

# CHRIST THE WITNESS.

AN ADDRESS BY

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*Gentlemen of the Theological Class :*

WE WELCOME you this evening, as we gather together to take up the work of another session. A goodly number of you return after ministering the Word to the people in divers places. You will testify, no doubt, that it is a good service into which you have entered. Some of you are on the threshold of the work. Soon you will be in the midst of it. And it is a constant service for the minister of Christ. Herein also, the servant is not above his Lord. We do well then with this service of Christ in the ministry in view, to look to Him, as to his discharge of the work given him to do. I ask your attention this evening then to the study of Christ, especially as the Witness.

Many incidents in the recent history of our church have recalled the book known as the Cloud of Witnesses, a work filled with the testimonies of the witnesses for Christ in Scotland, only a few centuries past. How comparatively recent, then, are the days when men have been called on to resist even unto blood striving against sin ! The Cloud of Witnesses is a happy title, being taken from the Scriptures. In Hebrews, twelfth chapter and first

verse, we read: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The book referred to contains the words of witnesses in view of martyrdom, from Donald Cargill executed at the Cross of Edinburgh, July 27, 1681, to James Renwick who suffered in the Grassmarket at Edinburgh, February 17, 1688. This volume has done noble service for the cause of Christ; and in our day we have seen the people of Scotland assemble by the thousands to listen to the recital of the work of these martyrs. They tire not of the story. The witnesses live again. Though dead, they yet speak to us.

They are inimitable only as they followed Christ; and the context in the Epistle to the Hebrews brings his pre-eminence to view. The second and third verses of the twelfth chapter are: "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "*Lest ye be wearied and faint in your minds.*" This, then, is an exhortation, to those who needed to receive it from the servant of Christ who wrote this Epistle. This book of the Bible seems at the first to the reader, to be a treatise. It begins without a salutation: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken

unto us by his Son." But exhortations are interwoven with the discussions, and it soon appears as a homily addressed to some particular and well known audience, the third chapter beginning: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." At the close, the form of a homily changes into that of a letter, and the composition is so termed by the writer himself. This is the ending: "And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen." These brethren addressed evidently were Jewish, his brethren in the Jewish Christian church. If we ask, of what land? we know that the inscription To the Hebrews was traditionally interpreted in the Alexandrine schools by Clement and his predecessors as referring to the Christian Jews of Palestine. "The whole epistle gives the impression that its readers must have lived in the neighborhood of the temple." (*Delitzsch.*) The writer sees their danger. They may be drawn back to Judaism. "To them the glory of the Church is growing pale before that of Judaism. They stand on the brink of an abyss from which one who falls therein can be rescued no more." (*Delitzsch.*) He sets before them at once Christ, the great Prophet, the Son of God, worshipped by the angels, and also, the Son of Man, superior to Moses the lawgiver, to Joshua the captain, to Aaron

the high priest. This greater High Priest after one sacrifice of himself, once offered, is now forever exalted. Beginning with the nineteenth verse of the tenth chapter on to the close of the Epistle, we have "the disposition of mind and manner of life required of us in the time of waiting between the commencement and the perfecting of the work of our salvation." (*Delitzsch*). More particularly, there is in the tenth chapter an "exhortation to approach the newly opened heavenly sanctuary with full assurance of faith; to hold fast the confession of our well assured hope; to exercise mutual vigilance over one another, in expectation of the inevitable judgment which will overtake with its penalties all those who apostatize from the once received truth; and to abide in the steadfastness of former days of trial, so as not finally to lose the recompense of reward which that day will bring to those who live by faith." (*Delitzsch*). Then in the eleventh chapter, we have faith dwelt upon: "Faith, a firm, unhesitating assurance of the future and the unseen, ever as the sacred history shows, from the beginning the essential characteristic of every God accepted life, the condition of every divine blessing and success, the strength of every spiritually heroic action or suffering, faith namely in the divine promises, whose fulfilment the fathers hailed only afar off, that having been reserved for us, so that they without us could not be made perfect." (*Delitzsch*.) And now the twelfth chapter has "exhortation and encouragement, in view of such a cloud of witnesses, and of the leadership and example of the Lord Jesus himself, who in the way of suffering has attained to glory, not to faint in the conflict with sin, and not

to be unmindful of that fatherly love from which the discipline of suffering comes, nor of those peaceable fruits of righteousness which they will gather who submit themselves to it." (*Delitzsch*). "Herein then, we have set forth the leadership and example of the Lord Jesus himself."

In the tenth chapter of The Revelation we have this Salutation: "John to the seven churches which are in Asia: Grace be unto you and peace from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." "*Jesus Christ who is the faithful witness.*" In the third chapter is the special message to the church at Laodicea, and the fourteenth verse has this preface to the message: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." "*This faithful and true witness.*" Dr. E. R. Craven, the editor of *Lange's Commentary*, prefers the rendering, the faithful and the competent witness, while Dr. Trench says: "Christ realized and fulfilled in the highest sense all that belonged to a witness. Three things are necessary thereto. He must have seen with his own eyes that which he professes to attest. He must be competent to relate and reproduce this for others. He must be willing faithfully and truthfully to do this. These three things meeting in Christ, and not the presence of the last only, constitute him a 'true' witness, or one in whom all the highest conditions of a witness met." Jesus said to Nicodemus: "Verily, verily, I say unto thee, We speak that we

do know, and testify that we have seen." In the third chapter of John, the witness of John the Baptist to Christ is given : "He whom God hath sent speaketh the words of God." The disciples of John the Baptist had said unto him : "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." He answered : "Ye yourselves bear me witness that I said I am not the Christ, but that I am sent before him." In that connection is given the chain of testimony from God to God : "A man can receive nothing, except it be given him from heaven." "What he hath seen and heard, that he testifieth." "He that hath received his testimony hath set to his seal that God is true."

Consider then the body of truth to which Christ witnessed, his authority being confirmed by signs and wonders. Bear in mind that to this truth he set his seal by his death, the witness becoming the martyr. He himself is the Revelation of God. "If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him. Philip said unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." He revealed the character of God, and how he is to be worshipped, and to be served. Christ testified to his claims under the most solemn circumstances. When he stood before Caiaphas, the high priest said : "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus

saith unto him, "Thou hast said." He declared his mission into the world : "God sent not his Son into the world to condemn the world ; but that the world through him might be saved." He made known the mission of the Spirit : "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." He declared the natural condition of all men : "The Son of man is come to save that which was lost." "They that be whole need not a physician, but they that are sick." He made known the election of God, and his knowledge of the saved and their security : "My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my Father's hand." He declared that he died for these : "I am the good shepherd : the good shepherd giveth his life for the sheep." He testified of his rising again, and the resurrection of his people. He declared his exaltation and that he would come again in glory. He said to Caiaphas, "Nevertheless,"—though you believe it not—"nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." He testified of the judgment to come, of the bliss of heaven and the terrors of hell. We have the body of truth to which he bare witness in the Word of God. This is his testimony, which he sealed by his death. To those he left behind, he said : "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 ob-

serve all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." The writer of the Epistle to the Hebrews exhorts us to consider "the Apostle of our profession, who was faithful to him that appointed him." He was the messenger of God for salvation and was faithful. His apostles, those whom he sends, who go for him, are to be faithful. They are to testify the truth, all the truth they have been made to know.

We notice here the dealing of the *philosophic spirit* with this solemn Testimony of Christ. They are not in view here who are not to be considered as Defenders of the Faith, to whom Christianity is but an evolution. Dr. Satterlee thus exposes this view of it: "The test of Christianity, as a universal religion, lies in its power, not of dominating and absorbing these other religions, but of being assimilated by them. This process of assimilation is not to be brought about by preaching the distinctive doctrines of Christianity—the Incarnation, Resurrection and Ascension of Christ—as facts upon which the whole of God's revelation to man depends; but by preaching the *spirit* of Christ; by gradual education; by accommodating the Gospel teachings of Christ to the conditions of human life; by showing the intellectual influences of Christianity in philosophy, its ethical influence in codes of civilized law, its æsthetical influence in art, its practical influence in business and commerce, its scientific influence in medicine, mechanics and manufacture, the social influence on the unity of civilized life; and thus, bringing all men in touch with the Gospel." (A *Creedless Gospel and the Gospel Creed*, pages

6, 7.) We pass by this with this other extract from the work of Dr. Satterlee: "Here, then, are two separate and distinct kinds of Christianity standing over against one another. The former emphasizes the revelation of God through the progress of the human race and accepts Christ as part of this revelation; the latter preaches that the personal revelation of God is through Christ alone." We refer rather to apostles, messengers, those set for the defence of the Gospel. Are they not to be witnesses, as Christ himself? May they hide or surrender part of the truth, to win acceptance for the rest? For example: Dr. George Harris. He is a professor in Andover Theological Seminary, and the author of a recent work, *Moral Evolution*. On page 428, he speaks of Christ in language begotten of human science as "in many respects a distinct type. He transcended all other men in His consciousness of God and in his moral and spiritual affinity with God. . . . There is no reason to suppose that any other man will be thus God-filled. He is unique in this respect. As transcending all others he was a new cause, the power of God in a higher potency." It is true, that he is writing as a Christian apologist for a scientific mind, yet consider the whole testimony of him who is the Creator of this world. "God hath in these last days spoken unto us by his Son, by whom also he made the worlds." The efficacy of such an Apology is very doubtful even for the end for which it is specially undertaken. It is not a bridge over to Christianity across the gulf of unbelief, for the writer of it says on page 438: "Belief in the birth of Jesus from a Virgin I do not regard as an essential doctrine of Christianity;"

and a few pages back, treating of the Resurrection, he says : " Many important beliefs would remain even if Christ did not rise from the dead." So as to man himself the cause of his woful condition is given thus : " Sin is departure from the type," but this is a sufficient definition for the writer, when Christ simply leads man back to God. There is much of such writing in our day, not all going the same distance. The late Professor Drummond, popular though he was, was a poor defender of the truth of Christ, in the light of the Testimony Christ gave, gave most solemnly, sealing it by his death.

It is an easy transition by this distinguished writer who wrote the Greatest Thing in the World, that is Love, to pass over from the philosophic spirit to that other spirit working in our day such havoc with the fulness of the Testimony of Christ. I refer to the *irenic spirit*—the peace spirit. The former spirit is that of naturalism—for those who will not accept the testimony of God in his word, and count for nothing the witness of Christ, and his apostles, taught by the Spirit of God. The latter is the spirit of conciliation, sometimes disguised as philosophic, as an effort after a true generalization and comprehensiveness, but really irenic. In a very important sense, both of the dispositions are irenic, for they both seek to conciliate opposition, on the part of those who do not and of those who do accept the Bible. They are also both in a way rationalistic, as they follow their own mind instead of the mind of God in things that he has revealed. Yet as the one clothes itself in the garb of philosophy, and the other in the garb of charity, let them pass by their names. The irenic spirit is carefully to be studied, because

speaks as if the friend of the truth of Christ, though betraying it with a kiss, as Judas did the Lord. More and more as the audience of the messengers of this spirit extends, is that eliminated which would offend, and the end is that in self flattery they come to think that in what remains they have attained the highest generalization, a common ground for all. The results are as before, but in the one case, as we have seen, the wrong is done in the name of Reason, in the other in the name of Love. For example in the case of a well known evangelist, whose efforts of late have been concerned with the cause of the outraged subjects of the Turkish Empire, this is his statement. An inquiry had been made of him, whether he had not practically identified himself with the Unitarian body. He writes to the *Congregationalist*, that he thinks that the action of the National Unitarian Conference at Saratoga two years ago, in stating that the only platform of Unitarians is " the religion of Jesus as summed up in love to God and love to man " " ought to comprehend us all," and he asserts that " on this, their only acknowledged platform, the Unitarians merit the most hearty expression of fellowship from all who are worthy to bear the name of Jesus." The *Congregationalist* says his answer is not satisfactory. One can see how he comes to this frame of mind, when he searches his own heart, and sees how prone he is to yield, rather than to " contend earnestly for the faith which was once delivered to the saints." Yet the maxim holds : *Suppressio veri, suggestio falsi.*

What a course is this, when one thinks of the testimony of Christ ; then of the faithfulness of such

as Athanasius! In his fourth letter to Serapion, the Egyptian bishop, he answers his question as to the sin against the Holy Ghost. And referring to the Pharisees whom Christ addressed when he spoke of the sin, he asserts that as the Jews had seen the miracles which Christ wrought, and attributed them to the power of Beelzebub, thereby denying his divinity, this alone constitutes the sin against the Holy Ghost. He was faithful to this truth, the divinity of Christ. He held to the supreme authority of Scripture as against the assertions or pre-suppositions of reason. Of the forty-six years of his official life, he spent twenty in banishment, rather than make peace by compromise, in the suppression of this truth. He could have had an easier life, had he had such Irenics as this "evangelist." But what in this case becomes of the truth of Him who said: "Verily, verily, I say unto thee, we speak that we do know"? What then of these other truths, for example, the definite atonement that Christ declared that he had made: "I am the good shepherd, and know my sheep. . . and I lay down my life for the sheep," a truth so dwelt upon by Him in his Intercessory Prayer: "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him!" The last work of John Calvin was his Commentary on the Psalms. In the author's preface "to the Godly and Ingenious Readers," he narrates the steps in God's providence by which he was, as it were against his will, thrust forward to champion the cause of truth; and thereby we have The Institutes in their

fulness. What of our own day in the treatment given the witness of Christ, in the comprehensive proposals of our time? What an easy life Calvin could have had under the Irenics of this age! Yet what, then, of the truth of Him, who said, "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen"? Well is it said in our Declaration: "The church may not recede from a more clear and particular testimony to a more general and evasive one." That is the proper characterization of such a step. It is a receding, it is an evasion. This is plain speaking, but it is necessary speaking in reference to all efforts to have the church of Christ express her faith in more general terms, with the intent to conciliate the opposition that the witnesses met on many fields, the landmarks of which remain. Christ met the enemies of the truth in his own days upon the earth. He endured the contradiction of sinners against himself. We hear so much of preaching the simple Gospel, thus avoiding this and that opponent, that it becomes us to "look unto Jesus," and see how he acted and how he fared. We might have an inkling of the truth herein, when though he said in sending out the Twelve, "As ye go, preach, saying, the kingdom of heaven is at hand;" yet he added, "It is enough for the disciple that he be as his master, and the servant as his lord. . . He that taketh not his cross, and followeth after me, is not worthy of me." Men make a picture of Christ as a welcomed teacher, preaching to a quiet, listening multitude, having no battles to wage. What are the facts as gathered not only from the Bible but also from the Jewish literature of the era of

Christ, carefully studied to discern the opinions of men? The Gospels make plain the constant opposition which Christ's teaching received: he spoke in face of it, he acted in face of it. Dr. Edersheim says: "Jesus Christ was alike in the fundamental direction of his teaching and work, and in its details, antithetic to the synagogue in its doctrine, practice, and expectancies." Again, "There was a fundamental antagonism between the rabbis and Christ, quite irrespective of the manner in which He carried out his Messianic work." Again, "The system of traditionalism was, by an internal necessity, irreconcilably antagonistic to the Christ of the Gospels." Then as to his public acts, I select one incident which occurred at the beginning of his ministry, and was repeated at the close. I emphasize *at the beginning*, because we are so apt to flatter ourselves that there is a wise way of opening up the truth to the world, so that we may lead on and on and avoid the opposition which others encounter by their, to us, rash way. I quote from Dr. Edersheim, as to the event recorded in the second chapter of John: "We can picture to ourselves the scene around the table of an Eastern money-changer—the weighing of the coins, deductions for loss of weight, arguing, disputing, bargaining—and we can realise the terrible truth of our Lord's charge that they had made the Father's House a mart and place of traffic." The Talmud notes the curse which a rabbi of Jerusalem pronounced on the high-priestly families, who were "themselves high priests, their sons treasurers, their sons-in-law assistant treasurers, while their servants beat the people with sticks." Of Christ's

act of cleansing the temple, Dr. Edersheim says: "Nor is there anything either 'abrupt' or 'tactless' in such a commencement of his ministry. It is not only profane, but unhistorical, to look for calculation and policy in the life of Jesus. Had there been such, he would not have died on the cross." "To put an end to this desecration of his Father's House, which, by a nefarious traffic, had been made a place of mart, nay, 'a den of robbers,' was, what all who knew his mission must have felt, a most suitable and almost necessary beginning of his Messianic work." And this, this scholarly Jew, a convert to Christ, adds: "And as for 'the sign', then and ever again sought by an 'evil and adulterous generation'—evil in their thoughts and ways, and adulterous to the God of Israel—he had then, as afterwards, only one 'sign' to give: 'Destroy this temple, and in three days I will raise it up.' Thus he met their challenge for a sign by the challenge of a sign: Crucify him, and he would rise again; let them suppress the Christ, he would triumph. A sign this which they understood not, but misunderstood, and by making it the ground of their false charge in his final trial, themselves unwittingly fulfilled. And yet to all time this is the sign, and the only sign, which the Christ has given, which he still gives to every 'evil and adulterous generation,' to all sin-lovers and God forsakers. They will destroy, as far as their power reaches, the Christ, crucify him, give his words the lie, suppress, sweep away Christianity—and they shall not succeed: He shall triumph." It is interesting in this connection, in view of the compromising attitude of some Christian teachers,



to hear what this convert from the Synagogue says of our and his Lord's conversation with the ruler of the Jews who came to him by night: "Men may rise to high possibilities—mental, even moral; self-development, self-improvement, self-restraint, submission to a grand idea or a higher law, refined moral egotism, aesthetic, even moral, altruism. But to see the Kingdom of God, to understand what means the absolute Rule of God, the one high calling of our humanity, by which a man becomes a child of God—to perceive this, not as an improvement upon our present state, but as the submission of heart, mind, and life to Him as our Divine King, an existence which is, and which means, proclaiming unto the world the Kingship of God; this can only be learned from Christ, and needs even for its perception a kinship of spirit—for that which is born of the Spirit is spirit. To see it, needs the birth from above, to *enter* it, the double baptismal birth of what John's baptism had meant, and of what Christ's baptism was."

Do we need the exhortation, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," "Consider the Apostle and High Priest of our profession, Christ Jesus:" "Let us run with patience the race that is set before us." We have a Testimony, a Declaration as to doctrine, worship, government and discipline, and we witness for truth and against error. Any argument which others may bring against it that would tend to prove it unscriptural is worthy of profound attention and examination, but any conception of it as true and at the same time needing to be modified because of

the age in which we live, its thought or its life, is contrary to the mind of the Witness. Let us return to the purpose of the Epistle to the Hebrews, as a warning against apostasy. The danger was of a relapse into Judaism, with all its legalism. But as to this present age, Dr. Edersheim says even of his own people: "In reference to Jesus of Nazareth, no educated Israelite of today would identify him with the religious leaders of the people eighteen centuries ago." That refers to any hostile attitude to Jesus of Nazareth, from Traditionalism, but not to the acceptance of him as the Christ, the Son of God. Modern Judaism is much as liberal Christianity. The tendency that we have seen in the first part of this address, is, then, a tendency to lapse into modern Judaism in the matter of doctrine. But the tendency as to worship is rather to lapse into the ancient Judaism in many matters of the service, so far as Popery has taken to itself certain features of the past dispensation. We have said, that Jesus revealed the character of God, and how he is to be worshipped and served. When he journeyed through Samaria, a woman of the Samaritan people spoke to him as to the place of worship. The Jews worshipped on Mount Moriah, the Samaritans on Mount Gerizim. They both had a temple, a priesthood, and sacrifices. Jesus said, "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." There was no doubt as to which worship was true. He added: "But the hour cometh, and now is, when the true worshipper 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." Christ revealed a spiritual worship. His is a spiritual religion. Dr. Whyte of Edinburgh spoke at the Protestant Congress of 1894, as follows: "The image that lies at the root of this word (spiritual) to us is nothing but the Holy Spirit himself. When he came to the bottom of the word he found the full image that rose before his eyes none other than the Third Person of the Trinity—the Spirit of God that he has breathed into Scripture, the Church, and all his own people. Spiritual religion meant, therefore, the religion that has the Holy Ghost in every part of it. It meant the religion of the Spirit of God, the religion that came from the heart and mind of God, and that was breathed into the heart of every regenerated man when God the Father and God the Son sent forth the Spirit into the hearts of God's people. Spiritual religion was simply holy religion, heavenly religion, fruitful, gracious, acceptable religion." Here are some added sentences: "The roots of spiritual religion were sunk in the hearts of God's people, deep down in the sense and experience of guilt and corruption." "They wished to spiritualize the Protestantism of the country." "He would have liked to speak about the difference between Roman Catholics and Evangelical Protestants in their ways of worship. They parted company in nothing more than in the ways they taught the people to worship God." He instances secret prayer, speaking of prayer as "the most spiritual exercise and experience on this side of the great white throne." We shall refer also to the praise of God. Paul in writing to the Colossians thus exhorted them: "Let

the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. 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. And whatsoever ye do in name or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." The names here given to the contents of the book of praise it cannot be too often repeated, are in the titles of them in the Septuagint, the Greek version familiar to the Colossians. And we bear in mind what Dr. Whyte has said about the word spiritual. The Psalms are of the Spirit of God. And in immediate connection with this passage, we must place a passage from the Epistle we have been so much regarding in its reference to Christ: "By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." The clear minded Reformer, John Calvin, discusses the praise service so familiar to him in the Papal church, out of which he came. He says of the mechanism in it, in his Commentary on the 33d Psalm: "I have no doubt that all that kind of music, which is so frequently mentioned in the Psalms was a part of the education; that is to say, the puerile instruction of the law: I speak of the stated service of the temple." In our day, he says, this "would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of other shadows of the law. The Papists, therefore, have foolishly borrowed this, as well as many other things from the Jews. Men

who are fond of outward pomp may delight in that noise, but the simplicity which God recommends to us by the apostle is far more pleasing to him. Paul allows us to bless God in the public assembly of the saints only in a known tongue, 1 Cor. 14:16. The voice of man, although not understood by the generality, assuredly excels all inanimate instruments of music; and, yet, we see what Paul determines concerning speaking in an unknown tongue. What shall we then say of chanting, which fills the ears with nothing but an empty sound? Does any one object, that music is very useful for awakening the minds of men and moving their hearts? I own it; but we should always take care that no corruption creep in, which might both defile the pure worship of God and involve men in superstition. Moreover, since the Holy Spirit expressly warns us of this danger by the mouth of Paul, to proceed beyond what we are then warranted by him is not only, I must say, unadvised zeal, but wicked and perverse obstinacy." Dr. John Smith of Edinburgh speaking of the spirituality of the Reformation said that what was required of him was "to bring out the distinctively spiritual aim of their (the Reformers') work, the re-discovery of the essential principles of a spiritual Christianity which constitutes their imperishable achievement—in a word, to show their title to stand in the hierarchies of service as spiritual teachers, and through the profundity of their spiritual vision, Christian reformers." Again: "The Reformation is abiding, remains as a central spring in the life of the Church, because in essence it was neither political, nor humanitarian, nor philosophical, nor ecclesiastical,

but primarily and fundamentally spiritual." (Protestant Congress, Edinburgh, 1894). True enough, and let us heed, then, the warning of the Reformer and not travel the weary road over again. At the meeting of the Women's Protestant Union, Edinburgh, 1894, Miss Dods of that city spoke as to what many say, that "religious paintings and sacred music raise their souls to heaven and inspire feelings of devotion." She quotes the words of the undevout Sarah Bernhardt, "When quite a child, my imagination was struck by the singing in churches, the solemn calm of the worshippers, the mysticism of the ceremonies, and the attentive silence amidst which the preacher raised his voice. I was intoxicated by the imposing surroundings in which the glory of God was celebrated. When the organ sent forth its clear, clarion-sounding notes, my very soul seemed to soar upwards to heaven in a whirlwind of emotion. At those moments, I felt myself transfigured." Thus carried away in sense, and praised because of her ability, she thus closes, referring to her career: "From that state of mind to playing tragedy in a great theatre, there is but one step, and I can truly say that I took that step unconsciously." Miss Dods' comment is: "It is seldom that we hear such a strong testimony to the intoxicating and misleading influence of sensuous and elaborate services. Should we not be on our guard lest we, or those dear to us, be thus carried away by them?" Devotion inspired by any outward object is only a delusive emotion, and is the first downward step to the worship of materialism. The heart must be touched only by God's Holy Spirit; his love must be kindled within us, and then

we can 'worship him as he would be worshiped.' " We can only say that all who teach these truths and favor aught that is out of accord with them war with Popery at a disadvantage by reason of their reservations. Yet the service prepared for many, many Protestant congregations during the church year, the observance of which is gaining ground, is fashioned after the Popery which Calvin condemned, and is a lapse in part into the ancient Judaism, from which Christ has brought his people out. Against all plausible arguments for their way, we must look to the testimony of Christ, "God is a Spirit, and they that worship him must worship him in spirit and in truth."

Corruption in worship tends to undermine the truth by introducing what really rests on false principles. On this we shall not dwell, but turn to the matter of the truth of Christ. The tendency to elaborateness in the externals of worship, is accompanied by a tendency to "breadth" or more truly narrowness in doctrine. The tendency to lapse herein is to the position of modern, not ancient Judaism. The Judaism of today is in many quarters Theism with no Messianic hope, and is affiliated to Unitarianism. And herein for many thousands of leading men, in public places, in official positions, a good proportion of them being in the Church, the great Secret Orders have a strong educating power. They have an elaborate ritual, and gorgeous services, and high titles—in all akin to the Popery against which they contend, and yet their temples are the meeting ground of the Christian and the Jew. The thought of the age is necessarily moulded to a considerable extent by this fact,

as well as by the philosophical spirit and the irenic spirit which we have considered. We ought to take this fact into account in reading the works of Christian men who are in this relation, and be on our guard against deflection. The Christian people in many cases have lapsed in their civil relation into the attitude of modern Judaism toward the great Witness whom God hath sent. And to cover their error we have the strange division of official and private life in the matter of religion, as it was made so long ago by Naaman, the Syrian, a heathen cured of leprosy, by the direction of the prophet of God. A late President of the United States, a Commissioner to the last meeting of the highest judicatory of the denomination to which he belongs, refused, when in office, even to name Christ in his call to the people to thanksgiving to God. Yet this "true Witness" declared, "No man cometh unto the Father but by me." Back of the ex-President's error, however, lies the fact that not only Christ, but also the Father which sent him are ignored in the Constitution itself.

There are tendencies toward a turning back from the truth; but "let us hold fast the profession of our faith without wavering;" "let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith," "the Apostle and High Priest of our profession, who was faithful to him that appointed him," the true and faithful Witness. His testimony contains much to help those who undertake his service, even though trial come. Of the earlier Revelation, he said, in the Sermon on the Mount, of which many who reject his claims make so much: "Till heaven and

earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled." Of the later Revelation, this is just as true. "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "Upon this rock I will build my church, and the gates of hell shall not prevail against it." "The Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works," "Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."