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the following evening. The sermon by Dr. George and the papers of the two evenings are herewith given.

CALLED TO BE SAINTS.

“Called to be saints.”—ROMANS 1: 7.

BY THE REV. DR. R. J. GEORGE.

You have often heard of the import of the names of Jesus. Scarcely less significant are the titles given to his people by the inspired writers. They are called, believers; beloved of God; blessed of the Father; brethren of Christ; children of God; children of the Father; children of the Highest; children of the promise; children of the Kingdom; children of the bridechamber; children of light; children of the resurrection; epistles of Christ; fellow-citizens; fellow-heirs; fellow-servants; heirs of God; heirs of the grace of life; heirs of the promise; heirs of salvation; a holy nation; a holy seed; a holy priesthood. These are a few of the terms used to designate the followers of the Lord Jesus. These are not meaningless, empty titles, but are most significant of the character and destiny of the people of God. I have chosen one of the most instructive and inspiring of these titles as the subject of the morning discourse,

“CALLED TO BE SAINTS.”

Two lines of thought are proposed: a proposition, and an inquiry.

I. The Divine Call is to Sainthood.

II. What is the Sainthood to which we are called.

I. The Divine Call is to Sainthood.

1. *This is the purpose of God in election.*

The term “saints” means holy ones. Hence the call is a call to holiness. That this is the purpose of God in election, many scriptures plainly assert: Rom. 8: 29: “For whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*, that he might be the first-born among many brethren. Moreover whom he did predestinate, *them he also called.*” His Son was “holy, harmless, undefiled, and separate from sinners.” (Heb. 7: 29.) To be predestinated to be con-

formed to his image, is to be predestinated to holiness. Not less distinctly is it asserted in Eph. 1: 4: "According as he hath chosen us in him before the foundation of the world, *that we should be holy*, and without blame, before him in love. Having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will." One more passage will suffice: 2 Thess. 2: 13: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, *through sanctification of the spirit*, and belief of the truth." It is clear that in all these passages the apostle is declaring the purpose of God in election; because it was a choice made "before the foundation of the world," or "from the beginning," and in each case the election is *unto holiness*. Men are guilty of absurd folly when they charge Calvinists with teaching, that if men are *elected* they will go to heaven *irrespective of character*. Men are not elected to go to heaven; they are *elected to holiness*; and they go to heaven because heaven is a holy place, prepared for the *holy ones*. So far from election being irrespective of character—a *holy character* is the very purpose and end of election.

2. *This is the purpose of Christ in redemption.*

It would be sufficient here to show that whatever was the purpose of the Father in election was also the purpose of the Son in redemption; because he came to do the Father's will. But let us add to that the distinctive purpose of the *atoning* work. This is expressed with much fulness and in language of deep pathos, in Eph. 5: 25-27: "Husbands love you wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water, by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; *but that it should be holy and without blemish*." The apostle is here enforcing the duty of husbands to love their wives by the example of what the divine Bridegroom did for his bride. He gave himself for her. But what was the purpose of this sacrifice? It was that the bride of Jesus might be made holy and without blemish. Even Cæsar's wife must be above suspicion; how much more the bride of the Lamb. But she was defiled in her sins. And Jesus that he might save her from their

guilt, and deliver her from their power, and cleanse her from their pollution—went to the cross. When at last his redemptive work is complete, he shall see of the travail of his soul and shall be satisfied; and in that day shall this song be sung: “Let us be glad, and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and white; *for the fine linen is the righteousness of saints.*” (Rev. 19: 7, 8.) Sainthood is Christ’s purpose in redemption.

3 *This is the purpose of the Holy Spirit in regeneration and sanctification.*

The term “called,” in the text refers to effectual calling which is the work of the Holy Spirit. It has often been asked, why in the Westminster Catechism there is no question, “What is regeneration?” The answer is, because effectual calling includes regeneration. There is no remedy for the evil nature which we have by our first birth, except in being born again. Hence Christ said to Nicodemus, “Verily, verily I say unto thee, except a man be born again he cannot see the Kingdom of God.” (Jno. 3: 3.) Regeneration is the work of the Holy Spirit, for he added: “Except a man be born of water, *and of the Spirit*, he cannot enter into the Kingdom of God.” All, therefore, who are “called to be saints,” are regenerated; and all who are thus regenerated are “called to be saints.” But regeneration is not sanctification. Sanctification is a progressive work. A standard definition says: “Sanctification is a work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and to live unto righteousness.” We must all have been impressed, in reading the Bible, with the wonderful array of machinery which God sets up for the purification of his people. There are “sprinklings” and “washings” and “baptisms;” the “washing of the Word,” and “the washing of regeneration,” “and the “washing of the blood of Jesus,” and as if water were not sufficient for cleansing, we have the fuller’s soap, and the refiner’s fire, and the furnaces of affliction. One purpose of the Holy Ghost runs through it all: it is to secure that holiness without which “no man shall see the Lord;” and as there is no part of man’s nature that has

not been defiled by sin, so must this work of sanctification extend to the whole man: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess 5: 23.) How beautifully the apostle describes this work of the Holy Ghost in 2 Cor. 3: 18 (R. V.): "But we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, *even as from the Lord, the Spirit.*"

Manifestly, this proposition is established: **THE DIVINE CALL IS TO SAINTHOOD.** In this call the three persons of the Godhead, the Father, Son, and Holy Spirit unite; it includes the whole work of man's salvation from its first inception in the decree of election, to its final consummation in the glory of the redeemed: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; and whom he did predestinate them he also called; and whom he called them he also justified; and whom he justified them he also glorified." (Rom. 8: 29, 30.)

II. What is the Sainthood to which we are called?

1. *It is to be separated unto God.*

All Sainthood begins in consecration to God. Dr. McLaren says:—"Saints is a word that has been wofully misapplied both by the church and the world. The former has given it as a special honor to a few, and decorated with it, mainly, the possessors of a false ideal of sanctity—that of the ascetic and monastic sort. The latter uses it with a sarcastic intonation, as if it implied much cry and little wool, loud professions and small performance, not without a touch of hypocrisy, and crafty self-seeking." We are all familiar with the world's sneering remark, as it points the finger at some morally delinquent professor, saying: "He is one of your Saints." But the devil's counterfeit only proves that there is a genuine character. It is the intrinsic value of the true coin that tempts the counterfeiter. If the genuine Christian had no worth, there would be no hypocrites. But the first idea of Sainthood is separation to God. We are saints only as we give ourselves to him in self-surrender. Saints are not an eminent sort of Christians, but all true Christians are saints. The old Testament worship had a threefold consecration to God. There was: (1.) A holy

temple. (2.) Holy sacrifices. (3.) A holy priesthood. Consecrated men presented consecrated offerings in a consecrated place. This threefold consecration had its antitype in Christ, who, as the great High Priest of our profession, offered himself to God as a lamb without blemish and without spot, in the consecrated temple of his body. But it also reappears again in all true Sainthood. Our bodies are the consecrated temples of the Holy Ghost. "For the temple of God is holy, which temple ye are." (1 Cor. 3: 17.) And we are also to present our bodies a *living sacrifice*, holy, acceptable to God, which is our reasonable service. (Rom. 12: 1.) We are also made "a royal priesthood." (1 Pet. 2: 9.) But the most remarkable passage is 1 Pet. 2: 5, in which the threefold consecration is combined: "Ye also, as lively stones, are built up a *spiritual house*, a *holy priesthood*, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ." New Testament saintship, in its separation unto God, combines in itself all the sacred things of the Old Testament worship—temple, sacrifice, and priesthood.

Two eminent saints of the Old Testament passed through the gates of glory without passing through the gates of death. What was it that made it possible for them to do this? It was simply that, living in the midst of wicked generations of men, they were wholly separated unto God. Of the one it is said: "Enoch *walked with God*, and he was not, for God took him." Of the other it is written: "And it came to pass as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven." Thus the twilight of the evening kindled into the twilight of the morning, and the eternal day began without an intervening night. Such is the sainthood to which we are called in our separation unto God.

2. *It means purity of character.*

Three words express this purity: (1.) undefiled; (2.) uncorrupt; (3.) incorruptible. That which is *undefiled*, has the purity of crystal waters, and the whiteness of snow and the translucent sky. It is of this the psalmist speaks when he says: "Blessed are the *undefiled* in the way; who walk in the law of the Lord." (Ps. 119: 1.) It is of this our Lord himself speaks

when he says: "Blessed are the pure in heart, for they shall see God." (Matt. 5: 8.) And for this David prays:

"Wash from every guilty stain,
 Cleanse with hyssop, make me clean;
 Then from all pollution free,
 Whiter than the snow I'll be."

The second word which expresses this purity of character is the word *uncorrupt*. The word corrupt is from two words meaning "to break together." Dr. Edwards in illustrating the corruptions of society said: "If you take a sound orange, and carefully open it up, you will find that it is all divided up into little cells in which the pieces are confined, as in little sacs. Now if these cells weaken, so that they are broken down, and the juices run together, the orange is no longer sound, but is *corrupt*. It has 'broken together.'" "So in society. Society is an *organism*. And the different departments of the social life, as the family, the church, and the state, are separate, and each held in its own sphere. But if the lines of separation are broken down, then society becomes corrupt; it has 'broken together.'" This illustration applies just as well to the constitution of man. He has certain distinct faculties and powers of body, mind and soul: the appetites and passions of the animal nature, the reason or intellect, the emotions, the will, the conscience. When these are all in their proper place and in their true relation and subordination to each other, human nature is *uncorrupt*. But when the appetites and passions break through, and override the reason; and when the emotions break through and override the conscience, then human nature is all corrupted, and there is no soundness. This is the fearful condition of the fallen race. But the sainthood to which we are called is to an *uncorrupt character*. The marvel of the plan of salvation is that it undertakes to remove this corruption of nature, and restore these powers of body, mind, and soul to their true relations and subordinations to each other.

The third word which expresses this purity of character is the word *incorruptible*. Adam, as he came from the hand of God, was *uncorrupt*; but he was not *incorruptible*. Jesus was both *uncorrupt* and *incorruptible*. Now, the purity of character to which we are called is not the purity of Adam, but the purity of Jesus: "Be ye therefore perfect, even as your Father

in heaven is perfect." The principle of holiness which God implants in the soul in the day of regeneration, is an *incorruptible* principle: "He that is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." (1 Jno. 3: 9.) This is the reason why there is no such thing as falling from grace. By a divine call we are "called to be saints;" and there is no power on earth or in hell that can corrupt this new creation of God.

3. The sainthood to which we are called is that of *practical holiness*.

A holy nature leads to a holy life. "Make the tree good, and the fruit will be good also." We cannot flatter ourselves that we have received this divine call so long as any department of our life remains unconsecrated. If we have unconsecrated talents; if we are living in an unconsecrated family life; or if we are participating in a Christless political life, we are so far without true sainthood. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." The sainthood to which we are called includes therefore these three things: to be separated unto God; to have purity of character; to have holiness of life.

IMPROVEMENT.

1. *The pattern and example of all true saintliness is Christ.*

He was "holy, harmless, undefiled, and separate from sinners." That did not mean that he withdrew from all intercourse with sinners. They said of him: "This man receiveth sinners, and eateth with them." But from this contact with sinners he received no spot or stain. And so "pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.) There is no better test for Christian living than this: What would Jesus do? An Italian missionary speaking recently in one of our congregations, of the inconsistency of Christians using tobacco said: "If Jesus were here, I would not hesitate to offer him bread to eat, or fish, or a piece of a honey-comb, for when he was here he ate all these. But I would not think of holding out to him a plug of tobacco, and saying, 'Will you take a chew of tobacco?' *I do not wish to have anything which I could not share with my Lord.*" Beloved, this Italian evangelist, him-

self but recently converted, reasoned well. "He that saith he abideth in him, ought himself so to walk, even as he walked." (1 Jno. 2: 6.)

Major Whittle, holding a consecration service at the close of an evangelistic meeting, remarked that "at this very hour some of the members of the churches in this town are attending a public ball in the theatre. Now if Jesus were in this place, where would he be to-night? Would he be here in this meeting, seeking the salvation of souls, or would he be down in the theatre, clasping hands with the ungodly in the lascivious dance?" Such searching questions as these, bringing life to the touchstone of the life of Jesus, unmask the hollow mockery of this dancing, theatre-going, card-playing, ball-attending Christianity.

You are "called to be SAINTS." Do you intend at this solemn communion time to make such a consecration? Will you enter into God's purpose for your sainthood?

2. *The way to attain a higher sainthood is to receive Christ more fully.*

Our justification is from *our being in Christ*; our sanctification is from *Christ being in us*. "But as many as received him, to them gave he power to become the sons of God." "But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, *we shall be like him*; for we shall see him as he is. *And every man that hath this hope in him, purifieth himself even as he is pure.*" (1 Jno. 3: 2, 3.)

THE EARLY HISTORY, ORGANIZATION, AND FINANCIAL STRUGGLE OF THE CHURCH AT PITTSBURGH.

BY ELDER D. CHESNUT.

THE PURPOSE FOR WHICH WE MEET.

As we attempt to recall the historical reminiscences of years gone by, we are reminded of the sacred words in which we have so often joined our voices together in praise: