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Life-Discipline.

In military service, discipline is all-important. An army where every one's will is law, will soon go to pieces, or lose its force through revolt, or prove weak in the face of the enemy. Each soldier must learn self-control and obedience to orders. He must march at another's command; must be trained according to the manual of warfare; must become inured to hardship; and must, in all things, be equal to the demands made upon his courage, his intelligence, his training, his steadfastness, his endurance and his patriotism. He who is not willing to submit to a rigid and inexorable military code shows his unfitness for his position, and subjects himself to a court-martial trial, with a subsequent disgrace or dishonorable death.

Not alone in the army is discipline necessary. In all relations and conditions God is testing and trying us. He is developing our character and proving our principles. Life in all its phases is disciplinary. Circumstances attest what manner of persons we are. Virtue, grace, prudence and goodness are developments, or growths, in the individual heart and life, and outward conditions and relations are shaped with reference to their operation, being sometimes favorable, and at other times unfavorable, to their exercise. Day by day, there are variations of situations and experience for their vindication and strengthening. They are not for special display, nor to be seen on parade occasions, nor to be mere Sunday ornaments, but are for the battle-field during the week, or amidst the cares of home and the perplexities of business. They stand related to soul struggles, where no eye appears but God's, as well as to the public arena, where temptation assails.

Our discipline comes in various ways. It is seen under relations where we have weapons at our command, yet cannot, or ought not, to use them. The soldier loves to be well equipped, and to use the arms in which he has been drilled, but he shows his self-mastery and his training in holding his fire in reserve when ordered, and in relying upon the strategy of his commander, or upon other agencies which he, who is directing his movements, sets in motion. This is a hard lesson for him to learn, but he must learn it if he is to be truly serviceable. So in life's discipline we are to acquire the art of self-control, the most difficult of all arts. We are to be armed, yet to act as if we were not armed. God has given us certain endowments and certain advantages—things which we can use to immediate effect, yet which we are not to use under particular conditions, but are to employ other and different methods in securing the ends we have in view. This is a hardship, but it is a part of God's process for our manifestation of a nobler, more manly and more Christian nature. He educates us by highly endowing us intellectually and otherwise, yet requires us at times to hold our faculties in check, or to suffer them to remain unused in order that we may get what we should have in another way, or by doing nothing. This is a law in his

Kingdom. He who obeys it obtains a blessing. He who violates it suffers in character, and often in estate. Christ set us an example. What powers he possessed, human and divine! But while in the school of discipline, he had frequently to restrain himself, and rely upon other modes of escaping danger, or of defending himself, than the exertions of the inherent and official gifts and graces which he enjoyed without measure. He could have defeated his enemies by a display of his omnipotence, but he bore insult and endured contumely and awaited vindication at another time through the triumph of his Kingdom. He could have put Herod and the chief priests to confusion when bent upon his overthrow, but he held his deity in obedience and submitted to indignity, scorn and death that his glory might shine forth on the Cross. It was not until his resurrection and ascension that his glorious powers as the Mediatorial Head of his Church were fully exerted for the accomplishment of the purposes for which he came into the world. So with his people. It is not always either the legitimate or the wise thing to employ all the resources at our service. Our strength may become a tyranny. There are designs to be carried out in which it is a question, not so much of activity as of submission. Patience has a place in the divine economy. Meekness wins victories that are impossible to him who is forever standing upon his rights. Forbearance and charity work wonders in Church and State. The quiet, chastened spirit is a pearl of the greatest price, and effects results to the good of men and the glory of God that nothing else can.

Men show the power and excellence of moral discipline in being in the midst of plenty, yet not touching it. Gold and silver may be within their reach, but when the Lord says, Don't touch it, the good say, It is not for us; God has some other way for supplying our wants—something better in store for us. It may be hard not to help one's self to the abundance about him, when the need seems pressing, but there is a divine interdict. Character and principle are at stake, and they resist the temptation, and trust in God for assistance from some other source. Christ was hungry. Satan urged him to turn stones into bread, which he could have done, but he declared, "Man must not live by bread alone, but by every word that proceedeth out of the mouth of God." Here is a poor person. His neighbor's fields groan with wheat and corn. Why not go into them and help himself? Honor, or regard to another's rights, forbids. Conscience is a master-power with him. Its dictates must be obeyed. Poverty may not be pleasant or agreeable, but it may be made a stepping-stone to heaven. Better to endure it than to die a millionaire through dishonest practices. Again, a man is surrounded with pleasures. The world lures. Sin holds out all sorts of attractions. Companions entice. Everything appears fascinating. But the wise man pauses and inquires. He sees soul-peril in the luring environment. He perceives something better for him through a denial and rejection of dangerous enjoyments. The theatre, the gaming table,

When the Trials of Life Are Over.

By Rev. Dr. Ethelbert D. Warfield.

(1 JOHN 3; 2.

When the trials of life are over
We shall cross the restless sea
That flows twixt the land of mortals
And the shores of eternity,
And shall see the King in His beauty;—
The King in His beauty and grace;
And He shall stoop to meet us,
And greet us face to face.

O, who can tell the triumph
That shines in His face serene;
Triumph o'er sorrows for sinners,
O'er sufferings sharp and keen.
His brow so high and kingly
Still bears the wounds of the thorn,
The marks of the cruel nail prints
His hands and feet adorn.

We shall behold His beauty;
And we shall be like Him, too;
O wonderful transformation,
Too wonderful to be true;
Yet such is His gracious promise,
His promise to you and me;
We shall be like Him in His beauty,
When His glory we shall see.

We shall be like our Saviour;
Not merely in form and face,
In the deep things of His being,
His gentle goodness and grace;
His passionate power of service,
His great and wonderful love;
O God, let nothing rob us
Of the vision that waits us above!

The Work of the Holy Spirit.

By Rev. Henry Collin Minton, D.D.

There is no subject in all the range of Christian truth more vital in its interests or more important in its bearings than that of the Holy Spirit. And yet, it is hardly too much to say that there is no subject concerning which there is so much ill-ordered and unintelligent thinking. How few, even of us ministers, have clear and accurate conceptions of the work of the Holy Spirit and of the place which that work occupies in the vast scope of the divine plan and energy? We too often think of the Holy Spirit as, in a way, first coming into active prominence in this world of ours after the ascension of our Lord, and signalizing his initial earthly functions with the strange Pentecostal phenomena at Jerusalem. We are apt to limit his scope to the specific work of saving souls. Many regard him as a needful but rather supplementary factor in redemption. When we think of the New Birth, of the promised guidance of the Leader within, of the comfort of the Paraclete—in short of the whole process of sanctification in the individual believer, then we imagine we canvass the whole province of the Third Person of the Adorable Trinity.

There can be no greater fallacy. The Scriptures, rightly understood, widen the arena of his active energies, almost indefinitely. He is the Efficiency in creation and providence, as well as in redemption. His energy is constant, cosmical and immanent as well as saving and sanctifying.

It is a matter of regret that well meaning but shallow types of piety have done not a little latterly to inculcate

the belittling conceptions of the Holy Spirit's work that we are here complaining of. Men who have inadequate conceptions of divine truth and one-sided experiences of divine grace have presumed to teach the Church of God, with somewhat of oracular authority, upon this great and sacred subject. Little wonder that some of us have become suspicious of these pietistic teachers. Their utterances are partly misty, partly mystical, partly mysterious, and wholly misleading. If a consciously sanctified man know nothing else he knows at least his sanctification; and knowing, he must needs speak. Hence the book-counters have been piled high with books galore upon the Holy Spirit. The shops are flooded not only with yellow-backed fiction, but also with yellow-backed theology and religious literature generally.

In the midst of this deluge of cheap and shallow Holy Ghost evangelism, it is a matter of congratulation that we have a new, strong, comprehensive and well-thought-out book on the subject. The book to which I refer, "The Work of the Holy Spirit," was noticed in the book columns of *The Presbyterian* a few weeks ago, and is notably worthy of a most careful reading. It is by Dr. Kuyper, of Amsterdam, translated by the Rev. Mr. De Vries, of Peekskill, and from the Funk and Wagnalls press of New York. No one can read this book without great profit. The author's point of view renders it peculiarly valuable. Owen's great book on the subject is covered with dust on the top-shelf. President Edwards' writings on "The Great Awakening" are too little read. No greater human diagnost has ever scrutinized the clinics of redemption. But Edwards was a prince among metaphysicians, and his work took a corresponding tone. Indeed, with all our boasted achievements in the new experimental psychology, Jonathan Edwards was a bold pioneer in that direction. In his introspective observations, he put his greatest emphasis upon the human element. He watched the ebb and flow of human emotion, the alternating waves of faith and doubt, the casual relations between persuasion and action, between conviction and conversion, with a keenness and precision truly marvelous. In all this no one has surpassed the metaphysical evangelist of Northampton; and the wonder is that the same man could at once be preaching the Gospel with such fervid and mighty power, and yet, at the same time, be carrying on such a scientifically accurate analysis of the psychological phenomena which marked the effects of that power in the breasts and upon the lives of his hearers. The scientific psychology of regeneration is, of course, an impossibility; but a scientific statement of the results attendant upon conversion is possible, and on that subject the writings of President Edwards bid fair to be a classic for a long time to come.

Dr. Kuyper disputes the competency of Experience as a witness of divine truth. He would have Scripture interpret experience, not experience Scripture. He says: "Our experience often interprets our real spiritual condition incorrectly;" and what pastor can not testify that he is right in this? This book is a needed and wholesome reminder. Experience is in danger of being exalted overmuch. What the Pope is to Catholicism, what the Bible should be to Protestants, experience has become to a miscellaneous and nondescript section of the modern Church. If some one has a bit of "experience," he is the

saint pre-eminent in the circle, and to his words, as to an oracle, we must give quick and reverent heed. Nor are we hard baked Presbyterians proof against this. Go into many a Wednesday evening prayer meeting, where the ideal is approached by the degree, not of the edifying, but of the "informal" that is achieved, and you will get a pound of experience to every ounce of Holy Scripture. We thank God for the good work which the Christian Endeavor movement has accomplished, but the zealous youngsters are peculiarly subject to the same temptation as their elders, and if you will visit their enthusiastic meetings, you will find the testimony of experience will usually command a premium. The same thing can be seen in the tendency of modern hymnology.

Certainly Dr. Kuyper believes in experience, but he believes in keeping it in its proper place. The Bible, not experience, is the "religion of Protestants." There is a vast deal of the gracious work of the Holy Spirit in our hearts which utterly eludes our own consciousness. "Elect infants, dying in infancy," are saved, and we know that a great many elect infants who do not die in infancy are saved also; and there is no good reason to doubt that many such are regenerated in their infancy. But if this be so, then, of course, they could not be conscious of it. Indeed, Dr. Kuyper believes that the adult who is regenerated in mature years (he distinguishes between regeneration and conversion) is not directly conscious of his own new birth, and, although this position is open to misapprehension without a fuller defensive explanation than is now possible, we profoundly believe that in this he is correct.

The author is one of the greatest living theologians, and he is soundly Calvinistic. We need not endorse every word of his book to admire his gigantic power and his mighty grasp. One critic has called him the greatest Calvinist since John Calvin. We Americans needed this book. Its influence must be salutary. Our experience is in danger of carrying us captive. The consciousness of Christian experience is a very perilous criterion. There are those who fain would judge Holy Writ by consciousness—by experience; Dr. Kuyper insists that we must judge experience by the Word. The Bible must have the primacy. We cannot find the solid rock by going to the foaming surface. Emotions are poor evidences of salvation. The mystic in fine frenzy rolling, is placing his confidence in the wrong quarter. We shall cease to be, not only Presbyterians, but also sound and healthy Christians, so soon as we cease to interpret our experiences, one and all, by the distinct and unerring teachings of the Word of God.

Are We Ready for Revision?

By Rev. Dr. John M. Davies.

Is it not an uncommonly known fact that the department of eschatology in evangelical theology is in as inchoate a state now as in past centuries of the Christian era, and that not one elementary truth has been brought into view from the biblical research of recent generations to throw light upon the dark background lying beyond the grave, and take its proper place in the accepted creedal theology of the Christian Church? This is a crucially important fact in its direct relations to the proposed revision of the Confession of Faith, and is entitled to

due weight in determining our future course, while also it perhaps explains the significant silence of the theological professors in our Seminaries in their not suggesting and urging revision. The most learned theologians of to-day are unable to disclose more from the realm of eschatology than the framers of the Westminster Confession, and therefore to the discriminating mind it is idle to attempt a revision of our doctrinal symbol so long as we are not in a position of a larger knowledge than the Westminster divines. If we revise now, it will only be building a house upon the sand—it will not endure through the fierce search-thought of coming generations.

An essential preliminary to a permanent revision is a clear outline of what the Bible reveals to be between the article of dissolution in natural death and the judgment, and what will be after the judgment. This outline must not only contain the biblical definitions of everlasting life and everlasting death, but a function of these definitions must also be to sweep away the brood of inconsistent and contradictory errors such as Purgatory, Intermediate state, Restorationism, Premillennialism and their kindred, which have sprung from an undefined eschatology, before a scientific and therefore enduring restatement of the Confessions can be established, and the decrees of electing grace and preterition be so framed that they shall reappear in their appropriate perspective and most august glory. It is patent that no permanent definitions of electing grace and preterition into Confessional doctrines can be erected while we have no accurate science of the two states following natural death, preceding and subsequent to the judgment, into which states the two decrees respectively foreordain one and the other part of the human race, as it is only in the event of arriving at such definitions founded upon an established eschatology that the several doctrines of "the last things" will satisfy the faith of the Church and enable it to say to all cavers, "Thus saith the Lord."

A Subscriber's Views.

We have an opportunity, in the present discussion over the advisability of a revision of the Westminster Standards, to observe the advantage which accrues to the average minister and the average intelligent reader, from debates involving both the scholastic and practical sides of a controversy. There is no great question which may not profitably be viewed in both these ways. For it always comes to two interrogations at last, namely, What shall we teach? and, How will it work?

Moreover, the exceeding assistance derived from our professors of Theology and Ecclesiastical History in the present instance is apparent. Since the times of argument over the reunion of New and Old School, they have never shown a more powerful and helping hand. What the professed specialist in botany, bacteriology or politics is to any one who desires aid and guidance in understanding these subjects, our theological seminary professors are to the ministry and the public in acquiring definite information on matters involving keen discrimination in theological terms and far-reaching phraseology. Many there are who, disqualified by lack of precise erudition, are led into apparently innocent concessions, but which ultimately ensnare themselves and others. The