THE TESTIMONY OF THE CHURCH.

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"They verily came by the blood of the Lamb and by the word of their testimony." (Rev. xvi. 11).

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We are correctly asked by ancient inquirers, both from without and within, What is the efficacy or power of a test? To this question we shall endeavor to give an intelligent answer.

In my text we have the equal of the strength between Michael and the dragon, between Christ and the devil, between the Church and the powers of darkness. And the declaration is that the Church gained the victory, and drove out her enemies, and the means by which this victory was gained is expressed in my text. "By the blood of the Lamb and by the word of their testimony." At first sight this seems to be a one-fold instrumentality. A careful study of the text will show it to be simple. Throughout the whole context Michael and his angels represent the inside and his army — the world and his man-child represent the same host under different figures. Christ identifies himself with His Church in the struggle. As in Daniel vi. 26, He identifies Himself with His people in regaining so born the testimony of the Church in Christ's testimony. "We are my witnesses," and the blood of the Lamb in the seal of that testimony, and their blood is ready to be added to His in confirmation of the same testimony, for it is added that "they loved not their lives unto the death." In the first, it is that the Church, the Church that this testimony is born, as the truth clearly shows, and the man of Christ is lying, whom asked if He was a king — is. To this end was I born, and for this cause came I into the world, to bear witness to the truth." So that the meaning of the text is that the victory, which the dominion of the world will be wrought from Satan, established in the hand of Christ will be accomplished by the blood-cursed testimony of the Church and her blood. I propose to consider:

The meaning of some terms used in the text.

1. The term "testimony" expresses a witness or a testimony, especially when the truth is denied, or the contrary error is advanced. Not especially the testimony of Jesus, but the witness-bearing in behalf of the truth;
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...effort to suppress and silence will only intensify and make public, and still further torment and aggravate, and when argument fails, the "indescribable rage," the last argument of kings, will be resorted to, and martyr blood be shed. But this always produced the opposite effect of that intended. "The blood of the martyrs is the seed of the church." It is a seed to their testimony. It attains the sinlessness of the saint and the sense of the importance of the truth for which he lays down his life. And then it publishes the truth for which he died. Man cannot close their ears to the cry of blood, nor be indifferent to the charges on which a human being is executed; and that charge is one which their own consciences recognize to be a virtue, and not crime, it awakens a tide of sympathy and a spirit of resistance that endures in the hearts. It is the same written on His forehead and throne, "King of kings and Lord of lords," that we ask this nation to be "Governor of the nations," that we ask this nation to acknowledge, testimony to be effective, must be clear and pointed. It must contain through exposure of the opposite error or falsehood, and a full vindication of the truth and the right, and the more candid, calm, and clear, the more effective.

2. Protest. This is a solemn act of a minority against a statement made, or a position assumed, by the majority, with which they are connected or identified. In any association of men, organized for whatever purpose, the majority may not favor the act, unless in some way they sign their disapproval of it. In such cases, it is common for a minority to set up the association involves the responsibility of all its members, even in their disapproval of its act. But where the protest is directed against every member, the minority who publish their protest, and withdraw against the majority, and on whose opposition to the majority. In matters of minor moment, this is deemed sufficient to set it in motion. But where the protest is against a character as to involve guilt or shame, the minority who publish their protest, and withdraw from the association, are not only required to do so, but are usually required to do it in accordance with which it is entered, and the protestant is freer from responsibility. It is from such a case that those who are in the minority, and who have withdrawn because of the action of the majority, apply to the opponents of Rome. When the HEBRAIC, God's people, and Hassidah led by the followers of the great jews, brought their case before the Synod at Heidelberg, and their protest, signed by the name of the "diocese of italy," and Reuven undertook to clear their rights, the Synod suppressed their efforts, and reiterated their previous threats. S. Martyr. This word is simply the Greek for witness, and is used as a word of witness. As already intimated, a faithful testimony, in current charges, is clearly necessary, will give the consciousness of the guilty party, and bewitch them. As a result, they will endeavor to silence the witness, and suppress the testimony. If the witness be faithful and retires, the...
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knowledge. Let the ministry, as John the Baptist did, go to the wilderness and cry "Repeal! and the people will throng to their ministry and the kingdom of Christ will come. Let them, like the magicians of Scotland, nail up their protest and fly to the mountains, and the tyrant will fly and the era of liberty will dawn. But to be effective, this testimony must be consistent. A man may declare from the pulpit or the platform, "Your Constitution is dead; the oath of your President is subversive to the Government in virtually in rebellion against the Lord and His Christ." But if that man turns round and votes under that Constitution, and swears or votes otherwise as his representative to assert that godless oath, where is his testimony? Does he not strangle himself and contradict his own testimony? Hence men who value their consistency are aloof, and men who prefer the lovers and fakes to Christ are on the other side. This sort of timidity and half-hearted testimony was borne against slavery, and so one cared, till Garrison denounced the Constitution as "a covenant with death and a league with hell." Then slavery began to semblance; and when John Brown went down to Harper's Ferry, she knew her hour had come. Actions speak louder than words, and deeds back up courage and determination, naked opposition, and lead to victory.

3. Testimony is the human part of the divine arrangement to which God Himself attains the victory. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." —Zech. 4:6. God has undertaken to do this work, and He does not intend that man shall bear the glory; we cannot think that His own arm has gotten him this victory. As in the days of Joshua, God intended to throw down the walls of Jericho, still He required Joshua and the children of Israel to march around those walls and blow their trumpets and shout. Yet it was not the tread of the soldiers, nor the blare of the trumpets, nor the shout of the people, that threw down the walls. These only prefigured God's testimony, and His work. So Gideon, warning against the Midianites, was first required to reduce his army of thirty-two thousand to three hundred; and they should say "mine own hand hath saved me!" then to gather them around three sides of the Midianites' host, to break their pitchers, wave their swords, blow their trumpets, and shout "the sword of the Lord and of Gideon," and then the Lord turned every man's sword against his fellow in the host of Midian. They uttered the testimony and God brought the victory. The Lord gave the word, they published it, and kings and their armies were routed and fled. So in our late struggle, the testimony of God's witnesses aroused the slave-owning South against the slave-holding North, and they turned every gun against his fellow, until God made it "a military necessity" to free the slave, in order to stop the fratricidal struggle and save the nation.

There is nothing more certain than that "God will arise and plead the cause that is His own." He has said to His Son, "I will declare the decree." "Ask of Me, and I will give you the nations for thine inheritance; thou shalt break them with a rod of iron; thou shalt dash them in pieces, like a potter's vessel." God has entrusted to His Church the work of "waving them" (Isa. xxxiv. 1-8). If the watchman does not warn them, nor does the sword of the watchman's arm, if he warns them and they do not depart, their blood is on the watchman's arm. If he hears them and they do not repent, they are as such that have been delivered, his soul. If he warns them and they repent, they are saved, Christ has declared, Matt. xxvii. 14: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." It is not ours to inquire whether our nurse-born trumpets will bring down the walls of Jericho, or scatter the hosts of Midian, but to blow and shout and leave God to do His part in His own way.

Some good, honest Christian think it will not be to stand up and blow these trumpets, but they must help the Lord to do His part and give God the wall a push. Poor, simple souls, the Lord doesn't need their help, and certainly he does not ask them to cheer it up, in order to destroy it. He never requires us to violate His secret will in order to bring about His secret purpose—"to do evil, that good may come." They had better get out of the way but the wall fall and crush them. Moremen, at the gate of King Ahaziah, refuses to bow to Hazael, the Jew's enmy. "Foolish man," says our worldly wise friends, "he will get into trouble. What can a poor Jew do against the Prime Minister of a mighty nation?" He does not know what he can do, but he knows his present duty and there he stands a steadfast witness and refuses to bow. Sure enough he does get into trouble, and brings his people into trouble. They are all condemned to die, and his own soulful is exiled. Still he does not bow. He waits for God and does his duty, and God comes in at the right time, delivers his servant, brings Hazael on his, gallows, turns the edict of destruction into a blessing, revolutionises the empire and elevates Mordecai to the highest position. The devil says to Christ as He sat before Him all the kingdoms of the earth and the glory of them: "I know that you have come to undertook the work of bringing all these kingdoms back to their allegiance to God. It is a stupendous undertaking. You run fearful risks; rivers of blood will flow, and your own among the first. Now I propose to compromise the nation. I will surrender the whole into your hands without a struggle if you will give me one simple act of homage." Christ indignantly across the offer, and challenges the adversary to do the same result by giving allegiance to the rebellion in order to overthrow it, or securing the horrors of a Molly Maguire activity, to break their platism, and bring them to punishment. Of such, the divine declaration is, "their damnation is just." Even the heathen might be called to an account.

My brother, do the heavens should fall? I repeat then that the part of the church of Christ and His ministers is to bear testimony and proclaim it, vindicate it, protest it, suffer for it, if need be nail it to your blood. The more it is asailed the better. The greater you trials and dangers the sooner the victory. God never has to do his part, and His will never. Just as soon as this Gospel of the kingdom is preached for a testimony to the nations the end will come. It will repent, fall into line, and serve the Master, or perish.

This nation is in rebellion against the Lord and His Christ to-day, just as really as the Confederate States were in rebellion against the Government eighteen years ago. It has not up a government in the territory of the Lord, and over the subjects of any acknowledgment of His authority. It is not rebellious? You say the Constitution is generally a good one. So was the Constitution of the Confederacy not only a good, but almost a transcript of the United States Constitution. It simply failed to recognize the authority of the Government in whose territory and over whose people it was set up, and when the nation de-