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I. THE TEACHING OF THE THEOLOGICAL CLASS-ROOM IN RELATION TO THE SPIRITUAL LIFE OF THE STUDENT.

The aim of the theological student is generally a practical one ; he is in preparation for the ministry of the Gospel. With this end in view he is seeking to acquaint himself with the several parts of the theological curriculum. The promotion of his spiritual life—the increase of his faith and of the other Christian graces—is to him, therefore, of primary importance. Whether, indeed, the student has respect to his own well-being or to his qualifications for the ministry, the cultivation of the religious life should be his first concern. To know God and Jesus Christ is eternal life, and it is also the necessary condition of all effective service in the Kingdom of God.

Apart from his studies, there are various ways in which the candidate for the ministry will seek to cultivate and strengthen the life of the soul. He will do so through private prayer and reading of the Scriptures, through connection with religious societies in college or hall, through teaching in Sabbath school or elsewhere, through fellowship with some congregation.

But we are here rather to consider what help the spiritual life of the student may receive through his proper studies, and especially in the class-room. For we must not acquiesce in the notion that study is necessarily unfavorable to

VII. THE PASTOR IN HIS RELATIONS TO GOD.*

The unconscious testimony which current language bears to great moral truths is a very interesting subject of study. Man's careless every day speech sometimes proclaims a great spiritual verity which if recognized and appreciated would revolutionize the life of him who thoughtlessly utters it. Men constantly speak of one's business as his vocation;—his vocation was law, or medicine or merchandise—meaning only that by such occupation the man earned his living, that such was his calling in life; but mark it, a "calling" involves a caller; "vocation" presupposes a *vox*—a voice—albeit the vast majority of those who habitually and heedlessly use the terms seem never to have entertained the thought. When zeal rises to the pitch of enthusiasm and one follows his calling with a devotion which challenges attention to its singleheartedness and persistence, we occasionally dignify the devotion with a higher name and speak of such a man's work as his "mission;" but even then few pause to reflect that a mission assumes a *mitter*, *i. e.*, a sender; that such a man is to all intents and purposes an "apostle," one "sent out."

All these words, vocation, calling, mission, are based at bottom on the great primary truth that to each God allots by divine appointment his task in life; that he gives "to every man his work," and that in after years he will return and will reckon with each as to his discharge of the duties devolving and of the responsibilities resting upon him thereby and therein. What a truly transforming effect on daily life would be produced by an intelligent and conscientious recognition of this profound fact! Life would then become service, the lowliest calling would be transfigured with the glory of God, and work would be worship.

*The first lecture in a series entitled "THE PASTOR IN HIS RELATIONS," a course in Pastoral Theology, delivered to the senior class in Columbia Seminary, session of 1898-'99, at the request of the Board of Directors.

While this is true of every form of legitimate business that engages the restless activities of man, yet there is a peculiar and distinctive sense in which the preacher is "called" to his work; the calling to other spheres of usefulness in many, perhaps in most, instances may possibly be purely providential, the will of God being ascertained, as it were, by induction from one's tastes, traditions, surroundings, opportunities, etc., etc., and while in every case there should undoubtedly be reference to and reliance upon the will of God, yet the determining factor will be human, whereas in the calling of the Gospel ministry the relations are exactly reversed; the will of God here is supreme and decisive, and that will, not learned by inference and induction from providential situation chiefly, but through the direct and personal influence of the gracious Spirit, the Holy Ghost moving upon the spirit of the man called and impressing him with the force of an individual revelation that his duty lies in the preaching of the Gospel, not by any means always a welcome and inviting field to him; and while the man's providential situation may be corroborative of the call, it is always secondary not primary, and sometimes that situation so far from being a decisive element in his assurance, would on the contrary offer a seemingly satisfactory reason for choosing some other line of service, so completely seemed the pulpit hedged about by the numerous obstacles presented in the man's peculiar and unfavorable surroundings. Indeed for some, the path into the ministry has been such an up-grade of continual difficulty and hindrance that there was great temptation to think that mistaken zeal had misinterpreted the Spirit, whereas when long years had put the crown on all the patience of previous self-denial no one doubted that God out of Egypt had called hisson, and that a veritable shekinah had led him through all the weary wilderness that lay between his aspiration and its final fulfilment. One of the greatest of preachers has said:

"For if I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me if I preach not the Gospel. For if I do this of mine own will, I have a

reward: but if not of mine own will, I have a stewardship intrusted to me."

The recognition and appreciation of this personal divine call is essential to an effective service in the ministry of the gospel, nothing can compensate the lack of it. The efficient preacher must be a prophet—not a predictor—for prediction has ever been a small part of the prophet's function; *πρό φημί* "speaking before," but not before the event by way of foretelling the future, but predominantly "before God" or "for God;" the prophet is the man who by divine call and commission speaks for or before God:

"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."

Preaching, to be influential, must be AUTHORITY. The preacher must speak "as one having authority" else hearers will give small heed to his teaching. Men uniformly agree to the necessity, though they differ widely as to the source, of this authority; by a broad and loose classification they may be divided into two great parties represented by the Ritualists and the Rationalists, the Papal communion furnishing the most eminent instance of the former, while the Unitarian society affords good illustration of the latter, diametrically opposite each to the other, yet both appealing to authority. The first party places this authority in an infallible Church which alone has the right to call and commission, which alone is the depository of the truth, the executive of the sacraments and the sole channel of divine grace; which speaks with all the authority of God, holding the keys of heaven and of hell; which opens and no man shuts, which shuts and no man opens. You will find this conception obtaining with more or less distinctness all through the ritualistic section of the visible Church, and along with it not by mere coincidence but by virtue of the inherent nature of principle and the action of uniform law, you discover also the prelatic in government, the theory of different orders in the ministry and a perpetuation of those orders by tactual succession; the sacramentarian in doctrine, the ritualistic in

worship, the prelatie in government, go hand in hand; they invariably magnify "the Church," they draw their authority therefrom and they recognize no other; this explains their uniform exclusiveness and accounts for their irresistible tendency towards high-churchism, and their progressive development of ritualism; such tendencies are natural and they are inevitable, they lie at the very centre of the system and all resistance on the part of the low-church and evangelical must ultimately prove futile.

The rationalistic party derive their authority from truth—as they see it—and they claim distinctive hospitality for all truth and profess reliance upon truth alone; but they do not use the word in the sense in which we use it in such connections, viz., the Word of God; but truth in general, any truth, all truth, the whole realm of knowledge, philosophic, scientific, moral, ethical, social, etc., etc. The message they deliver on any sort and on all sorts of interesting questions, ethical, social, political, literary, has simply the authority derived from the soundness of their views, the clearness of their statement, the cogency of their reasoning, the aptness of their exposition, the timeliness and importance of positions maintained. They have long since eliminated the supernatural from the scheme all along the line, they are natural through and through, all their principles and methods are naturalistic; they really have no place for a divine call such as we hold to, no call of any divine authority save in a sort of sublimated, æsthetic or literary sense such as that which "inspired" Shakespeare and "divinely" commissioned him to utter his message to a listening world.

Midway between these extremes stands what we believe to be the true theory, avoiding the errors and evils of each while having all the advantages of both. The call comes from God. He and he alone sends forth laborers into the harvest. The Holy Ghost appoints and he anoints. At the same time the freaks of fanaticism and the vagaries of mysticism are guarded against by the office and influence of the Church as God's divinely organized institute and the

visible representative of his Kingdom on the earth; the caprice of individual whim and the distempered fancy of well meaning but misguided men are brought under the restraint of this wholesome influence. But at the same time remember that the office of the Church is simply to scrutinize the credentials of those claiming God's call and to pronounce solemn judgment on the justice of such claims. If she sees the evidences of God's call, she so states, and her ordination is only her public and formal recognition of the fact that God has indeed and in truth called the man. According to the Presbyterian Church, grace comes perpendicularly from above, not horizontally from the hands of bishops one or many.

His message is found in God's inspired Word and is God's truth upon which all man's natural powers are engaged to recognize, to understand, to explain, to commend and to enforce; supernatural in its origin and in its authority, but natural in that all the cultivation of mental powers, all the acquisitions of human learning, all the gifts of oratory and the arts of eloquence, are subsidized and consecrated to its most effective presentation; even here we return again, in our endless circle, to the divine: for it is not by might nor by power, but by my Spirit, saith the Lord; Paul may plant, Apollos may water, but God alone giveth the increase. Our apostolic succession is a succession to the apostolic doctrine and to the apostolic spirit in which that doctrine was declared, and stands not in ecclesiastical connection transmitted through tactual succession; a theory which compels the recognition of the orders of the most shameless papal priest, living in flagrant sin, a reproach to ordinary decency, while refusing it to the holiest minister outside of this charmed circle of ecclesiastical descent; so that in a General Convention of the Episcopal Church held some years ago, when one of their clergymen from Mexico pleaded for the Church's recognition and support of missionary work in that benighted country and portrayed the desperate moral condition of the people where their very priests, without even pretense of concealment, were so

degraded, polluted and shameless that their lives could not be frankly described in the presence of a promiscuous congregation; in the face of such indubitable evidence of dense spiritual darkness and exigent need of a pure gospel, the Convention felt constrained to turn a deaf ear to the pleadings of their own clergyman, and decided not to authorize missionary work, because forsooth it would be a violation of ecclesiastical comity and inconsistent with their recognition of the ministry and orders of the Papal communion* In other words, the most vile and polluted of these vicious priests, reeking with moral filth, was a minister of God and to be recognized as such, while a Hoge, a Paimer or a Girardeau, were not ministers and could not be so considered! From the grotesque absurdity of such a position we are saved, at the same time maintaining an authority which safeguards from all the kaleidoscopic varieties of individual fancies and freaks which disport themselves like "wills of the wisp" over the ecclesiastical low grounds of such organizations as make human reason the guide and touch-stone of every truth and which speedily degenerate into societies of mere ethical culture slightly tinged with religion.

The minister according to the Presbyterian church is called by God to the work and speaks by the authority of God; let me impress this vividly upon you, my young brethren, you must speak as those having authority; it is necessary both for your own sake and that of those who hear you; if this be wanting, your ministry must be fruitless; you need not count on any substitute, for there is none; without it you will be weak and helpless and you will assuredly feel that weakness and helplessness as an inevitable paralysis which will cast the blight of death over your message. Your hearers will need it no less; they may be in doubt and perplexity for some time feeling a want though unable to define it, but sooner or later with the inevitableness of fate they will come to the decisive discovery and you will stand

* In justice to the Episcopal Church I would say that my impression is that it has since discovered some way out of this fearful dilemma!

before them as a mere sham while all the splendors of your rhetoric will evaporate as the prismatic hues of a punctured bubble. Do not dare to enter upon your work without this authority; as you stand looking out from the seclusion and retirement of this institution upon the world waiting your word and opening wide its doors of boundless opportunity, you may well pray most earnestly. "If thy presence go not with us, carry us not up hence."

You must have this profound conviction of a divine personal call, in the next place, in order to appreciate your responsibility. The higher the position the greater the responsibility, "for unto whomsoever much is given of him shall be much required." There is no calling in life which for real dignity and honor and usefulness approaches that of the holy ministry; there is in it every element that exalts; from whatever point of view you regard it, it requires a lifting of the eyes to see it in its relations. There is no vocation that brings man into so constant and intimate a fellowship with God: whether in the sympathy of purpose and of effort, or in the subjects which habitually engage the attention, or in the sense of dependence on God's presence and help uniformly engendered; the ordinary level of heart and mind seems necessarily to be an altitude far loftier than that of any other calling. If viewed in the ends contemplated, there is the same effect; how paltry seem the noblest aims of even the purest philanthropy that kindles its zeal at the altars of mere human kindness when compared with that divine love for man which comes to seek and to save that which is lost, and which casts the mantle of this mission on the shoulders of every truly called minister of the Gospel! When in such spirit he deals with the interests of immortal souls with a destiny which is eternal, embracing in its limitless scope the endless ages of heaven or of hell, and reflects that the Gospel of which he is the accredited herald must prove either a savor of life unto life or of death unto death, he may well exclaim, "Who is sufficient for these things"! and God pity him if he cannot add immediately, "but our sufficiency is of God, who also hath made us able ministers of the New Testament."

“ 'Tis not a cause of small import,
 The pastor's care demands;
 But what might fill an angel's heart,
 And FILLED a Saviour's hands.”

Can a more unspeakably pitiable fate be conceived than to rush heedless into such a position and to undertake such work without a profound and humbling sense of personal responsibility? One would say that the most elementary and fundamental qualification for the fit discharge of duty in such sphere would be some just appreciation of the transcendent issues involved; and what is more suited to impress its importance upon the mind, the heart, the conscience, than a sense of personal responsibility to God? Nothing is so likely to hold the minister true to his course as the habitual recognition of his relation to God: amid the seductions to personal ease and comfort, the fascinations of literary dilettanteism, the inducements to personal culture for its own sake, the enticements of an otherwise worthy ambition or the plausible subterfuges of self-seeking, the temptation to court the favor or shirk the disapproval of man by sacrifice of principle or compromise of truth—amid all these and the like, what can ever hold the preacher and pastor faithful to his holy calling except the constant disposition to endure as seeing him who is invisible? And when perhaps fidelity has brought reproach from hearts which should have been dear and lips which should have been kind, how soothing the remembrance:

“Thou shalt hide them in the secret of Thy presence from the pride of men: Thou shalt keep them secretly in a pavilion from the strife of tongues.”

Just in proportion as we can see God in every congregation, and recognize him in every duty, and remember him in every temptation, and resort to him in every trial—just in proportion as we can make our relation to him dominate all other relations, just in that proportion will a sense of responsibility to him dwarf every other consideration and render us faithful to every duty; paraphrasing a familiar quotation, I would say,

First to thy God be true, thou canst not then be false to anything.

There is another aspect of your relation to God well worthy your attention. As there is no work that deals with such transcendent interests and seeks such exalted achievements, strange to say there is no calling in life subject to such disappointments and susceptible to such discouragements. The greatest growths are also the slowest: the mushroom reaches perfection in the moist vapors of a single night; the sunshine and the darkness, the storms and the calms, the winters and the summers of full a hundred years are required to build the high stories of the oak; six years bring the noblest horse to his prime, while twenty-one years of tutelage and training lie between the birth and manhood of the humblest member of the human family; since the soul is a thing of eternal growth, how slow must we expect its progress to be! In the work which deals with soul-development we have a paradox most puzzling and one, the baffling mystery of which increases with advancing years and progressive experience. It is distinctly God's work, the power and prerogative are his. We are taught this line upon line, precept upon precept; with equal clearness and equal frequency are we taught his supreme willingness to exercise this prerogative, to manifest this power. The Holy Ghost is the comprehensive summary of every conceivable need for the most immediate, most rapid, most irresistible progress of this work, in every stage of it, from its very initiation to its most consummate completion, and God is declared more willing to give this all-inclusive gift than earthly parents are to give food to their own hungry, pleading children. In view of such facts, one would suppose *a priori* that a work prosecuted under such conditions would know no let or hindrance, would move on with steady step in a constant progress, going always and only from strength to strength until every one should appear in Zion before God; that no enterprise should ever fail, that no effort should ever prove vain, that no prayer should ever seem to send simply the echo of its own

longing back to the empty heart. And yet it is an inspired prophet, and one of the grandest of them all, that sends this lament mourning through the ages, "Who hath believed our report and to whom is the arm of the Lord revealed." Of the three years' ministry of our blessed Lord—and such a ministry, too, as it was—out of all the multitudes who heard him speak as never yet man spake, the visible fruits were a scant one hundred and twenty; one hundred and twenty souls the result of three years' preaching by the Son of God himself! Said I not rightly that the success of such work, viewed in connection with the promise of the presence and power of God, presents a most puzzling paradox? Your experience, my young brethren, will in all probability emphasize that paradox most painfully. Your faith, your courage, your hope, your zeal, your enthusiasm, your patience, your persistence, will all be tried as by fire. In the midst of manifold discouragements you will need some constant, stable support that will nerve you to work faithfully on, and to speak whether men hear or whether they forbear; that shall give you a persistence which can labor even though there be no visible results to encourage, like the disciple of old who said, "Master, we have toiled all the night and have taken nothing, nevertheless at thy word I will let down the net."

This constant, stable support you will find in nothing else than the reflection that God is with you and that you are doing his work by his divine commission; no intellectual interest in the truth, no oratoric instinct in its development and delivery, no enthusiasm of responsive audiences, no compensations from literary culture, no absorption in courses of study however attractive, can stand the strain and relieve the depressing monotony of year after year of continuous pulpit effort. Over and over again, even at his very best, the preacher will be constrained to say to himself, "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Nothing can sustain the soul through the sickness of hope

long deferred save the support derived from constant resting upon the fact that God is with him.

Finally in this connection, I desire to emphasize to the utmost the absolute necessity of much communion and fellowship with God. You cannot, I trust, misunderstand me as in any way or to any degree depreciating the importance of scholarship, the advantages of natural gifts, the duty of diligence in study, and the very great benefit to be derived from the improvement of every opportunity to increase your efficiency and enlarge your influence by every possible aid which may tend to make you able ministers of the New Testament. No conscientious man can fail in duty here, and no ministry can be fully efficient that does not recognize this fact; but at the same time remember always that there is a certain inestimable and indispensable power that can never come from such sources and without which all those advantages, helpful as they are, must prove unavailing; this power is the *sine qua non* of a truly effective ministry and it comes only from fellowship with God and waits on communion with Him; it is an unction from the Holy One and imparts a knowledge which no mere intellectual effort can attain unto; "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him." As this anointing gives a knowledge that no other teacher can impart, so likewise it confers a power that comes from no inferior source; it is an unction which vivifies with the spirit of life all other gifts and attainments and which energizes all efforts. Like Moses from the mount, the preacher comes from this fellowship with life shining; "beholding as in a glass the glory of God, he is transfigured into the same image from glory to glory even as by the Spirit of the Lord." Like the patriarch of old, he wrestles with God and is crowned a prince to prevail. Let me call your attention to the fact that God's prophet, referring to this strange experience ten centuries afterward, makes personal and pointed application of the

unique incident to the present needs of the people he was addressing by saying, "Therefore turn thou to thy God**** and wait on thy God continually."

Let this be the application of my whole lecture this morning, my young brethren, and leave the room each of you with this reminder ringing in your ears :

Therefore wait on thy God *continually*.

Columbia, S. C.

SAMUEL M. SMITH.