.

2. For Christ's Headship of His Church.

It was especially for this glorious truth that our fathers in Scotland contended, and suffered, and gave up their lives; and to its maintenance we are bound by the most sacred covenant vows. Its full presentation would involve a discussion of most of the distinctive principles of the Church. This will come up in the proper place, but I will enumerate a few points:

(1) For scriptural Church government.

Christ as Head of the Church has instituted her government. It is therefore of divine right and unalterable. It is exclusively Presbyterian. Therefore we should testify against Popery, Episcopacy and Congregationalism, as set up in disregard of Christ's authority and as derogatory to the honor of Zion's glorious King and only Head.

(2) For purity of worship.

As the Head of the Church, Christ has instituted her worship as well as her government. It is contrary both to reason and scripture to suppose that the manner of our approach to God should be left to human invention. On this subject there are two distinct views:

- A. The Lutheran, i. e., that whatever is not forbidden in the Scriptures may be used in the worship of God.
- B. The Reformed, i. e., that nothing may be introduced into the worship of God which the Scriptures do not command and appoint.

The latter is the position of our Standards. We therefore testify against—

- a. The rise of uninspired songs as the matter of praise.
- b. The use of instrumental music as a part of the praise service.
- c. The use of Liturgies.

The discussion of these subjects will come in their proper place under Distinctive Principles.

3. For the kingly authority of Christ over the nations.

The claims of this particular truth for great prominence in our witnessing are manifest.

- (1) It has great prominence in the Scriptures.

It has been well said that "the purple thread of the kingly office of Christ runs side by side with the scarlet thread of His priestly office throughout the Scriptures.

- (2) It is a doctrine which is universally rejected by the nations.

It is an amazing and humiliating fact, that not even what are called the Christian nations have accepted the teachings of the Bible as to Christ's authority over them. Christianity and patriotism, alike, demand that Christ's witnesses should lift up their voices like a trumpet and cry to the nations, "Behold! your king!"

- (3) No other branch of the Church is bearing a clear and consistent testimony for this truth.

There are individuals in other churches who maintain it, though very few of them do so practically. No other church, as a body, does so. It is our distinguishing honor as a Church to have committed to us the holding forth of this glorious doctrine. Let

us appreciate the distinction, let us honor the truth that honors us.

- (4) Its acceptance is essential to the coming of the Kingdom of God in the World.

"He must reign until all His enemies are put under His feet." It is the work of the witnesses of Christ to bring in His kingdom. Rev. xii, 10, 11: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 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."

In speaking of the pastor as a reformer and the various reforms for which he should labor, I did not include national reform, because I do not think the movement to bring the nation into allegiance to our Lord Jesus Christ is properly correlated as one in the circle of reforms. It is to the other reforms what regeneration is to the Christian life. It is fundamental to all reforms. It is making "the tree good that the fruit may be good also."

4. For the separated life.

2 Cor. vi, 17, 18: "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." Rev. xviii, 4: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This is Christ's call to His people to separate themselves from all organizations and institutions which refuse to render allegi-

ance to Him. To this duty of separation the Church as His witness must testify.

IV

How May This Testimony Be Most Effectively Given?

The Covenanter Church best performs her distinctive work as a Witnessing Church through her Committee on Testimony Bearing. Within few years it will doubtless seem strange that this could ever have been matter of controversy; and, when that time comes, I ask you to forget the appendix to this lecture in remembering the scheme of the Church for Testimony Bearing.

1. This scheme covers a wide field.

It embraces our whole testimony for the regal claims of the Lord Jesus Christ in both church and state; for purity of doctrine, and worship, and discipline; for the separated life; for the open life; for the covenanted life. It includes the sending forth of lecturers, the holding of conferences and conventions, the preparation and circulation of literature.

2. Its work is as vitally important as is our separate denominational existence.

The only ground upon which we have a right to maintain a separate denominational existence is that we have a special work to do which cannot be done in any other church or on any inter-denominational basis. That is precisely the work which the Church seeks to do through this Church scheme.

3. This work demands the highest and most diversified gifts.

The most commanding talents in any church are demanded by her distinctive work as a denomination. The work which she does in common with all

other denominations may be carried forward by the men of "*two talents*," but the work in which she stands alone, unsupported by any sister denomination, the one sole witness for Jesus Christ, this work calls for men of "*five talents*." When young men in the ardor of zealous devotion are asking to be sent out to the hardest, most difficult task, that which demands the greatest sacrifice and the hardest work—they may find just such a field in the effort to bring an unspiritual church, in a worldly age, to be true to the claims of her Divine Lord by separating from the political life from which He has been excluded, and to "go forth to Him without the camp, bearing His reproach."

This work opens before our Church and her ministry a glorious opportunity:

(1) Of leadership among the churches.

A few years ago the Presbyterian Church inaugurated temperance reform work as a church on the same method, i. e., appointed a permanent temperance committee, sent out a lecturer in the name of the Church, and began the preparation of literature. Now she has four secretaries in the field, has secured the appointment of a similar committee in a large number of the evangelical churches, and is mobilizing the forces of the Christian church, and preparing to hurl them against the accursed liquor power. The temperance reform, important as it is, does not compare in imperial dignity and power with the movement for the enthronement of Jesus Christ as the nation's King, and for the acceptance of the Bible as the supreme rule of national conduct. The churches are moving rapidly toward the acceptance of this truth and to our Church belongs the honor of leading the movement, if she does not forfeit her position by indifference, or betray her Lord by unfaithfulness.

(2) Of leadership in a great religious awakening.

Speaking of the leadership in the great Reformation of the sixteenth century, Professor Fisher says: "If a revolution in long established opinions and habits of feeling is to take place, there must be individuals who have caught glimpses of some great but obscured truth, who have realized its value in their own experience, that can interpret it to their fellow men, and can create and sustain in them the new moral life."

For just such leaders the Church of Jesus Christ is waiting at this very hour to lead her from her complicity with the Christless politics of the day, as Luther and Melancthon and Calvin and Zwingle and Knox led her from an anti-Christian church to the Bible ground of protest, and the separated life.

APPENDIX TO LECTURE III

How Can Our Witnessing Be Made Most Effective

The matter will probably not come up again, but, later, you will look back and remember that in your student days two questions were rife as to our Witnessing.

First: Sworn to testify for the separated life, can Covenanters, for the purpose of securing the Christian amendment, enter into a voluntary association with those who incorporate with our government under a Christless constitution; agreeing that as members of this association, they will not testify to the duty of separation?

In expressing my personal convictions on this subject, and for your future guidance in a similar case, I would make the following distinctions:

A. We may enter such an association, although separation is not made a condition of membership.

The conditions upon which we may enter into voluntary associations with other Christians are:

- a. That their principles are Scriptural.
- b. That their aims and objects are right.
- c. That their methods are unobjectionable.
- d. That they impose no sinful obligations on their members.

All these conditions may be found in an association founded upon the Scriptural principles of national religion, even though separation is not made a condition of membership.

B. We may enter such an association even though advocacy of the separated life is not one of its avowed objects.

- (1) Because the position of Political Dissent is the logical conclusion from its principles.
- (2) Its platform may afford favorable opportunity for drawing that conclusion and enforcing it.
- (3) While the association is not committed to that conclusion, the witness for the separated life may be permitted to present these claims on its platform.

Where these conditions prevail, the principles are Scriptural, the objects are right, and no sinful obligations are imposed; and the way is open for coöperation.

- C. Covenanters should not enter such an association on the basis of an agreement that even if occasion calls for it, when speaking on the platform of the association, they will not declare the duty of Christians to separate from Christless and immoral civil governments.

This position has been distinctly avowed by our Synod when defining its relation to the National Reform Association, as follows: "That, in tendering the services of any of our ministers to the National Reform Association, Synod does not understand that there is any agreement, expressed or understood, that they will not enter a testimony against the sin of Christians incorporating with a Christless government on any occasion when in their judgment the interests of truth require such testimony to be given."—*Minutes of Synod, 1894.* R. P. & C., p. 239.

That such an agreement would be inconsistent with our position as Christ's witness is evident, because:

- (1) It would be an agreement to hold in abeyance our testimony, for the sake of coöperation with those who are in complicity with the evil against which we are sworn to testify.
- (2) It would be an agreement to seek the reform of the nation by concealing the enormity of the nation's guilt.

If the sin of the nation in rejecting Christ is not seen to be of sufficient turpitude to demand the separation of His followers from complicity in that sin, it is not likely that the need for reformation will be very deeply felt.

- (3) It would be to seek to reform the nation by an agreement to lay aside one of the most effective means of reformation.

In support of this position I quote from a published discourse by Dr. David McAllister: "The position of political dissent is the most effective one for the reformation of the nation. . . . Moral truth is the great instrumentality, the mighty power in God's hand, and in the hands of all who are co-workers with Him, in overthrowing moral evils. The effective worker with God is the man who makes the truth to be known and felt.

The opponents of American slavery never caused the truth they held to make a deep impression upon the national conscience until they dissented from the constitution which protected the wrong. Their dissent, and the energetic efforts logically connected with it, held up the abomination of slavery to the gaze of the nation and the civilized world, and, more than anything else, prepared the way for its complete extinction. So, the position we now occupy holds up the nation's morally defective compact to distinct view. To abandon the position would be to paralyze our arms and take the bone and sinew, if not the very life, out of the movement for securing the acknowledgment of God in our national constitution, and sink the truth we hold in obscurity."—*Covenanting Memorial Volume*, p. 185, 1871.

- (4) It would be an effort to propogate Scriptural principles by an agreement not to apply them practically.

There is nothing more dangerous than for people to come to a knowledge of the truth and then refuse to apply it to their daily life.

- (5) It is in violation of the express engagements of our Covenant.
- (6) Such an agreement would be a conspiracy of silence wholly unworthy of the witnesses of Jesus Christ.

The question is not whether Covenanters should impose the acceptance of the position of political dissent upon those who do not believe in it, as a condition of coöperation with them in the work of national reform; but the question is, Can they agree that those who do not believe in the separated life shall impose silence upon them as to this part of our testimony.

It is my conviction that as witnesses sworn to tell the whole truth, we cannot enter into any agreement inconsistent with this obligation when in our judgment we are called thereto.

Second Question: Can the Covenanter Church perform her *distinctive* work as a witness for the separated life through the agency of the National Reform Association?

I answer that she cannot, because:

- A. No mere voluntary association can take the place of the Church as a witness for Jesus Christ.

No one who believes in the Bible doubts that the Church is the divine institution for witness bearing. It is to His own body, the Church, that the oracles of the living God have been committed. The words, "Ye shall be witnesses unto Me," were spoken to the apostles and disciples as the founders of the Christian Church. This honor no mere human organization can take to itself.

The National Reform Association is not formed within the sphere of Church life. It is not denominational, or inter-denominational. It has no relation whatever either to denominations or churches. This is clearly set forth in the *National Reform Manual*, p. 29, as follows: "The national reform movement is a movement of citizens, irrespective of denominational connection. It has never been a movement of churches, or of church members, as such, but of citizens who believe in the Christian principles of civil government. It is well known that a number of those who have rendered most earnest and effective service in this cause are members of Universalist and Unitarian churches, others are not professed church members at all."

An organization which includes members who do not make a profession of faith in Christ, and others who belong to churches which deny the divinity of our Lord, cannot represent our Church in witnessing for the separated life.

B. No undenominational organization can do distinctively denominational work.

At the Synod of 1901, the Committee on National Reform submitted the following: "We counsel our ministers and workers to make a wise and prudent presentation of the nature and ground of political dissent as the **ultimate truth** respecting the allegiance of Christian citizens to Christ the King."

Dr. McAllister submitted the following substitute which was almost unanimously adopted: "We counsel our ministers and other workers of our Church in their coöperation with the National Reform Association to make all their discussions bear wisely and effectively upon the great aim of that organization, the Christian amendment of the United States Constitution."

It is clear from this action that Synod does not expect her ministers to bear testimony for the separated life

in circumstances where the National Reform Association would be held responsible for their utterances.

- C. The association makes no pretense of doing this part of our work.
 - a. As a body it does not occupy the position of separation.
 - b. Its secretaries are not appointed to advocate political dissent.
 - c. It does not publish or circulate any literature in favor of the separated life.
 - d. It does not give this subject a place on the programmes of its conventions.
 - e. The acceptance of the principles of the association does not, in general, lead men to the separated life.

A leading official of the association, who is also a prominent minister of our Church, protesting against the placing of political dissent on the programme of a local national reform convention, wrote: "An organization simply cannot carry on a work on an inter-denominational basis if denominational issues are a regular part of the programme. That seems to me exceedingly plain."

It is.

LECTURE IV

THE PASTOR'S INTERCOURSE WITH OTHER DENOMINATIONS

In the present divided state of the Church many questions arise as to the intercourse which the pastor should maintain with the ministers of sister denominations. To this subject this, the closing lecture of the course, will be devoted.

I

General Principles That Should Guide the Pastor in His Intercourse with Other Churches.

1. He should never, for the sake of courtesy, violate the principles of his own profession:
 - (1) Because fidelity to principle is not a mere matter of courtesy.
 - (2) It is a breach of courtesy for any one to expect it to be so regarded.
 - (3) It is the greatest discourtesy toward others to make a supposed courtesy toward them the excuse for violating our profession.

It is a poor compliment to the honesty and integrity of any one to suppose that he would feel honored by our unfaithfulness. I urge you, therefore, to plant yourselves firmly on this principle, that you will never violate your profession to perform a

supposed act of courtesy toward a minister of another church.

2. He should cultivate friendly social relations with the ministers and people of other churches.

It is no sign of peculiar faithfulness on the part of a Covenanter minister, that he is on unfriendly terms with his neighbors. When Jesus said, "Blessed are ye when men revile you and persecute you and say all manner of evil against you," he added a very important qualifying clause, viz., "falsely, for My name's sake." When our fidelity to the truth alienates others from us, their enmity may be to our honor, but when it is due to our own hatefulness, it is our dishonor. Our ministers and people are most esteemed by others, the best people in other churches, when they live in harmony with their profession.

3. He should avoid needlessly giving offense to other churches in his pulpit ministrations.

As ministers and witnesses for Jesus Christ, it is our duty to testify against the errors in doctrine and practice of sister churches. But much depends on the spirit and manner in which it is done.

It is said that in earlier days the Covenanter minister regarded it as a matter of faithfulness, if a member of another denomination happened to stray in among his flock on the Sabbath, to interject into the sermon a morsel for his special benefit. Probably not many converts were made in that way. But after all we are more in danger from the time-serving spirit which withholds unpalatable truth through a cowardly fear of man. The important thing is carefully to distinguish between a faithful exhibition of the truth and an uncharitable invective unsupported by argument. I heard one of our ministers give his people the following advice: "Do not be

all honey, or men will suck you down; and do not be all vinegar, or men will spit you out."

This advice contains much wisdom.

4. He should act honorably about proselyting.

This is a subject that calls for common-sense treatment. We believe that our Church holds the true position, and that it is her duty to make it known, and to seek to persuade others to accept it; this is not to make proselytes to ourselves, but to the truth of God. But it is a very different thing to seek to entice the members of other churches into our fold, by allurements and attractions of things other than the truth.

A student related here how two young men who were members of our Church had removed to a certain town, and, being strangers, sought out the church of our people. They visited the place two or three times and went away unnoticed, not having made themselves known to the pastor or to anyone else. They then visited a church of another denomination and were quickly seized upon, visited by the pastor, then by a committee of the young people, and so pursued until they were safely landed in the other church.

I cannot too strongly commend to you the diligent attention to strangers in order to win those who have no church home, but I do not endorse this systematic effort to entrap the members known to belong to another church, not by their love of the truth but by their natural desire to be made much of.

Murphy says: "The practice of proselyting is one of the first practical difficulties that most ministers have to encounter in their intercourse with other churches. The whole thing is calculated to arouse unchristian feelings between churches and ministers. It unsettles those who are proselyted so that they soon lose all healthy attachment to any par-

ticular church. It is discourteous, dishonorable, dishonest; and further, it never proves to be any real permanent gain to the church and pastor by whom it is practised. The persons whom they succeed in attracting unto themselves add nothing to their real strength. Very often they are among the dissatisfied and the troublers in the churches from which they came, and they will be quite likely to make difficulty in their new connection, or they will not be long satisfied with it."

My advice is to proselyte all you can from the devil's kingdom and let Christians who are doing well in their own churches alone, unless you can win them by the fuller knowledge of the truth which you hold.

II

Official Intercourse with Ministers of Other Churches.

1. On occasion of marriages and funerals.

Pastors of different churches are frequently thrown together on such occasions. In such circumstances you should:

- (1) When ministers of evangelical churches are present, invite them to participate, and assign the service you wish each one to perform.
 - (2) When you are the visitor, accept whatever part of the service the presiding minister assigns to you.
 - (3) Do not be over jealous of such honors, nor on the lookout for slights.
2. In interdenominational ministers' meetings:
- (1) Encourage the forming of such an organization where it can be kept up.
 - (2) Seek to have it conducted for definite and useful ends:

- A. Mutual improvement, personal and official.
- B. Spiritual improvement of the community.
- C. Effective reform measures.

Unless the ministerial association undertakes some specific line of work, it is a mere waste of precious time to belong to it.

3. In union services.

In these days when church union is in the air, there is a great tendency to bring together the different denominations for union services, without respect to doctrinal differences or opposing views as to Scriptural worship.

- (1) Never enter into any indefinite, or questionable, arrangement for union services.
- (2) Do not divide your own people for the sake of union with other churches.
- (3) As a rule avoid union Thanksgiving services.

Every church should have its own Thanksgiving service. Our Covenanter congregations have been trained to the conscientious religious observance of the day. If we abandon our own denominational Thanksgiving service, our people will soon become as careless as others about the keeping of the day.

- (4) Be cautious about engaging in union revival and evangelistic services.

- A. Do not join with other churches to hold such services on the basis of unscriptural worship.

Some of our congregations have suffered irreparable injury by such a mistaken course on the part of pastor and session. An elder said to me within a few weeks: "I do not know what the consequence will be to our young people of our uniting in evangelistic services in which hymns and instrumental

music are employed in worship." He might know; and in my judgment he will not have to live very long to find out.

B. Do not dismiss your own regular services in order to attend and to lead your people to attend services of false worship.

4. In the interchange of pulpits.

Our Church forbids the interchange of pulpits with ministers of other denominations. Authority for this statement will be found in the appendix to this lecture. From the deliverances there cited, it will be seen that it is admitted by all that the law of the Church against the interchange of pulpits is specific: some claim that it is *statutory* law; others, that it is also *constitutional* law; all, that it is the common usage, immemorial, of the Church and the most clearly defined of *common* law.

It follows, therefore, that, irrespective of personal feelings and peculiar circumstances, every minister is sacredly bound to obey the law on this subject. It is well to conceive of it as an ordination vow (Query No. 9, Book of Discipline, p. 119), and to act accordingly.

When an invitation comes to you to give over your pulpit to an outsider, give the true reason why you decline to exchange, and the full reason. Even if you do not yet agree with the position, everyone whose opinion you care for will respect your loyalty to your profession; and rest assured that a few years' study of the fathers will convince you of their superior wisdom. Oh, but I could give you an experience in inviting a Lutheran minister to pray, but you are young. It may be an item of news to you that our Church does not stand alone on this ground. Other churches of high character occupy the same position, though perhaps not for

the same reasons, e. g., the Evangelical Lutheran and the Episcopal Churches.

III

Interdenominational Courtesies in Church Courts.

1. Ministers of other denominations are not invited to sit as consultative members in our Church courts.

Ministers of sister Presbyteries in our own Church are so invited, but not those of other denominations.

2. The "courtesies of the floor" are extended to ministers of other churches.

As I understand this distinction, a consultative member may take part in the deliberations of the court, but is not entitled to vote; when the "courtesies of the floor" are extended, there is a simple recognition of the ministerial standing of the person, and manifestation of fraternal relations. The brother may be invited to address the court.

3. If such courtesies are extended to you by other churches, accept the courtesy in whatever form the occasion requires.

The manner of extending this courtesy differs in different bodies. In some, our own among the number, there is little form and no ceremony; simply the passing of a motion. The visiting minister is named, and the denomination to which he belongs; the fact that he is present in the court is stated, and then the motion is put, that the courtesies of the floor be extended to him. The motion is passed and that is the end of it. In some churches, one acquainted with the visitor takes him forward and introduces him to the Moderator, who announces that he wishes to introduce a brother minister; the members of the

court rise to their feet and remain standing while the Moderator introduces him by name. He may be asked to extend greetings.

4. Delegates to the courts of sister churches should faithfully perform the mission on which they are sent.

Never accept an appointment which you do not intend to carry out according to the spirit and purpose of your appointment.

Many other practical questions will arise, but these cannot be answered in advance. Remember that the Church of Christ is one as the truth is one and God is one, and that these sectarian divisions are unhappy reminders of our present sinful and imperfect state.

Cultivate the spirit of loyalty to Christ, the only King and Head of Zion, and of brotherly kindness and charity toward all that bear His name and reflect His image. Thus will we "adorn the doctrine of God our Saviour in all things, and edify the Church which is His body, the fullness of Him who filleth all in all."

APPENDIX TO LECTURE IV THE INTERCHANGE OF PULPITS

I

Our Church Forbids the Interchange of Pulpits with Ministers of Other Denominations.

1. By the common law of the Church.

This is our historic position as a Church. No one who has any familiarity with the history of the Church of the Covenanters denies that it is. In the discussion of the subject in the Synod of 1877, it was universally conceded that this is the *common law*, and that common law is authoritative.

The *Christian Statesman*, in reporting the discussion, says: "The strictest views as to the proper limits of interdenominational fellowship have always been held by this branch of the Presbyterian family."

Referring to the addresses of Dr. S. O. Wylie and Dr. James Kennedy in support of the law, it says: "Both of these speakers showed satisfactorily enough what had been the general, and, therefore, the authoritative, though unwritten, law on the subject."

Referring to Dr. Stevenson's address in opposition to the law it says: "The Rev. T. P. Stevenson admitted the force of existing usage but appealed to higher considerations as reasons why that usage should be changed.—*Christian Statesman*, June 7, 1877, pp. 360, 361.

So far as I know, no one denies that this is the *common law* of the Reformed Presbyterian Church.

2. By statutory law.

In 1876, certain infractions of the common law occurred; and, this becoming known, a number of Sessions sent memorials to the Synod of 1877, asking for a decision of the supreme judicatory on the subject. These memorials were referred to a special committee consisting of Doctors J. R. W. Sloane, Thomas Sproull and H. P. McClurkin; and Elders J. M. Kirkpatrick and Hugh Lamont, of the Utica, Ohio, and First Philadelphia congregations, respectively.

The committee reported, and Synod adopted without division, the following: "The special committee, to which were referred certain petitions relating to inviting clergymen of other denominations to minister to our people in preaching the Word, report:

"1. That, while desiring to cultivate and cherish the most friendly and fraternal relations with our brethren of other evangelical denominations, it has never been the custom of the Church to invite them to minister to our people in the preaching of the Word.

"2. That we see no good reason, in the present condition of the visible Church of Christ, for departing from existing usage."—*Minutes of Synod, 1877*. R. P. & C., p. 180.

In thus declaring that this had always been the common law of the Church, and therefore binding upon all pastors and Sessions, and, in affirming that there is no good reason for a change of the law, the supreme judicatory of the Church gave *statutory* authority to the law.

In 1889 the following motion was offered on the floor of Synod: "Resolved, That our ministers be permitted to extend invitations to ministers of other evangelical denominations to occupy our pulpits, where they are known to be in sympathy with our movements on reform."

This resolution was carefully framed, asking for a limited modification of the law, and that, apparently, in the interest of reform movements. It was first laid on the table for one year and then indefinitely postponed.—*Minutes of Synod, 1889*. R. P. & C., p. 289. *Minutes of Synod, 1890*. R. P. & C., p. 210.

3. Some maintain that it is the constitutional law of the Church.

Dr. Sproull says: "It seems to be overlooked by those who favor the change, that the Reformed Presbyterian Church is the *witnessing* Church. This position she took at her organization, and she was recognized as such by surrounding religious bodies. It is readily admitted that all Christians are witnesses for Christ; but it is the duty of the Church organic to bear distinct testimony in the great contest between Jesus Christ as King and Lord of all, and Satan, who claims the world as his kingdom. That this position is assumed by the Covenanting Church is clear from the fifth term of her ecclesiastical communion, in which we declare our purpose to follow the example of the martyrs of Jesus in contending for all

divine truth, and in testifying against all contrary evils that may exist in the corrupt constitutions of either church or state.

"The objects against which the testimony of the Church is to be directed are corrupt constitutions of church and state. The second includes all national organizations that disregard in their constitutions the authority of Jesus Christ as King, and the obligations of His law,

"The first includes all ecclesiastical organizations that participate in any way in these acts of national disloyalty to Christ. With neither of these organizations in these great wrongs can the witnessing Church have fellowship. This is her historical position."—R. P. & C., 1877, p. 259.

Thus this aged father in the Covenanter Church grounds her law as to the interchange of pulpits in her fundamental law and the very purpose of her existence.

Dr. James Kennedy says: "Our Terms of Communion are a law. In licensing young men to preach we require them to subscribe to these, and it is not right that, requiring this, we admit those to our pulpits who have not subscribed to them. The ordination vows are a law. Ministers bind themselves to follow no divisive courses, and the departure from the custom of the Church is a divisive course."—R. P. & C., 1877, pp. 243-4.

"Dr. S. O. Wylie held that inviting ministers of other denominations into the pulpits of the Covenanter Church was an innovation, a departure from the practice and teaching of the Church, and a cancelling of the fifth term of communion, which binds the Church to testify against all immoral constitutions of church and state, and all alliance with such constitutions.

"He argued that there is constitutional law, common law, statutory law, all in favor of the position to which the report binds the Church, and declared that it would be the death knell of the historical Reformed Presbyterian Church if the innovation were allowed."—R. P. & C., 1877, p. 244.

II

Every Minister Is Sacredly Bound to Obey the Law of the Church on This Subject.

1. This is an ordination vow.

Every candidate for ordination, either to the ministry or to the eldership, is required to answer affirmatively the

following question: "Do you promise subjection to this Session, and to the superior judicatories of this Church in the Lord, and engage to follow no divisive courses from the doctrine and order which the Church has solemnly recognized and adopted? And do you further promise to submit to all that brotherly admonition which your brethren may tender you in the Lord?"—*Book of Discipline*, p. 119, Formula of Queries, No. 9.

To disregard the law of the Church by introducing ministers of other denominations into our pulpits is both overriding the authority of the supreme judicatory, and it is following divisive courses.

2. A minister cannot afford to be a law breaker.

Nothing is more surely fatal to a minister's influence over a loyal people than to be known to them as disregarding the authority of the courts which he has promised to obey. Then what can be said as to his standing and influence before outsiders, if he acts contrary to what is the accepted usage of his Church

The position has been defined. Hold to it, so long as it continues to be our authoritative position. Be slow to advocate a change in that which has stood the test of time, and which, incidentally, has more comfort in it than appears on the surface.

PART II
THE PASTOR IN RELATION TO
THE WORLD

PART II
LECTURE V

EVANGELISM AND THE EVANGELISTIC
PASTOR

I

What Is Evangelism?

1. In a general sense it is the proclamation of the Gospel.

Every preacher is an evangelist. Every Scripture text contains an evangelistic subject. Every true service of worship is an evangelistic service. Every effort in behalf of reform, personal, social, public, is an evangelistic effort. The writers of the four Gospels were evangelists. Evangelism is as world-wide as Christianity.

2. In a specific sense evangelism is the direct effort to win souls to Jesus Christ.

It includes:

- A. Direct efforts for the conversion of those born in the Church.
- B. Aggressive work among the unsaved masses in home lands.
- C. Direct efforts for the conversion of the heathen abroad.

It is frequently asserted that the Church is responsible for contact and not for conversion. That is not strictly true. It is true that conversion is God's work and that He alone can convert the soul; but the minister of the Gospel is a responsible agent through whom God works, and the minister's re-

sponsibility does not end when he has brought the Gospel into contact with the unsaved soul. Evangelistic effort aims at conversion.

II

The Necessity for Including This Subject in Pastoral Theology.

1. Because soul-winning is the special end of the Gospel ministry.

Mark 1, 17: "Come ye after Me, and I will make you to become *fishers of men.*" 2 Cor. v, 20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 1 Cor. ix, 22: "I am made all things to all men, that I might by all means save some."

I have no sympathy with any view of the special mission of the Covenanter Church which disparages the work of saving souls. The work of national reformation loses its fascination if it is separated from the crowning work of the ministry in soul-winning. I would have you feel that in your hands the preaching of the Gospel fails of its purpose and the pastoral office misses its aim if it does not result, directly and indirectly, in the saving of souls.

2. Because the work of winning souls is very difficult.

In Prov. xi, 30, we read: "The fruit of the righteous is a tree of life; and he that winneth souls is wise." And in Dan. xii, 3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." These passages teach not only that it is the highest wisdom to devote life to soul-winning, but that it requires a wise man to be suc-

cessful. Three things combine to make the work difficult:

A. The enmity of the human heart to God.

Rom. viii, 7: "Because the carnal mind is enmity against God." It is not merely that the sinner's heart is an enemy of God; it is *enmity* itself. An enemy can be reconciled, but enmity must be destroyed.

B. The world and all its allurements opposes the work.

1 Jno. ii, 16: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 Pet. ii, 11: "Abstain from fleshly lusts, which war against the soul."

C. Satan, the great adversary, resists it.

Isa. xlix, 24: "Shall the prey be taken from the mighty, or the lawful captive delivered?" Eph. vi, 11, 12: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood; but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (R. V.) When one asked the great Napoleon the secret of his success in war, he replied that he never underestimated the power of the enemy. We shall prepare for ourselves sore disappointments and signal defeats if we go into this struggle for the rescue of souls underestimating the strength of the enemies that oppose the work.

3. Because it is a work that has been too much neglected.

President Charles G. Finney, addressing Christians in general, said: "Make it an object of con-

stant study and of daily reflection and prayer to learn how to deal with sinners so as to promote their conversion. People often complain that they do not know how to take hold of this matter. Why, the reason is plain enough: they have never studied it. They never took the proper pains to qualify themselves for the work of saving souls. If people made it no more a matter of attention and thought to qualify themselves for their worldly business than they do to save souls, how do you think they would succeed? Now, if you are thus neglecting the main business of life, what are you living for? If you do not make it a matter of study how you may successfully act in building up the Kingdom of Christ, you are acting a very wicked and absurd part as a Christian."—*Revival Lectures*, p. 164.

If such words as these can be addressed to ordinary Christians, how much more to ministers!

The neglect of this work on the part of pastors has resulted in very serious evils:

- A. This has led to irregular evangelism.
- B. To the supplanting of pastors by evangelists.
- C. To setting aside of regular church services as not being properly evangelistic.
- D. To taking evangelistic services away from the churches as not being suitable places for them.

Here are the facts: The habitual neglect of this part of pastoral duty has resulted in calling into service a large class of Christian workers as professional evangelists. Many of them are not ministers; some of them are not even church members. They go from place to place holding evangelistic services. Regularly ordained pastors stand aside and the evangelist assumes the leadership. Regular services

give place to services held in the street, the public hall, the theatre, or in tents—anywhere but in a church. I am not speaking of these things to condemn them. I am deprecating the state of affairs in the church which seems to make them necessary. The pastors should be the evangelists; the churches should be the centers of their operation.

I have just been reading *The Evangelistic Note*, by Dr. Dawson. He says: "I am now pleading for normal evangelism, the transformation of the existing church into an evangelistic center, and this, of course, implies the use of the church itself for the work. Is it really true that the mass of people have an aversion to the church so strong and obstinate that you must provide some other building for them if you wish to attract them? I do not believe it. My own experience disproves the assumption. What is the great end of a mission? It is not only to redeem men for Christ, but it is to bring them into active union with the organized Church of Christ. It is something therefore first of all to familiarize them with the church buildings. . . . It seems to me that one of the most serious faults in modern evangelism is that it often creates an impression of antagonism to the normal church. The evangelist frequently permits himself to attack the church, its services, its institutions, its ministers." . . . And since, in the long run, the steady drudging work of regeneration must be done by the churches themselves, it is manifest that the closer the association between the church and the mission, the better.

By these reflections I have sought to awaken both you and myself to earnest attention to this department of study.

III

The Characteristics of the Evangelistic Pastor.

1. He should have a full assurance of his own salvation.

In discussing the call to the ministry, it was shown that the pastor should be a saved man. To be a winner of souls he should know that he is saved.

A. Assurance of Salvation is attainable.

Larger catechism, Question 80, is: "Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein?" It is thus answered: "Such as truly believe in Christ, and endeavor to walk in all good conscience before Him, may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in the estate of grace and shall persevere therein unto salvation."

These statements are agreeable unto and founded on the Scriptures. 1 John ii, 3: "And hereby we do know that we know Him if we keep His commandments." 1 John iii, 14, 19: "We know that we have passed from death unto life, because we love the brethren. And hereby we know that we are of the truth and shall assure our hearts before Him." 1 John iv, 13: "Hereby we know that we dwell in Him and He in us by the Spirit which He hath given us." 1 John v, 13: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal

life, and that ye may believe on the name of the Son of God."

B. Every minister of the Gospel should have such assurance.

Our testimony says: "Every true believer shall most certainly be saved, but an assurance that he is in a state of grace and shall be saved is not inseparably connected with true faith in every believer's heart; nevertheless, every Christian may, in the proper use of means, attain to it; and it is his duty to give all diligence to make his calling and election sure."—*Testimony*, chap. xiii, sec. 5.

If this is affirmed of "every Christian," how much more is it the bounden duty of every minister.

But the Testimony adds: "The want of this assurance evidences a criminal neglect of self-examination, and deficiency in spirituality." Where this is true, there must be great unfitness for winning souls to Christ.

C. Without this assurance the minister has no ground to plead with others to accept salvation.

Let us suppose a pastor who is without assurance of his own salvation addressing an unbeliever with the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." And the unconverted man replying, "Are you saved?" He is forced to answer, "I do not know." Would not the next question naturally be, "Do you believe on the Lord Jesus Christ? If you *do*, you should know that you are saved; if you *do not*, then take your own exhortation to yourself." The old proverb, "Physician, heal thyself," is reasonable.

Gentlemen, we can hardly expect great success in winning souls as long as we are in uncertainty as to whether we are saved or lost. Assurance is at-

tainable, and without it we are not prepared to be evangelistic pastors.

D. The most successful soul-winners have had assurance.

The terms, "I know," and "I am persuaded," are choice asservations of Paul.—2 Tim. i, 12; Rom. viii, 38, 39. Such men as President Jonathan Edwards, President Charles G. Finney, Charles Spurgeon, Dwight L. Moody, Robert Murray McCheyne, had received the promises, and been persuaded of them, and embraced them, and could all say: "I know whom I have believed."

2. His life must be in harmony with his claim to be a saved man.

When the pastor avows his assurance of salvation, the evidence should be visible to others. This is what has brought experience meetings into such disrepute, persons of inconsistent lives making the loudest claims of assurance.

3. He must make a complete surrender of himself to God.

Dr. Torrey, in his little volume, *How to Bring Men to Christ*, says: "If we would bring others to Christ, we must turn away from all sin and worldliness and selfishness with our whole heart, yielding to Jesus the absolute Lordship over our thoughts, words, and actions. If there is any direction in which we are seeking to have our own way, and not letting Him have His own way in our lives, our power will be crippled and men lost that we might have saved." Again, when speaking of the baptism of the Holy Spirit, he says: "This entire yielding of ourselves to God is the condition of receiving the Holy Spirit, and it is at this point that many fail of this blessing. He illustrates as follows: "At the

close of a convention, a gentleman hurried to the platform and said that there was a lady in great distress who wished to speak with me. It was an hour before I could get to her, but I found her still in great mental suffering in the intensity of her desire for the baptism of the Holy Spirit. Others had talked to her, but it seemed to do no good. I sat down behind her and said, 'Is your will wholly surrendered?' She did not know. 'You wish to be a Christian worker, do you not?' 'Yes.' 'Are you willing to go back to Baltimore and be a servant girl, if it is God's will?' 'No.' 'You will never receive this blessing until your own will is wholly laid down.' 'I cannot lay it down.' 'Would you like to have God lay it down for you?' 'Yes.' 'Well, let us ask Him to do it.' We did; He heard our prayer; the will was laid down; the baptism of the Holy Spirit was received, and she went from the church rejoicing."

4. He should have a working knowledge of the Bible.

The word of God is the sword of the spirit. "The law of the Lord is perfect, converting the soul." The Bible is the instrument of regeneration. "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." 1 Peter i, 23. Torrey gives four reasons:

- A. To show men their need of a Saviour.
- B. To show them that Jesus is the Saviour they need.
- C. To show them how to make this Saviour their own Saviour.
- D. To meet the difficulties that stand in the way of their accepting Christ.

5. He must have intense love for the souls of men.

Romans ix, 1-3: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." It is easy to see why Paul was successful in winning souls.

- A. Such love makes the pastor quick to discover opportunities.

Paul made opportunities if he could not find them. He was instant in season and out of season.

- B. It will affect his whole tone and manner in approaching men.

If we are wanting in love our efforts will be mechanical and powerless. All our professed eagerness for their conversion will be readily seen to be selfish and insincere. Only a loving heart can touch and soften other hearts.

- C. Such love will prompt him to untiring diligence in the work.

True love never grows weary in seeking the welfare of its object. We fail in soul-winning because we are unwilling to sacrifice time and strength for this end. It is a sweet story Ian Maclaren tells of his native Scotland. While sauntering along a country lane one hot afternoon he met a bonnie wee lassie who was very red in the face from the heat, and who breathed heavily under the burden of the chubby youngster she carried in her arms. "Isn't he too heavy for you?" inquired the kindly and sympathetic minister. "He's no hivvy, sir," came the reply, with a smile of loving pride. "He's ma brither!"

Read what Paul says to the elders of Ephesus: Acts xx, 31: "Therefore watch, and remember that, by the space of three years, I ceased not to warn every one night and day with tears." That is the picture of a soul-winner.

D. This will keep him from yielding to discouragements.

Love is the preserving grace. Efforts at soul-saving fail for want of persistency. If success does not come at once, and frequently it does not, we need to have that love that refuses to give up until the sinner either is saved or has actually perished.

The importance of having a passion for souls is clear enough: but how shall we obtain it? Torrey answers in four particulars:

- a. Pray for the Holy Spirit. Like all other graces this is His gift.
- b. Live in intimate communion with and companionship of Christ.

Luke xix, 10: "For the Son of Man is come to seek and to save that which was lost." Matthew xxiii, 37: "Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

- c. Reflect upon the value, and the peril, of souls.

Emotions are not subject to the will, but are the fruit of reflection. Torrey says: "If any person will dwell long enough upon the peril and wretchedness of any man out of Christ, and the worth of his soul in God's sight as seen in the death of His Son to save him, a feeling of intense desire for that man's salvation is almost certain to follow."

- d. Consider what Christ has done for you.

Reflection upon our own ruined and unhappy condition without Christ, and the great sacrifice that Christ made to save us, is sure to fill our hearts with a desire to bring others to the Saviour we have found.

6. He must be a man of faith.

An opening sermon before our Synod a few years ago was on "The Limiting Power of Unbelief." Matt. xiii, 58: "And He did not many mighty works there because of their unbelief." Mark vi, 5, 6: "And He could there do no mighty work . . . And he marvelled because of their unbelief." There are few problems dealing with our relation to the world in which our Church is so weak in faith as in the success of evangelistic work. We need to study the motto: "Expect great things from God; undertake great things for God."

7. He must be a man of prayer.

I will give you Torrey's analysis on this point:

A. We must pray God to lead us to the right persons to approach.

God does not intend that we should speak to everyone we meet. He alone knows the one to whom we should speak. Acts viii, 29: "Then the Spirit said unto Philip, Go near and join thyself to this chariot." Doubtless we often resist such an intimation from the Spirit of God.

B. We should ask God to show us just what to say to those to whom He leads us.

After all our study of the passages to be used in bringing men to Christ, we shall need God's guidance in each specific case. Every experienced worker will testify to the many instances in which God has led him to use some text of Scripture that he would not otherwise have used, but which proved to be just the one needed.

C. We must pray God to give power to that which He has given us to say.

We need, not only a message from God, but power from God to send the message home. Most workers have to learn this by humiliating experiences of failure.

D. We must pray God to carry on the work after our work has come to an end.

1 Corinthians iii, 6, 7: "I have planted; Apollos watered; but God gave the increase. So then neither is he that planteth any thing; neither he that watereth, but God that giveth the increase." Torrey says: "If there is anything the average worker in this hurrying age needs to have impressed upon him it is the necessity of more prayer."

8. The Holy Spirit alone can make the pastor a true evangelist.

Of this I will speak in the next lecture.

References: *To the Work*, by Dwight L. Moody; *How to Bring Men to Christ*, R. A. Torrey; *Winning Souls*, A. B. Earle; *A Pastor's Sketches*, Ichabod S. Spencer; *Furnishing for Workers*, L. N. Munhall; *Hand-Book for Workers*, Drury, Pentecost & Yalmai; *Present Day Evangelism*, Wilbur J. Chapman; *The Evangelistic Note*, W. J. Dawson.

LECTURE VI

THE HOLY SPIRIT THE SOURCE OF POWER IN EVANGELISM

Dr. A. J. Gordon, in *The Twofold Life*, says: "The real fact is, as admitted by our best theologians, that the work and offices of the Holy Spirit have been very inadequately treated by most of those who have written on the subject. The distinction between His primary work of conviction and regeneration, and His higher work of sealing and enduement, seems to be either omitted or very vaguely treated by most writers whom we have examined. It is very much as though we should write the life of Christ and make no clear distinction between the life before His baptism, and His work and ministry under the Holy Ghost subsequent to His baptism."

We may accept these views in part: but there is another aspect of the case presented by Professor B. B. Warfield, of Princeton, in his introduction to Professor Kuyper's recent work on *The Holy Spirit*. Dr. Warfield says: "It would be a great mistake to think of the doctrine of the Holy Spirit as neglected merely because it has been preferably presented under its several rubrics, or parts, rather than in its entirety. How easily one may fall into such an error is partly illustrated by certain criticisms that have been recently passed upon the Westminster Confession of Faith, which is (as a Puritan document was sure to be) very much a treatise on the

work of the Spirit, as if it were deficient in not having a chapter especially devoted to 'The Holy Spirit and His Work.' The sole reason why it does not give a chapter to this subject, however, is because it prefers to give nine chapters to it, and when an attempt was made to supply the fancied omission it was found that pretty much all that could be done was to present in the proposed new chapter a meager summary of the contents of these nine chapters. It would have been more plausible indeed to say that the Westminster Confession, comparatively, neglected the work of Christ, or even the work of God the Father. Similarly, the lack in our literature of a large number of comprehensive treatises on the work of the Holy Spirit is in part due to the richness of our literature in treatises on separate portions of that work severally."

These words of Dr. Warfield's remind us that what passes for a new discovery in doctrine is very frequently the old doctrine stated in a new form; and that what is really new, oftentimes, is not really true. Dr. Kuyper, in his work on the Holy Spirit, says: "Indeed, in the course of history, there is development, especially in doctrine, which has not yet ceased, and which will continue until the end. . . . Yet, however great its present and future progress, it will never possess a grain of truth more than when the Apostolate passed away. Afterward the gold mine might be explored, but when the Apostles died the mine itself existed already. Nothing can be added to it or ever will; it is complete in itself." These are truths concerning the doctrine of the Holy Spirit and all the other doctrines of our holy religion which it is well to keep in mind in these days of the "New Theology."

I

To Have Success in Winning Souls, the Pastor Must Possess the Holy Spirit as a Spirit of Power.

1. This was necessary to Jesus Christ Himself.

The following passages make this clear: Luke iii, 21, 22: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon Him." Luke iv, 1: "And Jesus being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness." Luke iv, 14: "And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about." Acts x, 38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and healing all that were oppressed of the devil; for God was with Him."

This was the preparation of our Lord for His public service; and, while His ministry shows that the possession of spiritual power does not necessarily result in many conversions, it also shows that without the Spirit as a spirit of power, no one is qualified for winning souls. And what an impressive lesson it is to us that, though He was the Son of God, equal with the Father, He did all things in dependence upon the Holy Spirit, from the beginning of His ministry, when He said: "I, by the Spirit of God, cast out devils," to the end of it, when "through the eternal Spirit He offered up Himself without spot unto God." Matthew xii,

28; Hebrews ix, 14. The disciple is not above his master; nor the servant above his lord." Matthew x, 24.

2. This was necessary to the Apostles.

Luke xxiv, 49: "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Speaking of this, Dr. Torrey says: "These men had been appointed witnesses of the life, death and resurrection of Christ. They had received what would seem to be a splendid and sufficient training for this work. For more than three years they had been to school to the best of teachers, Jesus Himself. They had been eye-witnesses of His miracles, death, burial, resurrection, and ascension. But there was still one thing needed, and this was of such vital importance that Jesus would not permit them to enter upon their work until that need had been met. That need was the baptism of the Holy Spirit."

If Christ and His Apostles needed this anointing of the Holy Spirit, it is not to be thought that we can be qualified without it.

If Jesus, who was a divine person and came forth from the bosom of the Father, required to be anointed with the Holy Ghost above measure; and, if the apostles with their unparalleled preparation were not permitted to enter upon their work until they were endued with power from on high, what daring presumption it is for any of us to go forth in our own strength! Nor do we need to do so. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii, 39.

II

How Can the Pastor Obtain the Holy Spirit as a Source of Evangelistic Power?

1. He must be in vital union with Christ, the Head.

Matt. xxviii, 18: "All power is given unto Me, in heaven and in earth." John xv, 4, 5: "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." Much has been written in recent years to show that the act of faith in receiving the Holy Spirit as a spirit of power is something entirely separate and distinct from the act of faith in receiving Christ for salvation. The acts may be distinguished, but the principle of faith is the same. "It hath pleased the Father than in Christ should all fullness dwell." The Holy Spirit has been given to Christ above measure, and not for Himself alone but for all the members of His body. The power of evangelism is one of the great ascension gifts which He has received for men. "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men." And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv, 7, 8, and 11, 12.

May not an unconverted man have power as an evangelist? It is not impossible that the Holy Spirit might employ such an instrument, but he certainly is not a vessel to honor, sanctified and meet for the Master's use. The actual living of a spiritual life is the one method by which spiritual power is acquired; and such a life is possible only through vital union with Christ. So we come back to the point that the pastor should be a converted man.

2. He must seek the Holy Spirit as a spirit of holiness, before he can receive Him as a spirit of power.

It is no doubt true that very many are earnestly pleading to be filled with the Spirit for service who have given but little thought to their need of Him for sanctification.

- A. The purpose to separate from sin must be absolute.

Christ has promised the Holy Spirit to them that ask Him; but it is not to be supposed that He will come into a heart not consecrated to holiness. "If I regard iniquity in my heart, the Lord will not hear me."—Ps. lxxvi, 18; Acts ii, 38: "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

- B. The separation from the sinful world must be equally definite and complete.

2 Cor. vi, 17: "Wherefore come out from among them, and be ye separate, said the Lord, and touch not the unclean thing: and I will receive you." "Pure religion and undefiled before God and the Father is this . . . to keep himself unspotted from the world." James i, 27.

Dr. A. J. Gordon says: "No doubt this truth is especially distasteful to this generation, a generation

bent, as few have been, on reconciling the claims of religion with those of pleasure, and thus solving the problem of making the best of both worlds. Would that our eyes were really open to what is passing. To dissuade Christians from going to the theatre would be very tame advice in these days, when the theatre with rapid strides is pushing itself into the Church. To tell the disciples of Jesus to love not the world, neither the things that are in the world, would seem a very mild dissuasion and almost unkind, when the world has come to such friendly terms with the Church that it willingly lends all its machinery of entertainment, and art, and amusement, to make the Gospel attractive. It is with no spirit of asceticism that we speak; it is rather with a tearful, grieved, and foreboding dread as to where the practice of this naturalized Christianity and a worldly consecration may bring us.

“At all events the truest remedy is to be found in a strenuous and stubborn non-conformity to the world on the part of Christians. With the most unshaken conviction, we believe that the Church can only make headway in this world by being loyal to her heavenly calling. Toward ritualism her cry must be, ‘Not a rag of popery’; toward rationalism, ‘Not a vestige of whatsoever is not of faith,’ and toward secularism, ‘Not a shred of the garment spotted by the flesh.’ The Bride of Christ can only give a true and powerful testimony in this world as she is found, clothed in her own proper vesture, even the fine linen, clean and white, which is the righteousness of saints.”—*Two-fold Life*, p. 221.

Now I believe that these words of Dr. Gorden’s, which are almost fierce in their denunciation of the Christ-hating world, point the way along which the ministry must lead if they are to possess the power

of the Holy Spirit for evangelism. The next Great Awakening will come along the line of the separation of the Church from the world.

3. He must have a supreme passion for Christ.

We hear a great deal in these days about a passion for souls. This is well. But it is not the highest thing, nor the deepest. Zinzendorf said, "I have one passion: It is *He*, only *HE*." That is what lies at the foundation of the great Moravian mission work; not a passion for souls, but for Jesus Christ. And only as we make Christ the center of all our efforts will we have the power of the Spirit of God. For the Holy Spirit has a passion for Christ: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, *He shall testify of me.*"—John xv, 26. "Howbeit, when He, the Spirit of Truth, is come, *He shall glorify me.*"—John xvi, 13, 14.

Dr. Wilbur J. Chapman, in *Present Day Evangelism*, in a chapter on Evangelism and the Holy Spirit, says: "We are assured of the coöperation of the Holy Spirit only when we give testimony to Christ, and at no other time. Disloyalty to Him, trifling with Him, bar the way to the coming of the Holy Spirit." And to this corresponds the saying of Jesus: John vii, 38, 39: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)."

4. He must yield himself entirely to the Holy Spirit's control.

"There is power only in fullness, and there is fullness only in the yielded life," says Dr. Chapman.

Someone has suggested four steps leading to power:

- A. What God claims, I yield.
- B. What I yield, He accepts.
- C. What He accepts, He fills.
- D. What He fills, He uses.

In recent years much has been said about "the second blessing," that is, the baptism of power. I have felt about that very much as Dr. A. J. Gordon expresses himself in his *Quiet Talks on Power*. He says: "Another difficulty that has bothered some of us is in the great variety of language used in speaking of this life of power, a variety that seems confusing to some of us: 'The baptism of the Holy Spirit,' 'the indument,' 'the filling,' 'the refilling,' 'many fillings,' 'special anointings'; these terms are familiar, though just the distinctive meaning of each is not always clear." Dr. Gordon then takes up five words used in Scripture in speaking of the Holy Spirit's relation to us, viz: *baptized*, *filled*, *anointed*, *sealed* and *earnest*. "Baptized" is the historical word, referring to outpouring at Pentecost. "Filled" is the experience word, describing the subjective effect. Baptism was the act, filling was the result. "Anointed" indicates the purpose of the filling: it was to qualify for living and for service. Hence anointing is the power word, indicating that the Holy Spirit's coming is for the specific purpose of setting us apart, and qualifying us for right living, and for acceptable and helpful service. "Sealing" expresses the idea of property or ownership: we belong to Christ. "Earnest" of the spirit means that the Holy Spirit now filling us is the foretaste and the security of the greater fullness hereafter.

"Baptized" points backward; "filled" points inward; "anointed" points outward; "sealed" points upward; "earnest" points forward.

According to this view, we must have the Holy Spirit in His fullness before we can have Him in His power. But we can only have the Holy Spirit in His fullness as we yield ourselves entirely to His control. The surrender to God must be complete. An ancient seal bore this device: the effigy of a burning candle, and, underneath, the superscription: "I give light by being myself consumed." Another significant device is that of an ox standing between an altar and a plow with the inscription underneath: "Ready for either."

On this point of complete yielding up the life to God, Dr. A. J. Gordon speaks powerfully: "We should make our consecration a definite, final, and irrevocable event in our spiritual history. It is not enough for us to hear one say that he believes in Jesus Christ. We want a decisive and confessed act of acceptance; and likewise we are not satisfied to urge upon our readers a consecrated life, merely; we wish to insist upon the value and power of a solemn and definite and overshadowing act of consecration. Let it be made with the utmost deliberation and after the most prayerful self-examination; let the seal of God's acceptance be most carefully sought; let it be final in the sense of being irrevocable, but initiatory in the sense of being introductory to a new life, a life that belongeth henceforth, utterly, to God; to be lived where He would have it lived; to be employed as He would have it employed; to be finished when He would have it finished."

5. He must depend entirely upon the Holy Spirit, and not upon his own intellectual gifts.

On this point I wish to introduce the testimony of one who is attracting the world as a preacher of evangelism and whose feet are firmly set upon a rock: I mean Dr. W. J. Dawson. Speaking of the evangelistic pastor, he asks: "What am I to do to

fit myself for this type of ministry? The main answer can be given at once: Seek a deeper spiritual life, that you may be the channel of a new spiritual power. The great temptation of all ministers, and particularly of those of unusual intellectual gifts, is to rely on the efficiency of intellectual gift rather than on the direct vitalizing power of the Holy Ghost.

“The transference of faith from the mystic and divine element, which lies at the back of all religious consciousness, to the positive and plain process of ideas, by which religious consciousness is interpreted, is in many men unconscious. The making of a sermon, being a form of intellectual activity constantly repeated, in course of time comes to be regarded as an intellectual process only. With many men it cannot even be said that there is any transference of faith in the power of the mystic element to the power of the intellectual, because the first has never really existed for them. They have never learned to attach the least definite meaning to the promise of Christ that the Holy Ghost should give the disciples utterance according to their need: which implies that behind the preacher there is a power not himself.”

Dr. Dawson places the responsibility for this on the minister's training. He says:

“The entire training of a modern minister represses, if it does not contradict, this conception. By the time a prolonged college course is finished an abiding impression is often created in the mind of a young minister, that to be amply furnished with intellectual weapons for his task, is to be completely equipped. This impression is probably fostered and deepened by the temper of the church to which he ministers. He is led to suppose by the comments made upon his sermons, and by the kind

of praise lavished upon any sermon of unusual intellectual brilliancy, that the people are entirely satisfied with that kind of discourse which does little more than display his own gifts and gratify their culture. Thus the sense of anything mystic which lies behind the function of preaching, any prophetic vision directly communicated and revealed, gradually dies away. He speaks his own mind, and no doubt helpfully to others; but he does not speak the mind of God as one who is moved by the Holy Ghost. Yet nothing can be plainer than this: that in all great and successful evangelistic ministries there has been an element of power totally distinct from intellectual gift. It may embrace the noblest intellectual gifts, but it is distinct from them. . . . It is no doubt much easier, much less irksome, for a minister to live a life of high intellectual interests, tempered by spiritual desires, and it is probable that his congregation will ask nothing more of him. But when nothing more is attempted, and nothing more demanded, the end of the day can only bring spiritual bankruptcy." Here is an analysis illuminating both to minister and people.

6. He must pray importunately for spiritual power.

Luke xi, 13: "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." Jesus was praying when the Holy Spirit descended upon Him. Luke iii, 21, 22. The apostles were praying when the Holy Spirit descended upon them. Acts i, 14, and ii, 4. Three things should characterize this prayer:

- A. It should be specific.
- B. It should be importunate.
- C. It should be believing.

In the opening lecture on this subject I endeavored to show that the minister, in order to be a

man of God in power, must live a life of prayer. What I wish to say now is, that if he would have the Holy Spirit as a spirit of power in winning souls to Christ, he must pray specifically for that very thing, and importunately, as one in such pressing need that he cannot give up until his prayer is answered. Torrey says: "There is no real prayer for the baptism of the Spirit unless there is a deep desire for it. As long as a man thinks that he can get along somehow without this blessing, he is not likely to get it; but when a man reaches the place where he feels that he must have it no matter what it costs, he is far on the way toward receiving it."

In modern times there have been few soul-winners equal to Charles Spurgeon. His experience as told by himself might be helpful to us. In his lecture to his students on "The Minister's Fainting Fits," he says: "This depression comes over me whenever the Lord is preparing a larger blessing for my ministry; the cloud is black before it breaks, and overshadows before it yields its deluge of mercy. Depression has now become to me as a prophet, a John the Baptist, heralding the nearer coming of my Lord's richer benison. So have far better men found it. The scouring of the vessel has fitted it for the Master's use. Immersion in suffering has preceded the baptism of the Holy Ghost. Fasting gives an appetite for the banquet. The Lord is revealed in the backside of the desert, while his servant keepeth the sheep, and waits in solitary awe. The wilderness is the way to Canaan. The low valley leads to the towering mountain. Defeat prepares for victory. The raven is sent forth before the dove. The darkest hour of the night precedes the day-dawn. The mariners go down to the depths, but the next move makes them mount to heaven.

Their soul is melted because of trouble before He bringeth them to their desired haven."

I believe the careful study of this passage will reveal to us the two-fold secret of a barren, and of a fruitful ministry. But we must also pray in faith. Mark xi, 24: "What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us.

7. We must live in the atmosphere of the Bible.

Thomas Manton says: "The Spirit of God rides most triumphantly in His own chariot." Another adds: "If we mount up to God in the chariot of faith and intercession, we may look to Him to come down to us in the chariot of Truth." Jesus says: "Thy word is truth." We need not expect to be clothed with the power of the Spirit while living in neglect of the Word of God. Nor is it the professional study of the Bible that will suffice. It is the prayerful, personal use of the Word for our own spiritual nourishment and growth in grace. Jer. xv, 16: "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart." Finding, eating, rejoicing—such use of the Bible clothes the minister with the power of the Spirit.

8. He must beware of vain-glory when he has received the power of the Spirit.

McCheyne says: "Remember that Moses wist not that the skin of his face shone. Looking at our own shining faces is the bane of the spiritual life and of the ministry. Oh, for closest communion with God, till soul and body, head, face, and heart, shine with divine brilliancy; but, oh, for a holy ignorance of our shining!"

It is a signal proof of the perversity of the human heart, that it will send up a despairing cry for divine power for some great work, and then, when the help is given and the work accomplished, will take the glory to itself. Rather let us say in all lowliness of mind, "Not unto me, O Lord, not unto us; but unto Thy name give glory."

I close, beloved students, with the prayer that you may be filled with the Holy Spirit, and so realize Bunyan's beautiful ideal of the Christian minister: "He had eyes lifted up to heaven; the best of books was in his hand; the law of truth was upon his lips; the world was behind his back; he stood as if he pleaded with men; and a crown of glory did hang over his head."

LECTURE VII

GENERAL DIRECTIONS HOW TO USE THE BIBLE IN EVANGELISM

The Holy Spirit is the agent in conversion. The question naturally arises, How does He operate in His work? The apostle answers this question in Ephesians vi, 17: "And take the sword of the Spirit, which is the word of God." This is the weapon which the Spirit of God has provided and which He, Himself, used. Hence He says: "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." The minister of the Gospel is in an eminent sense "the man of God." If, therefore, he would have the power of the Spirit, which is the word of God—

I

The Pastor Must Rely upon the Bible as the Great Instrument for Bringing Men to Christ.

1. It is the instrument for conviction.

Jer. xxiii, 28, 29: "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Heb. iv, 12: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints

and marrow, and is a discerner of the thoughts and intents of the heart."

Thus the Word of God is compared to the fire that burns and melts, to the hammer that shivers and breaks, and to the sword that cleaves and cuts. What a resistless weapon it must be in the hands of a godly minister, and wielded by the omnipotent strength of the Spirit of God.

2. It is the instrument for regeneration.

James i, 18: "Of His own will begat He us, by the Word of Truth." 1 Peter i, 23: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." John vi, 63: "The words that I speak unto you, they are spirit, and they are life." There is no entrance into the Kingdom of God but by regeneration. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John iii, 5. And from these passages it is clear that, in regeneration, the Spirit uses the Word.

3. It is the instrument of sanctification.

John xv, 3: "Now ye are clean through the word which I have spoken unto you." John xvii, 17: "Sanctify them through Thy truth: Thy word is truth." Eph. v, 26, 27: "That He might sanctify and cleanse it through the washing of water by the Word. That he might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

4. It is the instrument of perfecting the saints.

Acts xx, 32: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

It thus appears that the whole of work bringing men to Christ, by conviction, by conversion, by

sanctification, and by glorification, is wrought through the instrumentality of the Word. As the form of sound words says: "The Spirit of God maketh the reading, but especially the preaching, of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation." "Faith cometh by hearing and hearing by the word of God."—Rom. x, 17.

Preach the WORD.

II

To Win Souls, the Pastor Must Use the Word of God Skillfully.

Two passages of Scripture seem to emphasize this truth.

1. The minister is a householder.—Matt. xiii, 51, 52.

Jesus had just spoken that wonderful series of parables concerning the Kingdom of Heaven, viz., The Parable of the Sower; of the Tares; of the Mustard Seed; of the Leaven; of the Treasure Hid in the Field; of the Pearl of Great Price; of the Net Cast into the Sea. Pausing in His discourse, He said to His disciples: "Have ye understood all these things?" They said unto Him, "Yea, Lord." Then said He unto them: "Therefore every scribe that is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

What a solemn appeal that is to us as ministers of the Gospel, with the great storehouse of saving truth entrusted to our hands, that we should skillfully and faithfully dispense the bread of life to the perishing souls of men.

2. The minister is a workman.—2 Tim. ii, 15.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Timeliness is one of the most important things in order to successful preaching. The minister should have his seed-time and his harvest. It will not do to be always sowing and never reaping. We must gather in the sheaves. There should be periods when all the energies of the pulpit are centered upon the work of winning souls. I have seen a volume entitled “Twelve Soul-Winning Sermons,” by C. H. Spurgeon. The title indicates that these sermons were prepared by him in a series, or selected from his works, with the specific aim of winning souls.

There are some of our old congregations that have in them a generation of men who have grown up in the Church and continue as adherents, but refuse to confess Christ and to unite with the Church. The pastor who takes charge of such a flock should look upon these persons as in danger of perishing through their disobedience to Christ, and should form a resolute purpose to win them unto eternal life. They are not beyond the power of God’s grace, unless they have sinned the sin unto death; and the pastor must win them or clear his skirts of their blood. To reach such a class of men demands the most skillful handling of the word of God.

III

In Dealing with Men Personally, the Pastor Should Make Use of the Word of God.

We are apt to feel that we are fulfilling our commission when we preach the word in the public congregation. That is far from the truth. Not so, the apostles thought. Acts v, 43: “And daily in the

temple, *and in every house*, they ceased not to teach and preach Jesus Christ." Paul said to the Elders of Ephesus: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and *from house to house*, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."—Acts xx, 18-21. During his imprisonment at Rome he "dwelt in his own hired house and received all that came in unto him, preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ."

From these examples we may infer:

1. That we should go to men personally for the specific purpose of winning them to Christ.
2. That we should use the word of God directly, and not trust to our conversation about the word to reach them.

IV.

The Pastor Should Possess a Suitable Copy of the Scriptures for Use in Personal Work.

The desirable qualities are:

1. Substantial binding.
2. Good, clear print.
3. Paper that will stand ink.
4. References.
5. Wide margins.
6. Index of subjects.

Some editions of the Bible have far too much bound up in them that is of no practical value for this purpose and only adds weight, bulk, and inconvenience.

V

It Is Well for the Pastor to Identify This Copy of the Bible with His Own Religious Experience.

The following suggestions may be helpful:

1. Write your name in it, and link with it a chosen life text.

Dr. A. M. Milligan often related how in his boyhood at the advice of his father he selected a special text to be kept daily in mind as a support and comfort in his life work. He chose Deut. xxxiii, 25: "And as thy days, so shall thy strength be." He quoted it a few moments before his death.

Such texts as the following are tried and proved:

2 Cor. xii, 9: "My grace is sufficient for thee: for my strength is made perfect in weakness."

Rom. viii, 28: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Matt. xxviii, 20: "Lo, I am with you alway."

2 Tim. ii, 15: "Study to shew thyself approved unto God."

2. You may add to this an annual text as the years go by.

Every true Christian life is a growth. Anniversary days should be like milestones in our progress toward the heavenly home. A careful, conscientious choice of Scripture portions adapted to our present experience would form a crystalization point for our Christian attainments.

3. Transfer many passages from the pages of the Book to the pages of memory.

Nothing enriches the mind so much as to make it a treasure house of God's truth.

Charles H. Yatman, in "Lessons for the Christian Worker," says: "I would not take a thousand dollars cash for my own Bible. It is priceless."

VI

Mark the Passages Suited to Different Classes.

1. *Awakening* passages, for the careless and indifferent.
2. *Guiding* passages, for those enquiring the way.
3. *Encouraging* passages, for those who have difficulties.
4. *Warning* passages, for those resting upon false hopes.

VII

The Pastor Should Ascertain the Condition of the Soul with Which He Is Dealing.

1. While all need salvation, all cannot be approached in the same way.

In a small volume entitled "Hand-Book for Workers," Dr. George F. Pentecost gives some very practical advice on this point. "I have seen the worst consequences follow honest effort, just for want of tact. We must study our inquirer as a physician studies his patient. All inquirers cannot be dealt with alike. The same Scriptures will not do in every case. Some persons need to be dealt with very tenderly, and some with severity and abruptness.

We must draw a bolt from Sinai, or fetch a cordial from Calvary, as the case may be. Some are shy and timid and need to be drawn out; some, on the other hand, are loquacious and opinionated. Professing themselves to be wise, they are little better than fools by reason of conceited opinions and fancied self-righteousness, and need to be dealt with accordingly, and yet always with love. Our own spirits need to be carefully ruled in dealing with such cases. We must be ready to draw the sword or lift up the cross at a moment's notice. Some have prejudices; we should not cross them too violently; seek rather to undermine them. Instead of an open attack we must fetch a compass and out-flank them. Remember, also, that you are to be fishers of men. There is a great difference in the method used in catching perch and trout."

This is all very good; but the question still arises, How will you ascertain the soul's condition? How will you begin? No definite rule can be laid down. Perhaps the best answer to the question is:

2. Study Christ's method of personal dealing.

In the Gospels we have a number of instances recorded of different kinds of people, dealt with in different ways and with varied results.

From the woman at the well of Sychar He asked a favor. With matchless skill he led her on to thoughts of soul-satisfying blessings until she cried out: "Sir, give me this water that I thirst not," and He then directed her inquiring soul to the source of these blessings in the Messiah, until He was able to reveal Himself to her wondering eyes in the words, "*I that speak unto thee am He.*"—John iv, 7-26. So also with the blind man whom He led forward until He asked him: "Dost thou believe on the Son of God?" And he replied, "Who is He, Lord?" And Jesus said, "Thou hast both seen Him,

and it is He that talketh with thee." And the blind man answered, "Lord, I believe." And he worshipped Him, John ix, 35-38.

How different from these was His dealing with Nicodemus, who came to Him by night. He was a master in Israel and ought to have known the mysteries of the Kingdom of God. To him He declares the necessity of regeneration. "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." Nicodemus brings this assertion to the test of reason and suggests its impossibility. "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Nicodemus is ready for argument. Jesus refuses to argue, but reaffirms stronger than before: "Verily, verily, I say unto thee, except a man be born of water and the Spirit he cannot enter into the Kingdom of God." Thus he led his thoughts to Christ, saying, "And no man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven." And Nicodemus was one of those who embalmed His body and carried Him to His burial.

Other instances will occur to your minds. The woman with the issue of blood, who sought to be healed without confessing the name of her healer; the rich young ruler who came running and kneeling and asking, "What good thing shall I do?" as if he could do anything; "all these have I kept from my youth up." But he was met with a demand that sent him away sorrowful. One said, "I will follow thee whithersoever thou goest." And Jesus replied, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." Another said, "I will follow Thee, but suffer me first to go and bury my father." Jesus said, "Let the dead bury their dead. No man having

put his hand to the plow, and looking back, is fit for the Kingdom of God."

Young gentlemen, do you ask "How shall we deal with men personally to lead them to Christ?" I can say only, Go and sit at the feet of Jesus, and learn of Him, and He will make you to be "fishers of men."

VIII

Place the Word of God Itself Before the Eyes of the Enquirer.

Torrey, in his hand-book, "How to Bring Men to Christ," says: "Do not content yourself with merely reading passages from the Bible, much less in merely quoting them; but have the one with whom you are dealing read them himself, that the truth may find entrance into the heart through the eye as well as the ear."

I was much impressed with this method as used by the evangelist John Dean. Such was his acquaintance with the Bible that he seemed able to quote any part of it at any time; and yet in personal interviews he insisted on laying the Bible before the eyes of the enquirer and urging him to read the words for himself.

IX

Do Not Be Drawn into an Argument About the Bible, But Let the Word Speak for Itself.

I have already referred to Nicodemus, and how Jesus refused to enter into discussion, but simply reaffirmed, more strongly, the necessity for regeneration. So the Jews wanted to argue: "How can this man give us His flesh to eat?" But there

was no argument. Jesus simply said, "Except ye eat the flesh and drink the blood of the Son of God, ye have no life in you." Torrey says: "Never have a heated argument with one whom you would lead to Christ. This always comes from the flesh, and not from the Spirit. Refuse to argue." Dr. Geo. L. Pentecost says: "Avoid mere discussion. Most inquirers will, before you are aware of it, lead you into an argument based upon, or drawn from, mere human opinions; and, if you are not careful, you will find yourself opposing their thoughts with your thoughts. It is of little consequence what they think or what you think. We should seek only to know what God thinks and says. Go to the law and to the testimony. Bring every thought and argument of men to the test of God's word. The Bible contains an answer to every objection of the carnal mind. . . . We must not only deny to the inquirer the sufficiency of his own human thinking, but we must also remember, with equal care, that we are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." This counsel cannot be too strongly emphasized. 2 Cor. iii, 15.

X

He Should Confide Implicitly in Both the Efficiency and the Sufficiency of the Word of God.

Rev. M. R. Drury, in the preface to "The Handbook for Workers," says: "God is honored in all Christian work when we honor the Book in which He has revealed Himself and His will to men. The chief weapon for the use of the Christian soldier is the sword of the Spirit. It is an instrument of marvelous power when used with faith and prayer. By

the word of God, the winner of souls is thoroughly furnished. With this alone can the objections and cavils of skepticism, and the proposals of delay of the partially awakened and undecided be effectively met. The most effective winners of souls are those who bring the Gospel to the hearts of men through the channel of the written word." Similarly Dr. Pentecost writes: "You will often meet with inquirers, more or less sincere, who will question the truth of the Bible. No man was ever yet converted to Christianity by the evidences of Christianity apart from those contained in the Bible itself. Draw every argument from this splendid source, counting on the presence and power of the Holy Spirit to make His own word quick and powerful."

Cannot we trust His promise who has said: "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

LECTURE VIII

HOW TO USE THE BIBLE IN DEALING WITH DIFFERENT CLASSES.—No. 1

The preceding lecture contains general directions for the use of the Bible in specific evangelistic work. The aim of this and the two following lectures will be to point out different classes of people with whom you may expect to meet, and to suggest passages of Scripture appropriate to be used in dealing with such cases.

I

How to Use the Bible in Dealing with the Unawakened and Indifferent.

Lost sinners are, like Jonah, asleep in the ship. They must be aroused. Dr. Alexander McLeod in his *True Godliness* represented the way of salvation as a ladder, the first round of which is marked "Anxiety." How can we use the word of God so as to break through the apathy and lethargy, nay this sleep of death, in which men are by nature?

1. We must show them the nature of sin.

Salvation is deliverance from sin, and we cannot awaken men to a sense of their need of a Saviour until we lead them to correct views of the nature of sin.

We must show them:

(1) That sin is not merely an imperfection.

As long as men look upon sin as the necessary imperfection of a finite being in his progress toward

perfection, like the stumbling of a little child in learning to walk, or the stammering of an infant learning to talk; so long as sin is looked upon as unripe virtue, which like unripe fruit is sour and bitter and injurious, but which when it ripens is luscious and wholesome; as long as men have such inadequate views of sin, they will have little concern about its results. In dealing with such cases we may use such passages as these:

1 John iii, 4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

1 John iii, 8: "He that committeth sin is of the devil; for the devil sinneth from the beginning."

James i, 15: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

(2) That sin consists in not doing, as well as in doing.

You will find very many who will excuse themselves on the ground that they never did anything wrong. To such persons we must bring home the guilt of sins of omission. Refer to the following:

James iv, 17: "To him that knoweth to do good, and doeth it not, to him it is sin."

Luke xii, 47: "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

Matt. xxv, 45, 46: "Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment." Not for what they have done, but for what they have not done.

Gal. iii, 10: "For as many as are of the works of the law are under the curse: for it is written, Cursed

is everyone that continueth not in all things which are written in the book of the law to do them."

(3) That the sinner is lost now.

Many seem to think that they are in danger of being lost if they keep on in a downward course of sin. They will keep on for a while but will stop short of the point where they will be lost. We must arouse them to the fact that they are *lost now*: that the question for them is, "What must I do to be saved?" The following passages are appropriate to such cases:

Luke xix, 10: "For the Son of Man is come to seek and to save that which was lost." From this text L. W. Robertson draws the theme: "Christ's Estimate of Sin."

John iii, 18: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

John iii, 36: "He that believeth not the Son shall not see life; but the wrath of God *abideth on him*."

Heb. ii, 3: "How shall we escape, if we neglect so great salvation?"

2. We must convince them that *they* are sinners.

You will find persons who have no sense of personal sin. Refer them to:

Eccl. vii, 20: "For there is not a just man upon earth, that doeth good, and sinneth not."

Ps. liii, 2, 3: "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God." "Every one of them is gone back: they are altogether become filthy; there is none that doeth good; no, not one."

3. We must show them the fearful consequences of sin.

The responsibility for the indifference of multitudes lies with those who withhold the message of God concerning the doom of the impenitent.

Num. xxxii, 23: "Be sure your sin will find you out."

Prov. xi, 21: "Though hand join in hand the wicked shall not be unpunished."

Rom. vi, 23: "The wages of sin is death."

Matt. xvi, 26: "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

Luke xii, 5: "But I will forewarn you whom you shall fear: Fear Him which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him."

2 Thess. i, 7-9: "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

Matt. xxv, 41: "Depart ye cursed."

Matt. xxv, 46: "These shall go away into everlasting punishment."

4. We must show them that there is no escape but in Christ.

Acts iv, 12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Mark xvi, 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Heb. ii, 3: "How shall we escape if we neglect so great salvation?"

Heb. x, 28-31: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy

thing, and hath done despite unto the Spirit of grace. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God."

Heb. xii, 25: "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven."

5. We should show them the terror of the punishment of sin, as seen in the sufferings of Christ.

Not Sinai, but Calvary, gives the most awakening note concerning the nature and consequences of sin. Jesus Christ is the only begotten and well-beloved Son of God; yet, when He was found laden with sins that were not His own, He had no escape from the sword of divine justice, until, shrouded in outer darkness, He uttered the cry of the forsaken and poured out His soul unto death. How then can the impenitent sinner hope to escape, laden with his own sins, and unreconciled to God?

John xii, 27: "Now is my soul troubled: and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." Matt.

xxvi, 37: "And He took with Him Peter and the two sons of Zebidee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as thou wilt."

Luke xxii, 44: "And being in an agony He prayed more earnestly: and His sweat was as it were great

drops of blood falling down to the ground." Matt. xxvii, 45, 46: "Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is to say, My God, My God, why hast thou forsaken Me?" Isa. liii, 10: "Yet it pleased the Lord to bruise Him; He hath put Him to grief."

The heart must be hard indeed that can remain unmoved, and unconcerned, about his sins, listening to the words of the suffering and dying Redeemer.

II.

How to Use the Bible to Guide Inquirers.

When the indifferent are awakened, the responsibility of the soul-winner increases. How shall he answer the anxious inquiry, What must I do to be saved?

1. We should direct them to the necessity of receiving Christ.

Dr. Gordon, in *The Two-fold Life*, says: "Inquirers are not infrequently counselled to give their hearts to Christ; or to consecrate themselves to the Lord. We would not be over critical, but really this is not the Gospel. The good news of grace is that *God hath given to us* eternal life and redemption through His Son; and that in order to be saved the sinner has nought to do but to accept it. Indeed, why should one be asked to give when he has nothing acceptable to bring?" Dr. Gordon also quotes from a little volume, *The Blood of Jesus*, by Rev. William Reed, as follows: "The gospel of the grace of God does not consist in pressing the duty defined by the words, Give your heart to Christ, although that is often unwisely urged upon inquirers after

salvation, as though it were the gospel. The true gospel is, Accept the free gift of salvation from sin and wrath by receiving Jesus Himself and all the benefits He purchased with His blood."

I commend these words to your very careful consideration. Bear in mind that, in the order of thought, saving faith is before repentance unto life, and that the object of saving faith is Jesus Christ to be received and rested upon. This is the first step. If we put before the mind of the inquirer something which he is to do for Christ, instead of the acceptance of what Christ has done for him, we start him on a vain, fruitless search for salvation by works.

The following suggestions may be helpful:

- (1) Present the true object of saving faith, i. e., Jesus Christ.

John i, 29: "Behold the Lamb of God, which taketh away the sin of the world."

- (2) Direct the inquirer to the specific thing God asks of him, i. e., faith.

John vi, 28, 29: "Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent."

- (3) Show that faith secures salvation.

Acts xvi, 30, 31: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

- (4) Show that receiving Christ gives Sonship.

John i, 12: "But as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name."

- (5) Show that Christ is received for sanctification.

Gal. iii, 27: "For as many of you as have been baptized into Christ, have put on Christ." Col. ii, 6:

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him.”

(6) Show that Christ is received for fellowship.

Rev. iii, 20: “Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me.”

2. We should direct them to the freeness of the gospel invitation.

Isa. lv, 1: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Matt. xi, 28-30: “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and my burden is light.” Rev. xxii, 17: “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.”

Richard Baxter said that he would rather have that “whosoever” than to have his own name in the verse: because if it read, “And let Richard Baxter come,” he would always be thinking there might be another Richard Baxter; but when it says “whosoever,” there can be no mistake about the invitation.

3. We should direct inquirers to the duty of confessing sin.

Inquirers frequently are prevented from finding Christ by their unwillingness to confess their sins. Read the following: Lev. v, 5: “And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in THAT THING.”

Job. xxxiii, 27, 28: "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not: He will deliver his soul from going into the pit, and his life shall see the light." Ps. xxxii, 5: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto Thee in a time when Thou mayest be found." Hosea xiv, 2: "Take with you words, and turn to the Lord: Say unto Him, Take away all iniquity, and receive us graciously." 1 John i, 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

4. We should show them the necessity of forsaking sin.

This should be strenuously insisted upon, for, while Christ is infinitely gracious to the penitent sinner, He is absolutely intolerant of any purpose to continue in sin.

The following passages make this clear: Prov. xxviii, 13: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Isa. i, 16-19: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well." Isa. lv, 7: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." 2 Cor. vi, 17, 18: "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."

5. We should direct them to the Person and Office of the Holy Spirit.

There is frequently a sad neglect in dealing with inquirers in this, that they hear scarcely anything about the Holy Spirit. Many might almost say, like those of old, "We have not so much as heard whether there be any Holy Ghost."

- (1) Teach them to look to the Holy Spirit for conviction of sin.

Inquirers sometimes lament their want of conviction. Refer them to: John xvi, 8-11: "And when He—the Spirit of Truth—is come, He will reprove the world of sin, and of righteousness, and of judgment."

- (2) That He is the author of regeneration.

Inquirers often have difficulty as Nicodemus had: "How can a man be born when he is old?" John iii, 5: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Ezek. xxxvi, 26: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

- (3) To depend on the Spirit for assistance in prayer.

When you urge the inquirer to pray, he may say, and that truly, "I cannot pray." Refer to: Rom. viii, 26: "Likewise the Spirit also helpeth our infirmities: for we know not what to pray for as we ought: but the Spirit Himself (R. V.) maketh intercession for us, with groanings which cannot be uttered."

- (4) Direct them to Him for the spirit of Sonship.

Rom. viii, 14, 15: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear:

but ye have received the Spirit of adoption whereby we cry, Abba, Father."

(5) Direct them to Him as the witness to their Sonship.

The anxious inquirer earnestly longs to know that he is a child of God. Refer to: Rom. viii, 16: "The Spirit, Himself, beareth witness with our spirit, that we are the children of God." 2 Cor. i, 22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Eph. i, 13: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise."

6. We should direct them to the habitual use of the Scriptures.

John v, 39: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me." 2 Tim. iii, 15: "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.

Seek to make them BIBLE CHRISTIANS.

LECTURE IX

HOW TO USE THE BIBLE IN DEALING WITH DIFFERENT CLASSES.—No. 2

III

In Dealing with Those Who Have Difficulties.

You will find those who have been aroused to a sense of their danger and have been made acquainted with the way of escape, and who yet are deterred from accepting Christ by obstacles which seem to obstruct their path. Such cases as the following:

1. Those who say they are too great sinners.

The great adversary of souls has many crafty devices. He first seeks to lull men into carnal security with the belief that their sins are so small that they do not need a Saviour; and, when their consciences are aroused and he can no longer deceive them in that way, he seeks to drive them to despair by persuading them that their sins are so great that there is no salvation for them.

(1) Do not attempt to make light of their sins.

When a sinner is in distress over the greatness of his sins, the first impulse is to seek to bring relief by palliating and excusing the sin. The Bible never does this. You may assure anyone that, great as sins appear to him to be, they are far greater in the sight of God. We should all pray as in Job xiii, 23: "Make me to know my transgression and my sin."

(2) Show them that others have felt the same way.

It is always helpful to an inquirer to have the footsteps of the flock pointed out to him. Job xxv,

4-6: "How then can man be justified with God? or how can he be clean that is born of a woman?" Isa. vi, 5: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips . . . for mine eyes have seen the King, the Lord of hosts." Luke v, 8: "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." Ps. cxliii, 2: "And enter not into judgment with thy servant; for in thy sight shall no man living be justified."

- (3) Show them that sin has been laid upon Christ.

Isa. liii, 6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." 1 Pet. ii, 24: "Who His own self bare our sins in His own body on the tree." Isa. liii, 5: "But He, was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

- (4) Show them that the atonement is sufficient for the greatest sinner.

1 John i, 7: "The blood of Jesus Christ His Son cleanseth us from all sin." Acts x. 43: "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Heb. ix, 13, 14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience . . . to serve the living God." Heb. vii, 25: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

- (5) Show them that the worst sinners are invited.

Isa. i, 18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Luke xv, 2: "This man receiveth sinners and eateth with them."

1 Tim. i, 15: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Luke xv, 20-24: "And when he was yet a great way off his father saw him."

- (6) Point them to great sinners who have been forgiven.

2 Sam. xii, 13: "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." Luke vii, 36-48: "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven."

2. In dealing with those who say they are not able to continue in the Christian life.

These are hindered from entering upon the Christian life through distrust of themselves.

- (1) Show them that it belongs to God, both to begin the work and to carry it on.

Philippians ii, 12, 13: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Philippians i, 6: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

- (2) Show them the sufficiency of God's grace.

2 Cor. xii, 9, 10: "And He said unto me, My

grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities." Jude 24: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

(3) Show them what God has promised.

1 Cor. x, 13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Isa. xli, 10: "Fear thou not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of My righteousness."

3. In dealing with those who are unwilling to bear the Cross.

(1) Do not deny that there is a Cross to bear.

Luke xiv, 25-33: "And there went great multitudes with Him: and He turned and said unto them, If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it. Lest, haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." In all our evangelistic effort we must remember that our Lord does not permit us to lower the conditions of

discipleship in order to win, as professed followers, those who are unwilling to bear the Cross.

- (2) Show them that those who will not bear the Cross are not worthy of Christ.

Matt. x, 37-39: "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his Cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

- (3) Show them that, notwithstanding the Cross bearing, the Christian life is a pleasant one.

Matt. xi, 30: "For my yoke is easy, and my burden is light." Prov. iii, 16, 17: "Length of days is in her right hand; and in her left hand riches and honor: Her ways are ways of pleasantness, and all her paths are peace." Ps. iv, 7: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." Ps. lxxxiv, 10: "For a day in Thy courts is better than a thousand, I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." 1 John v, 3: "And His commandments are not grievous."

- (4) Show them that a glorious reward awaits those who bear the Cross of Christ.

Matt. v, 11, 12: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. xix, 27-29: "Then answered Peter and said unto Him, Behold we have forsaken all and followed Thee; What shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me in the re-

generation, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

4. Those who think they have committed the unpardonable sin.

These cases are less numerous, but they are the hardest to deal with. No fixed course of dealing with them is practicable. The following suggestions may be helpful:

(1) Endeavor to make clear what the unpardonable sin is.

The difficulties on this point are frequently the result of ignorance. Persons of a peculiar disposition and temperament have learned that there is a sin unto death, for which there is no forgiveness. They have no idea what the nature of that sin is. They have feelings which they do not understand, and they conclude that they have committed the unpardonable sin. Two passages of Scripture are helpful in showing what that sin is: Matt. xii. 31, 32: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Dr. Spencer, in his *Pastor's Sketches*, relates his dealings with a young girl who complained that she had committed the unpardonable sin, as follows:

"What is the unpardonable sin?" he asked. She answered, "The sin against the Holy Ghost which

hath never forgiveness in this world, or in the world to come." "What is the sin against the Holy Ghost?" After much hesitation she replied, "It is the sin that Jesus Christ mentioned as 'Speaking against the Holy Ghost.'" "Have you been speaking against the Holy Ghost?" "Oh, no, I have not done that," she said. "What, then, is your unpardonable sin?" She gave no answer. "When did you commit it?" She said nothing. "Tell me what it is." No answer. Finally he said to her, "It is pride, a foolish pride of a wicked heart which makes you say that you have committed the unpardonable sin. You have no occasion for this pride. There is nothing uncommon about you. You are very much like other sinners. It is not likely that you could commit the unpardonable sin if you should try. I do not think you know enough to do it. You do not even know what it is."

That sounds like pretty heroic treatment. Sometimes that is necessary in dealing with the diseases of the soul as well as of the body.

- (2) Show them that it is unlikely that one who is concerned about his salvation has committed the unpardonable sin.

The nature and effects of the unpardonable sin are very clearly pointed out by the writer of Hebrews: Heb. vi, 4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to *renew them again unto repentance.*" It is evident from this that the sin is unpardonable, not because of the insufficiency of the blood of Jesus to atone for it, nor of the unwillingness of God to forgive, but because of the confirmed impenitence of the sinner. The person, therefore, who is really

sorry for his sin and is anxious about his soul, has no evidence that the Holy Ghost has withdrawn from him, and that his day of grace is past, or that he has committed the unpardonable sin.

The forms of difficulties are many, as satan is a great inventor, and the Bible contains provision to meet every one of them: But I cannot pursue the subject further; we will pass on to another general division.

IV

How to Use the Bible in Dealing with Those Who Are Building Upon False Hopes.

1. Those who expect to be saved by their own righteousness.

By nature, men are all legalists. One of the most difficult things is to convince them that they have no righteousness of their own.

- (1) Show them the demands of the law.

James ii, 10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Gal. ii, 16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. iii, 10: "For as many as are of the works of the law are under the curse. For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

- (2) Show them that God looks upon the heart.

Legalists build their hopes on external observances and judge by externals. 1 Sam. xvi, 7: "For the

Lord seeth not as man seeth; for man looketh upon the outward appearance but the Lord looketh on the heart." Luke xvi, 15: "And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

(3) Show them that nothing is acceptable without faith.

Heb. xi, 6: "But without faith it is impossible to please Him."

Torrey says: "When dealing with one who is so self-righteous that he is unwilling to receive Christ, it would be well to say, 'You think you are very good, but do you not know that you are committing the most awful sin in God's sight that a man can commit? Let me show you from God's word that you are.' Heb. x, 28, 29: 'He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?'"

2. Those who are trusting in the general mercy of God for salvation, and refusing Christ.

The thing which makes this class difficult to reach is that they are entrenched behind what seems to them to be a very exalted view of God, i. e., God is a Father, and loves His children, and He is too good to create anyone to damn him. When anyone uses such language refer him to: Rom. ii, 2, 4, 5, 6: "But we are sure that the judgment of God is according to truth against them which commit such things. . . . Despisest thou the riches of His good-

ness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds."

Having read these verses, call his attention to the fact that the very purpose of God's goodness is to lead him to repentance, and that the display of His goodness will be followed by the display of His wrath. John viii, 24: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins. 2 Pet. ii, 9: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

3. Those who say they feel that they will be saved, although they admit they are living in known sin.

I have in my mind, now, the case of a man in middle life, of good family, and of high social standing, and in excellent business repute, but who makes no pretensions to religion, and who even boasts of gross immorality in his earlier days and confesses to recent acts of similar character; and yet who confidently affirms that he will be saved: he does not know why nor how, but he just feels that he will be saved in some way. I had supposed it was an isolated case, but I find such a class referred to by others. Torrey relates the following: "One afternoon I was talking with a lady who, a few weeks before, had lost her only child. At the time of the child's death the lady had been deeply interested, but her serious impressions had largely left her. I put to her the question, 'Do you not wish to go where your little one has gone?' She replied at

once, 'I expect to.' 'What makes you think that you will?' She replied, 'I feel so: I feel that I will go to heaven when I die.' I then asked her if there was anything in the Word of God which gave her reason for so believing. 'No,' she said, 'there is not.' Then she turned and questioned me, saying, 'Do you expect to go to heaven when you die?' 'Yes,' I replied, 'I know I shall.' 'Have you any word from God for it?' 'Yes,' I answered, and turned to John iii, 36: 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' She was led to see the difference between a faith that rested upon her feelings, and a faith that rested upon the Word of God."

In dealing with such persons:

- (1) Show them that God has no special favorites.

This feeling is born of self-complacency which must be pulled out by the roots. 2 Chron. xix, 7: "Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." Rom. ii, 11: "For there is no respect of persons with God." Col. iii, 25: "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

- (2) Show them what the true ground of confidence is.

This was the course pursued by Dr. Torrey as related above. John iii, 36: "He that believeth on the Son hath everlasting life." John v, 24: "Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death into life." Such words as these

cannot fail to discover the difference between faith and feeling as a ground of confidence.

(3) Warn them of the fearful awakening that may come to them when it is too late.

Prov. xiv, 12: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Matt. xiii, 40-43: "As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear."

Young men, you who would know how to win souls, simply commit these Bible texts by heart. THEN PRAY.

LECTURE X

HOW TO USE THE BIBLE IN DEALING WITH DIFFERENT CLASSES.—No. 3

V

In Dealing With Those Who Make Excuses.

“They all with one consent began to make excuse,” is the language by which Christ, in one of His parables, describes a certain attitude of men toward the Gospel. You will readily see that this describes a class distinct from the foregoing, a very numerous class, and very difficult to deal with. Such are the following:

1. Those who say there is time enough yet.

These have their type in Agrippa, who said to Paul: “Go thy way for this time, and when I have a convenient season I will call for thee.” They are like the old Latin father who at his first awakening prayed, “Lord save me—but not now.”

(1) Show them the sovereignty of God in salvation.

Great harm is done when men are assured that their salvation is in their own hand; that whenever they will, they can turn to God and be saved. The result is that they conclude that if it is in their own power they can make their own time. The true remedy is to convince them that their salvation is in the hands of the sovereign Jehovah, and that they must take His time. Hence refer to: John vi, 44: “No man can come to Me, except the Father which hath sent Me draw him.” John vi, 65: “And He

said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father." Rom. ix, 15: "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Verse 18: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth."

(2) Show them that God's time is *just now*.

Isa. lv, 6: "Seek ye the Lord while He may be found; call ye upon Him while He is near." 2 Cor. vi, 2: "Behold, now is the accepted time; behold, now is the day of salvation." Heb. iii, 7: "Wherefore as the Holy Ghost saith, Today if ye will hear His voice, harden not your hearts as in the provocation, in the day of temptation, in the wilderness." Verse 13: "But exhort one another daily while it is called Today; lest any of you be hardened through the deceitfulness of sin." Job xxii, 21: "Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee."

There is sometimes great value in repeating over and over just one of these passages. See Spencer's *Pastoral Sketches*, page 344.

(3) Show them that delay is refusal.

This is where many make a mistake. They think they can defer the decision without declining the offer. They should be reminded that in all treaties between God and man, God makes all the proposals. Man cannot propose anything to God. God makes the offer and the man must either accept or refuse. He cannot amend. But all God's offers are for the present time. He may renew the offer at a future time, or He may not. All that the sinner has before him is the offer now, and delay is denial. No man

is permitted to take an option on the Gospel offer. Heb. iv, 7: "Again, He limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today, if ye will hear His voice, harden not your hearts." Deut. xxx, 19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Josh xxiv, 15: "And if it seem evil unto you to serve the Lord, choose you *this day* whom ye will serve."

One of the most solemn discourses to which I ever listened was on the words, "The Holy Ghost saith, Today."—Heb. iii, 7.

- (4) Show them that the offer may never be renewed.

Prov. xxix, 1: "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed and that without remedy." Torrey relates the following incident: "One night I was dealing with a man who was quite interested, but who kept saying, 'I cannot decide tonight.' I quoted Proverbs xxix, 1. To every answer he made I would come back with this passage. I must have repeated it a great many times in the course of the talk, until the man was made to feel not only his need of Christ, but the danger of delaying, and the necessity of a prompt decision. He tried to get away from the passage, but I held him to this one point. The passage lingered with him and it was emphasized by the providence of God, for that very night he was assaulted and quite seriously injured, and he came the next night with his head bandaged and accepted Christ. The pounding which he received from his assailant would probably have done him little good if the text of Scripture had not been pounded into his mind."

- (5) Show them that there is such a thing as seeking when it is too late.

The common proverb, "While there is life there is hope," is not taken from the Bible. The familiar couplet,

"And while the lamp holds out to burn,
The vilest sinner may return."

is not a quotation from the Psalms given by the Holy Ghost. Prov. i, 24-31: "Because I have called, and ye refused, I have stretched out my hand and no man regarded; but ye have set at nought all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me." Luke xiii, 25: "When once the Master of the House is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are—" There is fearful import in the words: "The Master hath risen up and shut to the door," for He it is "that shutteth and no man openeth." You should arm yourselves well for dealing with procrastinators, who think there is time enough yet.

2. Those who make the excuse that there are too many hypocrites in the Church now.

Shallow as this excuse is, you will frequently meet with it and must be prepared to thrust it through with the Word of the Spirit.

- (1) Show them that they are not asked to join the Church, but to receive Christ.

The mistake is often made of approaching one with

the question, "Are you a member of the Church?" when our inquiry should be, "Are you a Christian?"

There are hypocrites in the Church. It is a pity. But those who receive Christ are not hypocrites when they make a profession of their faith. You can assure this objector that you are not asking him to join the ranks of hypocritical professors, but to become a child of God. John i, 12: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Rom. ii, 28: "He is not a Jew which is one outwardly."

- (2) Show them that they are not in a position to judge others until they get right themselves.

Matt. vii, 1-5: "Judge not that ye be not judged."

- (3) Remind them that they will be held responsible for themselves.

John xxi, 21, 22: "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? *Follow thou Me.*" Rom. xiv, 12: "So then every one of us shall give account of *himself* to God."

3. Those who excuse themselves on the ground that they are as good as many Church members.

If such objectors are ordinarily decent and moral men, you may admit their claim as far as outward morality is concerned, and then from the Scriptures show them three things:

- A. Show them that inconsistent Christians are not God's standard of character.

2 Cor. x, 12: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring them-

selves by themselves, and comparing themselves among themselves, are not wise."

- B. Show them that these inconsistent professors with whom they are comparing themselves may not be going to heaven at all.

Matt. xxv, 8-10: "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Now, this is the class of characters with which the objector is comparing himself when he says, "I am as good as many of your Church members." Of course you are, but is there any comfort in being as good as these foolish virgins?

Luke xiii, 26, 27: "Then shall ye begin to say, We have eaten and drunk in Thy presence and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are. Depart from Me, all ye workers of iniquity." The objector gains little who forms a good opinion of himself by comparing himself with a class of professors that the scriptures declare are going to hell.

- C. Show them that those professors who are going to heaven are not depending on their own righteousness.

Philip. iii, 9: "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Titus iii, 5-7: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy

Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that, being justified by His grace, we should be made heirs according to the hope of eternal life."

These passages are sufficient to show the objector that while he may be outwardly as good as even the very best of professors, nevertheless they have something which he has not: and that they will enter heaven, not on the merit of their goodness, but because they have received Christ.

4. Those who excuse themselves on the ground that there are so many different opinions they cannot tell which is right.

The answer to this is that the way of salvation is plain. Isa. xxxv, 8: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Hab. ii, 2: "And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it." Rom. x, 8, 9: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach. That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." There is nothing very confusing or mysterious in all that.

5. Those who excuse themselves from making a confession of Christ on the ground that that is not necessary.

- (1) Show them that Christ says that it is necessary.

Matt. x, 32, 33: "Whosoever, therefore, shall confess Me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before my

Father which is in heaven." Mark viii, 38: "Who-soever, therefore, shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father with the holy angels."

(2) Show them that salvation is promised only to confessors.

Mark xvi, 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Rom. x, 10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." 1 John iv, 15: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

The foregoing are the principal forms of excuse which I have met in my own experience and which I find referred to by others. There are many other excuses, less subtle and less frequently urged, but I cannot pursue the subject further.

The marvel is that the Word of God searches them all out and drives the sinner from his refuge of lies.
DEPEND ON THE WORD.

VI

How to Use the Bible in Dealing with Skeptics.

Skeptics may be divided into two classes: Skeptics who are mere triflers; and serious-minded skeptics. These two classes are wholly different in their attitude toward Christianity, and must be dealt with in different ways. We should seek to determine to which class the skeptical objector belongs.

1. Skeptics who are mere triflers.

(1) Show them that their skepticism arises from spiritual blindness.

An evangelist was dealing with a man who said to him, "All that you say is foolishness to me." The evangelist replied, "Yes, that is just what the Bible says." The man looked at him in astonishment, but the evangelist turned to 1 Cor. ii, 14: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The skeptic said, "I never saw that before. I never thought of it in that light."

(2) Show them that they are skeptical because satan has blinded their minds.

2 Cor. iv, 3, 4: "But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them." That is a picture of the cruelty of satan, and of the helpless condition of his victims.

(3) Show them that skepticism arises from sin.

John iii, 19, 20: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd."

(4) Warn them that they may be given over to judicial blindness for their opposition to the truth.

Here we have an example of Jesus in dealing with these skeptics: Matt. xiii, 15: "For this people's heart is waxed gross and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them,"

2 Thess. ii, 10, 11: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth but had pleasure in unrighteousness." R. V.—"That they all might be judged." This is a passage of fearful import and should be handled with caution and great skill.

2. Serious-minded skeptics.

These have their representative in doubting Thomas and we should deal with them as Christ dealt with him: that is, put them to the test whether they are really seeking for the proofs, with a desire to be convinced.

- (1) Urge them to set about doing the will of God.

John vii, 17: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." The Revision reads, "If any man willeth to do His will."

Torrey relates how he used this passage: "I asked a gentleman why he was not a Christian? He replied, 'I do not talk much about it, for I am not proud of it as some are. But I am a skeptic. I have lain awake nights thinking about the matter.' 'Do you believe there is a God?' I said. 'Yes,' he said, 'I never gave up my faith that there is a God.' 'Well, if there is a God, you ought to obey Him. Will you take your stand upon the will of God to follow it wherever it carries you?' He answered, 'I try to do as near right as I know how.' 'That is not what I asked. Will you take your stand upon the will of God to follow it wherever it carries you?' He said, 'I have never put it that way.' 'Will you put it that way tonight?' 'I will.' 'Do you believe that God answers prayers?' 'I am afraid not.' 'You don't know that He does not.' 'No.' 'Well, here is a

possible clue to the truth. Will you follow it? Will you ask God to show you whether Jesus is His Son? and what your duty concerning Him is? 'I will.' Not long after, that man came into meeting with a new look on his face. He arose and said: 'I was all in a mist. I believed nothing.' Then he told us what he had done. 'And now,' he continued, 'my doubts are all gone: I don't know where they have gone, but they are gone.'"

(2) Urge them to persevere in seeking.

Hosea vi, 3: "Then shall we know if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

I have tried to mass up the Scriptures in these lectures. The more Bible you put into your evangelism, the more can the Spirit use you.

LECTURE XI

QUESTIONS CONCERNING REVIVALS

Intimately connected with the evangelistic work of the pastor is the subject of revivals of religion. To this subject our attention will now be directed. This lecture will be occupied in answering several questions of a preliminary nature.

I

What Is a Revival?

Not everything is a revival of religion that is called by that name. The devil has a dangerous counterfeit of almost every genuine work of grace.

1. A mere spasmodic excitement of the religious sensibilities is not a revival.

Religion does not have its seat in the emotions alone. It concerns also the understanding, the conscience, and the will. A flood tide of emotion brought about by the excited appeals of a magnetic speaker, and subsiding as rapidly as it arose, should not be mistaken for a change of heart.

Erroneous views on this subject have most pernicious results. Sinners are led to build upon false hopes; other seeking souls are discouraged because they do not have these extravagant feelings; and the very name of revivals falls into disrepute.

When Dr. Wilcox expressed views similar to the above, a student replied: "But in revivals of that very sort I have seen apparently genuine and enduring conversions." To this Dr. Wilcox answered,

“Yes, and the conductors of the movement point to these and cry, ‘See there! the manifest sanction of God on the work!’ But you must never assume that God endorses every method of winning souls which He sees fit to use for His own ends. With men nothing succeeds but success: but with God apparent success is no test of genuineness whatever. Someone has well and wisely said, ‘A soul may be saved at too great cost: that is, the saving may be done by such measures as cauterize and sear the sensibilities of scores of others and leave them in a more hopeless condition than before. Be not beguiled by the plea ‘Any thing is better than stagnation.’ There are many things worse.”

These are weighty words of caution from the pen of a Methodist revivalist.

2. A true revival has the following characteristics:

(1) The Holy Spirit is the author of it.

No revival is genuine which cannot be traced to this source. “It is the Spirit that quickeneth.” Men talk of “getting up a revival.” A genuine revival is never gotten up; it is called down. To revive is to cause to live again. He only, who is the author of the spiritual life, can revive it.

(2) It may be brought about by the extraordinary use of the ordinary means of grace.

The fact that it is ascribed to the Holy Spirit as its author does not preclude the use of means. Nor does it imply that the means employed are any other than the ordinary means of grace. But the ordinary means may be used in an extraordinary way.

(3) It usually results in the increase of the graces of Church members and their more consistent lives.

- (4) The conversion of an unusual number of sinners generally follows.
- (5) Permanent changes in character and life attest its genuineness.

“By their fruits ye shall know them.” Whatever remarkable manifestations of power may seem to mark the progress of a season of revival, the evidence of genuineness is not complete until it is furnished by the lives in after years of those who were the subjects of its power.

I would therefore answer the question “What is a revival?” thus: A revival is a special operation of the Holy Spirit in the extraordinary use of the ordinary means of grace, quickening to a new life the Church of God, converting sinners in unusual numbers, and bearing its fruits in holy living.

II

Is It Right to Hold Special Revival Services?

It would seem at first sight that the rightfulness of holding such services could hardly be questioned. But it is called in question.

1. The objections to special revival services are:
 - (1) That the Church ought always to be in a revived condition.

True. But as a matter of fact it is not.

- (2) It is likely to be followed by a reaction.

The objection is, that forcing people up by extraordinary services which cannot be continued, leads inevitably to their sinking to a lower level than before, just as soon as the pressure is removed.

- (3) That revivals create the very state of things which makes revivals necessary.

The objection claims that, instead of maintaining a healthy spiritual condition, these special revival

services throw the body of Christ into a sort of chills and fever, far removed from a desirable condition.

These objections are all worthy of consideration. That evil results have followed wrong revival methods, scarcely anyone will deny. But the question still remains: Is there a right method of conducting special revival services, or are such services wrong both in theory and in practice?

2. The necessity for such revival services is founded in the nature of man.

- (1) The heart yields to an effective presentation of truth.

Regeneration is not in any sense due to moral suasion, but conversion is, in some degree; and converts, once made, will lose their first love, and their new-born graces will wither and decline unless times of refreshing come to them from the presence of the Lord.

- (2) The necessity for such services is recognized in the ordinary method of grace.
 - A. In the weekly Sabbath.
 - B. In the mid-week prayer meeting.
 - C. In the communion seasons.

The weekly Sabbath is simply a weekly revival of religion. The mid-week prayer meeting is to meet the same necessity, and those who neglect it soon manifest the fruits of their neglect by falling into decline spiritually. Communion seasons are seasons of revival of religion, not simply because of the grace conveyed through the immediate channel of the Lord's Supper, but because of the extraordinary use of the ordinary means of grace in connection with its observance. If we strip that sacred ordinance of the preparatory and concluding services, it will lose much of its revival power.

3. Revivals and special revival services are Scriptural.

It is in vain to reason from what the nature of man requires, or the divine method of grace suggests, if we do not find the warrant in the Word of God.

(1) God has promised to revive His people.

Isa. xxxv, 7: "And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Isa. xli, 18: "I will open rivers in high places, and fountains in the midst of valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isa. xlv, 2-4: "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses." Hosea xiv, 7: "They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."

(2) Guided by these promises, God's people pray for reviving.

Ps. lxxxv, 6: "Wilt thou not revive us again; that Thy people may rejoice in Thee?" Hab. iii. 2: "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

(3) In the Scriptures we have the record of great revivals of religion.

In the days of Joshua, and David, and Solomon, and Hezekiah, and Josiah, and at Pentecost, these

promises of revival were fulfilled, and the prayers of God's people were answered. And these instances furnish examples of the extraordinary use of ordinary means. 2 Chron. xxx, 21-23: "And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: . . . and the whole assembly took counsel to keep other seven days; and they kept other seven days with gladness." Acts i, 12-14; ii, 1-5: The disciples continued with one accord in one place during ten days between the Ascension and Pentecost in prayer and supplication for the promised gift of the Holy Spirit.

- (4) The righteousness of such services has been vindicated by the history of the Church.

Murphy says: "To argue against revivals, or to say anything against the idea of revivals, has the appearance of finding fault with God's spiritual and providential administration."

The Gospel dispensation was introduced by the most marvellous outpouring of the Holy Spirit. The conversion of three thousand souls in a day was a miracle of grace in testimony of the glorious era of the "fullness of the times." The providence and the grace of God have retained the idea of revivals in the Church.

What was the Reformation but a revival of religion, carried on by the Spirit from nation to nation? During the early part of the eighteenth century divine grace wrought wonderful works, especially in England, Wales, Scotland, and America. In the Kirk of Cambuslang alone five hundred persons are supposed to have been converted. At Northampton a mighty revival occurred under the ministry of Jonathan Edwards, and revivals were numerous and powerful throughout our country

under the preaching and labors of Whitefield and others. McClintock and Strong, after such a review, say: "In view of these facts, what would have become of religion but for revivals?"

III

What Blessings Flow from a True Revival?

1. To the pastor.

(1) His own soul is revived.

It may seem strange that a minister of the Gospel should need reviving. If any one could be always in a revived state it should be the minister. The constant study of the Bible, daily communion with God, frequent contact with the realities of eternity in his pastoral work, ministering to the sick and the dying: one would think he would live always in an exalted spiritual frame of mind. But experience sadly testifies to the contrary. Ministers grow cold and are made to cry out, "My leanness! My leanness! They made me keeper of the vineyards, and mine own vineyard have I not kept." To the pastor in such a state the season of revival is a precious blessing.

(2) New helpers are brought to his assistance.

In every congregation there is a large amount of unused talent. Members cannot be persuaded to do their part in the Lord's work. The revival season arouses them to a sense of their responsibility, develops their gifts, and gives them opportunity, and the pastor who had been left to serve alone, is surrounded by a consecrated band of workers.

(3) He will have increased joy in his work.

This is partly the result of his revived condition. Nothing could be more irksome than to perform the

sacred functions of the ministry while in a state of spiritual decline: nothing more joyous than this when the soul is quickened in divine things.

Joy is increased also from seeing the fruits of his ministry. It is the joy of harvest. Nothing is more depressing to a conscientious pastor than to labor in a barren and unfruitful field: nor is anything more fitted to give joy than to see souls for whom he has labored, flocking to Christ.

(4) Gems are thereby added to his crown.

Dan. xii, 3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

2. To the Church.

(1) The graces of her members are quickened.

This is the first thing to be looked for in a revival and one of its most blessed results. Even if there should be no large accessions to the membership, the strength of the Church may be greatly increased.

(2) Divisions among brethren are healed.

A low state of religion is both the cause and the effect of alienations and separations among brethren. We shall see, a little further on, how, under the influence of a genuine revival of religion, the breaches are healed and hearts flow together.

(3) Loved ones are saved.

In nearly every congregation there are those who, like Paul, "have great heaviness and continual sorrow in their hearts for their brethren, their kinsmen according to the flesh." Oh, what blessedness is experienced when those who have long been pleaded with and pleaded for are brought into the fold!

(4) The Church is increased in numbers.

It is worse than useless to decry the value of the accessions to the Church brought in during revival

services, provided the work has been genuine. The records of many congregations will show that some of the most exemplary and consistent Christians are the fruits of such seasons.

3. To the commonwealth.

(1) Good citizenship is promoted.

(2) Reforms are advanced.

To my mind there is no greater absurdity than for anyone engaged in the work of reform to speak disparagingly of the work of saving souls. I have little faith in moral, social, or national reforms that are not the result of the revival of religion.

(3) God's favor is secured.

The revival itself is by the favor of God, and God looks down well pleased upon His Church and upon the commonwealth revived and quickened by His grace.

4. To the heathen world.

(1) Interest in missions is increased.

What we need just now for the rescue of mission work from a threatened backward step, is a genuine revival of religion.

(2) Stumbling blocks in the way of missionary success are removed.

The missionaries who have labored long and faithfully in the old mission fields of the Church are pleading with the Church at home to wrestle in prayer for them, that hindrances to their work may be swept away by a widespread revival of religion.

(3) New converts are better cared for.

In support of these high claims as to the results of revivals I want to cite two very eminent authorities:

In December of 1840, the Presbytery of Aberdeen, Scotland, appointed a committee to inquire into the revivals which had recently occurred in different parts of the country or were taking place at the time.

The committee, besides hearing evidence *viva voce*, issued queries which were sent to ministers; amongst others to the Rev. Robert Murray McCheyne. The queries were fourteen in number. I will select those bearing on this point and quote his answers (See McCheyne's Works, p. 280 ff., queries 1-6 and 13.)

Query I. Have revivals taken place in your parish or district; and, if so, to what extent, and by what instrumentality and means?

II. Do you know what was the previous character and habits of the parties?

III. Have any who were notorious for drunkenness, or other immoralities, neglect of family duties, or public ordinances, abandoned their evil practices, and become remarkable for their diligence in the use of the means of grace?

IV. Could you condescend on the number of such cases?

V. Has the conduct of any of the parties been hitherto consistent; and how long has it lasted?

VI. Have the means to which the revivals are ascribed been attended with beneficial effects on the religious condition of the people at large?

XIII. State any other circumstances connected with revivals in your parish or district which, though not involved in the foregoing queries, may tend to throw light upon the subject.

ANSWERS

I. It is my decided and solemn conviction, in the sight of God, that a very remarkable and glorious work of God, in the conversion of sinners, and edifying of saints, has taken place in this parish and neighborhood. This work I have observed going on from the very beginning of my ministry in this

place in November, 1836, and it has continued to the present time; but it was much more remarkable in the autumn of 1839, when I was abroad on a mission of inquiry to the Jews, and when my place was occupied by the Rev. W. C. Burns. Previous to my going abroad, and for several months afterwards, the means used were of the ordinary kind. In addition to the services on the Sabbath, in the summer of 1837, a meeting was opened in the church on Thursday evenings for prayer, exposition of Scripture, reading accounts of missions, and revivals of religion. Sabbath schools were formed, private prayer meetings were encouraged, and two weekly classes for young men and young women were instituted with a very large attendance. These means were accompanied with an evident blessing from on high in many instances. But there was no visible or general movement among the people until August, 1839, when immediately after the beginning of the Lord's work at Kilsyth, the Word of God came with such power to the hearts and consciences of the people here, and their thirst for hearing it became so intense, that evening classes in the school-room were changed into densely crowded congregations in the church, and for nearly four months it was found desirable to have public worship almost every night. At this time, also, many prayer meetings were formed, some of which were strictly private or fellowship meetings, and others conducted by persons of some Christian experience, were open to persons under concern about their souls. At the time of my return from the mission to the Jews, I found thirty-nine such meetings held weekly in connection with the congregation, and five of these were conducted and attended entirely by little children. At present, although many changes have taken place, I believe the number of these meetings is not much dimin-

ished. Now, however, they are nearly all of the more private kind—the deep and general anxiety which led to many of them being open having in a great degree subsided. Among the many ministers who have assisted here from time to time, and especially in the autumn of 1839, I may mention Mr. MacDonald of Urquhart, Mr. Cumming of Dumbarny, Mr. Bonar of Larbert, Mr. Bonar of Kelso, and Mr. Sommerville of Anderston. Some of these were present here for a considerable time, and I have good reason for believing that they were eminently countenanced by God in their labors.

As to the extent of this work of God, I believe it is impossible to speak decidedly. The parish is situated in the suburb of a city containing 60,000 inhabitants. The work extended to individuals residing in all quarters of the town, and belonging to all ranks and denominations of the people. Many hundreds, under deep concern for their souls, have come, from first to last, to converse with the ministers; so that I am deeply persuaded the number of those who have received saving benefit is greater than anyone will know till the Judgment Day.

II, III. The previous character of those who seem to have been converted was very various. I could name not a few in the higher ranks of life that seem evidently to have become new creatures, who previously lived a wordly life, though unmarked by open wickedness. Many, again, who were before nominal Christians, are now living ones. I could name, however, far more, who have turned from the paths of open sin and profligacy, and have found pardon and purity in the blood of the Lamb, and by the Spirit of our God; so that we can say to them, as Paul said to the Corinthians, "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified." I often think when conversing

with some of these, that the change they have undergone might be enough to convince an atheist that there is a God, or an infidel that there is a Saviour.

IV. It is not easy for the minister, in a field like this, to keep an exact account of all the cases of awakening and conversion that occur; and there are many of which he may never hear. I have always tried to mark down the circumstances of each awakened soul that applied to me, and the number of these, from first to last, has been very great. During the autumn of 1839, not fewer than from 600 to 700 came to converse with the ministers about their souls; and there were many more, equally concerned, who never came forward in this way. I know many who appear to have been converted, and yet have never come to me in private; and I am, every now and then, meeting with cases of which I never before heard. Indeed, eternity alone can reveal the true number of the Lord's hidden ones among us.

V. With regard to the consistency of those who are believed to have been converted, I may first of all remark that it must be acknowledged and should be clearly understood, that many who came under concern about their souls and seemed, for a time, to be deeply convinced of sin, have gone back again to the world. I believe that, at that remarkable season in 1839, there were very few persons who attended the meetings without being more or less affected. It pleased God, at that time, to bring an awfully solemn sense of divine things over the minds of men. It was, indeed, the day of our merciful visitation. But many allowed it to slip past them without being saved; and these have sunk back, as was to be expected, into their former deadness and impenitence. Alas! there are some among us whose

very looks remind you of that awful warning, "Quench not the Spirit."

Confining our view, however, to those who, as far as ministers could judge by the rules of God's Word, seemed to be savingly converted, I may with safety say that I do not know of more than two who have openly given the lie to their profession. Other cases of this kind may have occurred, but they are unknown to me. More, I have little doubt, will eventually occur; for the voice of God teaches us to expect such things. Some of those converted have now walked consistently for four years; the greater part from one to two years. Some have had their falls into sin, and have thus opened the mouths of their adversaries, but the very noise that this has made shows that such instances are very rare. Some have fallen into spiritual darkness; many, I fear, have left their first love; but yet I see nothing in all this but what is incident in the case of every Christian church. Many there are among us who are filled with light and peace, and are examples to the believers in all things. We had an additional communion season at my return from the Continent, which was the happiest and holiest that I was ever present at. The Monday was entirely devoted to thanksgiving, and thank-offering was made among us to God for His signal mercies. The times were hard, and my people are far from wealthy, yet the sum contributed was £71. This was devoted to missionary purposes. It is true that those whom I esteem as Christians do often grieve me by their inconsistencies; but still I cannot help thinking that, if the world were full of such, the time would be come when "they shall neither hurt nor destroy in all God's holy mountain."

VI. During the progress of this work of God, not only have many individuals been savingly converted,

but important effects have also been produced upon the people generally. It is indeed amazing, and truly affecting to see, that thousands living in the immediate vicinity of the spot, where God has been dealing so graciously, still continue sunk in deep apathy in regard to spiritual things, or are running on greedily in open sin. While many from a distance have become heirs of glory, multitudes, I fear, of those who live within the sound of the Sabbath bell continue to live on in sin and misery. Still, however, the effects that have been produced upon the community are very marked. It seems now to be allowed, even by the most ungodly, that there *is* such a thing as conversion. Men cannot any longer deny it. The Sabbath is now observed with greater reverence than it used to be; and there seems to be far more of a solemn awe upon the minds of men than formerly. I feel that I can now stop sinners in the midst of their open sin and wickedness and command their reverent attention, in a way that I could not have done before. The private meetings for prayer have spread a sweet influence over the place. There is far more solemnity in the house of God; and it is a different thing to preach to the people now from what it once was. Any minister of spiritual feeling can discern that there are many praying people in the congregation. When I first came here I found it impossible to establish Sabbath-schools on the local system; while, very lately, there were instituted with ease nineteen such schools, that are well taught and well attended.

XIII. I have been led to examine with particular care the accounts that have been left us of the Lord's marvellous works in the days that are past, both in our own land and in other parts of the world, in order that I might compare these with what has

lately taken place at Dundee and in other parts of Scotland. In doing this I have been fully convinced that the outpouring of the Holy Spirit at the Kirk of Shotts, and again, a century after, at Cambuslang, etc., in Scotland, and under the ministry of President Edwards in America, was attended by the very same appearances as the work in our own day. Indeed, so completely do they seem to agree, both in their nature and in the circumstances that attended them, that I have not heard a single objection brought against the work of God now which was not urged against it in former times, and that has not been most scripturally and triumphantly removed by Mr. Robe in his Narrative, and by President Edwards in his invaluable Thoughts on the Revival of Religion in New England: "And certainly we must throw by all talk of conversion and Christian experience; and not only so, but we must throw by our Bibles, and give up revealed religion, if this be not in general the work of God."

The other witness from whom I quote is found in Edwards' Works, Vol. III, p. 231, ff. It is entitled, "Narrative of Surprising Conversions." This was written by Dr. Jonathan Edwards in response to inquiries of a number of ministers and as a refutation of many unjust criticisms on the work under his hand in the great awakening. I can quote only a few paragraphs and refer you to the book itself for a full account. As to the condition of things before the revival began he describes it thus (page 232):

"Just after my grandfather's death it seemed to be a time of extraordinary dullness in religion. Licentiousness for some years greatly prevailed among the youth of the town: they were, many of them, very much addicted to night-walking and frequenting the tavern and lewd practices, wherein some by their example exceedingly corrupted others.

“It was their manner very frequently to get together in conventions of both sexes, for mirth and jolity, which they called frolicks: and they would often spend the greater part of the night in them, without any regard to order in the families they belonged to, and indeed family government did too much fail in the town.

“It was become very customary with many of our young people to be indecent in their carriage at meeting. There had also prevailed in the town a spirit of contention between two parties into which they had for many years been divided, by which was maintained a jealousy one of the other: and they were prepared to oppose one another in public affairs.”

Such is the dark picture which this saintly man drew of the state of moral corruption and death before the great work began. 2 Peter ii, 8: “For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.”

Now hear his account after the revival: “This work of God as it was carried on, and the number of the true saints multiplied, soon made a glorious alteration in the town: so that in the spring and summer following, in the year 1735, the town seemed to be full of the presence of God. It never was so full of love, nor so full of joy, and yet so full of distress, as it was then. There were remarkable tokens of God’s presence in almost every house. It was a time of joy in families on account of salvation being brought into them; parents rejoicing over their children as new-born, and husbands over their wives, and wives over their husbands.

“The goings of God were seen in the sanctuary. God’s Day was a delight, and His tabernacles amiable. Our public assemblies were then beautiful:

the congregation was alive in God's service; everyone earnestly intent on the public worship; every hearer eager to drink in the words of the minister as they came from his mouth; the assembly were, in general, from time to time in tears while the word was preached. Some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors.

"Our public praises were then greatly enlivened: God was then served in our psalmody, in some measure in the beauty of holiness. It has been observable that there has been scarce any part of divine worship wherein good men amongst us have had grace so drawn forth and their hearts so lifted up in the ways of God as in singing His praises. Our congregation excelled all that ever I knew before in the external part of that duty, the men generally carrying regularly and well three parts of the music, and the women a part by themselves. But now they were wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed.

"In all companies on other days, on whatever occasions persons met together, Christ was to be heard of and seen in the midst of them. Our young people, when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ; the gloriousness of the way of salvation, the wonderful, free and sovereign grace of God, His glorious work in the conversion of a soul: the truth and certainty of the great things of God's word; the sweetness of the views of His perfections.

"And even at weddings, which formerly were occasions of mirth and jollity, there was now no discourse of anything but the things of religion, and no appearance of anything but spiritual mirth."

Near the close of his narrative he uses these words: "And whatever the circumstances and

means have been, and though we are so unworthy, yet so hath it pleased God to work: and we are evidently a people blessed of the Lord, and here, in this corner of the land, God dwells and manifests His glory."

We cannot read the account of such a transformation in character, and in the church, and in the family, in the social circle, and in the community, in conversation, and in worship, without exclaiming, What hath God wrought! May God make us such ministers, and give us reviving times. If this is what is meant by "A Great Awakening," ours is yet to come.

IV

What Are the Evidences of a Present Need for a Revival of Religion?

1. The presence of worldliness among the people of God.

The church and the world have gotten into such an intimate friendship that the dividing line has disappeared.

2. The decay of family religion.
3. The growing disregard of the sacredness of the Sabbath.
4. The increasing demand for sensuous forms of worship.
5. The multitude of professors of religion who give no evidence that they are Christians.
6. The multitudes who claim to be Christians, and yet are non-professors.
7. The fatal slumbering of the ungodly.
8. The utter rottenness and corruption of social and political life.
9. The want of spiritual power in the pulpit.

10. The present helplessness of the Church in contending against such awful social evils as the liquor traffic, and licensed prostitution, and mormonism.
11. The growth of the empire of darkness in the increase of oath-bound and pledge-bound secret societies.
12. The threatened decline of the missionary spirit.
13. An increasing distrust of the Bible as the Word of God.
14. Unbelief as to the solemn realities of eternity, heaven and hell.

There lies your field. That is the state of your vineyard. Rejoice, O young man, in thy youth!

LECTURE XII

HOW TO PROMOTE REVIVALS AND HOW TO CONDUCT THEM

Dr. J. Wilbur Chapman, in his *Present Day Evangelism*, quotes from a well-known author the following criticism of modern methods of promoting revivals: "A private pamphlet, prepared by a certain evangelist as a guide to committees who were making ready for his coming, proved to be shockingly full of dependence on business methods, such as advertising by striking announcements, big posters, etc., etc. He would have everything done to create public favor in advance. This is the way of the world and it is now fast becoming the way of the Church. We are getting away from dependence on ordinary means of grace whenever we do not expect any widespread blessing on the preaching of the simple Gospel, and on prayer, and on personal contact with souls. We must have several churches united, and great meetings with distinguished evangelists, and great choirs with far-famed gospel singers, or we look for no divine outpourings. All this is unscriptural, unspiritual, abnormal."

I do not know who this writer is, but I agree, in the main, with his view. Dr. Chapman dissents from it. And surely *something* can be done besides waiting for the Holy Ghost to come and work a great work. Let us see.

I

What Can Be Done to Promote a Revival of Religion.

1. The way of the Lord should be prepared.

Isa. xl, 3-5: "The voice of him that crieth in the

wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. lvii, 14: "And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of My people." Isa. lxii, 10: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

It is evident from these Scripture verses that, if God's people really desire to have a revival of religion, they should set about securing it by divinely appointed means. Like every other good and perfect gift, revivals come down from above, from the Father of Lights; yet there are conditions for receiving the Scriptural harvest, just as certainly as for receiving the natural harvest.

What, then, can we do as pastors to make ready a people prepared for the Lord?

- (1) Assemble a few of the most pious and earnest Christians for prayer.

Many persons seem to have an idea that a revival starts in a large meeting. As a general thing this is a mistake. Beecher said: "You start a revival the way you kindle a fire. You must have a few sticks of good dry kindling wood, bring these together and start the fire; add more fuel carefully, so as not to smother the little blaze: and when you get it thoroughly going, then you can pile on the green wood." I believe that this suggests the true method. A pastor as he moves among his people will sometimes find that the Spirit is at work in an unusual

way. One and another speak of an awakened feeling, a desire for a more exalted and worthy life, or a deep concern for souls perishing at the doors of the sanctuary. At once he should be alert to improve the opportunity. Let him invite such persons to a meeting for conference and prayer. This may be "the sound of a going in the tops of the mulberry trees" that indicates that already the Lord has gone forth; that Jesus of Nazareth passeth by.

(2) It may be well to observe a season of fasting and of confession.

When the disciples had been engaged in a fruitless endeavor to cast out an unclean spirit, they asked the question, "Lord, why could not we cast him out?" After pointing out the necessity for faith as a condition of success, he added: "Nevertheless this kind goeth not out but by prayer and fasting." Fasting is an appointed means of grace. The very condition of things which makes a revival of religion necessary is a call to humiliation and confession of sin. In the passage already quoted, Isa. lvii, 14: "Cast ye up, cast ye up; prepare the way, take up the stumbling blocks out of the way of My people," the verse following reads: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place with him also that is of a contrite and humble spirit, to *revive* the spirit of the humble, and to revive the heart of the contrite ones." From this appears the suitability of the day of fasting, as appointed to be observed in connection with our communion seasons. Ebal, the mount of cursing, and Gerizim, the mount of blessing, stand over against each other, and the valley of Baca lies between: and those who would pass from Ebal to Gerizim must go through the valley of humiliation.

- (3) Seek to remove all alienations among brethren.

This is taught in our Saviour's words: Matt. v, 23, 24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Alienations among brethren are serious obstacles in the way of acceptable service to God. "Take up the stumbling block out of the way of My people."

- (4) Talk about religion.

One of the strongest evidences that the Church of God now needs a revival of religion is the very small place given to religious subjects in the daily conversations of professors of religion.

Dr. Jonathan Edwards, in speaking of the fruits of the revival in New England, says: "It is manifest and notorious that there has been of late a very uncommon influence upon the minds of a very great part of the inhabitants: a great increase of the spirit of seriousness and sober consideration of the things of the eternal world: a disposition to hearken to anything that is said of things of this nature with attention and affection: a disposition to treat matters of religion with great solemnity, and as matters of great importance: a disposition to make these things a subject of conversation." Again, speaking of the approach of the revival days, he says: "Presently upon this a great and earnest concern about the great things of religion and the eternal world became universal in all parts of the town, and among persons of all degrees and ages. All other talk but about the spiritual and eternal things was thrown by. All the conversation and in all companies and upon all occasions was upon these things only.

Other discourse than of the things of religion would scarcely be tolerated in any company."

2. Arrangement should be made for special religious services.

- (1) Arrange for a series of meetings.

In defining the nature of a true revival, I have said that it is brought about by the extraordinary use of the ordinary means of grace. This requires that an unusual amount of time be set apart to this work.

A. Protracted meetings are Scriptural.

We ought not to be too much afraid of protracted meetings. If properly conducted they are not without Scriptural warrant. The three great annual feasts of the Jews were protracted meetings. The appointed time was seven days, but on at least one revival occasion we read that the interest was so great that they kept other seven days. The outpouring on the day of Pentecost occurred at the close of a protracted meeting, held by the direction of Christ Himself for ten days from the time of His ascension. The longest protracted meeting of which I remember to have read was held by Paul: Acts xix, 9, 10: "*Reasoning daily* in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." This meeting resulted in a great revival. The name of the Lord Jesus was magnified. Many also of them that believed came confessing and declaring their deeds. And not a few of them that practiced curious arts brought their books together and burned them in the sight of all. And they counted the price of them and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.

B. They are approved by experience.

We have been accustomed to have protracted meetings at every communion season and with most blessed results. The present tendency to shorten the communion season by dropping Monday's service is no evidence of a revived church. The great revival at the Kirk of Shotts occurred on Monday, after communion; and five hundred souls were converted under one discourse.

That protracted meetings should result in a revival of religion is perfectly reasonable and in accord with the laws of the human mind and the divine method of grace. "These meetings serve to hold in check that overflowing tide of worldliness by which religious impressions are so often wiped out. They not only bring divine truth before the mind, but hold it there until an impression is made too deep to efface."—*Rond*.

C. The objections to them are not well founded.

The objections to these meetings, that they lead people to rely upon the *means* rather than upon the Holy Spirit, that they disparage the regular stated services; that they tend to undue excitement rather than to sound instruction; do not hold against these meetings as such, but against false methods of conducting them, which should be avoided.

(2) Arrange for frequent preaching of the Word.

"It hath pleased God by the foolishness of preaching to save them that believe." "The Spirit of God maketh the reading but especially the preaching of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation." Dr. Edwards says: "There are some things in Scripture that seem to signify as much as that there should be

preaching in extraordinary frequency at the time when God should be about to introduce that flourishing state of religion that should be in the latter days."

(3) Arrange for many prayer meetings.

Dr. Edwards gives this account of the steps leading to the great revival in Northampton: "In the fall of the year I proposed to the young people that they should agree among themselves to spend the evenings after lectures in social religion, and to that end to divide themselves into several companies to meet in various parts of the town: which was accordingly done. And these meetings have been since continued and the example imitated by elder people."

During the progress of the revival, he says: "The only thing in their view was to get into the Kingdom of Heaven, and everyone appeared to be pressing into it. The engagedness of their hearts in this great concern could not be hid: it appeared in their countenances. All would eagerly lay hold of opportunities for their souls, and were wont very often to meet together in private houses for religious purposes: and such meetings when appointed were wont greatly to be thronged."

Testimony similar to this is given by McCheyne in answer to the queries of the Aberdeen Presbytery, quoted in the foregoing lecture.

3. Seek to have worldly business arranged so as not to interfere with the meetings.

To the question, "Would you urge the people to lay aside their business?" Dr. Wilcox gives a judicious answer. He says: "Some of them cannot. As clerks and other employees, they have sold their time to others. You cannot therefore lay this down as a duty on your people. But, if eternity is greater than time and the interests of time, it is not un-

natural on such an occasion as this for as many as can, by partly suspending their interests, to make that fact apparent. Induce some, at least, to devote themselves wholly to the work."

I will close this inquiry on How to Promote a Revival, by quoting the answer of Dr. Earle to the question: "Supposing a church determined to invite an evangelist, what previous preparation on their part do you regard as necessary?" He replied: "If a church has decided to invite an evangelist I would recommend them to hold extra meetings, especially as the time approaches for commencing the work, and pray for themselves, and talk over the state of their own hearts. If there are difficulties and divisions among them, get them out of the way; arrange their temporal affairs so as to attend the meetings, and, as far as they can, get their neighbors to do the same. . . . I firmly believe that the faithful use of such means will result in a revival anywhere."

I have quoted McCheyne and Jonathan Edwards. They will bear comparison with moderns.

II

How Should Revivals Be Conducted?

1. The services should be under the control of the pastor.

Murphy, Wilcox, Pond, Earl, Chapman and Dowson all agree in this; except that Wilcox suggests that a young and inexperienced pastor might put the matter into the hands of an old and experienced evangelist.

Dr. Earl, who favors employing an evangelist, says: "The supremacy of the pastoral office has always been a settled truth with me as a divine arrangement. I am often told by pastors, 'We are

going to place the entire control and management of this meeting in your hands.' I always say, 'I will not accept it. One of the pastors must open and close each meeting, and give the notices, and we work together.' The pastor should never for one minute be set aside by word or act. Neither should he consent to be set aside. Nothing would be more injurious to Christ's cause."

Equally emphatic is the language of Dr. Pond: "Let all the exercises of a protracted meeting, like all the other services of a church, be under the supervision and direction of the pastor. If a church ever needs her pilot at the helm, her teacher at her head, it is during a season of protracted religious exercises, in a time of revival. Nor has he any liberty or right at a period of so much interest and responsibility to desert his post or to yield it up to others."

Murphy says: "In the seasons of the special outpouring of the Holy Spirit upon a church, sometimes most of the preaching is done by the pastor himself, and sometimes by others whom he may invite, such as neighboring ministers, eminent revival preachers, or professed evangelists. We would most unhesitatingly say that the first plan is the better one, and that their own shepherd should at such times lead the people to the fountain of divine truth. This is now generally admitted, for Christian wisdom endorses it, and experience, sometimes very bitter experience, proves it."

To these testimonies I subjoin four reasons why the pastor should be the leader:

- (1) This belongs to the pastoral office.
- (2) This will promote the pastor's influence.
- (3) The pastor is best acquainted with the field.
- (4) There will be less danger of reaction.

There is no reason why the faithful pastor, who has toiled and labored in breaking up the fallow ground, should turn over the joy of harvest to a stranger. Other assistance may be called in, as in our communion seasons, but let the pastor hold his place as the shepherd of the flock.

2. The preaching should center around revival themes.

Such themes are quite fully suggested in the course of lectures on "How to Use the Bible in Bringing Men to Christ." In addition, the following seem appropriate:

- (1) The person and office of the Holy Spirit.
- (2) The nature and effects of sin.
- (3) The condition of lost sinners.
- (4) The atonement.
- (5) The Gospel invitation.
- (6) Receiving Christ.
- (7) Repentance and forgiveness.
- (8) Confessing Christ.
- (9) A present salvation.
- (10) Eternal life and eternal death.
- (11) The fearful condition of those who resist revival influences.

3. Not only the themes, but the sermons, should be evangelistic.

Dr. Chapman gives five distinct marks of an evangelistic sermon:

- (1) It is dictated by the Holy Ghost.
- (2) It is wrought out in prayer and preached in the power of prayer.
- (3) It is preached first of all to one's self.
- (4) It is preached with the expectation of results.
- (5) It is well illustrated.

Before closing this point, I wish to commend to you the words of two witnesses well qualified to speak.

Dr. Wilcox was asked: "If we are to awaken the impenitent, must we not preach retribution?" He answers: "Yes, and with emphasis. But carefully avoid the idea that you are bringing in the gloom that follows them with its black shadow. Explain that the shadow is already resting upon them; that he who believeth not is condemned already. Make it clear that what you introduce, what the Lord offers through you, is glad tidings of salvation and peace to every penitent."

The other is McCheyne, in reply to a question by the presbytery as to the character of the preaching: "I do not know of anything in the ministrations of those who have occupied my pulpit that may with propriety be called peculiar, or that is different from what I conceive ought to characterize the services of all true ministers of Christ. They have preached, so far as I can judge, nothing but the pure Gospel of the grace of God. They have done this fully, clearly, solemnly, with discrimination, urgency, and affection. *None of them read their sermons.* They all, I think, seek immediate conversion of the people, and they believe that, under a living ministry, success is more or less the rule, and want of success the exception. They are, I believe, in general, peculiarly given to secret prayer; and they have also been accustomed to have much united prayer when together and especially before and after public worship. Some of them have been peculiarly aided in declaring the terrors of the Lord, and others in setting forth the fullness and freeness of Christ as the Saviour of sinners; and the same persons have been, at different times, remarkably assisted in both these ways."

4. Meetings should be held for inquirers.

- (1) To go into the inquiry meeting is, itself, a helpful step.

It is important to lead the awakened sinner to begin at once the search for salvation. Nothing is more perilous than to see duty clearly, and yet delay to perform it. The very fact that one remains for conference and prayer when others are retiring to their homes, is the beginning of the separated life.

- (2) It furnishes opportunity for personal dealing.

In dealing with inquirers, there are difficulties to be removed; instruction to be given; and loving and tender guidance to be offered to souls that only "see men as trees walking." This demands personal work, and for this the inquiry room furnishes the opportunity.

- (3) It relieves inquirers from the embarrassing presence of the unawakened.

This may be more important than at first sight seems possible. It is not easy to break with godless companions. Many a brave man who would face death at the cannon's mouth quails before a sneer as Peter did before the little maid.

The importance of the inquiry meeting is recognized by successful workers generally. The question of how to conduct it will form a separate lecture.

5. The awakened should be visited in their homes.

The Good Shepherd goeth after the lost sheep *until he find it*. So the true pastor will seek for awakened souls. In their homes, those under conviction will speak more freely than in the inquiry meeting, and the opportunities for private conversation are better. The pastor should move among his flock at such times with great familiarity, with a tender, yearning heart, and with an anxious, watch-

ful eye, to discover where the Holy Spirit is working. And officers and parents should be alert to find out those who need pastoral assistance and to bring them to his knowledge. Murphy says: "It is pre-eminently the pastor's harvest-time, souls are ripe, and will he not gather them in? Souls are at stake; their condition for eternity is soon to be decided. Let us neglect anything rather than inquiring souls at such times of refreshing from the presence of the Lord."

6. Let the inner circle of consecrated workers keep close together, and close to God.

I spoke of how a revival might originate in a few earnest Christians getting together in a concert of prayer. The pastor should be surrounded by such a company all through the meetings. Bear in mind McCheyne's words: "They are, I believe, in general, particularly given to secret prayer; and they have also been accustomed to have much united prayer when together, and especially before and after engaging in public worship." To this agree the words of the saintly Edwards: "We that are ministers, not only need some true experience of the saving influence of the Spirit of God upon our hearts, but we need a double portion of that Spirit at such a time as this. We need to be full of light as a glass that is held out in the sun. And with respect to love and zeal, we have need at this day to be like the angels that are a flame of fire. The state of the times extremely requires a fullness of the Divine Spirit, and we ought to give ourselves no rest until we have obtained it."

LECTURE XIII

THE AFTER-MEETING FOR INQUIRERS

Dr. J. Wilbur Chapman, in his *Present-Day Evangelism*, says: "There is no part of our work in which more care should be exercised than the after-service. If it becomes formal, this at once lessens its effectiveness; and if it is too mechanical it immediately impresses those who may be somewhat interested as insincere. It is most difficult to suggest any rules by which the after-meeting should be conducted, but the experiences of others may be helpful."

It is only with this thought in mind that I offer you this lecture.

I

Inquiry Meetings Are Scriptural.

The first inquiry as to any proposed method of Christian work is, What warrant for it have we in the Word of God? Failing to find such warrant, we may well hesitate to employ it.

1. We have Scripture example of inquirers.

Jer. 1, 5: "They shall ask the way to Zion with their faces thitherward." John iii, 1, 2: "There was a man of the Pharisees, Nicodemus, a ruler of the Jews: the same came to Jesus by night." Acts viii, 30, 31: "And Philip ran to him and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him."

2. The Scripture teaches that special attention should be given to inquirers.

1 Pet. iii, 15: "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Isa. 1, 4: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." This refers primarily to Christ, but points to the duty of His ministers to have a seasonable word to the weary and heavy laden. Such are all sincere inquirers.

3. We have examples in Scripture of what may be called inquiry meetings.

The distinctive feature of the inquiry meeting is that it is usually an after-meeting for the purpose of further converse and prayer with those who may have been awakened by the preaching of the Word. Do we not find such after-services referred to in Scripture? Acts ii, 37-41: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are far off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

No words could more clearly describe the nature and design of an inquiry meeting, and Peter's address on this occasion is the best model for all such addresses.

The result is given in the next verse. "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls." Acts xiii, 43: "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God."

This is just such a scene as McCheyne describes as occurring during the revival in Scotland: "During the autumn of 1839 the meetings were, in general, dismissed at 10 o'clock, although in several instances the state of the congregation seemed to be such as to demand that the ministers should remain still longer with them, that they might counsel and pray with the awakened. I have myself once or twice seen the service in the house of God continue until about midnight. On these occasions the emotions during the preaching of the Word were so great that after the blessing had been pronounced at the usual hour the greater part of the people remained in their seats, or occupied the passages, so that it was impossible to leave them. In consequence of this, a few words were spoken, suited to the state of awakened souls. Singing and prayer filled up the rest of the time. In this way the meeting was prolonged by the very necessity of the case. On such occasions I have often longed that all the ministers in Scotland were present, that they might learn most deeply what the true end of our ministry is.

"I do entirely and solemnly approve of such meetings, because I believe them to be in accordance with the Word of God, to be pervaded by the spirit of Christ, and to be oftentimes the birthplaces of precious never-dying souls."—*McCheyne's Works*, p. 285, ff.

III

The Use of the Inquiry Meeting.

1. It aids in taking the first step toward salvation.

What must I do to be saved? is the cry of the awakened sinner. The conviction has been forced upon him that he is lost, and that something must be done. It is desirable that the way be opened at once for the first step to be taken. The invitation to remain for conversation and prayer offers an easy step.

Note.—We must be careful not to substitute some outward act for the one essential thing, viz., receiving Christ. It would be a sad mistake if the awakened sinner should be led to feel that by rising for prayer, or by going into an inquiry meeting, he had won salvation.

2. It gives closer personal contact.

There is always more or less distance and restraint in the public service. The very proprieties which we are accustomed to observe, prevent freedom of personal intercourse between the minister and his hearers. In the inquiry meeting this is removed and the service becomes informal, more like that of the primitive church.

3. It helps the pastor to discover who are awakened.

It is very desirable that he should know. He cannot be the spiritual guide unless he knows the state of the souls he is seeking to lead. This the inquiry meeting tends to reveal.

4. It gives opportunity for removing difficulties.

It is to be expected that when sinners are awakened, the cunning adversary will ply them with difficulties. These must be met. The faithful, earnest

pastor in the midst of a company of inquiring souls soon becomes aware that it is a hand to hand struggle with the devil. But still mightier forces are on his side and he can afford to welcome the encounter.

5. It brings the awakened together for mutual assistance.

We have seen what an obstacle is put in the way of the newly awakened by the presence of scoffing companions. If they can be separated from these and brought into contact with others in the same frame of mind as themselves, the work of grace is promoted.

These considerations lead experienced workers to value highly the inquiry meeting.

III

Ministers Should Be Trained for this Work.

1. Because it is very important work.

This is the work of ingathering. The labors of the husbandman in plowing and sowing will all be lost if he fails to garner the grain. Hence the importance of the harvest time. When the pastor stands before a company of sincere inquirers he looks upon a field that is white to the harvest. It may represent years of faithful toil, and now it must be gathered or it will be lost. Eternal interests are at stake, both for himself and his flock. No language can exaggerate the importance of the hour. The only grounds upon which a candidate for the ministry can think lightly of the matter of dealing with inquirers is either that he never expects by his preaching to awaken any sinners, or that he has no concern about how he will guide them.

2. The work is very difficult.

We make a great mistake if we conceive that the

work of dealing with inquirers is plain, easy work. It demands the very highest qualifications of head and heart.

Dr. W. W. McKinney, speaking of this, says: "They should know how to handle night-seekers, like Nicodemus; wayside inquirers, like the woman of Samaria; home-seekers, like Cornelius and his family; terribly convicted sinners, like the Corinthian jailor; and greatly moved and responsive converts, like Lydia. They should be quick to discern the Spirit's operations and to understand the workings of the human heart and be able to adapt themselves to varying conditions, temperaments, habits, environments and needs. They should be in tender sympathy with the sin-smitten of every variety and degree. They should, as discerners of the signs of the times, know how, when, and where God is working; how far grace has progressed in individual cases, and how to direct the perplexed into the light." Can we believe these words and not feel the need of preparation for a work which makes such demands?

3. The work is critical.

There often comes a crisis in disease when the recovery or the death of a patient is determined by the momentary action of the physician. There are operations in surgery so delicate that the swerving of the knife but a hair's breadth will cost a life. Souls have their crisis hours as well. A soul may be lost forever through the unwise words of a sincere but injudicious minister. The inquiry meeting where the destiny of immortal souls is being settled forever more! There is no more sacred, solemn place upon earth. The work is important, difficult, critical.

IV

How Should the Inquiry Meeting Be Conducted?

1. It is better to have a separate room for inquirers.

It is difficult to separate an audience without this: either all will go, or all will remain. Besides, a small room is usually more suitable. If this cannot be secured, it is customary to dismiss the congregation, requesting them to retire quietly; and cordially inviting all to remain who desire to have further conversation about their souls.

2. The inquiry meeting should be under the control of the pastor.

To this there is general consent. Dr. McKinney says: "The pastor must maintain his right over the inquiry meeting, as the shepherd of the flock. He must leave upon it his own spiritual impress. It is his great opportunity to mould souls during their most impressible period. He must not suffer even an evangelist to come between him and them. He can and should use him as a helper and adviser, but he himself must be recognized as the authoritative and fatherly guide."

- (1) If the pastor has an assistant he should act with him in the inquiry meeting.
- (2) He may call to his aid wise and experienced Christians.
- (3) He should select his helpers with great care.

McKinney says: "It is not wise to let everybody talk with inquirers. Injudicious handling of them is dangerous."

Dr. Wilcox says: "In your meetings young converts should not be chosen to counsel inquirers." A student asked: "But ought not the young con-

verts to be in some Christian work?" Dr. Wilcox replied: "Certainly; but a sea captain would not set a cabin boy to navigating the ship. To guide an inquirer after Christ is very critical work. It calls for knowledge and experience. A novice is apt to suppose that an inquirer must go through the same type of conversion that he did. He is not the person for an adviser. No two persons are likely to go through the same experience. No fixed rules can be laid down for the exercises in the inquiry room. That must be determined by the circumstances.

3. Open with a brief, earnest prayer.

The purpose should be very definite and distinct to invoke and secure the presence and assistance of the Holy Spirit.

4. Pass quickly among the inquirers, holding a brief interview with each.

The object of this is to ascertain the state of mind of each and to direct them to appropriate Scripture. The suggestions made as to how to use the Bible in dealing with different classes of persons may be of assistance to you in the inquiry room.

(1) Use the Bible directly, placing the passage before the eyes of the inquirer.

(2) Be faithful in dealing with inquiring souls.

(3) Urge immediate acceptance of Christ.

You will find most inquirers anxious to make some preparation. They say they want to have more sorrow for sin, or more love, or more feeling and excitement. Keep before their minds that salvation is a gift from God and that they are to be receivers, not givers.

(4) Insist upon the complete surrender of the will to Christ.

(5) Do not be drawn into argument. Men are not usually converted by argument.

- (6) Do not insist on knowing the secrets of the inquirer's past.

Dr. Earle's method was a little different from that of some others in the matter of inquiring into each specific case. He says: "An inquiry meeting is very much like that notable pool at Jerusalem, spoken of in John, fifth chapter, where a multitude of sick and diseased persons gathered to be healed. They were there with every conceivable disease and whoever stepped in when the water was right was healed at once. It was not necessary that a skillful physician should be there to determine the nature of each disease, but simply to step in. So it is with anxious souls: it is not necessary that all their difficulties should be explained and removed, but to accept Christ at once, yield all conditions, unbolt the door of the will and let the Holy Spirit in. The leader of the meeting need not know what one's difficulties are, if he can induce him to open the door and give himself up and simply trust Christ. 'As many as touched Him were made perfectly whole.'"

5. Inquirers' cards have been used with success.

These are usually placed in the hands of workers for distribution, and may be used in the general audience room or in the meeting for inquirers. The pastor should explain carefully and particularly the purpose of these cards and the significance of the act in signing them.

Dr. Chapman recommends two forms of cards:

(1) Request card.

"I have an honest desire henceforth to live a Christian life. I am willing to follow any light God may give me. I ask the people of God to pray for me. Name,; residence,; church preferred,; usher's name,"

(2) Decision card.

"Turning from all past sins and trusting in the

Lord Jesus Christ for salvation, I do hereby decide, God helping me, to henceforth lead a Christian life. This I do fully, freely and forever. Name,; Date,

The use of such cards is only an expedient. It seems to me less ineffective perhaps than raising the hand or standing up to be counted. It is only a first step, anyway, and its value depends largely on how it is followed up. Dr. Chapman says, as a matter of experience, "It is a rare thing for one who has signed this card to seek out the minister for himself."

Dr. Earle was asked: "Would you tell an inquirer who says that he has submitted to Christ, that he is a Christian and ought to believe it?" He replied: "No, never tell anyone that he is a Christian. You do not know that he is. You cannot judge the state of souls. But do not leave him to seek some new way of becoming a Christian. Obedience is the essence of Christian character. If the inquirer seems to have made a complete submission, then tell him to take the Lord at His word, 'Him that cometh to Me I will in no wise cast out,' and to go to work for Him at once. When all self-searching and seeking for joy are in vain, earnest Christian work will dispose of his doubts and fears."

No fixed rules can be laid down for conducting inquiry meetings, or for guiding inquirers. I beg you to bear always in mind your need for heavenly wisdom, and to keep your hand in the hand of God, that He may lead you while you lead them.

LECTURE XIV

HOW TO CONSERVE THE RESULTS OF A REVIVAL

This lecture will embrace two topics, viz., How to Prevent a Reaction After a Revival, and How to Care for New Converts.

Speaking of the danger of reaction after a revival, Murphy says: "Sad experience shows that there is danger that after a season of unusual fervor there will follow a time of unusual indifference. After a state of great activity in the Church there follows another of almost none: after the joy of seeing many professing the name of Christ comes the sorrow of seeing scarcely any: after a revival there may follow a time of deeper sleep. We warn of this danger, not because we would plead it as an argument against revivals; nor because we believe it to be a necessary consequence of them; but because the frequency of the occurrence of such reaction is such that special precaution ought always to be taken to avert it."

Experience shows that this caution is needed. The thoughtful observance of Dr. Archibold Alexander was undoubtedly correct, that even after genuine revivals there is often spiritual dearth. I have no doubt, young gentlemen, that apprehensions have been awakened in your own minds while considering the subject as presented in the foregoing lectures. The difficulty is real; let us face it squarely.

I

Preventing a Reaction After a Revival.

1. Consider the causes which give rise to a reaction.

A. Indulgence in the belief that the work is all done.

Where revival services have been conducted successfully, the young people gathered in, converts from the world received, and the pews well filled, it is easy to indulge the feeling that the work is accomplished. Then there follows the sense of bodily weariness and mental lassitude arising from the labors and excitements of the protracted services, and it is easy to indulge the feeling that we are entitled to a rest. As a consequence, interest declines and the dearth sets in.

B. Spiritual pride.

It is one of the crafty devices of the adversary to beget spiritual pride in those who have received special gifts of grace. Nothing more certainly leads to spiritual decline than for a people to become proud of their attainments. That is one reason why there is always peril in recounting revival experiences and telling over, or publishing abroad, revival statistics. When on a certain occasion Moody was asked how many converts he had made, he said he did not know; he let God do the counting. There should be the utmost care to give all the praise to God. "Not unto us, O Lord, not to us; but to Thy name give glory."

C. Jealousy.

It may seem strange to say that jealousies are liable to spring up after a revival of religion. But human nature is very weak. The old-time strife among the apostles, as to which of them should be

the greatest, is liable to repeat itself whenever some unusual work has been accomplished. Especially is this the case where union services are held and several denominations unite in the exercises. If fruits are gathered, in the way of accession to the several denominations, it is very seldom that the meeting closes without some heart-burnings. Whenever such a state of feeling arises, the reaction has set in and results are apt to be deplorable.

D. The influence of unconverted persons taken into the Church.

Even where a revival of religion is genuine, if it takes the form of large accessions from the world, it is to be expected that some will drift in who are self-deceived, and who deceive others. When the excitement has passed by, such persons become restive. It is like a foreign substance taken into the system: the effect is deleterious, and unless there is sufficient spiritual vigor either to assimilate them or to cast them out, the result will be a reaction, and spiritual decline.

Without pursuing further the causes of reaction, let us consider the still more important question, namely:

2. How to prevent a reaction.

Murphy says: "To know and to admit the existence of this danger, is to be in a great measure prepared to guard against its occurrence. Even during the progress of the revival it will be advisable to use every possible precaution against the return of spiritual lethargy to the church. Then afterward much prayer will be needed and sound judgment required to be used so that there shall not be even the appearance of waxing cold.

Three things I would suggest as helpful:

- A. Do not make extravagant claims as to the continuance of the revival excitement.

The extraordinary use of even ordinary means cannot be continuously maintained. These special services must terminate. To expect the same state of feeling to continue, when the means which produced it have ceased to operate, is unreasonable. Dr. Wilcox gives good advice on this point: "Indulge in no predictions, such as a young pastor in his sanguine ardor may rashly make, that the special revival interest is to continue indefinitely. With such forecasting you may prepare a disappointment both for yourself and for your church. You, and they, will have on hand a work of instruction and upbuilding of souls which is quite as important as that of warning and invitation. If the special fervor abates, allow no thought of discouragement or of depression. It is quite as important and indispensable to preserve as to gather the fruit."

B. Encourage the people to maintain a high plane of Christian living.

In this aspect of it there should be no end to the revival. Why should there be? A true revival raises the people of God to a higher degree of spirituality. Why should not this be maintained? The number of meetings must be diminished, and the character of the effort will be changed, but the attainments made should be held. We all have noticed how the prayer meeting revives and enlarges during communion week. Is there any good reason why the attendance and interest should fall off as soon as the communion is over? Teach the people to expect that the quickened interest in all church services will be continued and habitual.

C. Keep the people active in Christian work.

We have seen how a reaction sometimes arises from a feeling that the work is done: the remedy is to pile up the work and call for continued active service. Or it may arise from spiritual pride in the

attainments made: the remedy is in pushing forward to still higher attainments. Or it may arise from a mean jealousy of one another's gifts: the remedy is to keep every one so busy with work that no time shall be found for comparing gifts. Or it may arise from the influx of the world through the influence of unconverted persons taken into the Church: the remedy is to keep such an outgoing tide of religious influence as shall beat back the incoming tide of worldliness, and either convert the unconverted, or carry them back to their own true element in the world.

I firmly believe that the surest protection against reaction is activity.

II

Caring for Young Converts.

On this subject, Dr. J. Wilbur Chapman says: "The failure of many an evangelistic campaign is to be found just here. It is comparatively easy at the time of a special service to impress men with their need of Christ and to bring them to the position where they may express at least some slight interest in their soul's salvation, but if no supplementary work is done, then the last condition of the man is liable to be worse than the first." Dr. Chapman proceeds to give illustrations: "In an Eastern city, not long ago, eighty-six people expressed a desire to know Christ. Twelve of these, only, joined the Church. Beyond all question the responsibility for the failure to win at least fifty per cent. of the inquirers was to be laid at the door of the minister and those associated with him. In a Western city more than twelve hundred people professed their faith in Christ. They did this, not by signing cards,

nor by standing upon their feet, but by walking to the front of the church, facing the congregation, and by word of mouth declaring that, from this time on, they would serve Christ faithfully. Not twenty per cent. of these were received into the Church. The responsibility for allowing so many of them to slip away must lie at some one's door. As a matter of fact, is it not at the door of the officers of the Church and those who are already Christians?"

1. The new converts should be the objects of special solicitude.

It is too often the case that great anxiety is shown toward persons until they come out and make a profession; after which they are dropped and left to care for themselves. This is a very grave mistake. The period is a most critical one. Temptations are sure to thicken around the new convert. Former companions and associates in sin will seek to lure them back. Converts are diffident and shrinking from the new duties, and unless they are held closely in the warm embrace of the Church they will slip away. The following reasons may be noted:

- A. Their Christian character is not yet formed.
- B. Their religious habits are not fixed.
- C. Peculiar temptations will assail them.
- D. Unlooked for difficulties will arise.
- E. They are unfamiliar with the means of grace.

Murphy suggests that it might be well to assign each young convert by name to some elder or other influential member of the Church who would have it as his special care to watch over his spiritual interests. This is a sort of guardian angel method, and would have its advantages and its disadvantages. On the whole I would not recommend it.

2. Seek to separate them as completely as possible from the world.

Chapman says: "It ought always to be remembered that in the time of an awakening, or in the regular life of the Church, the new members will always strike the lead of the older members of the Church. If the Church is worldly, they will become worldly; if it is given to questionable amusements, they will follow in the same path; but if it is spiritual, they will just as truly become spiritual." If the Church life is moving along the border line between the Church and the world, the new converts will find it very easy to turn aside to the flocks of their companions.

3. Seek to enlist them in the study of the Bible.

The Apostle Peter's counsel to young converts is, "As new born babes desire the sincere milk of the Word, that ye may grow thereby." The feebleness of vast numbers of Christians is due to their neglect of the Bible. Their souls are weak because they are starved. The Quaker evangelist, Dean, made it his utmost effort to lead people, and especially young Christians, to see the preciousness of God's Book. It was to this fact that he ascribed his success in making converts that never went back. If a number of new converts are taken into the Church, they should be formed into a class for the systematic study of the Bible.

4. Seek to secure their regular attendance upon ordinances.

We who have always attended divine services on the Sabbath would find it difficult to drop the practice. We are creatures of habit. We have little idea how much the power of habit has to do with church-going. Now, in the case of converts brought in from the world, with the fixed habit of a lifetime of the neglect of ordinances behind them, it is too

much to expect that all these habits will be at once broken up, even by their change of heart. Every influence should be brought to bear to secure their regular attendance on prayer meeting, Sabbath school and church services. We should be very diligent to secure the setting up of the family altar. Do this at the very first when the head of the family declares himself a Christian. Religion must find expression in the home, or it will soon decline everywhere.

5. Introduce them to the social circle of the Church.

I say *circle*, not circles, because there should be but one; and that should include rich and poor, learned and unlearned. Wealth and education make distinctions and form necessary affinities that by force of circumstances are, in a degree, exclusive; but every congregation should have a social life to which membership in the body of Christ is the only passport, and where all other distinctions are lost sight of. Into this life let the new converts be heartily introduced. On this point Murphy says: "It is an excellent plan, occasionally, to invite the young converts, in small companies, to spend a social evening with the pastor and his family. By this means the pastor will have a better opportunity of becoming personally acquainted with them than he would in any other way. They, too, will know him better and learn to look upon him as a personal friend. Their social natures may thus be made to contribute to their spiritual natures.

6. Identify them with the congregation's work.

The first impulse of a new convert is to work—"Lord, what wilt thou have me to do?" It is a most gracious provision of the scheme of redemption that men are to be laborers together with God. We will do a great wrong if we leave the impression on the

minds of new converts that the Church has no need of their services. It requires not a little tact and invention on the part of the pastor to keep all employed. He should inspire new converts with a purpose to bring in others: give them cards of invitation to distribute, or tracts; encourage them to hold cottage prayer meetings; to write letters to unconverted acquaintances; assist them to contribute something to the prayer meeting; find some line along which they can work. Anything is better than idleness.

And work should begin at once. Do not permit the old members to crowd out the new, or to be over-critical of their imperfect efforts. Take pains to explain to them all the congregational enterprises: the missionary societies; the young people's societies; the children's bands; and teach them that these organizations are the Church at work. Remember that these new converts will not experience the full joy of the Christian life until they find it in the joy of service.

7. Enlist them in the public schemes of the Church.

We cannot expect persons to be deeply interested in enterprises of which they know little or nothing. Ministers who attend the meetings of Church courts where all the plans are discussed and formulated are too apt to forget that the people are ignorant of much that is very familiar to them. I would urge you to cultivate the habit of fully unfolding the schemes of the Church to the mind of the people, and especially to new converts.

8. Use great care in developing them in the grace of liberality.

We have no right to expect that new-born Christians will be full grown in this grace, any more than in any other. It is most important that the proper

motives be appealed to. All false methods of raising money are a blight upon young Christians. We should set our faces against all forms of raising money for the Lord's cause which interpose anything between the believer and his Redeemer. The true method is given in 2 Cor. viii, 9: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

9. Train them to be witnesses for Christ.

Our denomination has its distinctive work. We are witnesses for Christ in a peculiar sense. You can bring no greater inspiration to the mind of young converts than to make clear and emphatic our distinctive testimony. Do not fear that they will turn back faint-hearted. True converts from the world will become the most radical and outspoken witnesses for King Jesus.

In closing this series of ten lectures on The Pastor as an Evangelist, I wish to say that this department of effort is somewhat new to our Church, and that if we are called to enter upon it, we must guard against everything that is not in harmony with our church-life. Nor should we exalt it out of its due proportion. It is but one department of the great field of work. 2 Tim. iv, 5: "But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry."

PART III

THE DISTINCTIVE PRINCIPLES OF
THE COVENANTER CHURCH

PART III

Distinctive Principles.

It is necessary that, in the course of instruction in the Theological Seminary, a place shall be found for the discussion of what we call our Distinctive Principles. If these principles are to be maintained, they must be well understood, firmly believed, and sincerely loved, by the ministry.

In a former series we reached the conclusion that the minister is to be a witness; and, having indicated the scope of his testimony in general, it is fitting to bring to view the Scriptural grounds upon which our testimony rests, in so far as it is peculiar to our own body.

I begin, therefore, with questions which concern Scriptural worship.

LECTURE XV.

IS THE USE OF INSTRUMENTAL MUSIC IN THE WORSHIP OF GOD AUTHORIZED?

I.

That Which Is Not Comanded in the Worship of God Is Forbidden.

1. This is the teaching of Scripture.

It would be strange indeed if the God who will not give His glory to another, nor His praise to graven images, should have left to ignorant and sinful men

to invent the manner of His worship; or that having Himself instituted the ordinances of praise, He should permit men to mix the imaginations of their own corrupt hearts with those divine appointments. Such a supposition is unreasonable.

But God has not left Himself without a witness on this subject. Numbers xv, 39, 40: "Remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember and do all my commandments." Ex. xxv, 40: "And look that thou make them after their pattern, which was showed thee in the mount." Compare this with Heb. viii, 5: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount."

This divine command extended to the most minute particulars in the construction of the tabernacle; the pins, and loops, and taches, and tenons, and sockets. Nothing was left to human invention. The garments of the priests who were to offer; the very ingredients of which the incense was to be compounded, and every particular as to the sacrificial offerings from the horns and hoofs to "the fat tail," as the Revision has it, and from the skin without to the caul that is above the liver, within: everything was appointed, and the penalty for any departure from the divine order was that the offender should be "cut off from among his people."

Such was the Old Testament worship and God is not less jealous over the New. Matt. xxviii, 19, 20: "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.*"

2. This principle is confirmed by striking examples.

(1) By the death of Nadab and Abihu for offering strange fire.

Lev. x, 1-3: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not." The Revision makes it plainer. It reads: "*Which He had not commanded them.*"

That which is not commanded is forbidden: "And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."

(2) By the death of Uzza for touching the ark.

That Uzza should be struck dead for touching the ark to steady it when "the oxen shook it," seems like a fearful punishment for an unintentional offense. The only explanation offered is: "The Lord our God made a breach upon us for that we sought Him not after the due order." See also, Numbers xvi: Korah, Dathan, and Abiram; 1 Samuel xiii: Saul offering sacrifice at Gilgal; 2 Chron. xxvi, 16-21: Uzziah officiating as priest.

3. This was a fundamental principle of the Calvinistic Reformation.

Your study of Church history will make you familiar with the distinction between Luther and Calvin on this point. Luther held that whatever is not forbidden in the Word of God, is permitted. Hence he allowed the use of images, pictures, organs, and

many ritualistic observances. Calvin taught that it is not a sufficient warrant for introducing anything into the worship of God, to say that the Bible does not forbid it. It must have the appointment of the Divine Word. This principle was accepted by all the churches which adopted the reformation in the Calvinistic form. This makes a wide distinction, as to purity of worship, between the Lutheran and the Reformed Churches.

4. This is the doctrine of the Westminster Standard.

Larger Catechism, Quest. 108: "The duties required in the second commandment are the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God hath instituted in His Word. . . . Also the disapproving, detesting, opposing, all false worship; and, according to each one's place and calling, removing it."

Quest. 109: "The sins forbidden in the second commandment are all devising, counselling, commanding, using, and in any wise approving any religious worship not instituted by God Himself. . . . All superstitious devices, corrupting the worship of God, adding to it or taking from it, whether invented and taken up of ourselves or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense whatever. . . . All neglect, contempt, hindering, or opposing the worship and ordinances which God hath appointed."

Shorter Catechism, Quest. 51: "The second commandment forbiddeth the worshiping of God by images, or any other way not appointed in His Word."

Speaking of this the late Professor Girardeau said: "But whatever others may think or do, Presbyterians cannot forsake this principle without the

guilt of defection from their own venerable standards and from the testimonies sealed by the blood of their fathers. Among the principles that the Reformers extracted from the rubbish of corruption and held up to the light again, none was more comprehensive, far-reaching and profoundly reforming than this. It struck at the root of every false doctrine and practice, and demanded the restoration of the true. Germany has been infinitely the worse because of Luther's failure to apply it to the full. Calvin enforced it more fully. . . . John Knox stamped it upon the heart of the Scottish Reformation and it constituted the glory of the English Puritans. Alas! that it is passing into decadence in the Presbyterian churches of England, Scotland and America. What remains but that those who still see it and cling to it as something dearer than life itself should continue to utter, however feebly, their unchanging testimony to its truth. It is the acropolis of the Church's liberties; the palladium of her purity. That gone, nothing will be left but to strain its gaze toward the dawn of the millennial day. Then we are entitled to expect that a more thorough-going and glorious reformation will be effected than that which has blessed the Church and the world since the magnificent propagation of Christianity by the labors of the inspired apostles themselves."

II

Instrumental Music Was Divinely Appointed to Be Used in Connection with the Sacrificial Offerings in the Temple.

We have established the principle that whatever is not commanded in the worship of God is forbidden. It follows from this that it is a sin to bring

into divine worship anything that it would not be a sin to leave out. It is agreed by all that instrumental music was used in connection with the temple services. It was introduced by such a distinct authority of God that the failure to employ it would have been an act of disobedience to God. On this point Professor Girardeau says: "Although David was a lover of instrumental music and himself performed on the harp, it was not until some time after his reign had begun that this order of things was changed; and, as we shall see, changed by divine command. 1 Chron. xxviii, 11-13, 19: 'Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, . . . also for the courses of the priests and the Levites. and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. . . . All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern.'" Compare with this:

2 Chron. xxix, 25-30: "And he (Hezekiah) set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of *David* and of Gad the King's seer, and Nathan the prophet: for so was the commandment of the *Lord* by *His* prophets." . . . And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also, with the trumpets and with the instruments ordained by David, King of Israel. And all the congregation worshiped, and the singers

sang and the trumpeters sounded; and all this continued until the burnt offering was finished. And when they had made an end of offering, the King and all that were present with him bowed themselves and worshiped. Moreover Hezekiah the King and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshiped."

From a comparison of these passages Professor Girardeau draws the following conclusions, which seem to be warranted:

1. Instrumental music never was divinely warranted as an element in the tabernacle worship until David received inspired instructions to introduce it as preparatory to the transition which was about to be effected to the more elaborate ritual of the temple.
2. When the temple was to be built and its order of worship to be instituted, David received a divine revelation in regard to it, just as Moses had, concerning the tabernacle with its ordinances.
3. This direct revelation to David was enforced upon Solomon and upon the priests and Levites by inspired communications, touching the same subject, from the prophets Gad and Nathan.
4. Instrumental music would not have been constituted an element in the temple worship had not God expressly authorized it by His command.

"The public worship of the tabernacle, up to the time when it was to be merged into the temple, had been a stranger to it; and so great an innovation could have been accomplished only by divine au-

thority. God's positive enactment grounded the propriety of the change."

III

There Is No Divine Warrant for Instrumental Music, Except in Connection with the Typical Services of the Temple.

1. There are two kinds of services mentioned in the Old Testament.
 - (1) The typical and temporary ceremonies.
 - (2) The permanent services of worship.
2. The instruments of music were employed only in connection with the typical and temporary services of the temple.

1 Chron. xxiii, 3-5, 30, 31: "Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand, of which twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges. Moreover, four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David, to praise therewith. . . . And to stand every morning to thank and praise the Lord, and likewise at even"—(very evidently this was in connection with the morning and evening sacrifices). "And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord." 2 Chron. xxix, 27, 28: "And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David, King of Israel. And all the congregation worshiped, and the singers sang, and the

trumpeters sounded; and all this continued *until the burnt offering was finished.*" See also, 2 Chron. v, 11-14. It cannot be shown that the instruments were ever employed in the temple, except in connection with these temporary and typical services.

3. The services of the synagogue were neither typical nor temporary: and in these no instruments of music were employed.

We cannot stop to trace the history of the synagogue worship. Nor is this necessary, because it is universally admitted that it consisted of reading and expounding the Scriptures, singing of psalms and prayers, not one of which services is, in its nature, either typical or temporary. No advocate of instrumental music is bold enough to claim that it had a place in the ancient synagogue.

The Rev. R. J. Breckenridge, of the Presbyterian Church, one of the most renowned theologians of his day, in an article written in 1856, in opposition to the introduction of instruments into the worship of the Presbyterian Church, says: "As to the synagogue system, that system after which, both in its model and in its objects, the Christian Church was confessedly and undeniably formed, it allowed no instrumental music. Probably in the tens of thousands of Jewish synagogues which have covered the earth during the whole of the career of that wonderful people, not one can be found in which a congregation of enlightened Jews who adhered to the institutions of their religion and their race allowed any instruments of music, much less an organ, to form any part of their system of the public worship of God." The phrase "much less an organ," is eloquent of the writer's feeling.

Professor J. R. W. Sloane, than whom we have had no man of broader or more accurate scholarship, in an article published in *Our Banner*, 1880,

p. 265 ff., says: "The New Testament worship was modeled on the synagogue worship, and in that worship instruments were not used: At all events this is the opinion of the very highest authorities we have. I know of no authority affirming that they were, and I do not believe that it is a point that admits of any argument even."

Professor Girardeau says: "The writers who have most carefully investigated Jewish antiquities and have written learnedly and elaborately in regard to the synagogue, concur in showing that its worship was destitute of instrumental music."

The conclusion is inevitable that instrumental music was introduced by the authority of God in connection with the typical and temporary services of the temple, and never was used in the worship of the synagogue at all.

IV

There Is No Scriptural Authority for the Introduction of Instrumental Music into the Worship of the New Testament Church.

1. The typical temple service with which it was connected was completely abolished.

We have seen that the divine warrant for instrumental music was clear and definite, but its use was restricted to this part of the temple service. If anything is made explicit beyond all controversy it is that the whole service with which the use of instruments was connected has been abolished.

And not only was it abolished by the teaching of the New Testament, but God in His providence put an end to it by razing the temple until "not one stone was left upon another," and by preventing its rebuilding. The divine authority in abolishing that

whole ceremonial service of which the use of instruments in worship was a part, is as clear and explicit as the divine authority instituting that worship.

2. The New Testament worship was patterned after the synagogue worship.

This is a point on which there is no difference of opinion. The services consisted of prayer, reading the Scriptures, exposition of the Scriptures, and the singing of psalms. No church historian, so far as I know, suggests even the probability of the use of instruments, either in the synagogue or in the New Testament apostolic church. Fisher's *History of the Christian Church*, p. 65; Schaff's *History of the Apostolic Church*, pp. 560-565; Kurtz' *History of the Christian Church*, p. 70, vol. I.

3. The New Testament contains not one word authorizing their introduction.

As the authority under which they were introduced in the temple worship has expired by its own limitation, if they are to find a place in the New Testament worship it must be by a divine re-appointment. No such warrant can be found in the New Testament.

4. The use of such instruments is wholly out of harmony with the nature of New Testament worship.

Man dwelling in the flesh has always felt the need of something tangible as a means of approach to God, who is a pure Spirit. Hence the disposition to worship God through images. To meet this necessity until Christ came, God instituted material forms of worship. He appointed a holy place, the temple at Jerusalem; a priesthood to come between the people and God; holy sacrifices to be offered by holy men in the holy place. And as a suitable accompaniment to all this materialistic and carnal worship,

God appointed the use of instrumental music. It had a relation to such a service that it could not have to a purely spiritual worship.

Now all this is changed. The antitype has come. Christ, the substance, has been exhibited. Man's need for something on which the mind can stay itself in its approach to God has been supplied. All these material objects which stood between the worshipper and God have been swept aside and the whole infinite distance between man and God is filled by the one mediator, Christ. There is room for no other. Bishop Pyle says: "To bring into the Christian church, holy places, sanctuaries, altars, priests, sacrifices, gorgeous vestments, and the like, is to dig up that which has long been buried, and to turn to candles for light under the noonday sun."

5. The use of instrumental music is a corruption of the spiritual worship of the New Testament.

It is not enough to say it is out of harmony with it. It is a positive hindrance, and destroys its purity.

(1) Because it breaks through the limitation which God placed upon its use.

The word "corruption" means "to break together." When instrumental music was confined within the limits of its divine appointment as a part of a ceremonial, typical, materialistic dispensation, the worship was pure and acceptable to God. But when it breaks through these limitations and thrusts itself into the spiritual worship of the new dispensation, then indeed it becomes "corruption."

(2) Because it tends to draw the mind of the worshiper away from God, who is the object of worship, and from Christ, who is the only way of approach to God.

Before Christ came, the temple, the sacrifices, the ritualistic worship assisted the worshiper by direct-

ing his mind toward Christ, of whom all these things were types and shadows. But since Christ, the substance, was exhibited, the very same things which in a former dispensation led to Him, now lead the mind of the worshiper away from Him.

For instance, the priest, the altar, and the sacrifice aided the Old Testament worshiper to see Christ by faith; but now, when the Church of Rome thrusts the priest, and the altar, and the sacrifice of the mass between the worshiper and God, she shuts out from him the true vision of Christ. So when instrumental music, which was an aid to the sensuous worship of the Old Testament, is intruded into the spiritual worship of the New Testament, with which it has no harmony and to the very spirit of which it is antagonistic, it draws the mind away from Christ and corrupts the worship of God.

LECTURE XVI

HISTORICAL ARGUMENT AGAINST INSTRUMENTAL MUSIC IN THE WORSHIP OF GOD

I

Instrumental Music Was Not Used in the Worship of the Apostolic Church.

Dr. J. R. W. Sloane, in the article referred to in the last lecture, says: "The practice of the apostolic and primitive Church is simply a matter of historical fact. *Instruments of music were not used.* So that we have that which is equivalent to a command—approved example: and not one word on the other side."—*Our Banner*, 1880, p. 265.

The testimony furnished by McClintock and Strong's encyclopedia is peculiarly weighty. There are two articles on the subject. One is signed "R. H.," one of our own ministers, the late Robert Hutchison, who was always recognized as an able and scholarly writer. The other article is signed "J. H. W.," who is Professor J. H. Worman, A.M., of Lawrence University, Wisconsin. He is an ardent advocate of the use of instrumental music in worship, as appears from his article on the organ in Vol. VII, p. 426; yet, on this subject, Professor Worman says: "The Greeks, as well as the Jews, were wont to use instruments as accompaniments in their sacred songs. The converts to Christianity, accordingly, must have been familiar with this mode of singing; yet it is generally believed that the primitive Christians failed to adopt instrumental

music in their religious worship. The word *Psallein*, ψάλλειν, which the apostle uses in Ephesians v, 19, has been taken by some critics to indicate that they sang with such accompaniments. The same is supposed by some to be intimated by the golden harps which John, in the Apocalypse, put into the hands of the four and twenty elders. But if this be the correct inference, it is strange indeed that neither Ambrose, nor Basil, nor Chrysostom, in the noble encomiums which they severally pronounce upon music, make any mention of instrumental music. Basil, indeed, expressly condemns it as ministering to the depraved passions of men, and must have been led to this condemnation because some had gone astray and borrowed this practice from the heathens."

Dr. Killen, in *The Ancient Church: Its History, Doctrine, Worship, and Constitution, Traced for the First Three Hundred Years*, gives the following decisive testimony. After speaking of the typical and ceremonial worship of the temple, he adds: "The worship of the synagogue was more simple. Its officers had indeed trumpets and cornets with which they published their sentences of excommunication, and announced the new year, the fasts and the Sabbath, but they did not introduce instrumental music into their congregational services. The early Christians followed the example of the synagogue, and when they celebrated the praises of God, in psalms and hymns and spiritual songs, Eph. v, 19 (according to some the psalms were divided into these three classes) their melody was the fruit of their lips. For many centuries after this period, the use of instrumental music was unknown in the church."—*Killen's Ancient Church*, p. 216.

Girardeau says: "The church historians make no mention of instrumental worship in their accounts

of the worship of the early church. Mosheim says not a word about it. Neander makes the simple remark: 'Church psalmody also passed over from the synagogue into the Christian church.' . . . Bingham, deservedly held in high repute as a writer of Christian antiquities, and as a member of the Anglican church, certainly not prejudiced in favor of Puritan views, says: 'I should here have put an end to this chapter but that some readers would be apt to reckon it an omission that we have taken no notice of organs and bells among the utensils of the church. But the true reason is that there were no such things in use in the ancient churches for many ages. Music in churches is as ancient as the apostles; but instrumental music, *not so!*'—*Bingham's Works*, Vol. 3, p. 137." After these quotations Girardeau adds: "These men were historians, and could not record a fact which did not exist."

II

Instrumental Music in Religious Worship Was Not Introduced for Many Centuries After the Christian Era.

I will again quote from Professor Worman: "The general introduction of instrumental music can certainly not be assigned to a date earlier than the fifth or sixth century. Yea, even Gregory the Great, who towards the end of the sixth century added greatly to the existing church music, *absolutely prohibited the use of instruments*. Several centuries later, the introduction of the organ in sacred service gave a place to instruments as accompaniments for Christian song, and from that time to this they have been freely used with few exceptions. The first organ is believed to have been used in the church service in

the thirteenth century. Organs were, however, in use before this in the theatre."—*McClintock & Strong*, Vol. VI, p. 759.

Girardeau says: "There is no evidence, but the contrary, to show that instrumental music was commonly introduced into the church until the thirteenth century." He also quotes Thomas Aquinas, 1250, as saying: "Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to *Judaize*." After quoting a long list of authorities Girardeau concludes: "Let us pause a moment to notice the fact, supported by a mass of incontrovertible evidence, that the Christian church did not employ instrumental music in its public worship for 1,200 years after Christ. It proves, what has been already shown from the New Testament Scriptures, that the apostolic church did not use it in its public services: and surely the church ought now to be conformed to the practice of the apostles and of the churches whose usages they modelled, according to the inspired direction of the Holy Ghost."

III

Instrumental Music in Worship Was Introduced in Connection with the Corruption and Decline of the Church.

It came into general use in the thirteenth century. That ought to settle the question for students of church history. It was the period of the full sway of the Papacy. It was at the darkest hour before the dawn. Girardeau says: "It deserves serious consideration, moreover, that notwithstanding the even accelerated drift towards corruption in worship as well as in doctrine, the Roman Catholic Church

did not adopt this corrupt practice until about the middle of the thirteenth century. This is the testimony of Aquinas, who has always been esteemed by that church as a theologian of the first eminence; and who, of course, was acquainted with its usages."

IV

The Introduction of Instrumental Music, Even in the Roman Catholic Church, Was Resisted by Some of the Holiest and Best Men.

We have already had quotations from Gregory the Great, Bellarium, and Thomas Aquinas. In addition to these Cajetan is quoted as saying: "It is to be observed that the church did not use organs in Thomas' time. Whence, even to this day, the Church of Rome does not use them in the Pope's presence. And truly it will appear that musical instruments are not to be suffered in the ecclesiastical offices we meet together to perform for the sake of receiving internal instruction from God: and so much the rather are they to be excluded because God's internal discipline exceeds all human disciplines, which rejected this kind of instruments."

You will be interested in the testimony of Erasmus, the great Humanist Reformer, who sought to reform the church without separating from it. He says: "We have brought into our churches a certain operose and theatrical music; such a confused, disorderly chattering of some words as I think was hardly ever heard in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes, and dulcimers, and human voices strive to bear a part with them. Men run to church as to a theatre, to have their ears tickled. And for this end, organ makers are hired, with great salaries, and a

company of boys who waste all their time in learning these whining tones.”

It is certainly an argument of no small weight, that instrumental music was so antagonistic to the pure spiritual worship of the New Testament church that it could find no admittance until the church was carnalized by the corruptions of Romanism, and even then, it was resisted by the best men.

V

The Churches Which During the Dark Ages Retained Their Apostolic Purity Never Introduced Instruments Into the Worship of God.

Of these, the Waldenses are the most important. The history of this wonderful people, by Rev. C. H. Strong, shows that they observed the ordinance of psalm-singing in its pure apostolic simplicity.

Dr. Breckenridge makes the strong statement that “the use or the refusal to use instrumental music in God’s stated public worship during that long midnight from the establishment of Popery until the Reformation, in the various sub-divisions of nominal Christianity throughout the world who were not subject to the Papacy, is as accurate a test as perhaps any other, of the real condition of those sects; and whoever will inquire will see that whatever piety was in the world was mainly with those who disagreed with Rome on this subject.”

VI

The Purest and Most Orthodox of the Reformation Churches Excluded Instrumental Music from the Worship of God.

The Zwinglians, the Calvinists, the Puritans, the Presbyterians, and the Covenanters, were a unit in excluding instruments: And it is a remarkable fact that even the Church of England came "within one" of doing the same thing.

Professor Worman says: "In the English convocation held in 1562, in Queen Elizabeth's time, for settling the Liturgy, the retaining of organs was carried only by a casting vote."—*McClintock & Strong*, Vol. VI, p. 760.

Hetherington's account is as follows: "In the beginning of the year 1562, a meeting of the convocation was held in which the subject of further reformation was vigorously discussed on both sides. Among the alterations proposed was this: 'That the use of organs be laid aside.' When the vote came to be taken on these propositions, forty-three voted for them and thirty-five against; but when the proxies were counted the balance was turned. The final state of the vote being fifty-eight for and fifty-nine against. Thus it was determined by a single vote, and that the proxy vote of an absent person who did not hear the reasoning, that the prayer book should remain unimproved, that there should be no further reformation, that there should be no relief granted to those whose consciences felt aggrieved by the admixture of human inventions in the worship of God."

Let me quote from Dr. Breckenridge: "My fourth remark is that at the Reformation, and ever since,

those portions of the professing people of God who renounced and have continued to renounce most thoroughly and most tenaciously the corruptions of Rome on this subject, are those sects and denominations which, out of all comparison with others, have been most orthodox, most faithful, and most alive to the glory of God."

The next point I prefer to state in the words of this vigorous advocate of psalmody, Dr. Breckenridge:

VII

"Any change which has taken place since the Reformation in any of the Protestant denominations indicating a relapse toward Rome in the use of Instrumental music in God's public worship, will be found to have been uniformly attended in these denominations by other changes injurious to their spiritual condition, which, though not very obvious at first, have worked themselves out disastrously in every case."

Such a statement from such a source is well calculated to arrest attention. A careful study of the history of the Church will sustain the truth of the proposition. I can only add to this that the experiences of a sister church in our own times painfully confirms the truth of this observation. Many of the most thoughtful and conscientious ministers of the United Presbyterian Church, even among those who favor the use of the organ, admit that their church has practically abandoned her position on the exclusive use of a Scripture psalmody and her testimony against secret orders.

In this historical argument I have aimed to present nothing that is not well substantiated as to

facts. It seems to me sufficient of itself to sweep away all the arguments that can be adduced in favor of the instrument, either as a divinely instituted and essential part of worship in the New Testament church, or even as an "incident" in worship, or an accompaniment to it.

LECTURE XVII

INSTRUMENTAL MUSIC IN WORSHIP, AND OUR CHURCH STANDARDS

The Standards of the Covenanter Church embrace the following: The Confession of Faith, the Larger and Shorter Catechisms, the Form of Church Government, and the Directory for Worship. These are known as the Westminster Standards, and are accepted by our Church, "as they were received by the Church of Scotland." In addition to these, we have the Declaration and Testimony of the Reformed Presbyterian Church in North America, and our own Church Covenant entered into in 1871.

It will be the aim of the present lecture, first, to show that the use of instrumental music in divine worship is opposed both to the letter and to the spirit of these standards; and then to close the discussion of the subject by more general arguments, and a brief consideration of arguments in favor of the use of instruments.

I

*The Use of Instruments in the Worship of God Is
Contrary to Our Church Standards.*

The question as to the teaching of the Westminster Standards is an important one, because many of the Presbyterian bodies professing to hold to these standards have introduced instruments into their worship; and also because, we having accepted these standards "as agreeable unto and founded on the Scriptures," they are, for us, authoritative.

1. These standards embody the principle that what God has not commanded in His worship He has forbidden.

(1) *Confession of Faith*, Chap. XXI, Sec. 1.

“The light of nature sheweth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in and served with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.”

(2) *Larger Catechism*, Questions 108, 109; and *Shorter Catechism*, Question 52.

These proofs were cited in Lecture XV, I, 4. I will make only one quotation here: “The sins forbidden in the second commandment are all devising, counselling, commanding, using, or any wise approving any religious worship not instituted by God Himself. . . . All superstitious devices, corrupting the worship of God, adding to it or taking from it, whether invented and taken up of ourselves or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense whatsoever.”

(3) *Testimony*, Chap. XXIV, Sec. 1.

“God is to be worshiped by all His intelligent creatures in such a manner as He Himself shall prescribe: And as no sinner can have access unto Him but in Christ Jesus, divine revelation is the supreme standard by which all modes of worship must be regulated.”

2. These standards specify the parts and modes of worship which have the divine warrant.

(1) *Confession of Faith*, Chap. XXI, Sec. 5.

"The reading of the Scriptures with godly fear; the sound preaching and conscionable hearing of the Word in obedience unto God, with understanding faith and reverence: singing of psalms with grace in the heart, as also the due administration and worthy receiving of the sacraments instituted by Christ: are all parts of the ordinary religious worship of God; besides religious oaths and vows, solemn fastings and thanksgivings upon special occasions, which are in their several times and seasons to be used in a holy and religious manner."

(2) *The Directory for Worship*, last paragraph, entitled: "Of Singing of Psalms."

The Directory for Worship takes up the different institutions of worship as named in the Confession of Faith, and directs how they are to be observed. In the praise service, under the title "Of Singing of Psalms," it says: "It is the duty of Christians to praise God publicly by singing of psalms together in the congregation, and also privately in the family. In singing of psalms, the voice is to be tunably and gravely ordered; but the chief care must be to sing with understanding and with grace in the heart making melody unto the Lord."

(3) *Testimony*, Chap. XXIV, entitled: "Of Christian Worship."

The Testimony in the first section of this chapter lays down the principle that "divine revelation is the supreme standard by which all modes of worship must be regulated," and makes the following declaration: "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."

3. Instrumental music in worship, not being included by these standards in that which is commanded, must be included in that which is forbidden.

This is self-evident, because if that which is not commanded is forbidden, and instruments are not commanded, then instruments are forbidden. On this our Covenant is explicit. It says: "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 of Faith 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 to 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."—*Covenant of 1871*, Sec. 2.

The argument then stands thus:

First: The standards of the Reformed Presbyterian Church expressly teach that all the institutions of divine worship and the modes of their ob-

servance are expressly set forth in the Holy Scriptures.

Second: These standards name and particularize the several institutions appointed by Christ for the worship of God, and describe the manner of their observance.

Third: Instrumental music has neither name nor place among these divine appointments.

Fourth: The conclusion is imperative that instrumental music in worship is without authority from these standards, and is contrary both to the letter and the spirit of their teaching.

4. This view is confirmed by all we know of the minds and purposes of the framers of these standards.

- (1) Before the Assembly of Divines at Westminster began preparing the Directory for Worship, the Parliament had authoritatively adopted measures looking to the removal of organs from the churches of England.

Professor Girardeau gives the following quotation from the *Acts of Assembly of the Church of Scotland*: "On the 20th of May, 1644, the commissioners from Scotland wrote to the General Assembly of their church, and made the following statement among others: 'We cannot but admire the good hand of God in the great things done here already, particularly that the Covenant, the foundation of the whole work, is taken, prelacy and the whole train thereof extirpated, the service book in many places forsaken, plain and powerful preaching set up, many colleges in Cambridge provided with such ministers as are most zealous of the best reformation, altars removed, the communion in some places given at the table with sitting, the great organs at Paul's and Peter's in Westminster taken down, images and

many other monuments of idolatry defaced and abolished, the chapel at Whitehall purged and reformed, and all by authority, in a quiet manner at noonday without tumult,"

Girardeau also quotes from the Encyclopedia Britannica under the word "Organ": "At the Revolution most of the organs in England had been destroyed." He then adds: "When, therefore, the assembly addressed itself to the task of forming a Directory for Worship, it found itself confronted by a condition of the churches of Great Britain in which the singing of psalms without instrumental accompaniment almost universally prevailed. In prescribing, consequently, the singing of psalms, without making any allusion to the restoration of instrumental music, it must, in all fairness be construed to specify the simple singing of praise as a part of public worship."

- (2) The decisions of the assembly were controlled by the Puritan Presbyterians and the commissioners from the Church of Scotland.

There is no question as to the position of the Presbyterian body, both in Scotland and in England, on this subject. And the General Assembly which formulated a Form of Church Government in which Presbyterianism is set forth as of divine right, was morally certain to set forth a Directory for Worship from which instrumental music would be excluded.

On this point Dr. Breckenridge says: "It is contrary to the Covenanted Church Standards of the Presbyterians to make such innovations and changes as these and to make them in this manner. According to the faith of our Church, clearly laid down, singing is the proper Scriptural and public mode of the praise of God, specially so called: and instru-

mental, mechanical, and artificial noises of machinery are not once alluded to, but are, by the very force of all the terms and definitions, excluded as any allowable part of God's public praise in the stated worship of His Church. That all this is the fact, let any one consult the whole spirit and the special definitions of our standards, the testimonies of those who composed and those who have most honored them, and the constant faith and practice of the nations and churches that have received them. During the very sessions of the Westminster Assembly which composed our Standards in their present form, the Long Parliament passed an act, under advice of leading members of the Westminster Assembly, declaring the use of organs in churches to be a part of idolatrous worship, and ordering every one to be removed."

- (3) Instrumental music has had to fight its way into the churches holding the Westminster Standards.

Professor Worman gives interesting testimony on this point: "The Presbyterian churches of Scotland have made stout and continued resistance against the use of organs. In the Church of Scotland the matter was discussed in connection with the use of an organ by the congregation of St. Andrew's, Glasgow; and no appeal was made. On October 7, 1807, the following motion was carried: 'That the Presbytery are of the opinion that the use of the organ in the public worship of God is *contrary to the law of the land*, and to the law and constitution of our established church; and therefore prohibit it in all the churches and chapels within our bounds.'"—*McClintock & Strong's Enc.*, "Organ."

In 1829 the question was brought up in the Relief Synod, as an organ had been introduced into Roxburgh Place Chapel, Edinburgh. The deliverance

given by a very large majority was as follows: "It being admitted, and incontrovertibly true, that the Rev. John Johnston had introduced instrumental music into the public worship of God in the Relief congregation, Roxburgh Place, Edinburgh, which innovation the Synod are of opinion is unauthorized by the laws of the New Testament, contrary to the universal practice of the Church of Scotland, and contrary to the consuetudinary laws of the Synod of Relief, and highly inexpedient, the Synod agree to express their regret that any individual member of their body should have had the temerity to introduce such a dangerous innovation into the public worship of God in this country, which has a manifest tendency to offend many serious Christians and congregations and create a schism in the body, without having first submitted it to the consideration of his brethren according to the usual form.

"On all these accounts, the Synod agree to enjoin the Rev. John Johnston to give up this practice, instantly, with certification that, if he do not, the Edinburgh Presbytery shall hold a meeting on the second Tuesday of September next, and strike his name off the roll of Presbytery, and declare him incapable of holding office as a minister in the Relief denomination ;

"And further to prevent the recurrence of this or any similar practice, the Synod enjoin a copy of this sentence to be laid before his session and read after public worship to his congregation for their satisfaction, and to deter others from following similar courses in all time coming."

It is no reply to all this to say that the organ has forced its way into churches holding the Westminster Standards. So it has. But the fact is established beyond all controversy that it was the intention of the framers of these Standards to ex-

clude the instrument, and that it was excluded, and has only found admittance into these churches, in every instance from that day to this, by breaking down the walls of discipline as then set up.

- (4) That exclusion of the organ was the intention of the framers of our Testimony is evident from the fact that it has always been interpreted in that way.

Even if we had no constitutional law on the subject, the position of the Church would be placed beyond all controversy by her judicial procedure. While, so far as I know, there has been no test case of discipline in our Church caused by infraction of the rules, or uniform practice, as in those cases referred to, yet there have been judicial interpretations of the Church's position. For instance, the terms laid down by the Synod as to the condition upon which she would become a member of the Pan-Presbyterian Alliance; and the action of the Synod in 1897, on the request of the United Presbyterians for the Young People of our Church to join them in their convention. Our position was then affirmed, and re-affirmed in 1898.

The action of the Covenanter Convention held in Glasgow, Scotland, in 1896, representing the Covenanter Churches of all the world, sustains the same position. It declares: "That the simplicity and spirituality of Christian worship and conformity to the will of Christ require the singing of these psalms to the Lord with grace in the heart, and forbid everything that tends to sensuousness, or to the excitement of merely natural emotion, as we believe the use of instrumental music in the praise service does."

This is an express declaration that it is the position of this Church, in all lands, that instrumental

music in the worship of God is forbidden by the law of Christ.

II

A Convincing Argument Against Instrumental Music in Worship May Be Drawn from the Consensus of Opinion of Many of the Most Pious, Scholarly, and Successful Servants of Christ in All Ages.

These are collected in a tract entitled *Voice of the Ages Against Instrumental Music in Worship*, published by the Committee on Testimony-Bearing. It embraces such names as Justin Martyr, A. D. 150; Clemens of Alexandria, A. D. 190; Cyprian, A. D. 240; Chrysostom, A. D. 396; Isidore, A. D. 620; Thomas Aquinas, A. D. 1250; Erasmus, 1516; Cajetan, 1518; Beza, 1519; Calvin, 1545; John Knox, 1560; James Renwick, 1687; and among modern authorities, Dr. Adam Clarke, Charles Spurgeon, Dr. Arthur L. Pearson.

III

The Arguments Used in Favor of Instrumental Music in the Worship of the New Testament Church.

1. The argument from the psalms.

This is the most plausible argument used for the instruments. It is often presented with great confidence; but it will not stand weighing. In reply to it, it is sufficient to remark:

(1) That psalm-singing churches generally exclude the instruments, and hymn-singing churches generally use them.

In the apostolic church neither hymns nor instruments were used. In the Roman Catholic Church, both were used. In the Reformed Churches both

were again excluded. Now, both are forcing their way back into the Presbyterian churches on both sides of the sea. On the supposition that the psalms furnish a sound Scriptural argument for the use of instruments, it is impossible to account for the fact that, when instruments come in, the psalms are invariably thrust out, and vice-versa.

- (2) If the psalms authorize the use of instruments, they command it.

This is more than the advocates of the instruments want. They do not undertake to say that the churches which oppose the instruments are corrupting the worship of God and disobeying the law of Christ.

- (3) This argument would require the introduction of the whole temple service into the New Testament worship.

The psalms refer to sacrifices, and altars, and incense, and the ministry of priests, just as they do to the employment of musical instruments.

2. The argument for instruments from their use under the Old Testament.

The answer to this has been given in the first lecture of this series:

- (1) They were then used by divine command.
 - (2) Their use was discontinued by the same authority.
 - (3) The New Testament contains no warrant for them.
 - (4) They are contrary to the spirit of New Testament worship.
 - (5) The example of the apostolic church is conclusive against them.
3. The argument from the Scriptural principle that we are to serve God with the best.

Dr. Timmons says: "Yes, with the best; but not

with the best of the swine." The Scriptural answer is:

(1) God is the only judge of what is best in His worship.

(2) God says the service of obedience is best.

When Saul saved the best of the flocks of the Amalekites for sacrifices, he put it on this ground: "To obey is better than sacrifice."

4. "If we use church bells and tuning forks, we may also employ fiddles, horns, and organs."

The answer to this is:

(1) Church bells correspond to those instruments used for calling the assemblies together, and not to the instruments used in worship.

(2) Bells and tuning forks are silent when worship begins, and so should all other instruments be.

5. Argument from the Confession of Faith, Chap. I, Sec. 6.

This section reads: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or, by good and necessary consequence, may be deduced from Scripture; unto which nothing is at any time to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God and the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word which are always to be observed."

The clause in this section which the advocates of the instrument grasp at, after the manner of the drowning man and the straw, is this: "That there are some circumstances concerning the worship of God and government of the Church which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word which are always to be observed."

The answer to this argument is:

- (1) Instrumental music is not a circumstance "common to human actions and societies." It is therefore excluded by the terms of the Confession.
- (2) The circumstances referred to are such as:
 - A. A time of meeting.
 - B. A place of meeting.
 - C. An order of exercises.
 - D. The length of time to be employed.

These and such like circumstances are "common to human actions and societies," and these are left to be determined by the light of nature and the general rules of the Word. But no kind of mental legerdemain can place instrumental music as used in the worship of God in that category.

- (3) Instrumental music in worship was not treated as a "circumstance," left to the judgment of men. It was introduced by the command of God and done away with by the same authority.
- (4) The framers of the Confession of Faith never so interpreted it.

Here I close this discussion. The rubric for New Testament worship is laid down by Christ Himself, when He says: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such

to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Young gentlemen, the arguments which I have placed before you in support of purity of worship seem to me honest arguments. God forbid that the controversial zeal of your youth should mar the spiritual melody in your hearts.

LECTURE XVIII

IS THE USE OF UNINSPIRED SONGS IN THE WORSHIP OF GOD AUTHORIZED?

“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.”—*R. P. Testimony*, Chap. XXIV, Sec. 8.

To show that the position of the Church as thus formulated is Scriptural, is the matter now before us.

I

That Which Is Not Commanded in the Worship of God Is Forbidden.

This proposition is fundamental to all discussions as to how God is to be worshiped. We have already proved it by:

1. Didactic statements of Scripture.
2. Striking Scripture examples.
3. The teachings of the Reformed Churches.
4. The Westminster Standards.

(See Lecture XV, I, 1, 2, 3, 4; Lecture XVII, I, 1.)

The churches holding to the Westminster Standards which have departed from this rule, seek to justify themselves by the Confession of Faith, Chap. I, Sec. 6, which contains this language:

“There are some circumstances concerning the worship of God and the government of the Church common to human actions and societies, which are to be ordered by the light of nature according to the

general rules of the Word, which are always to be observed."

In opposition to such interpretation, let it be observed:

1. This does not speak of the worship of God, but of "some circumstances concerning" that worship;
2. That it does not speak of all the circumstances, but only such as are "common to human actions and societies," which hymn-singing certainly is not;
3. Such an interpretation contradicts the explicit language of the Confession of Faith where it treats specifically of religious worship, Chap. XXI, Sec. 1.
4. For a full interpretation of this clause, see Lecture XVII, III, 5; and XVII, I, 1, (1).

The constant effort to use this paragraph of the Confession of Faith to justify the introduction of human inventions into the worship of God calls for this second reference to it, but shows a surprising paucity of arguments. Truly, "The bed is shorter than that a man can stretch himself on it; and the covering narrower than that a man can wrap himself in it."

II

The Psalms Were Given by Inspiration, and Were Appointed to Be Used in the Worship of God in All Ages.

This proposition is not new, and never has been denied by any branch of the Christian Church. The psalms have been thrust aside practically and denied a place in many church hymnals, and when included in a collection are seldom used in worship; yet the divine warrant for their use has not been

called in question by devout and intelligent Christians.

1. The psalms were given by inspiration.

This is distinctly affirmed in Scripture. 2 Sam. xxiii, 1, 2: "David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue." This claim is confirmed by the inspired writers of the New Testament. Acts i, 16: "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." Acts iv, 25: "Lord, Thou art God, . . . who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" Heb. iii, 7: The writer quotes from Ps. xcv, 7, and ascribes the words to the Holy Ghost, "Wherefore, Today, if ye will hear His voice." When, therefore, men speak against the psalms as being cruel, vindictive, and unfit for Christian worship, they are speaking against the Holy Ghost, and are perilously near to the commission of that sin "which hath no forgiveness, neither in this world, neither in the world to come."

2. Objections to the doctrine that the psalms are inspired.

(1) The psalms were not all written by David. How, then, do we know that the other writers were inspired?

Answer:

- A. The psalms were collected into a book, those of other writers intermingled with the psalms of David.
- B. This Book of Psalms is quoted as of divine authority.

Luke xx, 42: "And David himself saith in the Book of Psalms." This is Christ's endorsement. Acts i, 20: "It is written in the Book of Psalms." This is Peter's endorsement. Acts xiii, 33: "As it is also written in the second psalm." This is Paul's endorsement.

C. This Book of Psalms is recognized by the whole Christian Church as an inspired book.

It always has held its place in the canon of Scripture.

(2) It is objected that the metrical version is not inspired.

Answer:

A. The metrical version is inspired in the same sense that the prose translation is inspired.

The enemies of an inspired psalmody, in their eagerness to cast odium on the psalm-book, frequently refer to it as "Old Rouse." Dr. John W. Bain, in a little volume entitled, *God's Songs and the Singer*, says: "It is often said that we contend for the exclusive use of Rouse's version. It is perhaps scarcely worth while to deny this assertion. No amount of denial or any other evidence seems to make any impression on those who assert it. If anyone will take the trouble to examine the History of the Westminster Assembly, issued by the Presbyterian Board of Publication, which should be good authority on this subject, he will find that the version we use was in the hands of a committee of that assembly for two years and much pains taken in revising it. It was then sent to Parliament and then over to the Scottish General Assembly. It was nearly five years in the hands of two able committees of that assembly, and the Presbyteries of that Church, undergoing a most searching examination

and revision; and was, in 1649, adopted as the assembly's version, translated and diligently compared with the original text, and former translations, more plain, smooth, and agreeable to the text than any heretofore."

Those who speak in contempt of this as "Old Rouse," reveal their ignorance of its history and their disposition to be unpleasant at the same time. On the other hand, it is folly for the advocates of the exclusive use of an inspired psalmody to treat the matter of a change of versions of the psalms as though it involved the question of the use of uninspired songs in worship. What our Church contends for, is the exclusive use of the psalms of the Bible in the best version obtainable. When she has that, she has an inspired psalmody.

3. These psalms were appointed by God to be used in His worship.

2 Chron. xxix, 30: "Moreover, Hezekiah the king, and the princes commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the seer." 1 Chron. xvi, 9: "Sing unto Him: sing psalms unto Him." Ps. xcv, 2: "Make a joyful noise unto Him with psalms." James v, 13: "Is any merry? let him sing psalms." Eph. v, 19: "Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord." Col. iii, 16: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Whatever differences of view there may be as to the "hymns and spiritual songs" spoken of in the last two passages, all agree that the word "psalms" means the psalms of the Bible. So that we have the divine warrant and command both in the Old Testament and in the New for the use of the inspired psalms in praise to God;

and just as explicitly in the New Testament as in the Old.

III

The Scriptures Contain No Warrant for the Introduction of Uninspired Compositions in the Worship of God.

So far as the Old Testament is concerned this seems to be universally conceded. But there are passages in the New Testament which have been confidently relied upon as containing such authority.

1. The "hymn" which Christ and the apostles sang at the last supper consisted of psalms. "And when they had sung an hymn they went out into the Mount of Olives."—Matt. xxvi, 30.

(1) The margin reads, *Psalm*. "When they had sung a psalm."

(2) The Biblical authorities generally agree that this was the Great Hallel, composed of Psalms 113-118.

A. *Albert Barnes*, after referring to the Jewish custom of using these psalms on such occasions, adds: "There can be no doubt that our Saviour and the apostles used the same psalms in the observance of the passion."

B. *Adam Clarke* says: "As to the hymn itself, we know from the universal consent of Jewish antiquity that it was composed of Psalms 113-118."

C. *Lange* translates it: "And when they had sung the hymn of praise," and adds, "the second part of the Hallel, Psalms 115-118."

- D. *Bengel* says: "They either sang, or recited, Psalms 113, 114, 115, 118, 136, in which the mystery of redemption is nobly expressed."

You will find the same view in *Lightfoot*, *Alford*, *Meyer*, *Jacobus*, *Gill*, and a multitude of others. Whoever appeals to this passage as supplying a warrant for modern hymn-singing evinces complete vacuity of the subject.

This is the only instance in which we have account of our Saviour singing; and in this case He set the seal of His approval upon the songs which He Himself had provided for His people, by inspiration of His Spirit. If we wish to follow closely in the footsteps of our Lord, we must sing psalms exclusively. Jesus did.

2. The passages, *Colossians* iii, 16, and *Ephesians* v, 19, which speak of "psalms, hymns and spiritual songs," contain no warrant for the use of uninspired songs.

Colossians iii, 16: "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." This is the crucial text on this subject. Those who favor the use of hymns interpret this passage as including in the matter of praise uninspired compositions. I believe that it contains a distinct command for the continued use of the Old Testament Psalter in the New Testament Church.

- (1) All authorities agree that the Scripture psalms are included.

This is a very important concession, because it shows that those who have excluded the psalms have done so in the face of repeated commands in the New Testament to continue their use. It also

sweeps away at one stroke the oft repeated objection that the psalms are not suitable for use in the Christian dispensation.

- (2) The three names, "psalms, hymns, and spiritual songs," are all found in the titles to the psalms, in the Hebrew and in the Greek Septuagint.

The Hebrew words are *Mizmor*, *Tehilla*, and *Shir*; the Greek words *Psalmos*, *Humnos*, and *Ode*; and the English words, *Psalm*, *Hymn*, *Song*. The word *Psalmos* occurs sixty-nine times; the word *Humnos* six times; and another word, *Alleluia*, of the same meaning, twenty times; the word *Odais*, singular *Ode*, occurs thirty-four times. With the fact before us that these three words are all found in the titles to the psalms; and that they occur many times; and that they were found in the Septuagint in use among the Greek Christians to whom Paul wrote these two Epistles, Ephesians and Colossians; and that all are agreed that *Psalmos* refers to the psalms of the Bible, is it not most unreasonable to insist that the other two words *Humnois* and *Odais* mean uninspired songs?

That the "songs" are the songs of inspiration is placed beyond all doubt by the qualifying word, "spiritual"; and grammatically it applies to the psalms and hymns as well as to the songs, i. e., psalms, hymns, and songs spiritual.

Thayer, in his Greek lexicon of the New Testament, referring to this passage and the similar one, Eph. v, 19, defines the word "spiritual" as "divinely inspired and so redolent of the Holy Spirit."

Albert Barnes, in his commentary on 1 Cor. x, 3: "And did all eat the same spiritual meat," says: "The word *spiritual* is evidently used to denote that which is given by the Spirit of God; that which was

the result of His miraculous gift; that which was not produced in the ordinary way." Again, "The word *spiritual* must be used in the sense of supernatural, or that which is immediately given by God." Hence, "spiritual songs" are songs produced in a supernatural manner, those given immediately by the Spirit of God.

This view is sustained by many of the ablest and most scholarly divines the Church has produced, including Owen, Calvin, Beza, McKnight, Bloomfield, Horne, Durham, Bengel.

(3) The psalms are, in a preëminent sense, "the Word of Christ."

"Let the Word of Christ dwell in you in all wisdom, teaching and admonishing one another." This is the condition of being able to "teach and admonish."

A. Christ by His Spirit is the author of them.

This was proved above, II, 1.

B. In many of the psalms Christ is the speaker.

Ps. ii, 7: "I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee." Ps. xl, 7: "Then said I, Lo, I come; in the volume of the book it is written of Me." Ps. xxii, 1: "My God, My God, why hast Thou forsaken Me?" Such psalms as these are the word of Christ in as real a sense as the sermon on the mount is His word.

C. Christ is the subject of many of them.

a. The inspired writers frequently quote from the psalms and apply the language to Christ.

E. g., Acts iv, 25, 26; Eph. iv, 8, 9, 10; Heb. i, 5-12.

b. Christ quotes from the psalms and applies them to Himself.

E. g., Matt. xxi, 42; Matt. xxii, 43, 44; Luke xxiv, 44, "In the psalms concerning Me."

(4) No other book in the Bible reveals Christ with more fullness than does the Book of Psalms.

Note some particulars:

1. *His Divinity*

Ps. xlv, 6: "Thy throne, O God, is forever and ever." Compare with Heb. i, 8. Ps. cx, 1: "The Lord said unto my Lord, Sit Thou at My right hand." Compare with Matt. xxii, 42-45.

2. *His eternal Sonship.*

Ps. ii, 7: "I will declare the decree." Compare with Heb. i, 5.

3. *His incarnation.*

Ps. viii, 5. Compare with Heb. ii, 9. Ps. xl, 7. Compare with Heb. x, 5-7.

4. *His mediatorial offices.*

a. *Prophetical.*

Ps. xl, 9, 10, and xxii, 22. Compare with Heb. ii, 12.

b. *Priesthood.*

Ps. cx, 4. Compare with Heb. vii, 17.

c. *Kingly office.*

Ps. xlv, 6. Compare with Heb. i, 8. Ps. cx, 1. Compare with Matt. xxii, 42-45; Heb. i, 13; particularly, Ps. xxii, 28; Ps. lxxii, throughout.

5. *His betrayal.*

Ps. xli, 9. Compare with John xiii, 18.

6. *His agony in the garden.*

Ps. xxii, 1. Compare with Heb. v, 7.

7. *His trial.*

Ps. xxxv, 11. Compare with Matt. xxvi, 59, 60.

8. *His rejection.*

Ps. xxii, 6. Compare with Matt. xxvii, 21-23.

Luke xxiii, 18-23. Ps. cxviii, 22. Compare with Matt. xxi, 42; Acts iv, 11, 12.

9. *His crucifixion.*

Ps. xxii; Ps. lxix. Compare with Gospel accounts.

10. *His burial and resurrection.*

Ps. xvi, 8-11. Compare with Acts ii, 25-31.

11. *His ascension.*

Ps. xlvii, 5. Compare with Acts i, ii, and 1 Thess. iv, 16. Ps. lxviii, 18. Compare with Eph. iv, 8-10.

Ps. xxiv, 7-10. Compare with Rev. v, 6-14.

12. *His second coming.*

Ps. L, 3, and xcvi, 6-9. Compare with Matt. xxiv, 31; 1 Cor. xv, 52.

This is sufficient to show that these psalms, and hymns, and spiritual songs, are replete with Christ, and it could well be said of them, "Let the Word of Christ dwell in you richly."

(5) Uninspired songs could not be placed on a level with the psalms of inspiration as a rule for teaching and admonishing.

A. It is agreed that the psalms are inspired.

B. If the "hymns" and "spiritual songs" are uninspired, then Paul places the writings of men on a level with the Word of God as a rule for teaching and admonishing.

This is wholly incredible.

(6) The inspired psalms alone are adapted to be the vehicles of grace to the heart, and of praise to the Lord. "Singing with grace in your hearts to the Lord."

A. Because of their outward form and style.

Speaking of the Hebrew poetry, Dr. Albert Barnes says: "Their poetry of a religious kind, also, is all

of a high order. There is none that can be placed on the same level with much that is found in the hymn books of most denominations of Christians: very good, very pious, very sentimental, very much adapted to such use as is supposed to excite feelings of devotion: but withal so flat, so weak, so unpoetic, that it would not in a volume of mere poetry be admitted to a third or fourth rank, if indeed it would find a place at all."—Preface to *Barnes' Commentary on Psalms*.

John Milton says: "Not in the argument alone, but in the very critical art of composition, they may easily be made to appear, over all kinds of lyric poetry, incomparable."

Edward Irving, in his *Introduction to Horne on the Psalms*, says: "If we consider the manner or style of the book, and draw it into comparison with the lyrical productions of cultivated and classical nations, it may well be said that, as the heavens are high above the earth, so are the Songs of Zion above the noblest strains which have been sung in our land." And after drawing contrasts between these and the songs of other nations, he concludes thus: "We challenge anything to be produced from the literature of all ages and countries worthy to be compared with what we find in the English version of the Book of Psalms."

B. Because of their eminently devotional character: "To the Lord."

Out of a great mass of testimony to the pre-eminence of the psalms as a book of devotion, I select just one of recent date, that of the Hon. Wm. E. Gladstone. After describing the separation of the Jewish people from the other nations of the world, he proceeds: "In the inner sanctuary that provided for the most capable human souls was reared the strong spiritual life which appears to have

developed itself preëminently in the depth, richness, tenderness, and comprehensiveness of the psalms.

“To the work they have accomplished there is no parallel upon earth. For the present I will put aside all details and am content to stand on this fact, that a compilation which began at the latest with a shepherd of Palestine, three thousand years ago, has been the prime and paramount manual of devotion from that day to this: first for the Hebrew race, both in its isolation and after it was brought, by the translation of its sacred books, into relations with the Gentile world; and then for all the Christian races in all their diversities of character and circumstance.

“Further, that there is now, if possible, less chance than ever of the displacement of those marvelous compositions from their supremacy in the worship of the Christian Church. And beyond all doubt it may be said that their function has not been one of ritual pomp and outward power alone. They have dwelt in the Christian heart, and at the very center of that heart, and wherever the pursuits of the inner life have been largely concerned and cultivated, there, in the same proportion, the psalms have towered over every other vehicle of devotion.”

There is a fitness in such a tribute to the psalms from such a man as Gladstone. If you cannot feel it, you cannot be taught to do so. But if you can, by any stretch of your powers, imagine a man of any depth uttering such an appreciation of any collection of hymns, then you ought to thank God for your powers of imagination.

C. Because they are *objective*, rather than *subjective*: “To the Lord.”

The grace is *subjective*; “in your hearts.” The praise is *objective*: “to the Lord.” This is one of the

marked characteristics by which the psalms are distinguished from the hymns. The hymns are self-centered, the psalms are God-centered. Professor Taylor Lewis of the Union Theological Seminary writes clearly on this point in an article entitled, *The Old Scotch Psalmody*:

“Another feature is its clear *objectiveness*, or the striking contrast it presents to that extreme *subjectiveness* which makes much of our most modern hymnology so feeble because so vague. The former has ever some glorious outward object or idea, drawing the soul to itself. The other is characterized by a wholly subjective rapture, or by a continual moaning, or a continual self-questioning about inward frames and feelings. Take for a few examples the hymns beginning, ‘I love to steal away’; ‘Far from the world, O Lord, I flee’; ‘I am weary of straying, O fain would I rest’; ‘There is an hour of calm repose.’ Very sweet and soothing are such hymns, at times. They may be channels, too, of grace; but how different from those more churchly strains which the Scriptures give us: How different, too, from any conception we can form of the hymns that Paul and Silas most probably sang at midnight in the jail at Philippi.”—*The Bible Psalmody*, pp. 20-23.

I conclude, therefore, from the above reasoning, that this passage which has always been relied on by the advocates of hymn-singing as containing a warrant for these practices, has no such meaning.

The titles, “psalms, and hymns, and songs,” belong to the inspired psalter; and, as qualified by the word “spiritual,” are not true of any other: I conclude that the psalms are “the Word of Christ,” and uninspired songs are not His word: that the psalms are a true standard for “teaching and admonishing” and the uninspired songs are not such a standard,

and therefore could not be placed on a level with the psalms by the apostle; and that the psalms are adapted to be the vehicles of grace to the heart and of praise to the Lord, as uninspired songs are not. The passage furnishes no warrant for the use of uninspired songs in worship, but is an explicit apostolic injunction that, in the praise service of the New Testament Church, the divinely authorized psalmody should be continued.

Making melody in your hearts: Some of you will live to speak inspiring words on this text. All of you will sing the psalms in the spirit of praise, and by God's grace will lead a flock of His people to make a loud noise joyfully every Sabbath day. But you will do it only as you feel yourselves grounded in the biblical truths that demand a pure praise service.

It would be a pleasant thing to be able to devote a lecture to this more attractive side of the subject, this singing with grace: but I am now concerned for your understanding of the basis of pure worship, sure as I am that only so can you attain to spirituality in praise; and sure, too, as I am, that, in purity of worship, a high plane of spiritual life will be reached.

We must hold all the truth committed to us on this point, and with unswerving fidelity. The time has come when our Church must strengthen her stakes on the question of psalmody, a question on which we now stand almost alone among God's people.

But on the use of the psalms I have little fear of the defection of the Covenanter Church. You will find, as you go out to minister from her pulpits, that a wonderful love for the psalms exists in the pews, and you will do well to respect this wherever you find it.

LECTURE XIX

ARGUMENTS AGAINST THE USE OF UNINSPIRED SONGS IN THE WORSHIP OF GOD.—No. 2

We have seen that the Book of Psalms was provided by God and commanded to be used under the Old Testament dispensation, and that the command was renewed under the New Testament. Unless equally explicit authority can be shown for the use of hymns, their use is a corruption of the worship of God. If God has not supplanted His own book, no one else can.

I

The Historical Argument Against the Use of Uninspired Hymns in Worship.

1. The psalms of inspiration were exclusively used under the Old Testament dispensation. This proposition is not denied.
2. The Book of Psalms was introduced into the New Testament Church by Christ and the apostles.

We have already seen that Christ approved of the psalms as authoritative; that He expressly affirmed that it was written in them concerning Himself; and that He sang them exclusively Himself. We have also seen that the apostle enjoined their use in the New Testament Church, in the Epistles to the Ephesians, and to the Colossians.

3. There is no evidence that anything except the psalter was used in praise in the Apostolic Church.

The burden of proof here lies upon the advocates of hymn-singing. They must show that hymns existed and that they were used in worship. The claim is sometimes made that there are fragments of hymns found in the Epistles and in the Apocalypse. On this point I will quote from an article by Dr. Sloane in *Our Banner*, 1879, pp. 267, ff. After referring to the proofs that the psalms were used exclusively by Christ and the apostles and in the Apostolic Church, Dr. Sloane says: "This has been heretofore largely admitted; but of late it has been asserted by the German church historians, although with no controversial end we believe in view, that hymns of human composition were employed in the apostolic and primitive church. Neander in his Church History, Vol. I, p. 304, says: 'Church psalmody also passed over from the synagogue into the Christian church. The Apostle Paul exhorts Christians to sing spiritual songs. For this purpose were used the psalms of the Old Testament and *partly hymns composed expressly for this object*; especially hymns of praise and of thanks to God and to Christ.'" Quoting this from Neander, Dr. Sloane adds: "For the latter part of this assertion there is absolutely no proof at all; not a vestige of any such hymns is extant; there is no authentic record of any such production. How did the great and good Neander come to make such a statement? Simply because misled by the use of the words 'hymns and spiritual songs,' Eph. v, 19, and Col. iii, 16; and by the famous declaration of Pliny, that the early Christians in their assemblies 'Sang an hymn to Christ as to God.'"

But it has been shown that these hymns and spiritual songs are also psalms; and when Pliny says they "Sang a hymn to Christ as to God," it is evidence that they used the Hebrew psalter.

Dr. Sloane adds: "It is not necessary to quote other historians who make the same, or similar, declarations to that of Neander, as they all rest upon the same mistaken interpretation of the passage alluded to above."

Other historians go further and say that we have fragments of this early hymnology in the New Testament itself. Kurtz, Vol. I, p. 70, says: "In the public worship, besides the psalms, distinctly Christian hymns and doxologies were probably in use in apostolic times, of which Eph. ii, 14; 1 Tim. iii, 16; 2 Tim. ii, 11-13, possibly contain specimens and fragments." On this testimony of Kurtz, Dr. Sloane says: "It will be observed how cautiously this standard authority speaks in the above extract, using the words 'probably' and 'possibly.' We have examined the passages cited as possibly containing fragments of apostolic hymns as impartially as is possible for one with strong prepossessions in favor of the psalms, but have utterly failed to see the slightest evidence of the supposed fact; and in some of them, as in 1 Tim. iii, 16, direct evidence to the contrary, this passage being a synopsis of the Christian faith expressed in a creed form."

Of this supposed early hymnology, Schaff says, somewhat pathetically: "Unfortunately nothing remains of this primitive psalmody except the hymn in Clement of Alexandria (which, however, is not at all suited for public worship and was probably never intended for such use); the morning and evening hymn in the apostolic constitutions; and the first forms of the Gloria in Excelsis or Hymnus Angelicus, the latter in its first form being, of course, the

song of the angels at the birth of Christ as recorded in the Evangelist; and the apostolic constitutions being, as a well-known writer says, 'in form a fabrication,' and never having any legal authority, was at last rejected for its heretical interpolations."

Smith's *Bible Dictionary*, under the article "Hymn," says: "But attempts have been made to detect fragments of ancient hymns conformed to more obvious metres in Eph. v, 14, and James i, 17. These pretended fragments, however, may with much greater likelihood, be referred to the swing of a prose composition, unconsciously culminating into metre."

The late Professor James Harper, of Xenia Theological Seminary, in a treatise entitled *The Psalter in the Early Church*, after quoting from Tertullian, Basil, Chrysostom, Jerome, Augustine, Athanasius, Eusebius, and the decrees of the early Councils, sums up the historical evidence in substance as follows:

4. Historic conclusions by Dr. James Harper.

- (1) In the ancient Church the inspired psalter was sung or chanted in the solemn worship of God.
- (2) It has never been proved, and cannot be, that for some time, perhaps a century, after the removing of the apostles, any composition but those contained in the psalter were sung or chanted in the ordinary worship of the Church.
- (3) That the Council of Laodicea, held about 360, decreed that no psalms composed by uninspired men should be used in the church service.
- (4) When we read of hymns having been composed, recited, or even sung in primitive times, we must not on this ground

alone conclude that these were used in the solemn worship of God.

- (5) Dr. Schaff affirms that the earliest Christian hymn that has come down to us was written by Clement of Alexandria, and that this "was not at all suited for public worship, and probably was never intended for such use."
- (6) The first introduction of uninspired songs in divine worship met with earnest resistance.

Dr. Harper closes with a quotation from Dr. Schaff in his preface to Lange's *Commentary on the Psalms*: "The psalter is the first hymn-book of the Church, and it will outlive all other hymn-books. Its treasury of pious experience and spiritual comfort will never be exhausted, and it will continue to be used in public worship and private devotion everywhere, so commentary will follow commentary to the end of time."

5. Hymns were introduced for the purpose of propagating error.

McClintock & Strong, Vol. VI. p. 758, 2, f: "Heresy largely pervading the Church and making rapid headway by incorporation into hymns, which were the laity's property, various restrictions were from time to time laid upon the use of hymns of *human composition*, in distinction from the inspired psalms of David; and finally the Church authorities, in order more effectually to resist all encroachments of heresy, were driven to the necessity either of cultivating and improving upon their own psalmody, or of opposing their authority to stay the progress of the evil. The former was the expedient of Ambrose, Hilary, Gregory, Nazianzen, Chrysostom, Augustine. But the other alternative, in turn, was also attempted. The churches, by ecclesiastical

authority, were restricted to the use of the psalter and other canonical songs of the Scriptures. All hymns of merely human composition were prohibited as of a dangerous tendency and unsuitable to the purposes of public worship."

It appears from this testimony that hymns and heresies came in together, and that hymns were the vehicles in which the heresies were carried.

You will be interested in *God's Songs and the Singer*, p. 106.

6. The use of uninspired songs increased with the growing corruptions of Romanism.

An editorial in *The Covenanter*, 1857, May, pp. 113-119, contains this language: "There is the fullest evidence that our Lord and His apostles employed nothing else in praise than these inspired songs; and we have no account of any other songs being employed in the worship of the primitive Christian Church until the third or fourth centuries, when, with the influx of error and corruption in the ordinances and in practice, there took place a departure from the simplicity and purity of a Scriptural psalmody. The truth is, they began to come in during the evening twilight which preceded the long night of darkness known as the Middle Ages. Neander says sectaries and heretical parties had recourse to Church psalmody to spread their own religious opinions.

"It has been clearly shown that the worship of the Virgin Mary was introduced by hymns prepared for that purpose; and prayers to the saints and angels doubtless found ready admittance when the door was opened.

"The philosophy of history sustains the assertion that there is no more effective agency for the corruption of the Church than by the admission of

human inventions into the services of worship.”—Probably from the pen of Dr. J. M. Willson.

Hodge, Vol. III, p. 303, is illuminating.

7. The Churches which during the Dark Ages remained separate from Romanism, continued to use the inspired psalms exclusively.

It is a disputed question whether the Waldenses owe their origin to Peter Waldo in the twelfth century, or whether they are to be identified with the Vaudois, who can be traced almost if not altogether to the apostolic age. Dr. C. H. Strong argues the probability that the latter is true, and that if Paul took the “journey into Spain” of which he speaks in Rom. xv, 24, his voice may actually have been heard among their secluded valleys. It is a well established fact that through the Dark Ages these people maintained a consistent testimony against the corruptions of Rome. The argument to prove that through all their history they were psalm-singers is found in Strong’s *History of the Waldenses*, p. 58, ff.

A gentleman, after traveling in Piedmont a few years ago, related the following: “At half past ten Pastor Bonjour entered his well-filled church and commenced by the usual invocation, then a portion of the 89th psalm was sung, in which the people joined universally, all having psalm books with music for the whole psalm. In the morning while the young Vaudois girl of the inn was preparing the breakfast table, we asked her if psalms alone, or hymns likewise, were sung in the churches. She disappeared and brought back in her hand a neat gilt volume in a small leather case, and, with the honest pride which accompanies any allusions to or explanations of their worship, said we would find there the psalms of David, with music, and that they used no other.”—*The Preacher*, Vol. IX, No. 50.

If Dr. Strong is right about the history of this wonderful people, then we are able to trace the exclusive use of the Scripture psalms back to the days of the apostolic Church and among the very people who preserved apostolic purity in doctrine and worship through the Dark Ages. *It is difficult to corrupt the doctrines of a Church while it holds to Scriptural worship.*

8. The purest Churches of the Reformation restored the exclusive use of the inspired psalms.

In the year 1525 Luther published a metrical version of the psalms, and in the same year another translation appeared at Augsburg. It is well known, however, that Luther did not maintain the exclusive use of the psalms. But in all the Calvinistic Churches hymns were excluded, because in these churches the reform from Popery was more radical. *McClintock & Strong*—"But psalmody in the more modern sense began in the sixteenth century, when Clement Marot translated fifty-two of the psalms into French verse. Marot's collection was continued and concluded by Theodore Beza, whose psalms have the advantage of being set to music, Beza having in this the assistance of Calvin, who engaged the best composers of the day to write his sacred songs with beautiful and simple airs of a devotional character."—Vol. VIII, p. 740.

Kurtz says: "The adoption of psalmody into the worship of the Reformed Church was effected especially by John Zwick, a clergyman in Constance, who died in 1542. In 1536 he published a small hymn-book, with versions of some psalms adapted to Lutheran tunes. At Calvin's request, Clement Marot prepared versions of most of the psalms in the measure of popular French songs and tunes. Theodore Beza completed them, and Calvin intro-

duced this French psalter into the Geneva churches in 1555."—Vol. II, p. 149.

All the Churches that adopted the Westminster Standards adopted the exclusive use of the psalms.

Let us then sum up the historical argument.

1. The book was given by divine inspiration and commanded to be used in the worship of God.
2. It was used exclusively in the Old Testament Church.
3. It was introduced into the New Testament Church by Christ and the apostles, and was used exclusively.
4. Hymns were later introduced for the purpose of propagating error.
5. Their use increased with the growing corruptions of Rome.
6. The Churches that remained free from the Romish corruptions continued to use psalms exclusively.
7. At the Reformation, the exclusive use of the psalms was restored in the purest Churches.
8. Wherever uninspired compositions have been introduced it has been in the face of the earnest protest of the most pious and spiritually-minded people.

II

Uninspired Hymnology Is a Powerful Means of Propagating Error.

It has already been shown that hymns were introduced as the vehicles of heresy. Turn to McClintock & Strong: "The oldest Christian hymn-writers, however, were mostly Gnostics in their doctrines and they seem to have used their songs as a popular means of commending and propagating their errors." Again, "But the German songs of

this time, like the old Latin hymns, were confined to addressing the saints, and above all the Virgin Mary. The hymns to Mary and to Anna constitute a very large and well known class among the poems of the ante-reformation times in Germany."

Dr. McCook, of Belfast, says: "I never found a compilation of hymns that I could pronounce free from *serious doctrinal errors*."

In 1838, the General Assembly of the Presbyterian Church (O. S.) appointed a committee to revise its hymn book. In their report they say: "On a critical examination we find many hymns deficient in literary merit, *some incorrect in doctrine*, and many altogether unsuitable for the sanctuary."

Dr. J. W. Bain says: "Dr. Watts was too much of a Sabellian to compose songs for the worship of the Lord Jesus Christ."

Dr. R. J. Dodds says: "The use of human psalmody is found to be favorable to the propagation of error and should therefore be avoided. In support of the premises, it is only necessary to refer to the alarming prevalence of Socinianism in New England ever since the introduction of Watts' psalms and hymns in the New England churches; and to the great numbers brought up in those branches of the Presbyterian Church in which human psalmody is used, who go off into more corrupt churches or into the world; and to the notorious fact that when new sects of heretics spring up, they are composed, not of those who sing the psalms of inspiration, but of those who sing in divine worship the effusions of the human mind. 'Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.' Matt. vii, 17."

McMaster on the Psalms, p. 157, will be helpful at this point.

III

Uninspired Compositions Used in Worship Promote and Maintain Sectarian Divisions.

In these days of effort for Christian union, it is in point to say that hymnology is sectarian and tends to destroy the unity of the Church. The late Dr. Meloy, of the United Presbyterian Church, in a booklet entitled, *Songs of the Ages*, forcibly illustrates this point. He supposes a union choir. The Presbyterians sing soprano, the Methodists bass, the Disciples alto, and a paid chorister who does not belong any place sings tenor.

“A Methodist arises and announces No. 886:

Ah, Lord, with trembling I confess,
A gracious soul may fall from grace,
The salt may lose its seasoning power,
And never, never, find it more.

How can the Presbyterians join in this celebration of praise by falling from grace!

A Disciple arises and says, Sing No. 378 of the Christian Hymn Book:

The great Redeemer we adore,
Who came the lost to seek and save;
Went humbly down from Jordan's shore
To find a tomb beneath the wave.

With Thee into the watery tomb,
Lord, 'tis our glory to descend;
'Tis wondrous grace that gives us room
To share the grave of such a Friend.

Yet as the yielding waves give way
To let Him see the light again,
So on the resurrection day
The bands of death prove weak and vain.

This would have ended in an alto solo, only that the tenor is hired, or has no religion, and does not care what he sings.

The Presbyterian thinks it is his time to have his views sung, so he reads out :

Life, death, and hell, and worlds unknown
 Hang on His firm decree,
 He sits on no precarious throne
 Nor borrows leave to be.

Chained to His throne the volume lies,
 With all the fates of men;
 With every angel's form and size
 Drawn by the eternal pen.

This time it is plain soprano. Imagine an eternal pen sketching an angel's form, or eternal steelyards getting his exact weight. Imagine the Book of Fate fastened to the eternal throne by a chain, after the manner of a city directory chained to the counter, or a tin cup to the metal fountain. Why chained to the throne? Doubtless to keep some angel from misplacing it. What orthodoxy! What nonsense! We may have been using bad poetry and obsolete words; we have not improved our voices as we should; but we have not been exclusive and sectarian.

"The human hymnals of every denomination are sectarian. Our psalter contains the grand old songs of the ages, given by the Spirit, chanted by the prophets, and kings, and warriors, and apostles, and martyrs, and sung by the Master Himself. Let us sing these songs. Let us walk in the footsteps of Christ, and the coming unity of the Church will be greatly hastened. The psalms are as unsectarian as the Bible." And it may be added: The inspired psalms are beyond the ridicule of any scoffer.

IV

The Book of Psalms Is Eminently Suited to Seasons of Revival. /

I will discuss this in answering objections to the psalms.

V

As the Psalms Are Inspired by God, and by Him Appointed to Be Sung in His Worship, They Must Be Better Than Any Human Compositions.

When Robert G. Ingersoll said that he could write a better book than the Bible, he was denounced as an infidel blasphemer. How then can anyone say that uninspired men can write a better book of praises than God's psalter? If it be true that hymn-books are better than the psalm-books, it marks the greatest achievement of the race, for then man has transcended God in His own field. If it be not true—and it is not true—then the displacing of the God-made psalter by the man-made hymn-books in God's worship is an act of most daring presumption. This leads me to remark:

VI

The Supplanting of the Inspired Psalms by Uninspired Hymns Is an Act of Flagrant Dishonor to the Holy Spirit.

Mal. i, 14: "Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of Hosts." This curse is pronounced upon the worshiper who has in his possession the

divinely appointed offering, and substitutes in its place an unclean thing as a sacrifice to God. How will they escape this curse who have in their hands God's psalter and substitute in its place the imperfect and often grossly erroneous hymns of uninspired men, as the sacrifice of praise to God?

LECTURE XX

OBJECTIONS TO THE BOOK OF PSALMS

If the argument presented in the preceding lectures be accepted, then no form of objection that can be raised against the book can set it aside. Since God has provided the psalter by His Holy Spirit, and commanded it to be used; and since He has provided no other, nor promised His aid to any effort to prepare another, it is evident that, in this matter, He has left nothing to the judgment of men. Objections to the psalms, and the praise of hymns as superior to God's book can have no weight as against the single fact that the psalms are divinely authorized and the hymns are not.

We might just leave the matter there and pass on to other subjects; but there are some popular objections to the psalms which to the minds of hymn singers seem so great that it is necessary to make some reply to them. To this purpose the present lecture will be devoted.

I

It Is Objected That the Psalms Are Without Christ.

The reply to this objection has been fully anticipated in Lecture XVIII, III. 3, ff. It is sufficient to remark:

1. Many of the psalms are purely Messianic.
E. g., Psalms ii, viii, xxii, xxiv, xlv, lxxii, cx.
2. The psalms reveal Christ in His person, offices, and work.

The Redeemer is revealed in the psalms in His divine person, in its unity: His two natures, His threefold office, the depths of His humiliation, and the heights of His glory; and in His intimate relation to His people: the Head of the Covenant, the Shepherd of the flock, the covert from the storm, the dwelling place in all generations. What of Christ is found elsewhere that is not found here?

3. There is more of Christ in the psalms than in all uninspired hymnals that have ever been written.

The objection is founded on ignorance of what the psalms contain: the answer to it is the book itself.

II

It Is Objected That the Psalms Speak of a Saviour to Come, While We Wish to Sing of a Saviour Already Come.

Examination will show that this objection is drawn from the mind of the objector, and not from the book itself.

1. When the psalms speak of that which is true at all times, they use the present tense.

E. g., Ps. ii, 7: "Thou art My Son; this day have I begotten Thee." Ps. xxii, 28: "For the Kingdom is the Lord's; and He is the Governor among the nations." Ps. xlv, 6: "Thy throne, O God, is forever and ever: the sceptre of Thy Kingdom is a right sceptre." Ps. cx, 4: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.

2. When the psalms speak of events now past, they use the past tense; e. g.,

(1) *The Incarnation.*

Ps. xl, 7-9: "Then said I, Lo, I come: in the volume of the book it is written of Me."

(2) *The Ascension.*

Ps. xlvii, 5, 6: "God is gone up with a shout, the Lord with the sound of a trumpet. Ps. lxxviii, 18: "Thou hast ascended on high: Thou hast led captivity captive: Thou hast received gifts for men."

(3) *The Enthronement.*

Ps. cx, 1: "The Lord said unto my Lord, Sit Thou at My right hand."

These are not songs of a Saviour to come, but already come; one who has finished His work on earth and gloriously ascended.

3. When the psalms speak of events yet future, they use the future tense: e. g.,

(1) *The triumph of His Kingdom in the world.*

Ps. cx, 3: "Thy people shall be willing in the day of Thy power, in the beauties of holiness." Ps. lxxii, 10, 11, 17-19: "The Kings of Tarshish and of the isles shall bring presents. . . . Yea, all kings shall fall down before Him: all nations shall serve Him. . . . His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. . . . and blessed be His glorious name forever: and let the whole earth be filled with His glory. Amen and Amen."

Will such a song as that become antiquated? When?

(2) *His Second Coming.*

Ps. L, 3: "Our God shall come, and shall not keep silence: . . . He shall call to the heavens from above, and to the earth, that He may judge His people."

III

It Is Objected to the Psalms That They Contain Unchristian Imprecations.

Perhaps no other objection that has ever been made to the psalms has carried so much weight or done so much harm as this. And yet no other is more absolutely groundless.

In answer let it be observed:

1. The psalms are the words of the Holy Spirit.

This is always to be kept in mind. Whoever speaks against the psalms speaks against the work of inspiration; against the Bible; against God. The argument that would put the psalms out of the Church as unfit to be sung, would put the Bible out of the schools as unfit to be read.

2. Some of the most imprecatory psalms are expressly referred to the Holy Spirit as their author.

Acts i, 16-21: "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." This will be discussed under 5, below.

3. Many, if not all, of the imprecatory psalms are *Messianic*.

(1) Psalm Sixty-nine, called a "cursing psalm," is *Messianic*.

Compare verse 9, "For the zeal of thine house hath eaten Me up; and the reproaches of them that reproached thee are fallen upon Me," with John ii, 17: "Then the disciples remembered that it was written, The zeal of thine house hath eaten Me up." Compare verses 20, 21, "Reproach hath broken My heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for

comforters, but I found none; they gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink," with Matt. xxvii, 34, 48: "They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. . . . And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink." The Sixty-ninth Psalm cannot be of unchristian spirit, because it is one of the psalms in which Christ is the speaker. One might just as well denounce the twenty-third chapter of Matthew, in which He pronounces such fearful woes upon the scribes and Pharisees, as being of unchristian spirit.

(2) Psalm One Hundred and Ninth is imprecatory and Messianic.

Let it be freely admitted that the curses pronounced in this psalm are calculated to fill the heart with awe. They are intended to do that. The speaker is not David but Jesus, as is shown under point No. 5, below.

4. Some of these imprecations can be read as predictions.

Instead of "Let it be so," it may read "It will be so." Our revised metrical version makes this change in some instances, but not in all; and the revised prose translation retains the imprecatory form: little is gained by this change of reading.

5. Some of these passages are judicial judgments pronounced by Christ upon the reprobate.

Dr. Lord, in the Introduction to *The Psalter Re-adjusted*, calls Psalm 109th "A Prayer of the Messiah, and His Prophetic Malediction of the Traitor and of the Jewish Nation." Peter says that the words were spoken concerning Judas, "which was guide to them that took Jesus." Acts i, 16. Judas had sinned away his day of grace. He had shut

his eyes to the light. He had closed his ears against all the warnings that fell from the gracious lips of the compassionate Saviour. From the sacramental table of the Passover, if not also from the Lord's Supper, where he had sealed his doom, he had gone out to deliver his Master to His murderous foes. He had committed the unpardonable sin. And Jesus, the righteous Judge of all the earth, pronounced upon him these anathemas. With this interpretation in mind, let us compare the psalms with the gospels.

(1) Compare Ps. cix, 6, with John xiii, 26, 27.

"Let Satan stand at his right hand." . . . "And after the sop Satan entered into him."

(2) Compare Ps. cix, 7, with Matt. xxvii, 3, 4.

"When he shall be judged, let him be condemned: and *let his prayer become sin.*" . . . "Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." But his prayer "became sin." The day of mercy was closed. His confession was of no avail. "I have sinned," he cried, but there was no voice that said to him, "The Lord also hath put away thy sin; thou shalt not die."

(3) Compare Ps. cix, 8, 9, with Matt. xxvii, 5, and Acts i, 18.

"Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow." . . . With what fearful particularity this doom fell on him! "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." . . . "Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out." Few, indeed, were his days:

His wife was a widow: His children were fatherless! Well did the evangelist write of him: He having received the sop went immiediately out, and it was night—eternal night, outer darkness, and no morning!

How solemn a thing it is to reflect how men have scoffed at these "cursing psalms," and then to remember that these are the words of Jesus when He is casting off a soul forever! "None of them is lost, but the son of perdition; that Scripture might be fulfilled."

6. These imprecations are all pronounced in behalf of justice and mercy.

Gladstone says: "There is not one of these passages that tampers with truth or justice. They are aimed only at sin, to blast and wither it. 'Lead me, O Lord, in righteousness because of Thine enemies.' This is the universal strain. All these passages are strokes delivered with the sword of righteousness in its unending war with iniquity. Nor is there one among them of which it can be shown that it refers to any personal feud, passion or desire. Everywhere the psalmist speaks in the name of God, on behalf of His word and will. With respect to their severity, I suggest, and, if need be, contend, that we in our ignorance and weakness are no fit judges of the extent to which the wisdom of the Almighty may justly carry the denunciation, even by the mouth of men, and the punishment of guilt."—*Impregnable Rock of Holy Scripture*, pp. 192, 197, 198.

IV

It Is Objected That the Psalms Are Hard to Be Understood.

1. Like all other parts of Scripture, the psalms contain mysteries.

This is the objection which the infidel makes to the Bible. He cannot understand it, therefore he will not believe it. Even Christians do not agree as to its meanings. Books written by uninspired men are far simpler and are more easily understood. Does this prove that we should cast aside the Bible? It is not to be expected that man can fully comprehend the thoughts of God. The truths contained in the psalms are profound, but the language is simple. The stream looks dark, not because it is muddy, but because it is deep.

2. The psalms are intended to be expounded.

The custom of explaining the psalm is not a mere pastime, or a dignified way of introducing the Sabbath service. It is necessary to the intelligent use of the book. If the Church were to cease to expound the Word of God it would soon cease to be used. The same is true of the psalms. Those churches which cease to explain the psalms will soon cease to sing them.

3. When they are explained, they are replete with saving truth.

This objection may be turned against the advocate of hymns. His songs will not bear explanation. It is related of an old Scotch minister, that when hymns were introduced, he attempted to explain a hymn as he had been accustomed to explain the psalms. But he soon closed the book in disgust, saying, "I can tak' naething oot o' that, for there's naething in it."

4. By a similar argument Romanism takes the Bible from the hands of the common people.

Rome says the Bible is too hard for the common people to understand, so she withholds from them the Holy Scriptures which alone are able to make them wise unto salvation. We cannot improve our feeble understandings by laying aside the use of that Word which "makes wise the simple."

V

It Is Objected That the Psalms Are Not Suitable to Evangelistic and Revival Services.

Many modern evangelists, accustomed to the use of "Gospel Songs," regard it as impracticable to carry on a revival by the exclusive use of the psalms.

In reply to this objection I remark:

1. The psalms of the Spirit are adapted for the Holy Spirit's use in evangelism.

The Holy Spirit is the efficient agent in all genuine conversions and in all true revivals. Would it not be strange, indeed, if the psalms of His own inditing should be found less suitable for His work than the effusions of uninspired men? Is any other book more likely to be honored by the Holy Ghost than the Word of God?

2. The Word of God is the instrument of regeneration and conversion.

1 Pet. i, 23: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Ps. xix, 7: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." To lay aside the inspired psalms when entering upon revival work is laying

aside the sword of the Spirit when engaging in a warfare where the Spirit is the only effective agent, and the Word of God is the only effective instrument.

3. The psalms are rich in all great revival themes.

Think for a moment of the contents of the Book: its views of God; of man; of law; of sin; of Christ; of repentance; of pardon; of covenants; of the new life; of judgment; of heaven; of hell. What is there suitable to revival services which it does not contain?

4. The psalms have been employed in the greatest revivals the world has ever seen.

Under Hezekiah, Ezra, Nehemiah; in the Pentecostal days when three thousand were converted; among the Huguenots, and the Covenanters; under Livingstone at Kirk of Schotts; under McCheyne in Scotland, and Jonathan Edwards in New England.

The *Covenanter*, of Belfast, 1857, p. 118, contains the following: "All seasons of revival in every age have been noted by marked attention to the Church's praise. At these times, uncommon delight has been evinced in the psalms of Scripture, and multitudes have sought vent for the desires and joyful emotions of their hearts in singing them. President Edwards relates that, in the memorable revival which took place in his day in Northampton, New England, one of the most observable features of the work was the singular delight which all the awakened appeared to take in singing psalms. In houses, in the fields, in the woods, alone and together, they thus spoke forth the praises of their King; and even little children and aged persons who had never before learned to sing, came to sing praises with solemnity and sweetness."

LECTURE XXI

CLOSE COMMUNION

The Testimony of the Reformed Presbyterian Church contains the following: "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 will think alike on every object of thought, but Christians cannot coöperate 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.

"We therefore condemn the following errors, and testify against all who maintain them:

"*Error 6.* That any person may be admitted to communion who opposes any of the terms of Church fellowship.

"*Error 8.* That *occasional* communion may be extended to persons who should not be received to constant fellowship."—*Testimony*, Chap. XXII, Sec. 4, Errors.

In these passages the doctrine of close communion is distinctly affirmed. It will be the object of this lecture to show that the position is a Scriptural one. Let us consider:

I

The Different Theories of Church Communion.

1. The *Latitudinarian* Theory.

This theory admits to sealing ordinances, at their own option, all who will accept them. It is the

theory of the anti-evangelical party, and would destroy the Church as a Christian organization. It would admit all, believers and unbelievers, who desire to come.

2. The *Visible Discipleship* Theory.

This theory extends the privilege of communion to all who give outward evidence of being Christians, whether they are members in any Church or not; or whatever Church they may belong to. This theory admits to communion all believers and excludes all unbelievers.

3. The *Restricted Communion* Theory.

This theory invites to participation in the Lord's Supper all members in good standing in any of the evangelical Churches. It would exclude Unitarian, Universalist and Catholic.

4. The *Occasional Communion* Theory.

This is the theory that the Church may extend communion for a limited time, or in certain circumstances, to members of other denominations who are away from their own churches and providentially present at communion season. They may not agree with her profession, or desire to become members, but they desire the privileges of communion; or they may claim to agree with her profession, but, owing to family relationships, or absence from her bounds, they are not in her fellowship, nor do they intend to be, but they wish to commune.

5. The *Close Communion* Theory.

This is the theory set forth in our standards: that the Church is to have terms of communion; that they are to be strictly Scriptural; and that no one is to be admitted to communion except on these terms. By proving that this is the true theory, all other theories will be seen to be false.

II

The Theory of Close Communion Presents the True Doctrine of Church Fellowship.

1. Because on no other theory can the Church be a witness for the whole truth.

“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.”—*Testimony*, Chap. XXII, Sec. 3. If this is the end, close communion is the Scriptural means to that end.

That the Church is to bear witness for the whole truth is proved,

- (1) Because Christ has commanded it.

Matt. xxviii, 19: “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.” The Church is here commissioned to proclaim the doctrine of Christ to all nations: baptism is made the badge of Church membership, and the condition of receiving baptism that they should observe all things whatsoever Christ had commanded them.

- (2) Because the apostles made the acceptance of the whole truth the condition of admission to sealing ordinances.

Examine the following instances:

- A. On the day of Pentecost.

Acts ii, 42: “They continued steadfastly in the apostles’ doctrine, and fellowship, and in breaking of bread, and in prayers.” The persons here received into the Christian Church were Jews and Jewish proselytes, and had already professed all the

doctrines of the Jewish faith. The account shows how fully the doctrines of the New Testament were exhibited, and how unqualifiedly they were accepted.

B. In the case of Philip and the eunuch.

Acts viii, 26-40: The eunuch was a Jewish proselyte. He had accepted the Old Testament. He was reading in Isaiah, and asked to have it expounded. Philip began at the same Scripture and preached unto him Jesus. When he asked to be baptized, Philip said: "If thou believest with all thine heart, thou mayest."

C. In the case of Peter and Cornelius.

Acts x, 24-40: Cornelius says, verse 33, "Now therefore are we all here present before God to hear all things that are commanded thee of God." Then Peter said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

(3) Departure from the truth was made the ground of casting a member out of the Church.

A. Rom. xvi, 17-18: "Now I beseech you, brethren, mark them which cause divisions and offenses *contrary to the doctrine which ye have learned*; and avoid them."

Dr. David A. Wallace says on this passage: "A certain system of doctrine had been preached to the Romans. Some among them maintained doctrines in some respects different, and thus caused divisions and offenses. Paul directed the Romans to avoid them; i. e., if such were in the Church, they were to be cast out; if out, they were to be refused admittance."

B. 1 Tim. vi, 3-5: "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of the Lord Jesus Christ, and the doctrine which is according to godliness, . . . from such withdraw thyself."

That he refers to separating such a man from Church fellowship is evident from the character which he ascribes to him in the fifth verse.

C. Titus iii, 10: "A man that is an heretic, after the first and second admonition, *reject*; knowing that such a one is subverted and sinneth, being condemned of himself."

A heretic is anyone who takes up any doctrine in opposition to, or inconsistent with, the truth of the gospel. This passage is clear. Heresy disqualifies for Church membership.

(4) There is no suggestion of non-essential truth in the Bible.

The modern device is that only essential truth should be included in the terms of communion, and hence all who accept what are termed "the essentials" should be admitted to communion. The distinction is without basis in the Word of God. In the structure of the human body, some members are more essential to life than others. It is easier to live without a hand than without a head. But a little finger is as really essential to a perfect human body as is the heart. There is also a body of divinity, and every portion of revealed truth is essential to the perfection of that body.

(5) To maintain and hold forth the whole truth is the very purpose of the Church's existence.

- A. 1 Tim. iii, 15: "Which is the Church of the living God, the pillar and ground of the truth."
- B. Ps. lx, 4: "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."

The visible Church has been instituted by God to be a witness for the whole truth: hence no one who does not assent to the whole doctrine of the Gospel is to be admitted to her holy sacraments, and those who after being received make defection from their profession are to be cast out. It is impossible to reconcile such a view of the Church with any theory of open communion.

2. Because in no other way can the Church maintain the ordinances of Christ in their purity.

This is the second great end of the Church's existence and of Church fellowship as stated in our Testimony. Baptists refuse to admit Pædo-Baptists to the Lord's Supper, because they hold that baptism must precede the Lord's Supper: and that immersion is essential to baptism, and hence no one can be allowed to partake of the Lord's Supper who has not been immersed.

Professor Strong, in his Systematic Theology, says: "Since baptism is a command of Christ, it follows that we cannot properly commune with the unbaptized. To admit such to the Lord's Supper is to give the symbol of Church fellowship to those who, in spite of the fact that they are Christian brethren, are, though perhaps unconsciously, violating the fundamental law of the Church.

"To withhold protest against plain disobedience to Christ's commands is, to that extent, to countenance such disobedience. The same disobedience

which in the Church member we would denominate disorderly walking, must, *a fortiori*, destroy all right to the Lord's Supper on the part of those who are not members of the Church."—*Systematic Theology*, p. 549.

Again: "Since Pædo-Baptists hold and propagate false doctrine in regard to the Church and its ordinances, doctrine which endangers the spirituality of the Church, the sufficiency of the Scriptures, and the Lordship of Christ, we cannot properly admit them to the Lord's Supper. To admit them, or to partake with them, would be to treat falsehood as if it were truth."

Applying Dr. Strong's logic to the conclusions reached in our former lectures on purity of worship, we affirm that those who introduce instrumental music or uninspired songs into the worship of God hold and propagate false doctrine with regard to the Church and its ordinances, and, to use his own words, since they hold doctrines which "endanger the spirituality of the Church, the sufficiency of the Scriptures, and the Lordship of Christ, we cannot properly admit them to the Lord's Supper. To admit them or to partake with them would be to treat falsehood as if it were truth."

3. Because in no other way can the Church maintain the standard of Christian morality.

According to our Testimony, this is the third end of Church fellowship: "To promote holiness and to prepare the saints for heaven." 1 Cor. v, 9, 11: "I wrote unto you in an epistle not to keep company with fornicators; . . . But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat."

The verses just preceding refer to the Lord's Supper. Lange quotes Neander as saying, "Here we learn what sins justify excommunication."

The Christian standard of morality cannot be maintained by any theory of open communion. For instance, our Church regards the man who marries his deceased wife's sister as a fornicator, and suspends him from Church fellowship while living in such incestuous relation. The Presbyterian Church, or the United Presbyterian, will receive the expelled member without censure. The doctrine even of *restricted communion* would permit him to return as a member in good standing in an evangelical Church and receive the holy sacrament from the hands of the elders who had suspended him. Under such a theory Christian morality cannot be enforced.

The same is seen in the case of secret orders. The law of Christ, Ephesian v, 11, says: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Margin, "Convict them.") "For it is a shame even to speak of those things which are done of them in secret." In accordance with this law of Christ, our Church refuses to admit to her fellowship members of secret lodges. But they find ready admittance to almost all evangelical Churches; and under any theory of either open or restricted communion, after having defiled their lips with the oaths and blasphemies of Masonry, could return and profane the elements of the Holy Supper. Any theory of Church fellowship which renders it impossible for Church courts to maintain among her communicants the Christian standard of morals is unscriptural.

4. It is inconsistent for a Church to admit members of other Churches to its highest privileges on terms on which it will not admit its own members.

- (1) No branch of the Church admits members without assent to its denominational views.

Our Testimony says, Chap. XXII, Sec. 4: "The Christian Church as a society of rational beings must have explicit terms of communion to which every member gives his assent."

The Discipline of the Methodist Church, Chap. II, Sec. 2, orders, "that none be received into the Church until they shall on examination by the minister in charge before the church give satisfactory assurances both of the correctness of their faith and their willingness to observe and keep the rules of the Church."—Discipline, Chap. II, Sec. 2.

The United Presbyterian Church requires the following: "Do you profess your adherence to the doctrines received by this Church and set forth in the Confession of Faith, Catechisms Larger and Shorter, and declarations of the Testimony; and do you approve of the Form of Government and of the Directory for Worship adopted by the Church, as far as you have been enabled to understand them, as agreeable to and founded on the Word of God?"

Similar engagements are imposed by the Presbyterian, Baptist, and other Churches. No branch of the Church acts upon the principle that anyone who merely gives evidence of being a child of God is entitled to membership in that particular denomination.

Dr. Strong maintains that open communion logically leads to open Church membership, and is virtually an identification of the Church with the world; and, without protest from Scripturally constituted bodies, would finally result in its actual extinction.—Strong's *Systematic Theology*, p. 552.

It is enough to say that any Church which admits to the Lord's Supper the members of another Church

on terms other than it admits its own members, confesses, either that its own terms of communion are unscriptural, or that it is willing to dispense the communion on unscriptural terms.

5. Those only should be admitted to the holy sacrament who accept the covenant which the sacrament ratifies.

The Lord's Supper is a social ordinance. It is also a covenanting ordinance. The sacrament is the seal of the covenant. No one is entitled to the sacramental seal who does not give assent to the covenant engagement. You are many of you familiar with Rev. W. W. Carithers' interesting illustration of the doctrine of close communion by the Indian council and smoking the pipe.

III

Objections to the Doctrine of Close Communion.

1. That it is inconsistent with brotherly love.

Answer:

- (1) Love to brethren is subordinate to love to Christ.
- (2) "If ye love Me, keep My commandments."
- (3) True love for brethren requires a testimony against their errors.

2. That it is a hindrance to union among Christians.

Answer:

- (1) The only true Christian union is union in the truth.
- (2) Open communion sacrifices the truth and makes true union impossible.
- (3) Mixed communion is not union, but confusion.

To admit members of secret orders to the Lord's table is to attempt to unite light and darkness. To

admit rumsellers is to join the table of the Lord with the table of devils. Open communion promotes union, but it is union with the world; close communion promotes union, and it is union with the Lord.

3. That evangelical Churches agree on essential truth, and non-essentials should not be a bar to communion.

Answer:

- (1) The Church is a witness for the whole truth, and no truth of divine revelation is non-essential to the completeness of her testimony.
- (2) The wilful rejection of any revealed truth is disobedience to God and imperils salvation.
- (3) If truth is of sufficient importance to justify separate denominational existence, it is sufficient to be made a term of communion.

If any is separated from sister Churches by what it regards as non-essential truth, it is guilty of schism: and any denomination which regards its distinctive principles as involving essential truth, cannot, in loyalty to the truth, admit to communion those who reject these principles.

4. That it is the Lord's table, and we have no right to exclude from it any of His children.

Answer:

- (1) Because it is the Lord's table, it must be conducted according to His requirements.

If it were our own table we might invite to it whom we would.

- (2) If any Church has what it regards as unscriptural terms, it should change them; if not, it should enforce them alike upon all.

5. That we expect to commune with Christians of other denominations in heaven and should not refuse to commune with them on earth.

Answer:

- (1) In heaven we will commune with them on the basis of truth and holiness; therefore we should not commune with them on any other basis on earth.
- (2) We do have fellowship with all members of the Church invisible, even though we cannot have ecclesiastical fellowship in the Church visible.

Let me close with the words of the Covenant of 1871: "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 land and throughout the world, on the basis of truth and 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 blessed 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."

LECTURE XXII

SECRET SOCIETIES

The Testimony says: "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."

We therefore condemn as an error, "That members of an association either sworn or pledged to secrecy in regard to the nature and doings of such associations, may be admitted to ecclesiastical fellowship."—*Testimony*, Chap. XXII, Sec. 5, Error 7.

The Covenant of 1871 says: "We reject all systems of false religion, 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."—*Covenant of 1871*, Sec. 2.

I

The Scope of Our Testimony.

1. It includes all the forms of secret associations, both of higher and lower orders.
 - (1) Not that all are equally guilty, but there are objectionable features sufficient to condemn the best of them.

- (2) The lower forms are more likely to ensnare Christians, and are more difficult to deal with practically.
2. It includes pledge-bound societies, as well as oath-bound.
3. It excludes their members from Church fellowship.

II

How Do We Know Enough About Secret Societies to Condemn Them?

1. From their own authorized and recognized manuals; e. g.,
 "The Free Masons' Monitor," by Thomas Smith Webb; "A Monitor of the Ancient and Accepted Rite," by E. F. Carson; "A Manual of the Lodge, or Monitorial Instructions," by Albert G. Mackey, M.D., General Grand High Priest of the General Grand Chapter of the United States. These and many other works are written by Masons and acknowledged, by the highest Masonic authorities, to contain many facts in regard to the nature of the orders and the character of their ceremonies.

2. The revelations made by seceding members.

The effort has been made to discredit such exposures by asserting that the men who make them are self-confessed perjurers and therefore cannot be believed.

- (1) When Masons charge them with perjury in revealing the secrets of Masonry, they thereby confess that the things they tell are true.

If the things are true, they are to be believed; because they are true whether the men are perjurers or not.

- (2) It is not a sin to break an oath which it is a sin to keep.

It is a sin to take it; and having taken it, it is a duty to break it.

3. We know them by their fruits.

Although the orders are secret, their fruits are manifest; not all of them, but enough to give ample ground for their condemnation. An outsider is in a position to judge them more impartially than one who is implicated in their evil deeds and is held in their toils.

III

Upon What Ground Does the Church Exclude Members of Secret Orders from Her Fellowship?

1. Upon the ground of their secrecy.

This, at least, is one objectionable feature of which an outsider can judge. It is common to all, higher and lower, oath-bound and pledge-bound.

- (1) This is opposed to the teaching and example of Christ.

John iii, 19-21: "Men loved darkness rather than light, because their deeds were evil: for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd: but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Matt. v, 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." John xviii, 20: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing." Secrecy, because it is secret, is in direct antagonism

to the teaching and example of our Lord. There are no footprints of Jesus leading into the secret lodge.

(2) The apostles condemned all secret systems.

Rom. xiii, 12: "Let us, therefore, cast off the works of darkness, and let us put on the armor of light." Eph. v, 11, 12: "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." 1 Jno. i, 6, 7: "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

(3) Secrecy is wrong because it is a violation of the rights of others.

A. If the secrets are valuable, it is pure selfishness to conceal them from others.

B. If they are valueless, then the whole system is a deception and a fraud.

Dr. J. W. Bain says: "Some of these societies profess to be in possession of knowledge essential to the well-being of mankind, both for this life and the next; yet this good is forever shut in from more than half of the human race, and the remainder, if they desire it, can obtain it only by passing through grips, passwords and guards, and by paying a heavy initiation fee, and solemnly swearing or promising never to communicate the precious blessing to any destitute soul outside of the order. Surely this is keeping the key of knowledge safely, and shutting their kingdom of heaven against men, but especially against women."

(4) The secrecy of the lodge is destructive of the privacies and intimacies of the home.

It is a common thing to hear the sacredness of family secrets made a justification of the secrecy of the order. It is an utterly false analogy. The family is a moral person, created by God, and the private matters that belong to its inner life are so by virtue of a divine right. So far from this furnishing any justification for the secret lodge, it is one of the severest charges against the lodge system that it invades the divine institution of the home and robs it of its heavenly birthright. It interposes the barrier of sealed lips between husband and wife, father and children, brother and sister, son and mother. The secrecy itself, whether of Masonry or of any less objectionable association, so far from having any analogy to the privacies and intimacies of the home, is their necessary and implacable foe.

(5) The secrecy of the lodge is prejudicial to the State.

It is frequently said in defense of secretism that the State itself has secrets: that there could be no diplomacy without secrecy: that it would be impossible to conduct a successful war without secrecy. So far as the privacy is that of true statesmanship, dealing with genuine State secrets, it is inherent in the State as a divine institution, and, just as in the case of the family, the secrecy of the lodge is its deadly enemy, because it invades that privacy and, for sinister ends, betrays it. The argument from the secret councils of war is an unfortunate one for the advocates of the lodge, because it calls attention to the fact that they are at war with human society and are using against their unoffending fellow citizens the stratagem which war justifies only against an enemy. But the secrecy of the lodge is perilous to the State. Scarcely a government of the old world but has been shaken by them. At the present time they endanger the stability of our own

government. They manipulate our elections; they tamper with our courts of justice; they invade the jury box and turn aside righteous judgment; they engender strikes and riots and endanger life; and are a constant menace to the peace and good order of society. In time of war their ramifications may bind them by oath to citizens of our enemy country.

(6) The secrecy of the lodge is inimical to the Church.

The Church is an open society, and the formation of secret fraternities within her ranks is destructive of the glorious liberty wherewith Christ has made her free. It sets up false and unchristian distinctions between those of whom Jesus says, "All ye are brethren," and it takes away that mutual confidence and trust which are essential to true Christian brotherhood, but which cannot flourish in the atmosphere of secrecy. The secrecy of the lodge is opposed to the communion of saints. The lodge-bound Christian is compelled to favor a brother in the lodge who may be an unbeliever, even to the injury of a brother in Christ. There are many other ways in which secret orders antagonize the Church, but we are now speaking only of secrecy. Secrecy is a principle of evil which belongs to the kingdom of darkness, and is renounced by Him who says: "I am the light of the world." . . . "Ye are the light of the world." . . . "Walk as children of light." As our Church Covenant says, all such organizations are "ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both Church and State."

2. Their members are bound in covenants of friendship and mutual support with the unholy and profane.

(1) This is in disregard to the plain teachings of Scripture,

Ex. xxiii, 32: "Thou shalt make no covenant with them, nor with their gods." Ex. xxxiv, 12: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." These passages may not have been spoken with specific reference to secret orders, but they are warnings against such covenants of friendship with the enemies of God as are involved in the obligations of the lodge. 2 Cor. vi, 14-18: "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? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them and be ye separate, saith the Lord." The Christian should be able to say, "I am a companion of all them that fear Thee, and of them that keep Thy precepts." "I have not sat with vain persons; neither will I go in with dissemblers: I have hated the congregation of evil doers; and will not sit with the wicked."

3. Secret orders impose obligations which are inconsistent with our subjection to the law of God.

(1) They bind to that which is as yet unknown.

To the Christian the law of God is supreme. "We ought to obey God rather than men." We are not at liberty to bind ourselves to an unknown law which may contravene the law of God.

(2) They bind men to that which their own consciences may condemn.

God alone is Lord of the conscience. To bring one's self under obligation to obey a code of unknown laws, is, in the very act, doing violence to the freedom of conscience. It is making ourselves the servants of men. Rev. J. C. Smith, in a report to Synod, says: "Whoever calls any man Grand Master makes himself a Grand Slave. No military discipline or tyrannical government surpasses the despotism of these orders. They not only lord it over their own members, but they undertake to dispute on terms of death the conduct of those outside of their organization. Let every one that enters a secret lodge know that he parts with liberty, puts his neck under the yoke, fetters his feet, locks his lips, and puts his hands between the hands of others."—*R. P. & C.*, 1894, p. 228.

- (3) He binds himself to that which may do great injustice to others.

The illustrations are on every hand. These secret orders force men to violate their obligations to their families, to their employers, to their employees, and to any one with whom they have to do.

4. Their claims of charity are spurious.

These orders are constantly held up by their advocates as great benevolent associations and their charitable conduct contrasted with the lack of benevolence in the Church. Rev. J. C. Smith asks: What has the Church to learn from these societies? He answers:

- (1) To limit her deeds of love to her own members.
- (2) To refuse membership to all except the able-bodied and those having visible means of support.
- (3) To require an initiation fee of all applicants.

- (4) To require of all, without regard to ability, a stated contribution sufficient to provide for all future needs.
- (5) To provide that any member failing to pay his annual or monthly fee, whether from inability or other cause, will forfeit all claims to assistance from the Church.

Would such a Church be worthy of the name of Christ? Yet this is the charity of the lodge.

The arguments thus far presented apply to all the forms of secret societies: there are other objections which apply only to the higher orders.

5. In some of these orders Christianity is grossly dishonored:

- (1) By being placed on a level with other religions.

The claims of Christianity are exclusive. It admits of no rival. Jesus does not take His place as one among a number of founders of religions. His is the only true religion. To place it on a level with the world religions is to reject its claims. Masonry boasts of placing all religions on a level.—*Modern Secret Societies*, by Blanchard, pp. 76, 77.

- (2) By refusing to pray in the name of Jesus Christ.

“In pursuance of this theory, we have the practice of the lodge, which is carefully to exclude the name of Jesus from the creed and ritual of the order. The creed is strictly deistic, the candidate must avow his belief in God. The prayers are deistic, the name of Jesus is sedulously excluded from them. The Bible readings are deistic. Passages which do not contain the name of Christ are usually selected and when portions like 1 Pet. ii, 5, and 2 Thess. iii, 6-16, are used, the name of the Saviour of the world is stricken out.”—*Blanchard*, pp. 77, 78.

- (3) By idolatrous and blasphemous oaths.
- A. No one except an officer of Church or State has the right to administer an oath.—*Testimony*, Chap. XXVII, Sec. 2. *Blackstone*, Book IX, p. 137. *Life of Dr. Sloane*, p. 319. *Junkin on the Oath*, p. 193.
 - B. An oath is an act of worship and to administer it on the Bible, compass, or square, is an act of idolatry.
 - C. The imprecations connected with many of these oaths are wicked and profane.—*Light on Masonry*, pp. 27, 73, 142. *Blanchard*, pp. 95-104.

(4) By the profanation of sacred things.

The Report on Secret Societies, Minutes of Synod, 1894, says: "While this Synod does not hesitate to condemn the entire system of secrecy as wrong, as an unfitting and unchristlike method of carrying on any pursuit, yet we would pronounce our most emphatic judgment against those higher forms of secret orders that resort to ceremonies of religion, that offer to pray, and read the Bible, and symbolize the precious things of religion by material implements. It has its priests, altars, sacrifices, libations, symbols, rites, ceremonies, prayers, hymns, sermons, benedictions. There is not anything in religion or worship too sacred for its polluting touch."

6. Masonry is a false religion.

They go through the ceremonies of a religion that is no religion at all; they pray in a form that is no prayer, for they deny the only medium of prayer; they read the lodge-prepared word with the light of that Word omitted, and deceive men with a Christless religion.

7. The modern lodge is worse.

Much that is said in this lecture is old-fashioned;

and you may apply it to old-fashioned conditions where you find them. The newer forms of the lodge are: Social orders, secret labor organizations, and the college fraternity. There is little pretense of religion in these—even of false religion. The social orders are in danger of running into drunkenness; the labor orders, into anarchy; and the college orders, into snobbery. An Elks' convention carries its own condemnation; secret organized labor has become a national menace; the frat is impossible.

Organization is not the evil. The evil is secrecy.

You will do well to set your faces steadily against secrecy in whatever guise it may appear; and be assured that it will appear, in some form, in every pastorate.

LECTURE XXIII

POLITICAL DISSENT.

Christians owe their first allegiance to Jesus Christ. They cannot render full allegiance to any nation or government that does not render full allegiance to Him. This position is distinctly affirmed in our Church standards.

Testimony. Chapter XXX., Section 2. "It is the duty of Christians, for the sake of peace and order, and in humble recognition of God's providence, to conform to the regulations of society in things lawful, but to profess allegiance to no constitution of government which is in hostility to the Kingdom of Christ, the Head of the Church, and the Prince of the kings of the earth."

Error 3: "We condemn as an error, and testify against all who maintain it, that it is lawful to profess or swear allegiance to an immoral constitution of civil government."

It will be the aim of the present lecture to show that the acceptance of this position is properly made a condition of membership in the Church.

I

The Importance of the Position of Political Dissent.

1. It rests upon broad fundamental principles of evangelical Christianity.

Many seem to regard this as a narrow denominational tenet. Nothing could be further from the

truth. The principles which underlie this position are as broad as Christianity.

It rests upon four pillars.

(a) The Universal Headship of Jesus Christ.

Col., i, 15-18: "Who is the image of the invisible God, the first born of all creation: for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through Him, and unto Him: And He is before all things, and in Him all things consist." (Margin "in Him all things hold together."). And He is the head of the body, the Church, who is the beginning, the first born from the dead; that in all things He might have the pre-eminence." That is the *first pillar*.

(b) The absolute supremacy of the divine law.

Acts v, 29: "We must obey God rather than men." Obedience to God is the highest duty of the Christian life. That is the *second pillar*.

(c) The moral personality and accountability of the nation.

Prov. xiv, 34: "Righteousness exalteth a nation: but sin is a reproach to any people." Is., lx, 12: "The nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted." This is the *third pillar*.

(d) The responsibility of the individual for corporate sins.

I Tim., v, 22: "Neither be partaker of other men's sins." Rev. xviii, 4: "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." This is the *fourth pillar*.

A position which rests upon such foundation

stones as these, cannot be unimportant. The truth is, that, considered in its relation to the honor of Christ and to the coming of His kingdom in the world, and in its relation to the perfection and glory of the Church, and the prosperity and perpetuity of the state, and in its relation to the moral issues of the present hour, this position of political dissent and separation occupies a foremost place. This one position is of sufficient importance to justify, nay to demand, the separate denominational existence of our Church, even if she had no other distinctive doctrine to maintain. No other church in Christendom stands for so important or so grand a principle as this.

II

The Nature of our Dissent from the Constitution and Government of the United States.

1. It does not declare that the government has no legitimate authority.

Confession of Faith, Chapter XXIII, Section 4: "Infidelity or indifference in religion doth not make void the magistrate's just and legal authority; nor free the people from their due obedience to him: from which ecclesiastical powers are not exempted."

Speaking of this section of the Confession, Dr. Sloane says: "These words declare the legitimacy, to a certain extent, of governments in which the Christian religion are not recognized."

Testimony, Chapter XXIX, Section 6: "It is lawful for Christians residing in nations in which the light of the gospel has not been generally diffused, to continue in submission to such authority as may

exist over them agreeably to the law of nature, which, where Revelation does not exist, is the only standard of civil duty. In such cases the infidelity of the ruler cannot make void the just authority conferred upon him by the Constitution."

This clearly recognizes that there may be a legitimate authority founded in the law of nature, though it does not refer to the duty of a Christian in a Christian land where the light of the gospel is generally diffused. The government of a nation may be legitimate as existing under the providential government of God in the hands of the Mediator, Christ, and be entitled to the obedience of its subjects in things lawful; while at the same time it is not legitimate in its relation to His preceptive will.

Our position is well defined in the Covenant of 1871. It says, Section 3: "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."

Dr. Stevenson's illustration of the position of a nation under reprieve, by the case of a reprieved criminal enjoying all his rights until the day of execution, will hardly carry all the weight he put on it. The criminal has not the *right* to liberty, nor the privilege of citizenship.

2. Our dissent and separation from the government of the United States, does deny that it is God's moral ordinance, in the full sense of that term.

It would be absurd for Christians to separate from it if it were that. Dr. Sloane, in his lecture on

“Dissent,” says: “The question, ‘Is the government of the United States God’s moral ordinance?’ is ambiguous and entangling and to be answered with neither *yes* nor *no*. In order to say that a government is God’s moral ordinance, or to affirm this without qualifications of a government, it must conform to the unerring rule which God has given in His word. This the government of the United States does not. If we say it is not God’s ordinance in any sense, we deny it all the rights of government, which leads to the most absurd conclusions. We prefer to admit its legitimacy in the respect indicated. Thus we place ourselves, as our name and purposes indicate, in the position of reformers, not of revolutionists. We do not destroy, but amend.”

3. Dissent does not mean that we refuse to render subjection for conscience’ sake in things lawful.

It is sometimes said that we perform certain duties of citizenship, such as the payment of taxes or bearing arms in the nation’s defense, only for wrath’s sake. I do not regard this as the true position of dissent. We enjoy certain great privileges under the government of the United States and for these we gladly make return. We conscientiously fulfill all the duties of good citizenship which do not involve voluntary complicity with the nation’s sin. Our brethren under the Turkish government are subject only for wrath’s sake, and are praying every day for the complete overthrow of the Turkish power. That is not our attitude toward the United States government, by any means.

4. It is not opposition to the form of government.

We believe in the divine right of one unalterable form of church government, and that it is exclu-

sively Presbyterian. But we do not believe in one unalterable form of civil government, nor in the divine right of kings. The Republican form of government is generally approved by our people as corresponding to Presbyterianism in the Church, "No Bishop, no king," has a certain underlying political philosophy. But the position of dissent is not one of opposition to any form of government. It does not mean, in the mother country, opposition to the British crown; nor, in this country, dissatisfaction with Republicanism.

5. It is not on account of corruption in politics.

We do not dissent on account of evils of administration. There are many good men in all the churches who refuse to vote because, as they say, they are so disgusted with politics. If that were the position of dissent, it would be open to unanswerable objections, such as, "you are condemning the evil, and yet do nothing to make it better." Or, "What would become of the country if all Christians would do as you do"? These would be true objections if we were dissenting merely from evils of administration. But they have no place when the evils on account of which we dissent are so fundamental to the government that there can be no incorporation, without participation in the guilt.

6. It is not indifference to the welfare of our country, or toward its political affairs, that leads us to occupy this position.

There is a large class of people in the United States who neglect their political duties through sheer indifference. This is a sin. Proposals are made to enact laws compelling men to vote, and subjecting them to fine and imprisonment for refusal. But such laws could have no just application to those occupying our position of political dis-

sent. No class of people are more intensely interested in the welfare of the country than are the Covenanters. It is of the utmost importance that the position of dissent be clearly defined, because it is grossly misapprehended. When it is fully understood, its scriptural character is so self-evident that few Christians will undertake to controvert it. They may question whether the government of the United States has the character which we ascribe to it, but, that being proved, the position is admitted to be right. This leads us to remark:

III

The Grounds of Our Dissent and Separation from the Government of the United States.

1. Our government is founded upon an *atheistical constitution*:

I do not say that the nation is atheistical; because the nation has made other acknowledgements of God; nor do I say that the government is atheistical in its administration; but it is founded upon an atheistical Constitution. The Constitution of the United States is, literally, what the name atheist signifies: It is "without God." The name of God does not appear in it, nor does it contain the slightest allusion to His being or government. His name has even been eliminated from the oath of office, which it prescribes. If we were a nation of atheists, no change would be required to adapt the Constitution to that fact. If there were no God in existence, it would not be necessary to alter a single word of the Constitution of the United States to bring it into harmony with that fact.

The date is sometimes referred to as containing a recognition of God, but this is nonsense.

- (1) The date is no part of the document, and was simply added by the clerk of the constitutional convention.
 - (2) If it were part of the document, it would not prove anything, except the time in the world's history when the document was framed. The atheist dates his documents the same way.
2. The Constitution is framed without respect to the law of God.
 - (a) It assumes the place which belongs to the law of God, as the supreme law of the land.

Constitution of U. S., Art. VI., Section 2: "This Constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made or which shall be made under the authority of the United States, shall be the supreme law of the land."

It was an easy thing for a nation that put itself in the place of God, saying: "We the people ordain this Constitution," to put the Constitution in the place of God's law. There cannot be two supreme rules. The Bible contains law for nations. It defines the nature and the ends of civil government. It prescribes the character and duties of civil officers. It gives laws for the regulation of national conduct, and the failure or refusal of the nation with the open Bible in its hands to recognize this law as supreme is dishonoring to the Lawgiver. Laws may be unscriptural, yet not unconstitutional, because we disown any higher law.

3. The Constitution contains provisions that contradict the law of God.

(a) In the *no religious test* provisions.

Article VI, 3: "No religious test shall ever be required as a qualification to any office or public trust under the United States."

Compare with this: Exodus xviii, 21: "Provide out of all the people able men, such as fear God, men of truth, hating covetousness." 2 Sam., xxiii, 3: "He that ruleth over men must be just, ruling in the fear of God." The magistrate is God's minister. He is to represent God's government among men. God has the right to say what shall be His character. He gives to men the exalted and coveted privilege of choosing the ruler, but He prescribes that he must not be God's enemy, but must be a God-fearing man. The constitution sets this plain requirement of God's law at defiance and declares "that no religious test shall ever be required as a qualification for any office or public trust under the United States."

(b) In the prescribed form of oath.

Constitution of U. S., Art. II. Section 7: "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

From this oath of office, all appeal to God has been stricken out by the purpose of its framers, so that the oath might not itself be a religious test, and thus exclude the atheist. Now the oath is a divine ordinance. The taking of an oath is an act of worship, and God has in His word prescribed the form in which it is to be taken.

Deut., vi, 13: "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name."

4. The Constitution of the United States is hostile to the Kingdom of Jesus Christ our Lord.

Our Testimony says: "It is the duty of Christians to profess allegiance to no constitution of government which is in hostility to the Kingdom of Christ, the Head of the Church, and the Prince of the kings of the earth." Our brethren of the Reformed Presbyterian Church, General Synod, seek to evade this clause of the Testimony by affirming, that, while our Constitution does not recognize Christ, as the Ruler of nations, nevertheless it is not hostile to His Kingdom. Let us see.

- (a) The nation has God's word, which expressly commands the nations to own the authority of His Son, and it refuses to obey.

A nation that has only the light of nature, and so does not know that Christ is the King of nations, could not be charged with hostility to His Kingdom because it did not own Him. But nothing but hostility could prevent a nation like ours from rendering allegiance to the Son. Its language is, "We will not have this man to reign over us." If the Egyptians had refused to submit to Joseph when Pharaoh caused him to ride in the second chariot, and they cried before him, "bow the knee," it would have been an act of hostility to the kingdom of Joseph, and an act of rebellion against Pharaoh. "The nations and their rulers have taken counsel together against Jehovah and his Christ saying, 'Let us break their bonds asunder and cast away their cords from us.'" This is hostility to His Kingdom.

- (b) Our government, under this constitution, is *administered* in hostility to the Kingdom of Christ.

The national Sabbath mail service, and the sessions of Congress on the Lord's day, are in defiance
of 1902-1903.

of the command: "Remember the Sabbath day to keep it holy." The anti-Chinese legislation has been declared constitutional by the Supreme Court, but it sets at naught the authority of Him who said: "Thou shalt not oppress a stranger."

The unscriptural divorce laws violate no provision of the Constitution, for it affords no protection to God's ordinance of the family. The government puts its shield over the nefarious liquor traffic, and actually shares in the profits of the infernal business; if that is not hostility to the Kingdom of Christ then the devil cannot invent anything that is.

5. The Constitution of the United States has this irreligious character by the purpose of its founders.

It is often claimed that the omission of all reference to God and His authority was simply an oversight; that His name was dropped from the oath by a mere inadvertence, and that the "no religious test" clause meant only no sectarian test; that some of the colonies had adopted sectarian tests, and that this was intended to forbid such tests under the Constitution. There are two things to be said in reply to this claim: First, that such deep forgetfulness and such astounding inadvertence in so grave a matter and in such circumstances, is wholly incredible and would scarcely lessen the nation's guilt if it were true. "For the wicked shall be turned into hell and all the nations that forget God." And, second, there are historical facts connected with the framing, adoption, and first administration of the Constitution, which put beyond all question that our Constitution and government has this Godless, Christless character by the design and purpose of its founders.

- (a) Previous to the framing of the Constitution, the Colonial governments had religious acknowledgments in their charters, and a scriptural oath.

Dr. David McAllister's *Manual of Christian Civil Government*, makes this very plain, pages 47-69. For the religious acknowledgments, and for the oath, see pp. 57-59.

- (b) The matter of a religious test came before the convention in different forms, and resolutions on that subject were referred to the committee that drafted the Constitution. See *Elliott's Debates*, pp. 143, 145, 175, 178, 223.
- (c) That committee reported a form of Constitution which omitted all reference to God, and which embodied a form of oath from which all reference to God and a future judgment had been stricken out. *Elliott's Debates*, pp. 228-230.

- a. In adopting the Constitution, the convention amended Article VI by adding, "but no religious test shall ever be required."
- b. In adopting the Constitution, South Carolina asked that it be amended by inserting the word "other" before the word "religious," in Article VI.

It would then have read: "The Senators and Representatives before mentioned, and the members of the several State Legislatures, and all the executive and judicial officers, both of the United States and of the several states, shall be bound by oath or affirmation to support the Constitution, but no *other* religious test shall ever be required as a qualification to any office or public trust under the United

States." This would have implied that the oath itself was intended to be a religious test so far, but that no sectarian test was to be added to the oath. The adoption of that amendment would have changed the whole aspect of the document. But it was not adopted. It came before both houses of Congress, and, along with other proposed amendments, it was rejected. Many of the members of the convention that framed the Constitution were also members of this Congress, and it places beyond all doubt that this was their intention. But we have still further evidence. *Lloyd's Debates of Congress, Aug. 18, 1789. Gales and Seaton's History of Debates in Congress, proceedings of Sept. 7, 1789.*

- (d) The first Congress enacted a bill prescribing the form of oath to be taken by members of Congress, in which the oath which they themselves had taken was changed by striking out of it all reference to God and a future judgment, thus conforming it to the oath prescribed for the President in the Constitution.

This bill passed both Houses of Congress, and was signed by George Washington. It shows the moulding power of a secular Constitution, as it began at once the work of transforming the government to its own spirit and likeness. In this connection no one speaks with more sanity and force than Dr. Sloane: "The Constitution of the United States contains no recognition of God, of the law of God, nor of the authority of Christ; and therefore no Christian, who recognizes the authority of Christ over the nations, can consistently swear to support it. The saying attributed to Hamilton, and so often quoted, that a recognition of God was forgotten, has

no historical foundation; and there is abundant evidence that the omission was designed. The opinion was at that time prevalent among the more advanced politicians that government was a purely secular thing, that it had nothing to do with a recognition of God or His law or His Son. Their denial of any religious test, their erasure of the name of God from the oath, their refusal to have prayers offered in the convention, the well-known opinions of many of them, all go to show that this omission was designed.

“‘We the people of the United States do ordain this Constitution’ is a *Historical* lie, for the Constitution, in all its essential elements, was in existence before this document called the Constitution was framed. It is a *Philosophical* lie, because constitutions are not made or ordained, but grow. It is a flat contradiction of the Scriptures, which declare, ‘the powers that be are ordained of God.’ This, together with its denial of a religious test and the absence of the name of God from the oath, gives the document such a character of infidelity and irreligion as makes it inconsistent for any true Christian to swear the oath of allegiance to it.

“If one with sound views of civil government as an ordinance of God, and its relations to Christ as Mediator, may consistently swear to support the Constitution of the United States, it is difficult to see what he might not consistently swear to support, for no document could be more diametrically opposed to the truth than it is upon this point. Reformed Presbyterians, believing as they do in the binding obligation of an oath, decline to swear to a document which they do not approve; and, as they will not ask another to do what they will not do themselves, they stand aloof from the entire political system.”

IV

The Obligation Resting Upon Our Church to Maintain and Advocate This Position.

1. This is a crowning reason of our separate denominational existence.

Action of Synod, 1897: "Believing that the crowning reason for the existence of our Church as a separate organization of the followers of Christ, is the principles which we hold as to civil society, we would say that we regard it our present duty unceasingly to urge the acceptance of these principles on the part of our nation and the exaltation of our Saviour King to His rightful place of supreme authority over our land."

2. We should maintain this position as an act of personal loyalty to our Lord.

- (a) The doctrine of which this position is practical application, is fundamental to the Kingdom of Christ.

- (b) It is rejected by all the nations of the world.

- (c) No other branch of the Christian Church bears a practical testimony in its behalf.

- (d) In no other way can we escape from the corporate sins of our nation.

"Come out of her, my people."

- (e) As a means of personal holiness.

2 Cor., vi, 17: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you."

- (f) This is the attitude of power. For the reformation of the nation.

There were reformers in the Church of Rome before Luther, but they remained within her bosom, and were powerless for her reformation. The very

name Protestant is a testimony to the power of our position.

In bringing this lecture to a close it is enough to say that the very existence of the Covenanter Church in America depends on her steadfastness in the position she has taken on Political Dissent.

Let me express the hope, which is very deep in my heart, that our studies on the Pastor as an Evangelist, seeking to bring men to Christ; as a Reformer, seeking to elevate society and to bring the nations into right relations with their own citizens, with one another, and with God; and as a Witness, for all divine truth and against all opposing errors—have magnified to your minds that holy office to which you have devoted your lives, the Ministry in the Covenanter Church.

Now the God of Peace that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting Covenant,

Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ:

To whom be glory for ever and ever. Amen.

AFTER WORD

I had planned a lecture on the subject of Covenanting, but Covenanting is not to be dealt with in the bounds of a lecture. So glorious a theme calls for that inspiration which all of you will feel from time to time as you speak to a devoted people from the pulpit. I can only say that the glory of our Church is in her covenants, and pray that you may be inspired with that zeal for them that will lead you to study their history with scholarly care, and to show forth their glory with power.

It shall be to you YOUR VISION.

END OF THIRD SERIES.

PUBLIC ADDRESSES

REVERENCE AS AN ELEMENT OF MINISTERIAL CHARACTER

*Opening Lecture of Theological Seminary,
Session of 1902-1903.*

Gentlemen of the Theological Class:

In rising to welcome you as students of the Reformed Presbyterian Seminary, let me begin by congratulating you on your chosen life-work. May I not rather say I congratulate you on the life-work to which you have been chosen of God. For I trust that to each one of you Christ is saying tonight: "You have not chosen Me, but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain." (John, 15: 16).

You are candidates for the gospel ministry. Concerning this sacred office Bishop Brooks, in his *Lectures on Preaching*, says:

"There is no career that can compare with it for a moment in the rich and satisfactory relations into which it brings a man with his fellow-men, in the deep and interesting insight which it gives him into human nature, and in the chance for the best culture for his own character. Its delight never grows old, its interest never wanes, its stimulus is never exhausted. It is different to a man at each period of his life; but if he is the minister he ought to be, there is no age, from the earliest years when

he is his people's brother, to the late days when he is like a father to the children on whom he looks down from the pulpit, in which the ministry has not some fresh charm and chance of usefulness to offer to the man whose heart is in it. Let us never think of it in any other way than this. Let us rejoice with one another that in a world where there are a great many good and happy things for men to do, God has given us the best and happiest and made us preachers of His truth."

Still more striking and better adapted to ourselves are the words of our own Professor Sloane, spoken on an occasion similar to this. He said:

"That the work of the ministry has its own trials, we are fully aware, and readily admit; nevertheless, it keeps us all our life long in the green pastures and by the still waters, beneath the open sky, surrounded by the refreshing breath of heaven. It keeps us at the same time separated from much of the meanness and wickedness of this world, with which others are necessarily conversant, and which must bring pain and distress to a pious and sensitive mind. It carries with it the answer of a good conscience. This is the Lord's work; here we are about our Master's business; we are in His field and vineyard, we know that, if we are conscientious laborers, His approving eye is upon us. We have meat to eat that the world knows not of. Doing good both to the bodies and souls of men, brings its own reward, and this reward the conscientious minister shall never miss.

"The field you have chosen is, then, one of the noblest character, and furnishes opportunity for the exercise of the highest powers, and opens the way to the largest influence. Of all men the able, earnest, and faithful minister exerts the greatest in-

fluence. By such men has the destiny of the world been shaped from the days of Paul to the present hour.

"I congratulate you, also, that you have devoted yourselves to the ministry in a church, which, although small among the tribes of Israel, says to the sanctuary, 'Be clean'; and to the throne, 'Kiss the Son;' which maintains a testimony for the whole of divine truth, stands up for the purity of divine worship, and refuses to bow the knee to any organization, however great and popular, which does not bow to the authority of the Lord Jesus Christ."

Gentlemen: I have delayed on the threshold of my address tonight, while I have brought before you these exalted views of the ministerial office, as spoken by men of long experience and of noble character as ministers of God, not alone that I might bid you good cheer in view of your chosen profession, but also that, by these views of the sacredness of the office, I might prepare you for the consideration of my subject which is:

*Reverence as an Element of Ministerial
Character.*

I have been influenced to the discussion of this theme by several considerations:

First. Because reverence is vitally related to personal piety; and personal piety is the first essential in a minister. "But know that the Lord hath set apart him that is godly for Himself." (Ps. 4: 3). The habitually irreverent man cannot be godly; the really godly man cannot be habitually irreverent.

Second. Because the candidate for the ministry is constantly called to the exercise of the grace of reverence by his daily contact with divine things.

If he is not reverent, he will become seared in conscience and will lose the sense of that which is sacred and holy.

Third. Because the spirit of the age is irreverent toward God, and toward all sacred things, as God's name, God's day, God's house, God's book, God's ordinances, God's ministers.

I regret to add that irreverence seems to me to be a camp-follower of Protestant Christianity. I do not mean by this that it is the nature of Protestantism to beget irreverence. A camp-follower is "one, not a soldier, who follows an army." But we need to beware lest the contempt which an intelligent Protestantism puts upon the false sanctities of the Church of Rome may be leading us into treating really sacred things irreverently. These and other considerations which will occur to your minds, will, I trust, satisfy you that the discussion of this subject is, at least, timely.

It is not my purpose to exhort you to be reverent. That would have little value. Let us, rather, think of those things, the thought of which will inspire in us a reverent spirit, and reveal the importance of reverence as an element in ministerial character.

The Nature of Reverence

I. What, precisely, do we mean by reverence?

To revere, according to Webster, is "to regard with fear, mingled with respect and affection."

Phillips Brooks, in a sermon on "The Winged Seraphim," develops the meaning thus: "Reverence is that homage which we feel for what goes beyond both our imitation and our knowledge and shrouds itself in mystery. All the mystery which surrounds life and pervades life is really one mys-

tery. It is God. Called by His name, taken up into His being, it is filled with graciousness. It is no longer cold and hard. It is all warm and soft and palpitating. It is love." Dr. Dwight defines it in a clearer and more satisfactory way by distinguishing as follows:

"There are two totally distinct exercises, which in the Scriptures, as well as in common language, are denoted by Fearing God, which may be called Dread and Reverence.

Dread is that which is experienced by men, conscious of their guilt, feeling that they have merited the anger of God, and realizing the danger of suffering from His hand the punishment of their sins.

Reverence is a compound of Fear and Love, and is often that exercise of the mind in which its whole attachment is exerted towards God. Reverence is a strong apprehension of the greatness and the purity of God excited in the mind of a person who loves Him supremely."

It would be difficult to conceive of anything finer than that as an analysis of this most gracious affection. It comes back to the unique definition of Coleridge, who says: "Reverence is the synthesis of Love and Fear."

From those definitions it is clear that Reverence is a badge of saintship. The wicked dread God; the good reverence Him. There can be no true saintship without reverence; and genuine reverence tends to saintship. In the Scriptures it is treated as synonymous with the Fear of the Lord, and is the foundation of all religion. "The fear of the Lord is the beginning of wisdom." (Ps. 111: 10). "Fear God, and keep His commandments, for this is the whole duty of man." (Eccl. 12: 13).

And as reverence is the beginning, so also is it

the crowning virtue of the completed Christian life. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7: 1).

When John says, (I Jno. 4: 18): "There is no fear in love; but perfect love casteth out fear; because fear hath torment; He that feareth is not made perfect in love," he is speaking, not of Reverence, but of Dread. No single word so fully embodies the whole idea of religion as the word Reverence, "the synthesis of Love and Fear." "Wherefore, receiving a kingdom which cannot be shaken, let us have grace whereby we may offer service well-pleasing to God, with reverence and awe: For our God is a consuming fire." (Heb. 12: 28-29, R. V.).

The Object of Reverence.

The primary object of reverence is God. Dr. Dwight says beautifully: "Reverence is a steady, solemn and delightful awe excited in the mind by every view which it takes of the perfections and operations of this great and glorious being." It will be necessary, however, to restrict the theme. Hence I will enquire:—

II. What views of God are especially adapted to move the heart to reverence?

1. A view of the *Personality* of God.

The prevailing spirit of the present age is irreverent. Why? Because men have accepted scientific and philosophical views of God, which make belief in His personality impossible. When God is conceived of as the Absolute, the Infinite, the Unconditioned, the Unknown, the Unknowable, Force, Pan, and such terms, reverence has no place. Such

views of God may excite fear, awful dread, but reverence which is "the "synthesis of love and fear"—never.

But let men accept the view of God which the holy Scriptures give, and, before such a Being, the soul bows and worships. Professor Orr, in his *Christian View of God and the World*, asks, What are the main characteristics of this Old Testament conception of God? and answers: "At its root is the idea of a holy, spiritual, self-revealing God, the free Creator of the world, and its continual Preserver. As correlative to this, and springing out of it, is the idea of man as a being made in the image of God and capable of moral relations and spiritual fellowship with His Maker.

"God, in the Christian view, is a Being who enters into the history of the world in the most living way. He is not only actively present in the material universe, ordering, guiding, controlling it, but He enters also in the most direct way into the course of human history." The foundation of all reverence is this scriptural doctrine of God, as a Personal, Ethical, and Self-Revealing God.

2. A view of the *Sovereignty* of God.

No prerogative of God is more repugnant to the spirit of this irreverent age than that of His sovereignty. It may be objected that this view of God will incite to dread, but cannot awaken reverence. But this objection rests upon a mistaken view of sovereignty. As Dr. Strong says:

"We must remember that God's sovereignty is the sovereignty of God, the infinitely wise, holy and loving God, in whose hands the destinies of men can be left more safely than in the hands of the wisest, most just and most kind of His creatures."

Dr. Andrew Symington, in his *Elements of Divine Truth*, says: "It may add to the distinctness of your views of the divine sovereignty to contemplate it in a threefold relation.

First, view it in its relation to the formation of inanimate and irrational creatures, governed by physical force or impelled by instinct. Here it admits not of being questioned.

Again, let it be viewed in relation to the moral government of God. And here it does not refer either to a state of guilt or innocence: it has no part in punishment, nor does it appear in the reward of obedience, which equity requires in consequence of the paction or promise of God to this effect.

And, third, it may be viewed in its relation to a dispensation of mercy." In developing this third view he says:

"Let us then notice the distinction between sovereignty and equity in our present inquiry. Sovereignty is the good pleasure of God's will, by which He is at full liberty to do towards His creatures whatever is not inconsistent with equity. Equity is exercised in giving every one his due: and what is due in equity cannot be withheld in sovereignty. In regard to all that is *good*, sovereignty may go beyond what is due, but cannot, without a violation of the claims, of equity, keep within it. As to the infliction of evil, it comes not at all within the province of sovereignty; it belongs exclusively to that of equity. The *sovereign infliction of evil* is an anomaly that can have no place under the righteous government of God. Sovereignty has to do only with the bestowment of good. This is its proper department where its freedom is without restriction, its range of beneficence without limits.

Equity can neither withhold deserved good, nor visit with undeserved evil: Sovereignty may both suspend deserved evil, and confer undeserved good. With regard, then, to creatures that have sinned and are guilty, there may be a sovereign determination to bless and to save, but there can be no sovereign determination to curse and to damn. The curse and damnation are in every case the result not of sovereignty but of equity."

As students of Theology, who are to be preachers of the Calvinistic system of doctrine, I bring before you this profound discussion of the nature and exercise of Divine sovereignty. It presents this majestic prerogative of God in a most attractive and impressive light. It is well calculated to move our hearts to reverence for God, and, what especially commends it, is that it is precisely the same view that God gave to Moses, in answer to his great petition: "I beseech Thee shew me Thy glory"; and He said: "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious and will shew mercy on whom I will shew mercy."

Spurgeon, that peerless preacher of the doctrines of sovereign grace, speaking on this text, says:

"Put the two together—goodness and sovereignty—and you see God's glory. If you take sovereignty alone, you will not understand God. Some people only have an idea of God's sovereignty and not of His goodness: Such are usually gloomy, harsh and ill-humored. You must put the two together, that God is good, and that God is sovereign; you must speak of sovereign grace. God is not grace alone: He is sovereign grace. He is not sovereign alone, but He is graciously sovereign. That is the best

idea of God. When Moses said, 'I beseech Thee shew me Thy glory,' God made him see that He was glorious, and that His glory was His sovereign goodness.

"Surely, beloved, we cannot be wrong in loving the doctrine of free, unmerited, distinguishing grace, when we see it thus mentioned as the brightest jewel in the crown of our covenant God. Do not be afraid of election and sovereignty. The time is come when our ministers must tell us more about them; or, if not, our souls will be so lean and starved that we shall mutiny for the bread of life. O, may God send us more thorough gospel men, who will preach sovereign grace as the glory of the gospel."

When that day comes, reverence for God will revive in the hearts of His people.

3. A view of the *Justice* of God.

The modern theology which absorbs the justice of God in His love and emasculates His character as the moral Governor of the world, in order to exalt His, so-called, Fatherhood, is destructive of all true reverence. God Himself says: "If I be a Father where is Mine honor? And if I be a Master, where is my fear?" (Mal. 1: 6). "Back to Christ!" is the cry of to-day. Very well. What does Christ teach as to God's attribute of justice?

Professor Orr says: "It is the peculiarity of Christ's teaching, that the natural attributes are always viewed in subordination to the moral. In respect of these, Christ's view of God resembles that of the Old Testament in its union of the two ideas of God's unapproachable majesty and elevation above the world as the infinitely Holy One; and of His condescending grace and continued action in history for the salvation and good of man. The two

poles in the ethical perfection of God's character are, with Him, as with the prophets of the old covenant, righteousness and love—the former embracing His truth, faithfulness and justice; the latter His beneficence, compassion, long-suffering and mercy. . . . Out of righteousness and love in the character of God, again, issues wrath—another idea which modern thought tries to weaken, but which unquestionably holds an important place in the view of God given us by Christ. By wrath is meant the intense moral displeasure with which God regards sin, His holy abhorrence of it, and the punitive energy of His nature, which He puts forth against it. So regarded, it is not opposed to love, but, on the contrary, derives its chief intensity from the presence of love, and is a necessary element in the character of an ethically perfect Being."

With such an analysis and synthesis of Christ's view of the character and attributes of God, we, too, say, Back to Christ. "He that hath seen Him, hath seen the Father." Take away from the minds of men the sense of Divine Justice, and reverence will perish from the earth.

4. A view of the *Holiness* of God.

"I saw also the Lord sitting upon a throne high and lifted up, and His train filled the temple. Above it stood the seraphims. Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory." (Isaiah 6: 1-3).

With such a vision of God the prophet Isaiah was inducted into his office. Whatever mystery may attach to the symbolism, this much, at least, is clear;

First, that the most exalted and glorious of created beings are profoundly reverent when standing before God; and, second, that their reverence is inspired by a view of the holiness of God.

The seraphim had six wings. Only two of the six were employed in flight. With twain they covered their faces, as being unworthy to look upon the holy God; with twain they covered their feet in token of humility and self-abasement, and with twain they did fly, in willing and swift obedience to the commands of God.

Surely, there is, in this, a lesson for us in this busy, bustling age. All our excitement is about *work* for God. Do not we, in our zeal for activity, forget the majesty and holiness of Him we serve, and rush into the most sacred things in a way that is presumptuous if not profane?

It is as if that flaming seraph, standing before God, should be so consumed with desire to be swift and active in the service of the Lord that he should spread abroad his whole six wings, and forgetting to cry Holy, holy, holy is the Lord of hosts, should with face and feet uncovered dash into doing things for which he had no command. Let us not seem to disparage activity when we thus speak: "With twain he did fly." As one says: "Behold, what a lofty idea of reverence is here! It is no palsied idleness. The figure which we see is not flung upon the ground, despairing and dismayed. It stands upon its feet; it is alert and watchful; it is waiting for commandments; it is eager for work; but all the time its work makes it more beautifully, completely, devoutly reverent of Him for whom the work is done."

If we would be seraphic men, we must have these three things: reverence, humility and obedience,

Nay, more, these will make us Christlike men, and strong, as He was strong, by reverence, and self-surrender and obedience.

5. A view of the *Immanence* of God.

The seraphim "stood before God." We cannot be reverent toward a God afar off. All those philosophical theories which remove God to a distance from the world which He has made, and which deny His presence and activity in the lives of men, are destructive of the spirit of reverence.

Could the Psalmist of Israel be irreverent when he wrote:

"O Lord, Thou hast searched me and known me. Thou knowest my sitting down and mine uprising; Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me: it is high, I cannot attain unto it." (Ps. 139: 1-6.). To a mind imbued with such views of the immanence of God, irreverence is impossible.

All reverence is grounded in our views of God. When God is seen in His Personality, His Sovereignty, His Justice, His Holiness and His Immanence, the soul that has not reverence—how can it develop, expand, burst into bloom? It will remain a poor thing, shrunken and insensible. It may have many powers and gifts, but without reverence for God, there is a blight upon them all.

The Fruits of Reverence.

Reverence for God is primary, but there is a secondary reverence for everything that stands in a peculiarly near relation to God. Again restricting the theme, I inquire:

III. How should reverence for God manifest itself as an element of ministerial character?

1. By reverence for the MINISTERIAL OFFICE.

In a sermon before Synod on the text, "Preach the word" (2 Tim. 4: 2), Dr. Sloane said: "The gospel ministry, whether viewed with reference to the Divine warrant upon which it rests; the influence of the Holy Spirit on which its efficiency depends; the transcendent importance of those truths which comprise its subject matter; or the momentous issues suspended upon their reception or rejection, rises in dignity and importance above all other functions exercised by man."

If such be the nature of the ministerial office, it should be the object of reverent regard. As a matter of fact our generation has lost much of that deference for the ministry which characterized our fathers. So far as that deference grew out of the corruptions of Romanism, clothing ministers with a spurious priesthood, making them "Father Confessors," and ascribing to them the keys of the kingdom of heaven, it is a happy thing to see it pass away. But there is a true sacredness inherent in the office, founded upon their reverence for God. This reverence will show itself in many ways.

First. In unwillingness to enter the office without the call of God.

The ministry is not a trade which any one may take up and follow at his pleasure. Nor is it a mere

profession which one may enter by a course of training in college and seminary. It is an office to which one must have a divine call. The minister is the messenger of the Lord of hosts; he must be chosen of God. He is the ambassador of the court of heaven; he must hold a commission from the King. No true fearer of God will intrude into this sacred relation until persuaded that the great Shepherd of the flock has called him. "To him the portals openeth." "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

Second. By careful and conscientious preparation for the office.

No man who has a right conception of the sacredness of the ministry will dare to enter it unprepared. The effort to secure admittance to the ministry without pursuing the regular course of study in college and seminary is presumptive evidence that a man is not called to enter it at all. There are rare exceptions which prove the rule. A rule to which there are no exceptions is this: That a theological student who habitually mis-spends his time and permits unprofitable reading, or frivolous social engagements to supplant his studies, gives conclusive proof that he should not, without a change of heart, be entrusted with the care of souls.

Third. By refusing to assume any of the functions of the ministry until properly inducted into the office.

Not only is it essential to have a Divine call to the ministry, but it must be entered regularly. "Verily, verily I say unto you, he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber." A man is wanting in the fear of God, or a proper conception of the office of the ministry who

grasps its sacred prerogatives, without the authority of a court of Christ's house, acting in the name of Him who is Zion's glorious King and only Head. Such a man would be symbolized by seraphims having only two wings, or, at least, by seraphim standing before God with uncovered face, and uncovered feet. If one who is a candidate for the ministry does not reverence the office, others will not reverence him as a minister. Why should they?

Fourth. By maintaining a character and deportment in harmony with the sacredness of the office.

The relation of the minister to God, to the person and office of the Holy Spirit, and to the awful realities of the eternal world, give to ministerial character distinguishing marks of its own. It is difficult to define just what they are. They are not to be confounded with a sham sanctimoniousness which shallow-hearted, irreverent men sometimes affect, and which merits the contempt which it invariably receives. But there is a certain gravity of demeanor which is inseparable from a true conception of the ministry. The sacredness of the office was strikingly manifested in the solemnity and deliberation with which our Lord chose the first ministers of the New Testament: "And it came to pass in these days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day He called unto Him His disciples, and of them He chose twelve, whom also He named Apostles." (Luke 6: 12-13).

2. By reverence for the TRUTH.

The minister will reverence the truth, because he is a messenger of God, and God's truth is his message. This is the New Testament conception of preaching. John says: "This, then, is the message

which we have heard of Him and declare unto you." (I John, 1: 5).

Paul says: For I make known unto you, brethren, as touching the gospel which was preached by me that it was not after man. For neither did I receive it from man, nor was I taught it; but it came to me through revelation of Jesus Christ. (Gal. 1: 11-12).

This makes clear what Paul meant when he said: "I have fought a good fight; I have finished my course; I have kept the faith." He did not mean simply that through all the struggles of his life he had kept his personal faith in Christ, though, doubtless, that was true, but he had kept intact that system of divine truth which had been revealed to him by Christ, and which he had been charged to hold, proclaim and defend, and for which he was now about to die. He had been true to his trust.

Modern critics discuss what they call "Pauline theology" as though Paul had made his theology for himself. Here, again, they raise the cry "Back to Christ," as if Paul's gospel were one thing and Christ's another. Paul, however, affirms that he got his theology from Christ. "It came to me through revelation of Christ Jesus," and so confident is he that he says: "If any man preach any other gospel unto you, let him be accursed."

It has been well said that: "What Paul meant to do, what he believed he had done when he died, was, not to think out a system which should rest upon such proof as he could bring, but merely to hold out and transmit a revelation which God had given him. There are schools of thought, and there are revelations of God. Between these two every religious teacher must choose. He must be either a leader in the first, or a messenger of the second.

Paul considered himself, and boasted that he was, the latter. His own personality was there. It colored, but it did not create his truth. Its weight pressed the seal of the faith down upon His disciples' hearts, but the device upon the seal itself was none of his—was only God's."

How will the minister's reverence for the revealed truth of God manifest itself?

First, He will treat the Bible as a sacred book.

In these last days perilous times have come because of the many ways in which regard for the sacredness of God's word is undermined. The most disastrous result of what is called "Higher criticism," is its evil effect upon the minds of men, leading them to treat God's word irreverently. Much of our work in the Seminary is concerned directly with the sacred Scriptures, and their heavenly themes. This is true of all our theological studies and should have its influence upon our deportment in the class-room and our whole mental attitude.

Dr. Andrew Symington, in his *Elements of Divine Truth*, approaching the discussion of the plan of redemption says: "I trust I feel something of both diffidence and reverential awe when I propose to consider the divine purposes, and I would on the threshold put the shoes from off my feet." That is the attitude which every one who truly reverences God and who really believes that the Bible is God's word, will assume both in the studies of the Seminary and in the preparation and delivery of sermons.

Second. He will preach the great doctrines of the Bible.

Shedd, in his *Homeletics*, speaking of the effect

of German Rationalism on the method of treating texts, says:

"It is said that Christmas was taken advantage of to connect the sad story of the child born in the manger, with the most approved methods of feeding cattle. And the appearance of Jesus walking in the garden at the break of day on the Easter morning, with the benefit of rising early and taking a walk before breakfast. Not a word was heard regarding atonement and faith, sin and the judgment, salvation, grace, and Christ's Kingdom. A selfish love of pleasure, and a selfish theory of life, put a system of morals in the place of a lofty religion. The old-fashioned system of religious service had to be modified and adjusted to this new style of preaching, which was as clear as water, and as thin as water, too." Such a treatment of the Scriptures is not possible to a reverent mind, and it shows the depth of degradation to which a ministry devoid of reverence for God's word may fall.

Dr. Brooks, in addressing the students in the Divinity School at Yale, showing how the minister's regarding himself as the messenger of God would affect his preaching, said: "I think that it would give to our preaching just the quality which it appears to me to lack now. That quality is breadth. I do not mean liberality of thought, nor tolerance of opinion, nor anything of that kind. I mean largeness of movement, the great utterance of great truths, the great enforcement of great duties, as distinct from the minute and subtle and ingenious treatment of little topics, side issues of the soul's life, bits of anatomy, the bric-a-brac of theology."

To illustrate his meaning he suggests that you take up some Saturday the list of subjects on which the ministers of a great city are to preach the next

Sabbath. "See how many of them seem to have searched in strange corners of the Bible for their topics, how small and fantastic is the bit of truth which their hearers are to have set before them.

"I suppose," he says, "that all preachers pass through some fantastic period when a strange text fascinates them; when they like to find what can be said for an hour on some little topic on which most men could only talk two minutes, when they are eager for subtlety more than force, and for originality more than truth. But as the preacher grows more full of the conception of the sermon as a message, he gets clear of those brambles. He comes out on to open ground. His work grows freer and bolder and broader. He loves the simplest texts, and the great truths which run like rivers through all life. God's sovereignty; Christ's redemption; man's hope in the Spirit; the privilege of duty, the love of man in the Saviour, make the strong music which his soul tries to catch."

Third. He will have faith in the power of the Word.

Reverence for the Bible as God's Word will inspire in the minister an assurance of success. "For the word of God is living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4: 12. R. V.).

The minister who falsifies the message of God, or holds back part of the message because he thinks men will not hear it, shows that he is not reverent toward God, and toward God's truth.

I repeat to you, young gentlemen, with profound conviction of their truth and value, the words of one who was a master in pulpit power:

“There is nothing that one would wish to say more earnestly to our young and ardent ministers than this: Never sacrifice your reverence for truth, to your desire for usefulness. Say nothing which you do not believe to be true because you think it may be helpful. Keep back nothing which you know to be true because you think it may be harmful. Who are you that you should stint the children’s drinking from the cup which their Father bids you to carry to them, or should mix it with error because you think they cannot bear it in its purity. We must learn, in the first place, to form our own judgments of what teachings are true by other tests than the consequences which we think those teachings will produce; and then when we have formed our judgments, we must trust the truth that we believe and the God from whom it comes and tell it freely to the people. He is saved from one of the great temptations of the ministry who goes to his work with a clear and constant certainty that truth is always strong, no matter how weak it looks, and falsehood is always weak no matter how strong it looks.” (Brooks).

Reverence for God, which manifests itself in reverence for revealed truth because it is God’s, will make a minister strong in the Lord and in the power of his might.

There is a third way in which reverence for God should manifest itself as an element of ministerial character, and that is:

3. By reverence for MAN.

First. Because man is the image of God.

We hear so much of the moral degradation of man that we almost come to feel that the race has sunken beneath respect, to say nothing of reverence and veneration. But there is another point of view. God

said: "Let us make man in our image after our own likeness. So God created man in His own image; in the image of God created He him." Man was not evolved from the lowest, he was created by the Highest, and in His own likeness. McCosh, in his *Divine Government*, says: "Man and the world in which he dwells, retain many traces of their former greatness. The ruins of a palace differ from the ruins of a hut. In the former the work of desolation may be more complete than in the latter, but we will find here and there in the one, what we cannot find in the other, a column or statue of surpassing beauty indicating what the building was when it came forth from the hands of its maker. Not only so, but a palace in ruins is a grander object than a hut when entire. "The stately ruins are visible to every eye that bear in their front, yet extant, this doleful inscription: 'Here God once dwelt.' Enough appears of the admirable frame and structure of the soul to show that the divine presence did once dwell in it; more than enough of vicious deformity to proclaim that He has now retired and gone."

It may be said that such a view of the ruined nature of man, while it may excite our pity cannot command our reverence. It is not the whole truth. Do not men as they walk amid the ruins of some magnificent temple feel a sense of awe and veneration come over them, and, pausing beside the crumbling pillars, and looking up at the broken arches, stand with uncovered head and silent lips? But our reverence for man is not simply veneration for a glorious past. There are valiant visions of a glorious future. Hence I remark:

Second. Because man is destined for immortality.

The palace is in ruins, but there are signs of re-

construction. The temple is to be rebuilt, and the glory of the latter house will be greater than the glory of the former. It is Christ and not Adam who is to be the ideal and pattern of the restoration. As we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15: 49).

"It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him."

This leads us to what Professor Orr calls "the potential infinitude" of man's nature. "It is the strange thing about him," he says, "yet not strange when once we realize what is implied in the possession of a thinking nature, that, though finite, hedged round on every side by the limitations of the finite, He yet shows a constant impulse to transcend these limitations and ally himself with the infinite. Through this peculiarity of his nature, there is none of God's infinite attributes which does not find a shadow in his soul."

After showing how God's eternity, omnipresence, and omniscience are all reflected in the soul, this exalted view of man's nature is made to point the argument for immortality. Browning is quoted:

I cannot chain my soul, it will not rest
In its clay prison, this most narrow sphere.
It has strange powers and feelings and desires
Which I cannot account for nor explain,
But which I stifle not, being bound to trust
All feelings equally, to hear all sides.
Yet I cannot indulge them, and they live
Referring to some state of life unknown
And thus I know that earth is not my sphere,
For I cannot so narrow me, but that I still exceed it.

There is much in such a view of the "potential infinitude" of man's nature to inspire our reverence for him as an heir of immortality. But far beyond

this is the fact revealed in the gospel; that man is a subject of redeeming grace. Here stands the cross. Man has been redeemed; "not with silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot." God is actually at work upon these ruins, restoring man to the image of his Maker. "Can we believe," says Professor Orr, "that God will spend a lifetime in perfecting a character, developing and purifying it, by sharp trial and discipline till its very best has been evoked only in the end to dash it again into nothingness? What would we think of an earthly artist who dealt thus with his works, spending a lifetime for instance, on a block of marble, evolving from it a statue of faultless proportions and classic grace, only, in the end, just when his chisel was putting his last finishing touches on it, to seize his mallet and dash it again to pieces." It would stumble our faith in God, in the Divine reasonableness, to believe that such should be His action."

Are not such views of man's exalted nature and of what God is doing for man enough to inspire us as God's ministers with profound reverence for the souls whose salvation we seek?

What will such reverence do for us as an element of ministerial character? It will arouse us to the utmost effort in our preparation for the work to which we have consecrated our own lives. It will lead us to realize that no field in which a minister can spend his life for men is unimportant. It will make us condescend to a little child and to be respectful even to the most degraded of men. It will make it impossible for us to sacrifice the naturalness and manliness of our sermons to literary idols. It will make us missionaries. It will make us evangelists. It will make us Reformers. It will kindle in

our inmost souls the fire of holy zeal to rescue the perishing, and the passion of a righteous indignation against those public and social evils which are destroying the precious souls of men.

“Born to fly at Infinity, and find it there where seraphs gather immortality—dragging them into the lake that burneth with fire and brimstone. Where their worm dieth not, and the fire is not quenched.”

Such reverence for men will inspire our ministry with hopefulness, and last and best of all it will make us Christlike ministers. No other revered men as Jesus did. He took a human nature into union with Himself. He gave Himself for men.

Conclusion.

Fellow-students: In concluding my address, let me remind you of the nature of Reverence: that it is a strong apprehension of the greatness and purity of God; excited in the mind of a person who loves Him supremely; that it is the synthesis of love and fear: that its primary object is God—the Personal Sovereign, Just, Holy and Immanent God; that it manifests itself as an element of ministerial character in reverence for the sacred office of the ministry, in reverence for revealed Truth as God’s message to men; and in reverence for man, who is God’s image—and an heir of immortality.

Make it the constant aim of your Seminary life to cultivate the spirit of reverence, that it may be a crowning virtue of your ministerial character, and adorn your brow as a diadem inscribed like the mitre of the Priest—Holiness to the Lord.

THE COVENANTER VISION

1904

"Now faith is the substance of things hoped for, the evidence of things not seen. . . . Through faith we understand that the worlds were framed by the word of God. . . . By faith Abel offered unto God a more excellent sacrifice than Cain. . . . By faith Enoch was translated. . . . By faith Noah . . . became heir of the righteousness which is by faith. . . . By faith Abraham . . . sojourned in the land of promise . . . with Isaac and Jacob, the heirs with him of the same promise. . . . Through faith also Sara herself received strength, because she judged him faithful who had promised. . . . By faith Abraham offered up Isaac. . . . By faith Isaac blessed Jacob and Esau. . . . By faith Jacob blessed both the sons of Joseph. . . . By faith Joseph . . . gave commandment concerning his bones. . . . By faith Moses . . . refused to be called the son of Pharaoh's daughter. . . . By faith the walls of Jerico fell down. . . . By faith the harlot Rahab perished not. . . . And what shall I more say? for the time would fail me to tell of Gedeon. . . ." (Heb. xi, 1-32.)

Turn to Judges, the sixth chapter and eleventh verse:

"And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the wine press, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, 'The Lord is with thee, thou mighty man of valor. . . . Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?'

"And he said unto him, 'Oh, my Lord, wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father's house.' . . . And the Lord said unto him, 'Peace be unto thee; fear not: thou shalt not die.'

The Lord said "Peace."

"Time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths

of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. . . .

"Others had trial of cruel mockings and scourgings . . . they were stoned, they were sawn asunder . . . they wandered about in sheepskins and goat skins . . . they wandered in deserts, and in mountains, and in dens and caves of the earth . . . and these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses . . . let us run with patience. Ye have not resisted unto blood. . . . Lift up the hands which hang down, and the feeble knees; . . . make straight paths for your feet, lest that which is lame be turned out of the way. . . . Follow peace . . . and holiness . . . looking diligently . . . lest any root of bitterness springing up trouble you . . . lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. . . . For ye are not come unto the mount that might be touched . . . but ye are come unto Mount Zion, and to Jesus the Mediator of the new Covenant." (Heb xii, 1-24.)

To the Covenanter, the Bible is a book of Covenants. The Old Testament is the Book of the Old Covenant; the New Testament is the Book of the New Covenant. Touch upon the life of any of the great full characters of the Bible, and you are aware that God deals with His people through covenants, and that He is a covenant-keeping God.

God has made covenants. He will not break them. In the face of rebellion He renewed His covenant with Moses; with Phineas an everlasting priesthood was established; with Joshua he covenanted; with Israel, with Jehoiada, with Hezekiah, Josiah and Ezra. There is the covenant with Adam, the covenant with Noah, with David, with Abraham, with the people of God through Christ—a list of covenants as long as the list of the faithful. The Cove-

nant Idea is common Christian property. The Covenanter Church is founded especially on a Covenant Theology.

By way of introduction to my theme I have chosen the character of Gideon from among the faithful who have covenanted with God, as offering certain pleasing characteristics in himself, and certain enlightening sidelights for the guidance of those who would covenant with God.

Gideon felt the need of a covenant:

“Oh, my Lord, if the Lord be with us, why then is all this befallen us? and where be all His miracles which our fathers told us?”

Gideon proposed the covenant:

“Shew me a sign that Thou talkest with me. Depart not hence, I pray Thee, until I come unto Thee, and bring forth my present, and set it before Thee. . . . And Gideon went in and made ready a kid, and unleavened cakes . . . and brought it out . . . under the oak . . . and presented it.”

The covenant was accepted:

“Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. . . . And the angel of the Lord said unto him, ‘Peace be unto thee.’”

Gideon was strengthened by the covenant:

“The spirit of the Lord came upon Gideon and he blew a trumpet.”

Gideon, among all those upon the roll of the faithful, is most easily understood. His whole nature is thoroughly human. Fearful unto death, he appealed to God time and time again, and time and time again God gave him the sign and renewed his covenant, by fire from the rock and by dew from heaven, until at

last Gideon had courage to blow a trumpet, and the three companies bound to Gideon by God's covenant choice had the courage to blow their trumpets and stand in their places. And that was all that was required of Gideon's band by the sovereign will of God. And that, I take it, contains an immediate lesson for the Covenanter Church. For I believe that, more than any other Church, God has used the Covenanter Church in a position where the main duty is to stand.

The Theme.

The theme of my discourse is the *Test of Faithfulness*, and is drawn from the first verse of the twelfth chapter of Hebrews: "Let us run the race that is set before us." The text is one of the familiar texts of the Bible, and from it many stirring sermons have been preached on the theme: "Running the Race." I wish to speak to you as Covenanters on *the race that is set before us*. There was, at the last Synod some discussion of the fitness of our renewing our vows and entering into a new covenant; and it is timely that we consider beforehand something of the nature of God's dealings with the faithful, through the covenants; the nature of covenants and covenant obligations; and, particularly, the nature of the duties that God has set before us as a Covenanter Church, and that we are proposing to covenant to perform.

I

The Nature of God's Dealings Through the Covenants.

In all the covenants entered into by God with the faithful, three points are clearly defined: the parties, the terms, and the objects. There are various symbols—of water, and of blood and of fire, and of salt, and

of wine—for a covenant is a solemn obligation, and is not to be entered into lightly. “Though it be but a man’s covenant, yet if it be confirmed *by an oath*, no man disannulleth or addeth thereto.” Whether by the uplifting of hands or by a confirming act in connection with the sacrament of the Lord’s Supper, or by some other sealing ordinance, the taking of a covenant is rightly attested by an oath. But, above all things, it should be made clear as to its parties, its terms, and its objects.

A covenant may be proposed between equals, as between Jacob and Laban, God and Christ. It may be proposed by a superior to an inferior, as in the Covenant of Works. Nor is it presumptuous to suppose that a covenant proposed by an inferior may prove acceptable to a superior being, even the Most High. “Noah builded an altar unto the Lord . . . and offered burnt offerings . . . and the Lord smelled a sweet savor.” God delights in covenants. In fact an everlasting covenant exists between the Highest on His throne and the lowliest insect: “Behold I establish my covenant with every living creature . . . fowl . . . cattle . . . and every beast of the earth . . . and I do set my bow in the cloud.” Next to the Covenant of Grace, itself, this is one of the most gracious of the covenants; and the significance of the bow in the clouds strikes ‘home in loving assurance to every human heart, an assurance irradiant and lovely in the soul as the rainbow is irradiant and lovely among all the objects of nature.

A covenant may be conditional: “Obey me, and thou shalt live.” Or, it may be without conditions: “The waters shall no more become a flood to destroy all flesh.”

It is to be noted then that, in God’s dealings with the faithful through His early covenants, there was a

marked clearness and simplicity in their language, a marked solemnity in their presentation, a tribal application to their significance, and we will note later that they were prompted by an element of uncertainty in the minds of holy men as to God's purposes for His people—an uncertainty which no longer exists since the giving of the Covenant of Grace.

II

The Nature of Covenants and Covenant Obligations.

A covenant is more than a contract. A contract creates an obligation; a covenant establishes a bond. When two parties enter into a contract, however binding the contract may be, it binds only the parties to it; and whatever high ends it may set forth, yet the parties to the contract retain each his individual entity unchanged. In fact, by the definitions of the several contract obligations, the parties to a contract are the more clearly differentiated, their persons defined, and their names recorded.

But upon taking covenant vows, the person is changed. A new entity arises by reason of the sacred nature of the act of covenanting; there is a dedication of the heart to the obligations imposed by the terms of the covenant. The name itself is sometimes changed, and Abram becomes Abraham.

The proof that a new organic entity exists upon taking covenant obligations may be inferred from the curses on covenant-breakers. "They, like a man" (or, like Adam) "have transgressed the covenant; there have they dealt treacherously against Me." Hos. vi, 7. The figure is that of a disloyal wife. "Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed My

covenant." Hos. viii, 1. The figure is that of a traitorous soldier. "They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field." . . . Hos. x, 4. It is a charge of perjury. "The earth also is defiled under the inhabitant thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. xxiv, 5. Here is the sweeping penalty upon a people who have been unmindful of their tribal bonds. In every case the obligation is recognized as more than a personal contract. Usually the obligations are regarded as descending to the children: "The house of Israel and the house of Judah have broken My covenant which I made with their fathers." Jer. xi, 10. (See also Rom. iii, 1-4.)

It was characteristic of the early Covenant Idea that when entered into, it bound not only the individual, but his family and posterity, and, as a corollary, the benefits and privileges secured by it were transferred to the children and descendants of the parties to it. But the essential characteristic of the Old Testament covenants is this, that they are entered into with a God whose nature is mysterious and whose actions are unpredictable. That the Unchangeable One should be so regarded by the Patriarchs and that He acknowledged it in the character of the covenants, merely reflects the primitive heart and mind of man in Old Testament times. (Jer. 31: 31.)

Turn to a typical example, found in II Chronicles, xv, 1-15:

"And the spirit of God came upon Azariah . . . and he went out to meet Asa, and said unto him: . . . The Lord is with you, while ye be with Him . . . Now for a long season Israel hath been without the true God. . . . and in those times, there was no peace to him that went out, nor to him that came in, but great vexations were upon all the

inhabitants of the countries. And nation was destroyed of nation, and city of city, for God did vex them with all adversity. Be ye strong therefore . . . for your work shall be rewarded.

“And Asa took courage, and put away the abominable idols . . . and renewed the altar of God. And he gathered all Judah and Benjamin and the strangers . . . for they fell to him in abundance when they saw that the Lord his God was with him. So they gathered themselves at Jerusalem . . . and they offered unto the Lord . . . and they entered into a covenant to seek the Lord God . . . and they swore unto the Lord with a loud voice . . . And all Judah rejoiced at the oath: for they had sworn with all their heart; and he was found of them; and the Lord gave them rest round about.”

That sounds like a very creditable performance, and would be a model for our procedure if we had no further record than this, dated the third month of the thirteenth year of the reign of Asa. But in the six and thirtieth year, Hanani the Seer came to Asa, as we read in the sixteenth chapter, condemning him for his treachery and his intrigue with the Syrian king, and, after proclaiming a divine principle, enunciated this purely human sentiment: “The eyes of the Lord run to and fro throughout the whole earth to shew Himself strong in the behalf of them whose heart is perfect toward Him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.” The voice is the voice of a holy zeal, but the basis of this covenant was expediency.

That we, with the Covenant of Grace in our hands, should covenant with God in such a cause or on such a basis is unthinkable. And the succeeding chapters, well worth your study in this connection, with their record of Micaiah, and of the enticement of Ahab into battle by the lying spirit in the mouth of the prophets under God’s sanction, the sequel of the bow drawn at a venture that smote Ahab between the joints of his

mail, all go to confirm this feeling that the covenant proposed by the kings of the period were frequently based on a misconception of God's character. Even the gracious spirit that pervaded the ceremony in the Wilderness of Tekoa, with the singers praising "the beauty of holiness"; even the peace of the assembly gathered in the Valley of Blessing were founded on no higher conception of God's sovereign grace in dealing with His people than this expression of the righteous Jehosophat's slogan of war: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

But in all this, even in the abominable reign of Jehoram, of whom we read: "he departed without being desired," God dealt graciously on account of His everlasting covenant: "Howbeit, the Lord would not destroy the house of David, because of the covenant that He had made with David."

This fixes a fundamental difference between the eternal covenants, proposed by God, and the vows of men, even the most solemn vows. Nor does God, having revealed Himself through His Son, leave us in doubt as to His purposes for His people.

Israel's failures led the prophets to despair and to prophecy a renovated covenant. The New Covenant was to differ in spirituality, in universality, in its results.

In spirituality, the new covenant was to be written on the heart. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, not according to the covenant that I made with their fathers . . . which My covenant they brake, although I was an husband to them, saith the Lord: but this shall be the covenant—that I will make with the house of Israel . . . I will put My law in their inward parts, and write it in their hearts." Jer. xxxi, 31-33.

In universality, it was to include all peoples of the earth. "I will preserve thee and give thee for a covenant of the people, to establish the earth. . . . Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." Isa. xlix, 8-12.

In its results, it was to attain forgiveness and a new righteousness. "They shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi, 34. It was to be no longer a tribal matter, but a covenant with a society of individuals. And individualism, the basis of Calvinism, which is the foundation of the Covenanter Church government, begins with this new covenant. "Now . . . He is the mediator of a better covenant . . . for if that first covenant had been faultless, then should no place have been sought for the second." Heb. viii, 6, 7.

For a decision of the status of Old Testament Covenanters in New Testament jurisprudence, compare two passages: "And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant . . . Gen. xvii, 14. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." Rom. iii, 1-4. In its Old Testament usage, the covenant becomes a bond, there is a religious significance in the dedication of the passive party to the covenant, and a new relation is created between the covenanted parties.

Does the covenant conception disappear then from the New Testament, "yielding to the expression of

God's relation to man in the terms of individual fellowship and indwelling?" Hebrews vii, 22, serves as a basis of comparison between the new order and the old: "By so much was Jesus made a surety of a better testament." Again Hebrews viii, 6, draws a comparison between the old Abrahamic and Sinaitic covenants and the covenant obtained by Jesus Christ. Do the succeeding verses establish the law of the individual conscience to an extent that annuls the old Covenant Idea? It is illuminating to note that, just as it was characteristic of the early covenant idea that, when entered into, a covenant bound not only the individual but his family and posterity, so as a corollary, the benefits and privileges secured by it were transferred to the children and descendants of the parties to it.

Without answering the foregoing question categorically, it may at least be said that it is the history of the covenants that man on his part has never refused the glories and the benefits, and God on His part, has never failed in His promises. Abraham and his seed. . . Moses, the representative of the people before Jehovah. . . . David and the lineage of David . . . read where you will in the history of the covenanted people, you will find those two outstanding facts. God is true to His covenants, and man, however he may fail in keeping the covenants, is ever ready to claim the glory of their promises. Most of all, the national Hebrew poetry glows and irradiates the deep-felt truth that the covenant with David was the unfailing care of Jehovah, and the source of all the glory of His people. And in our own day, many who are ready to deny the Covenant Idea and the Covenant Theology are only too ready to lay claim to the glory of a Covenanter ancestry. It is not an unheard-of thing to meet a Christian minister, who has repudiated the vows of his fathers neverthe-

less refer with pride to a birthright that was his and that he has sold.

III

"The Race That is Set Before Us."

The glory of our Church is her covenanted loyalty to Jesus Christ as King, and her fidelity to her covenants. Whatever she may owe to leaders not her own in the forward movement of the Church, it is our banner of the covenant that has held the outposts in the world movement toward freedom.

God has set His seal upon her efforts in two distinct ways. First, in the Covenanter character; and, second, in the political history of the nations. The Covenanter character is uncompromising. Compromise and whatever savors of expediency is foreign to Scottish character and to Covenanter Church history. If there is much that is unlovely in this, if there is something ungracious, it is at any rate the character which God has kept covenant with. And if the Covenanter character has appeared without loveliness, nevertheless the loveliest conception of the human mind has been the central idea in what the Covenanter has stood for—the right of conscience. No figure in art surpasses in loveliness the artist's conception of the figure of *freedom*; no other word in all literature has so deep and sonorous and significant a sound as the word *liberty*.

I remark then that the character of the race God has set before us may be inferred from the history of our Church, upon which God has set a double seal.

The Basis of Covenanting.

Distinguish here again between the Covenant Idea and the Covenant Theology. Professor James Hastings says: "The Covenant Idea is common Christian property. Covenant Theology simply makes the Covenant Idea the center of a system." (See *Encyc. of Religions and Ethics*, Vol. IV, pp. 216-17.) In any case, it is a form of theologic thought which expresses the relation between God and man in the formula of a covenant, sometimes more and sometimes less in the nature of a legal document, formally entered into by two contracting parties. It expresses the difference between a God whose purpose is known and whose character may be trusted, and a God whose nature is mysterious and whose attitude is precarious and whose actions are unpredictable.

"History of modern times shows that the puritan, a churchman, and an individualist, took to the Covenant Idea. The covenant furnishes the framework for the treatment of Christian Ethics it gives a key to the Christian interpretation of History, through the Covenant of Works and the Covenant of Grace. Covenant Theology furnishes a theory of salvation, a program for conduct, a philosophy of history." (See *Encyc. of Religions and Ethics*, Vol. IV, pp. 216-17.)

In this sense a covenant may be the declaration of God's purpose apart from man's will, or it may be the offer of a plan, subject to man's will.

The history of our own Church and of the church covenants imposes a third possibility, viz., that of a declaration of man's purpose in seeking to do God's will. The historical line of our Church is thus summarized by Dr. R. M. Sommerville:

"The Reformed Presbyterian Church of North America is the lineal representative of the Church of

Scotland, holding forth the same principles that were exhibited during the Second Reformation (1638-49) the purest period in its history. . . .

“The Reformed Presbyterian Church is not an offshoot from any other ecclesiastical organization, but part of the stem of the original Church of Scotland. Its distinctive testimony turns on the supreme headship of Jesus Christ. It holds that He is exclusive head of the Church, deciding as to the manner of worship, so that its congregations use only Bible Psalms, and no instrumental music, in the service of song, on the principle that what He has not required is forbidden; and also as to form of government, which in all its leading principles is Presbyterian—not leaving to human device matters so essential to the efficiency of the Gospel ministry and the edification of His people. It also holds that He is the head of the state, and that every nation, not only in its individual citizenship, but in its corporate capacity, owes worship to God, and this worship can be rendered only through His mediation, so that its members refuse to swear allegiance to any civil constitution that fails to honor Him as head of the Church and Prince of the kings of the earth; and believe that it is the duty of all Christians to have no dealings with the political body that might be interpreted as an approval of national disloyalty to the Mediator.” (*The New Schaff-Herzog Religious Encyc.*, Vol. III, p. 233.) The objects of covenanting are twofold: to bind us to God; to bind us to one another.

A study of the Covenants of Scotland, especially those included between the years 1638-49, “the purest period” in the history of our Church, will justify the conclusion that a Covenant in this sense may be the binding of God’s people in a league under a human

declaration of what is proposed, by the fathers, as being in accord with the Divine will for the Church.

The term *League*, as so used, designates a compact and it was so used by the fathers in the title, "Solemn League and Covenant." Our Church history as contained in the opening pages of our *Testimony*, refers to the writers of this League as "pious politicians," and it is worthy of note that our covenants have been entered into, time after time, under stress of unsettled political conditions, and, time after time, have sought to advance the Kingship of Christ among the nations.

"The Presbyterians in Scotland learned from their Bibles that the system of grace is the chief of God's works; that the saints are the salt of the earth; and Jesus is the King of kings and Lord of lords. Having organized the Church as the peculiar Kingdom of the Redeemer, upon principles which maintained the exclusive headship of Christ, they demanded that the crown of the nation should be laid at the feet of the Messiah. These pious politicians argued upon Scripture principles." *History of the Church*, Book II, Ch. I. In this same *History of the Church* to be found in our *Testimony*, in the first chapter, occur these words: "A covenant between God and man consists in a proposal made by God, and a corresponding engagement on the part of man." In this connection the matter under consideration comprises the Covenant of Works and the Covenant of Grace.

Further on: "The visible Church, as a society, is in covenant with God. The covenant between God and His Church consists in God's proposing a certain form of religion as the external dispensation of His grace, and the Church professing to receive and engaging to perform, in the strength of promised grace, every part of religious worship, agreeably to that very form which God has appointed.

“Not only are the saints interested in the Covenant of Grace, but the Church, as a visible society, is a covenant society. . . .” “ . . . The children are included with the parents in the ecclesiastical covenant.”

And it clearly makes this distinction: “The Church is a covenanting society. A national covenant is a very different thing. . . . Nations are bound to honor the Messiah; and upon this principle they covenant with God.” Page 60.

These are vital truths, and may be taken as the historic ground of our Church in the matter of accepting God’s covenants.

History of the Covenants.

A resume of the covenants shows that, first of all, in the confusion of the Reformation time in Scotland, when the central authority, with little power of its own, was liable to fall under the control of temporary groups of the turbulent gentry, or to be swayed by ecclesiastical dignitaries, anxious for their secular interests, the legal position of innovators was never clear. The Protestant parties, therefore, sought sanction and security in the various steps they took by entering into formal *covenants*, which had a double character, religious and political. This applies directly to the covenants of 1556.

More important than these early bonds was the lengthy covenant of 1580-1, establishing the right of conscience. No document in the political history of the world has greater significance.

In 1592 the National Covenant was again taken, and in 1596 a more directly religious movement was initiated by the Assembly and spread downward through presbyteries and parishes. There were meetings for hu-

miliation and confessions, at which vows of steadfastness were renewed.

In 1638, Episcopacy was rampant. The covenanting instinct again came into play, and the historic document was signed at Greyfriar's Churchyard. This is in three parts: (1) the King's Confession, (2) a lengthy legal remonstrance by Johnston of Warriston, and, (3) a popular religious conclusion by Alexander Henderson. It has been characterized as "True worship of God and the king's authority interwound." Presbyterianism and Purity of Worship are emphasized.

In 1643 the Long Parliament sought a definite alliance with the Scots. The Scots suggested a religious covenant instead of a civil league, and the Solemn League and Covenant was drawn up at Edinburgh, by Henderson, pledged to the maintenance of the Reformed Church of Scotland, the Reformation in England and Ireland, the extirpation of popery and prelacy and loyalty to the Parliament and the crown. This was renewed in 1648.

1660, the killing time, marked the high water mark of Covenanter devotion, and the sacred truth of our faith were sealed by the blood of the Martyrs. From the old Marquis of Argyle to the heroic youth, James Renwick, they stood to the death, fearless and uncompromising. But in 1690 compromises were made. The Cameronians refused these and held the nation still bound by the Great National Covenants; refused to approve the settlement, and protested against the constitution of both Church and state.

In 1712, at Auchensaugh, the fathers pledged themselves "to be for God and not for another;" and in 1745, this pledge was renewed at Crawford-John.

In America, at Octarara, N. C., in 1743, the first covenant in this country was pledged, denouncing

George II, a document anticipating the Declaration of Independence; and in 1871 the covenants were entered anew.

In a historic sense the two important covenants are those of 1580 and 1643. The period 1660 to 1690 marks the period of unswerving loyalty to Christ under the greatest trial.

A well-established historian says: "In the period between the imposition of the Liturgy and the death of Charles I, and, again, in the period between the Restoration and the Revolution, the Covenanters were the guardians of freedom. In the wavering days of Indulgences (when even the Covenanters themselves were not united) the "Society People" stood faithful to the covenants, and they are the honored ones. They fought for Christ and the covenant. It was a time (the seventeenth century in Scotland) when there was no clear issue, but in religious matters, between despotism and liberty. Here where alone a contest was possible, the Covenanters asserted the rights of the people."—(*History of the Creeds and Confessions*, by W. A. Curtis, pp. 257-287,)

Just as the Covenanters stood as a bulwark of liberty in the period between the "Restoration and the Revolution," so, in the progress of Christian thought, they stood as a protest against arbitrariness at a time when arbitrariness was the great danger. Their position expressed the difference between the revealed God and the God afar off.

Interpretation of the Covenants.

Our Standards, like the Bible itself, are not altogether clear on the covenants in the sense of human proposals, although the sixth chapter of the Confes-

sion of Faith is a most admirable discussion of the Divine covenants in a brief space.

Our Testimony says: "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."—*Testimony*, Chap XXVII, Sec. 4.

And we condemn as an error:

"That no covenant into which any society enters can be obligatory upon any of the members of that society, who did not personally subscribe such covenant."—*Error* 7, Chap. XXVII.

On the other hand, the National Covenant binds only the subscribing witnesses. "We all and every one of us underwritten"; and the Solemn League and covenant reads: "We . . . resolved to enter into a Solemn League and covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the Most High God do swear . . ." And the covenant of 1871 reads: "We confess and bewail our forgetfulness of the obligations laid upon us by the covenants of our fathers, in that we have often walked contrary thereto. . . . We have sinned, too, in that while witnessing for social covenanting as an ordinance of God. . . . We have not as a Church in this country, by our own act, performed the duty."

On the descending obligation of covenants there will be discussion as there has been discussion in the past whenever a covenant was to be drawn up. And there will arise divisions as to the fitness of our Church

entering into a national league. It is enough if we can rightly lay claim to a share in the glories of the covenants of our fathers and can show that the Covenanter Church has always been deeply concerned with the political position of every country in which she has maintained her witness for the kingship of Christ. We have ever been concerned with national affairs beyond the concern of any other church on earth. . . . The matter will come up for discussion, and the historic documents will show what our position has been in the past. The future events of history will bring God's guidance in formulating our position anew. At that time "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully."

Covenanting Anew.

On one thing these covenants are conclusive evidence. It is that the Covenanter Church stands as a witness for Christ's headship of His Church. It was especially for this glorious truth that our fathers in Scotland contended, and suffered, and gave up their lives; and to its maintenance we are bound by the most sacred vows. Nothing should be left undone that we can do to emphasize our testimony for this truth. As to our immediate call to renew the covenants declaring for freedom of conscience and Christ's Kingship over the nations, the generation is fast passing that last renewed the covenant, and it is noteworthy that in that renewal we confessed our former negligence in the matter of covenanting.

With the signing of the American Declaration of Independence seemingly was established a guaranty of freedom of conscience and of political freedom in this country. Yet we cannot rest assured by any such

Christless document. The time will come when we will be called upon to again move forward to plant our banner anew upon the ramparts of freedom, to rally once more to the standards of truth as they have been given to us. We are already witnessing for Christ as head of His Church. We will again have occasion to take our stand in national and international affairs. At such a time, leaders will be raised up. The Prince of Peace has not been established on His throne on this earth, and with all our cry of "Peace, peace," the nations of the earth are built and are still building upon a foundation that will bring no abiding peace. It is in the world movements that the Covenanter Church has found her positions most clearly defined, and it is in the troublous times to come, that she must be ready to formulate anew the world old truths that have been given into her keeping.

It is related of a pioneer in the forests of the Northwest that, one day, while walking with his young wife, he was persuaded by her to leave the known trail to their cabin and to seek to make their way through the virgin forest. Against his judgment he agreed. The sun was high, the day was clear, it was only a few miles, and he felt confident of the general direction. They had gone but a short way when a mist blew in from the sea. The open forest gave way to a tangled growth of underbrush and brambles. Mighty trees fallen and overgrown, barred every advance and made their way a veritable pitfall at every step. They paused. The silence was ominous. Night began to fall. The cry of a wild beast in the distance awakened them suddenly to the dangers about them. The snarl of a cougar overhead put them in a panic. They began to wander in a circle and soon lost their bearings completely. At last the young man took his wife resolutely in his arms. "Wait for me," he said. He looked

long about him until, through the mist, he made out the form of a known mountain peak. Then he plunged straight ahead. The path he was sure must be between him and the mountain. He kept on. Breathless, and full of fears, he kept his course. "I must get back to the one path," he said. "I must get back." Straight on he pushed, stilling the doubt and panic in his breast by the one thought that the path lay between him and the mountain. Suddenly he bounded forward. He plunged headlong into the open. He sank upon his knees and kissed the earth. "Saved," he called. "I have found it! I have found it." And he hurried back and brought his trembling wife and set her feet upon the path.

God has marked a way for us as a Church. We will keep our feet upon the road our fathers have come.

Strengthen the feeble knees and the hands that hang down. Ye have not resisted unto death. God has kept the Covenanter Church, is keeping her, that she may again display her banner *For Christ's Crown and Covenant* at some crucial point.

It is not a question of numbers. It is a matter of fidelity. God sifted out the army of Gideon. He is sifting out the army of His truth. It is enough that we stand firm, ready to covenant anew at the proper crisis in the world's history, and to advance the banner to the place He has appointed, and will make known.

May the Covenant God guide you.

"Be faithful unto death. Christ proffers thee, crown of a life that draws immortal breath. To thee He saith, yea, and He saith to me, 'Be faithful unto death.'

"To every living soul, that same He saith: 'Be faithful'—whatsoever else we be, let us be faithful, challenging His faith."

FINIS.