CHRIST THE WITNESS.

AN ADDRESS BY

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Gentlemen of the Theological Class:

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.

10 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 suffered in the Grassmarket at Edinburgh, February 17, 1685.

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 insatiable 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."

"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 laws-giver, to Joshua the captain, to Aaron
the high priest. This greater High Priest had one
sacrifice of himself, once offered, it now forever ex-
alted. 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 re-
quired of us in the time of waiting between the
commencement and the perfecting of the work of
our salvation." (Delitzsch.) More particularly,
tere 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 vigi-
 lance over one another, in expectation of the inre-
xitable 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,
unshakable assurance of the future and the unseen,
even as the sacred history shows, from the begin-
ning the essential characteristic of every God ac-
ccepted life, the condition of every divine blessing
and success, the strength of every spiritually heroic
action or suffering, faith namely in the divine prom-
ises, whose fulfillment 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
courage, 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 dearly 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
the special message to the church at Laodicea,
and the fourteenth verse has this preface to the
message: "These things saith the Amen, the faith-
ful 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,
prefixes the rendering, the faithful and the compe-
tent witness, while Dr. Trendel says: "Christ real-
ized and fulfilled in the highest sense all that
belonged to a witness. Three things are necessary
therein. He must have seen with his own eyes that
which he testifies to attest. He must be compe-
tent 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 Bapt-ist to Christ is given: "He that receiveth 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 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 matter. 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 saith 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: "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 always, 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 philosophical 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 authorial 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 Creedsless 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 defense 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 438, 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 him himself the cause of his world 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 of Christ, as 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: Suspectio est, ducere 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 whose 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 Belzebub, 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 other truths, for example, the definite divinity of Christ. He could have had an easier life, had he had such suppositions of reason. But in his original 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 inferences 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 divinity of 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 of their

faithless. 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 the 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 manner. 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 realize 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 'tactless' or 'tactful' 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 notorious 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: "'Unless 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 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 forsworners. 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,
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 1884, as follows: "The image that lies at the root of this word (spiritual) 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, 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 the 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 hear 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 but one word 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, "a would be so 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 instru-
ments of music; and, yet, we see what Paul deter-
mimes concerning speaking in an unknown tongue.
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 Edin-
burgh speaking of the spirituality of the
Reformation said that what was required of him was "to
bring out the distinctly spiritual aim of their (the
Reformers') work, the re-discovery of the essential
principles of a spiritual Christianity which consti-
tutes their irperishable achievement— in a word,
to show their title to stand in the hierarchies of
service as spiritual teachers, and through the pro-
dficiency of their spiritual vision, Christian reform-
ers." 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." (Protes-
tant 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, Edin-
burgh, 1894, Miss Dods of that city spoke 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 out-
ward 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." Our only way to make the truths and
favor aught that is out of accord with them war
Papery 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 Papery which Calvin con-
demned, and is a lapse in part into the ancient Ju-
dism, from which Christ has brought his people.
Against all plausible arguments for their way, we
must look to the testimony of Christ, "God is a
Spirit, and they that worship him in spirit and in truth."

Corruption in worship tends to undermine the
truth by introducing what really rests on false prin-
ciples. 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 accom-
panied by a tendency to "beneath" 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 quar-
ters Theism with no Messianic hope, and is affiliated
with Unitarianism. And herein for many thous-
ands 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 edu-
cating power. They have an elaborate ritual, and
gorgeous services, and high titles—in all akin to the
Papery against which they contend, and yet their
temples are the meeting ground of the Christian
and the Jew. The thought of the age is neces-
sarily moulded in a considerable extent by this fact,
as well as by the philosophical spirit and the ironic
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 deception. 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 can com-
eth to 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 up
the heaven, 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
trials come. Of the earlier Revelation, he said, in
the Sermon on the Mount, of which many who re-
ject his claims make so much: "Till heaven and

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earth pass, one jot or one tittle shall not pass from
the law, till all be fulfilled. ’ ’ Of the latter Revela-
tion, 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 Gos-
pel’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.’ ’’