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Reformed Presbyterian and Covenanters.

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ORIGINAL.

OUR POSITION.

The present Presidential Campaign bids fair to be one of the most exciting if not the most exciting, in the history of the country. Especially will this be the case in those states that are regarded as doubtful. The closeness of the vote in Maine has greatly alarmed the one party, and no less encouraged the other. From now till the day of election every effort will be put forth by each to elect its candidate. Every vote will count and wherever it is likely one more can be obtained, all possible means likely to succeed will be used to obtain it.

The pressure that will be brought to bear on Covenanters to abandon their time-honored position will be very great. In several quarters we have been told, it has already made itself felt. Considerations such as will be likely to accomplish the purpose have been and are freely used. Our members are urged to vote just *this once*. The danger that threatens the country is very great, they are gravely told; the two parties are so evenly divided that our vote may decide the election: certainly in such an emergency Covenanters holding perhaps the balance of power would be justified in giving way a little, at least so far as upon next November to aid by their suffrages in the election of a Republican President. Such arguments are plausible and no doubt with some will be sufficient. Just as in the days, when the question was, practically, whether or not slavery should be encouraged or restricted, some of our members were induced to abandoned their position of practical dissent under a mistaken sense of duty, so no doubt some will pursue a similar course next November. Indeed it would be a marvel if all could resist the pressure.

If there be any who intend to so do, the honorable and manly way is to act openly. They abandon their testimony, and doing so

tery. But "mystery is the antagonist of truth." Therefore there is no God.

I am far from charging Paine with denying either the existence of God or man; but these conclusions are legitimately drawn from his premises. His admission, however, annihilates his objection against the Bible on the head of mystery. He admits that nature is a revelation of God. He admits also that every thing in nature—"every created thing"—"is a mystery." But if nature be a mystery, as Paine admits it to be; and if mystery meets us at every point in nature, is not this a presumptive argument, that mystery is to be expected in the Bible, on the supposition that it is a divine revelation? For why should mystery be admitted in the one revelation and excluded from the other?

CONDITIONS OF A SUCCESSFUL PASTORATE.

Introductory lecture delivered before the students in the Reformed Presbyterian Seminary, in Central Church, Allegheny, by Prof. Sproull, Sept. 21, 1830.

"Who hath believed our report? and to whom is the arm of the Lord revealed?" Those whom Jesus Christ appoints to deliver his message to sinners have often reason to give expression to their feelings in such language as this of Isaiah. The results of their labor have, with rare exceptions fallen far short of what they had reason to expect. It was so with our Lord himself. "He came to his own, and his own received him not." In the obstinate infidelity of the Jews, the utterance of the prophet had its humbling verification. "Though he had done so many miracles before them, yet they believed not on him, that the saying of Esaias, the prophet, might be fulfilled: Lord who hath believed our report? and to whom hath the arm of the Lord been revealed?"—John 12: 37, 38. Often the minister of Christ has cause to adopt the complaint of the same prophet: "I have labored in vain; I have spent my strength for naught and in vain."—Is. 49: 4.

The great disproportion between the actual results of the preaching of the Gospel and those that there was ground to hope for, is due to the blinding and hardening effects of sin. They to whom the message is sent are described as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts." Eph. 4: 18. The declaration of our Lord to the Jews asserts a truth that is of general application: "Ye will not come unto me that ye might have life."—John 5: 40. Sinners are not saved because they will not accept of salvation. "The god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor., 4: 4.

It is only by the power of the Holy Spirit that the preaching of the gospel is made effectual to the conversion of sinners. By him

the soul is made spiritually alive; light is shed into the mind, and the whole man is brought into "the obedience of Christ." If the preaching of the word fails to produce its fruits, the reason is, that he withholds his efficient blessing. And this he does, not arbitrarily, but for reasons worthy of himself. It is his ordinary rule to render the gospel message successful when dispensed according to its divine institution.

The inquiry now before us is: "What is necessary on the part of pastors to secure the divine blessing on their labors in promoting the welfare of the people to whom they minister?" Before proceeding to the answer, it will be well to state in what congregational prosperity consists.

A congregation is prosperous, whether consisting of many or of few members, or whether its members are wealthy or poor, if they are intelligent in regard to the doctrines and duties of the religion of Christ; if they consistently carry out in practice the principles they profess; if they follow after the things that make for peace, and are firmly united in the bonds of brotherly love; if they are punctual in attending on all the ordinances of grace to which they have access; and are laboring and giving according to their ability for advancing the cause of Christ. This may be called an ideal picture; but it should be actual, and I proceed to show what a pastor should *be*, and what he should *do*, in order to secure such desirable results.

I. With regard to what a pastor should be, I remark:

In the first place, he should be a *converted man*. By being converted, I mean having undergone the change from the state of nature into the kingdom of grace. Paul, in establishing his divine call to the ministry, mentions this as one of its essential elements: "It pleased God, who separated me from my mother's womb and called me by his grace, to reveal his son in me that I might preach him among the heathen."—Gal. 1: 15. It seems so evident as not to need proof that no one who is not within the gracious kingdom of Christ is fit to be his official servant. What greater incongruity than for one who is an enemy of God to be employed in offering terms of reconciliation to others? Can there be any ground to hope that the Holy Spirit would honor such a one as an instrument to do his work? The declaration to Eli concerning his sons answers this inquiry: "Them that honor me, I will honor; but they that despise me shall be lightly esteemed."—1 Sam. 2: 30.

This is, to candidates for the ministry, a matter of the deepest personal interest, and should receive their most diligent consideration. By the use of the prescribed means they can come to a knowledge of their state. Of those who are born again the characteristics are given in the Scriptures, and it is for them to apply them. "Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves, how that Christ is in you, except ye be reprobates?"—2. Cor. 13: 5.

I feel that I cannot too earnestly urge on you the importance of

giving this matter your solemn and prayerful attention. Be sure that you are on the Lord's side before you aspire to a position in the ranks of his official servants. See that, in order to commend Christ to others, yourselves have an experimental knowledge of him as worthy of all acceptance. Let the injunction of Peter come with its due force on your heart. "Give diligence to make your calling and election sure: for if ye do these things ye shall never fall; for so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter, 1: 10, 11. The knowledge that this is your high privilege will stimulate and cheer you in your work and give you confidence that the Holy Spirit will grant you support and counsel, and crown your labors with success.

I mention in the second place as a requisite in the ministry, entire *consecration* to Christ in this service. When the soul first embraces Christ for salvation, it devotes itself to him. And when any one is convinced that he is called by him to the gospel ministry, the acceptance of the call should be by an act of consecration. There is reason to fear that this matter has not always received due attention. The idea of entering the ministry as an experiment cannot be too severely condemned. Here, more than in any other case, there should be decision. When Christ calls any one into his service, he gives intimation of the call in a way that cannot be mistaken. In the condition that a world of sin and wretchedness presents to the thoughtful and serious mind, there may be read the inquiries heard by the prophet Isaiah: "Whom shall I send? and who will go for us?" This applied by the Holy Spirit to the heart brings the response: "Here am I, send me."—Is. 6: 8.

It may be asserted as unquestionable that those whom the Head of the church designs to be his ambassadors are influenced from proper motives to desire this service. Paul expresses this in strong language: "If any one desires (*longs after*) the office of bishop, he desires a good work."—2 Tim. 3: 1. It is not a mere feeble wish that might readily be overcome by some stronger inducement from another quarter; but it is an irrepressible longing that nothing else can satisfy. Influenced by a sense of the duty to promote the glory of God in the salvation of sinners, there will be a readiness to consecrate the whole man to the public service of Christ. The setting apart of a candidate by prayer and the laying on of the hands of the presbytery is an official act in which the church dedicates one of her sons to the pastoral office. The candidate joining in this act ratifies his former personal consecration when he first determined to give himself to Christ as an ambassador. There is a time in the life of one whom Christ calls to this service when he comes to a decision. It is then that, if he is in earnest, he will in a solemn manner devote himself to God. Then and onward he will have one aim and object, and having put his hand to the plow he looks not back. With him, preparation for the ministry is no ex-

periment. No provision is made for abandoning the design if any obstacle is found in the way, or some other calling with stronger attractions presents itself. The one called of God, and who, assenting to the call, has pledged himself by personal covenant to enter his service, feels the constraining power of which Paul speaks: "Necessity is laid on me; yea, woe is unto me if I preach not the gospel."—1 Cor. 9: 16.

I mention, as a third qualification for successfully preaching the gospel, *education*. There are literary acquirements that furnish an important accession to a pastor's equipment for his work, and along with personal religion and entire consecration to the service of Christ, give him ground to expect that through the divine blessing he shall have success. There is special need at the present time that the literature of preachers be of a high order. The most pernicious errors are taught and advocated by men of profound culture. The friends of truth should be prepared to detect and refute these errors. The literature that is needed is that which aids in the investigation of the sacred scriptures. That mental training that is acquired by thorough study in the various branches of learning under competent teachers, is of incalculable benefit in preparation for preaching. The power of concentration employed in solving difficult problems in mathematics, and construing obscure sentences in the original languages, is of indispensable use in exploring the mines of divine truth, to discover and bring forth their precious treasures.

To expound and to apply the word of God is a summary of what is included in preaching the gospel. In preparing a sermon, the first inquiry should be, what is the mind of the Spirit in the passage selected as the subject of the discourse; and the second is, how can this be presented so as best to profit the hearers? The former requires the use of the Lexicon, Concordance and other human aids. The latter, the application of plain homiletical rules; and in both, clear perception, a sound judgment, and persevering diligence are indispensable requisites. In Paul's direction to Timothy, this part of preparation for preaching is enjoined with special directness and force. "Study, (*be diligent, be earnest*) to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2: 15.

II. We have seen, in what has been presented, what a pastor should *be* in regard to fitness for preaching. We will next inquire what he should *do*; how is he to employ his qualifications that he may accomplish the end of his calling.

Here the matter and manner of preaching are to be considered; what is the pastor to preach; and how is he to preach?

With regard to the matter of preaching, it is to be divine truth contained in the word of God. For this statement we have the highest authority. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for

instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16. A God-inspired revelation designed to direct men in all the affairs and relations of life; to prescribe their duty to God and to one another, and especially to teach them the way of deliverance from sin and its consequences, and how to secure a right to and fitness for the felicity of heaven, is sufficiently comprehensive to constitute the whole message that Christ's ambassadors are to bear to sinners. To it nothing can be added; from it nothing must be taken away. Here are found abundance and variety to suit every case. To "those who, unskilful in the word of righteousness have need of milk," suitable aliment is provided, while there is "strong meat to them that are of full age, who by reason of use have their senses exercised to discern both good and evil."—Heb. 5: 13, 14.

Paul presents the substance of the gospel message in his declaration to the Corinthians. "I came to you, not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2: 1, 2. The design of preaching is to bring sinners to Christ. For this the Bible possesses a special fitness. It contains threatenings to warn them of their danger; doctrines to instruct them in all things that concern their duty and happiness; precepts setting before them the rule by which they are to walk, and promises assuring them of acceptance with God through the merit of the atonement of Christ. Thus furnished, the preacher has no need to seek elsewhere for matter to fill up his sermons. Mere literary and moral addresses may entertain and even instruct an audience, but they do not supply the food that meets the necessities of the immortal soul. They may gain for the preacher a reputation for learning and eloquence, but it will be at the loss of the approval of God, and of the "crown of rejoicing," the reward of the faithful watchman. Every pastor should be able to say in reviewing his preaching to his people, in the language of Paul to the Ephesian elders: "I kept back nothing that was profitable to you, but have showed you, and have taught you publicly, and from house to house, testifying repentance toward God and faith toward our Lord Jesus Christ; for I have not shunned to declare unto you all the counsel of God." Acts 20: 20, 21, 27.

History verifies the statement that the preaching of the word of God is the effectual means of promoting the best interests of men. At the Reformation the Bible accomplished the grandest results. Kept shut up during preceding centuries, the church from the want of it sank into the depths of corruption, and the world into an abyss of wickedness. It was the little book of John's vision that was opened and given to the ministry, of which John was the representative; it went forth to "prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10: 11. To this as

the means may be traced the mighty change, political, moral and religious, throughout Europe, both Continental and Insular, that took place in the sixteenth and seventeenth centuries. By evangelical preaching, the reformation of the church of Scotland was carried to its highest attainment.

I mention, as aids in scriptural preaching, the Standards of the Church. Prepared by men, raised up and fitted by the Spirit of Christ, they come to us with the sanction of ecclesiastical authority, as exhibitions of divine truth that have been owned of God in casting down the strongholds of error and establishing and building up the church in the faith of Christ.

Against the use of subordinate standards the advocates of error have ever maintained a determined opposition. Professing to set a high value on the Bible, they affect to believe that formularies of its doctrines prepared by uninspired men detract from its authority. This objection proceeds from a misrepresentation of the use of standards. They are not the ultimate rule of faith. This is the exclusive prerogative of the Bible; they are the expression of the faith of the church; her statement in her own language of what she believes to be the teaching of the word of God.

The scriptures warrant the use of formularies of faith founded on the infallible standard. Paul charges Timothy: "Hold fast the form of sound words which thou hast heard of me."—2 Tim. 1: 13. This form of sound words could not be simply the scriptures, for Timothy had from a child known these (chapter 3: 15); but this was something he had received from Paul. It is described in the verse that follows as the good thing that was committed to him, which he was to keep by the Holy Ghost; a summary of the truth that he was to preach and maintain. We find a similar charge to the Thessalonians: "Stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."—2 Thess. 2: 15. These traditions were summaries of truth compiled from the scriptures and put into the hands of the Thessalonian Christians, as expressions of their belief and tests of their faithfulness.

[TO BE CONTINUED.]

DR. HOUSTON'S SERMON ON THE DEATH OF DR. DICK.

BY REV. J. W. SHAW.

TO A FRIEND. *Dear Sir:* There has fallen into my hand a copy of Dr. Thomas Houston's sermon preached June 6, 1880, on the death of Prof. Dick, pastor of Kellswater, Ireland, for fifty-three years, and professor of Theology twenty-five, recently deceased, aged 80. The text is Deut. 34: 5, 6. "So Moses the servant of the Lord, died there in the land of Moab, according to the commandment of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day." I. Moses as the servant of Jehovah

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(CONCLUDED.)

The beneficial results of ecclesiastical deeds exhibited and maintained by the church are secured by divine promises, and exemplified in her history. To the Old Testament church the command is given: "Bind up the testimony, seal the law among my disciples."—Is. 8: 16. Whatever may be the precise import of the words "bind up" and "seal," in this place it is, I conceive, unquestionable that they enjoin on the people of God a special duty. Some public act must be meant by which his revealed will should be applied to accomplish its end. Both terms include the idea of holding fast. And for their encouragement it is added: "And I will wait upon the Lord, that hideth his face from the house of Israel, and I will look for him." The Messiah of the Old Testament,—the Christ of the New is the author of both the command and promise. As a "priest on his throne," he declares his gracious will to intercede with God, that their obedience to the command should be followed with tokens of his favor. This promise was in substance repeated to his disciples in his last interview with them before he was delivered up. "I will pray the father, and he shall send you another Comforter, that he may abide with you forever."—John 14: 16. To the apostles, when binding up anew the testimony and sealing the law in establishing the New Testament church, the promise was eminently fulfilled.—Acts 2: 1-4.

In the days of the apostles the good effect on the welfare of the church, of the exhibition and establishment of divine truth by ecclesiastical authority was practically exemplified. A question arose respecting the obligation on the Gentile converts to observe the law of Moses, that threatened to disturb the peace of the church.

To the apostles the question presented no difficulty. Any one of them speaking by the Spirit could have given an infallible decision. But they wisely convened an assembly, consisting of the apostles and elders, to give a deliverance on the subject. This decision called decrees was carried by Paul and Barnabas to the cities where the church had been planted. We are informed that "as they went through the cities they delivered them the decrees to keep."—Acts 16: 4. And it is added: "And so were the churches established in the faith, and increased in numbers daily."—Verse 5. Establishment in the faith, and increase of membership, were the results of the divine blessing on the acceptance by the church as a subordinate standard, of the decrees of the Jerusalem Synod.

Historical facts are abundant to prove that the faithful exhibition of Scripture truth by the church was followed by tokens of divine favor, in her peace and prosperity. Shortly after the days of the apostles the Arian heresy sprung up and spread widely, to the great damage of evangelical Christianity. It was a denial of the divinity of Jesus Christ. The cause of truth suffered, and the work of extending the blessings of the gospel was greatly hindered. A council was convened at Nice, A. D., 325, and by it the heresy was condemned, and the truth that it opposed was affirmed. The results were; the churches were established in the faith, and the numbers who embraced evangelical Christianity were greatly multiplied. The adoption by the Church of Scotland, about the middle of the seventeenth century, of the Westminster Standards was productive of similar results. The decade that immediately followed was the most prosperous period that was ever enjoyed by that church. And in this country the adoption of the Testimony and Terms of Communion early in this century, gave position and permanence to the Covenanting church as the witnessing church, and tended greatly to extend her boundaries and increase her membership. And I may add that the impulse given to the cause of her testimony by the deliverance of the Synod in 1833, and at subsequent meetings, was seen in her growth and prosperity. For some time previous to that year, views at war with her declared position in reference to the Constitution of the country were held and taught by some of the most influential of her ministers. Their abandonment of her communion, and their organization into a distinct body on the basis of these new views, led her once more to "strengthen her stakes," and the result is that she has "lengthened her cords," and "stretched forth the curtains of her habitations."

Until lately the fundamental doctrines of the Westminster symbols of faith have been held and taught by all Presbyterian churches. But the evidence is coming to light, that in some instances there is a disposition to change them. In the British Islands, as well as in this country, men high in ecclesiastical position, are calling in question some of these fundamental doctrines. Doubts are

expressed about the eternal duration of the punishment of the lost. The doctrine of the fall of our race in Adam, and consequent guilt, is brought to the standard of human reason, and pronounced to be inconsistent with the goodness and justice of God. In like manner our federal oneness with Christ and our justification through his righteousness imputed to us, tried by the same standard, are set aside as human dogmas, not to be received by the rational mind. In some instances the genuineness and inspiration of parts of the sacred Scriptures are called in question. These and similar attacks on the faith of the church in regard to questions vital to the interests of the religion of Christ, demand on the part of the friends of truth the utmost vigilance in guarding the sacred trust put into their hands, and diligence and earnestness in opposing those who would covertly rob them of it. Success in preaching the gospel will just be in proportion as these cardinal doctrines of the Christian faith are maintained and exhibited.

To the witnessing church "*Reformation Principles Exhibited*," or as it is usually designated, our Testimony is of invaluable benefit in promoting her prosperity. On the basis of the confession of faith we stand, along with all evangelical Presbyterians. By our testimony we are distinguished from them, and on the doctrines that we exclusively hold, we bear witness against them. This position it is indispensable to our prosperity to maintain. Were we to abandon what is distinctive in our profession and practice, we would have no end to accomplish by a distinct organization. The parable of the vine, Ezekiel 15, is instructive and admonitory to us. If the vine bears good fruit, it answers the purpose for which it is planted. But if it is barren or produces bad grapes, it is useless. "Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?" vs. 3. If the witnessing church were to cease to bear testimony against all who are indifferent to, or oppose her distinctive principles, it would be said of her, as in the parable, "Is it meet for any work," vs. 5; and her standing as a separate organization would be schism added to defection. Fidelity to our obligation to testify to the whole truth, is indispensable to success.

It remains to speak of the manner of preaching.

A message so important in its matter and so momentous in its results, as that with which the minister of Christ is entrusted, demands in its delivery all his capabilities. A proclamation from God, Most High, proposing terms of reconciliation to traitors and rebels must needs lay under contribution all the energies of those by whom it is delivered. They themselves have the deepest personal interest in it, and besides they have an official responsibility that they must be prepared to meet. Realizing the unspeakable blessing of reconciliation with God, and of membership in his family, and seeing with the deepest concern the condition of multitudes who are at enmity with Him and exposed to his wrath, it is indispensable that the ambassadors of Christ should enlist in executing their

embassy, all the energies of their nature, quickened by the Holy Spirit. When thus aroused to the importance of their work, they have reason to expect that their preaching will by the divine blessing be made "the power of God unto salvation to every one that believeth."

It is in the closet and in the study that the fire is kindled and kept burning, that will diffuse its heat and light in the assemblies that gather together to hear the proclamation of mercy. That preacher whose heart is aglow with holy fervor from divine truth in the study, will carry the sacred flame into the pulpit. Earnestness in the preacher will not fail to produce attention in the hearer. Preaching must come from the heart in order to enter into the heart. Without this all the arts of oratory will be but as "sounding brass," or a "tinkling cymbal;" all the displays of elocution but as "beating the air." While it is every way desirable that the gospel message be delivered in a manner suitable to its importance, it must be remembered that in order to do this there must be a realizing sense of its bearing on the eternal interests of immortal souls. When the heart is filled with a sense of the loving kindness of God, the tongue will be eloquent in exhibiting it to others. The Spirit of God who warms the heart in the study with devout affections, will accompany the word with the same quickening power, when uttered in Christ's name to his people.

By what has been said, it has doubtless been suggested to you that prayer is an indispensable part of preparation for successful preaching. To pray well is to preach well. I can say from my own experience that freedom in praying always gave me confidence that I would have freedom in preaching, and on the other hand a lifeless frame in devotional service would rarely be shaken off in the other duties of the pulpit. The successful preacher will be a man of prayer.

And now, candidates for the ministry, allow me, in addressing you, it may be for the last time in this public manner, to press on you in a few inquiries, for your personal application, the considerations brought before you in this lecture. Are you converted to Christ and are you subjects of his kingdom of grace? Are you devoted men, consecrated to his service? Do you resolve to bring your talents, natural and acquired, to him and use them to exhibit and enforce the gospel message? Do you understand and believe the doctrines contained in the confession of faith and other symbols of the church's profession? Do you realize the position of the covenanting church as witnessing for Christ, and are you resolved to contend for all the truths of her testimony? If to these questions you can give an affirmative answer, then and not otherwise, I would encourage and cheer you to go on in your preparation for the calling to which you have devoted yourselves. I cannot promise you exemption from trials. Faithfulness to Christ will expose you to the opposition of the "prince of this world." Endure hardship as good soldiers of Jesus Christ. Truth

shall prevail. The witnesses overcame "by the blood of the Lamb and by the word of their testimony." When the warfare is near its end, happy will it be for the Christian soldier who can welcome his dismissal with that elevation of soul expressed by Paul, when about to lay down his life a martyr for the truth. "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge will give me at that day." May you all receive the fulfilment of the promise: "When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

THE DUTY OF PRAYER.

BY J. L. PINKERTON.

I will therefore that men pray everywhere. (1 Tim 2: 8.)

When the inspired apostle says "I will" in regard to what he would have us do, it must be taken not as a mere wish but as a command. And though public worship may be referred to here, and then the term "men" would be contrasted with "women" in the next verse, and reference be had to local disputes, yet I take the injunction to be mainly general, that not only those then present, but all, without regard to age or sex, circumstance or position—all wherever they now are or ever may be should pray. "Lifting up" the "hands" denotes solemnity. The priests lifted up their hands in the solemn assembly to pronounce the parting blessing, so Christ's ambassadors with uplifted hands pronounce the benediction, and we lift up the hand in appeal to the omniscient and heart-searching God, when we take the Christian oath. With "holy hands" means with a pure and sincere heart. Then "lifting up holy hands" means, that we come with solemn reverence and in the felt presence of our Maker open up our heart's desire sincerely before him. The phrase "without wrath" does not express a mere negative state of the soul, but is a strong way of stating the opposite feeling namely, devout affection. As our Saviour says, "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, Mat. 5: 23—24. It is such a frame of spirit as can pray, "Forgive us our trespasses, as we forgive those that trespass against us." So, "without doubting" means with strong confidence. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" Heb. 11: 5. Thus the verse naturally divides itself into two parts—the duty of prayer and the manner of acceptable prayer. We shall limit ourselves to the first clause, "I will therefore that men pray everywhere," which teaches the universal duty of prayer.