

Its Cowardly Service vs. the Real Warfare

by Catherine Booth

Catherine Booth's sermon challenges Christians to engage in the real warfare of faith against societal evils rather than settling for complacent service.

Scripture: Matthew 10:34, 1 Corinthians 9:7, 2 Corinthians 10:3, Ephesians 6:12, 2 Timothy 2:3

Topics: "Christian Discipleship", "Kingdom Living"

Description

Catherine Booth preaches about the cowardly service of popular Christianity in contrast with the real warfare demanded by Christ, emphasizing the need for truth, love, and self-abandonment in serving God. She challenges Christians to examine themselves, judge, reprove, and redeem His name from inconsistency. Catherine highlights Jesus' establishment of a literal, holy kingdom separate from the world, requiring allegiance and devotion above earthly allegiances. She stresses the propagation of Christ's kingdom over the whole earth, the opposition faced, and the necessity for human instrumentality in spreading His message.

Transcript

The subject for this afternoon is The Cowardly Service of Popular Christianity in contrast with the Real Warfare which Christ demands of His People.

I should like to say before I commence, that I hope, nay, I believe, that many of my audience will give me credit for speaking the truth in love; that although some things I may have to say may sound cutting, and will be cutting, as all truth when it comes in contact with error must be -- it would cease to be truth if it were not -- yet that I do not speak these things censoriously. If I know anything of my own heart and experience, I can say I do not speak these things harshly, but painfully and reluctantly. But they have been burnt into my soul during twenty-one years of public work, by absolute personal contact with the evils of which I speak. I have forborne long, hoping that some one more able would take up this sword, until I sometimes fear that I have been guilty of withholding my sword from blood -- God knows not for my own sake, for since I came to the crucifixion of myself I have not cared much what men might say of me; but I have forborne sometimes under a mistaken notion of dealing gently with, and of hiding, the sins of professed Christians for fear of hurting the kingdom. But some three or four years ago the Lord took me to task, more especially on this matter, and showed me that I had no more right to palliate a wrong state of things in His professing people than in open sinners -- that we ought to examine ourselves, judge ourselves, and reprove ourselves and each other, so that we might redeem His name from the awful effects of our

inconsistency, and of our coming so far short of the standard which Christ has set up for us. Therefore what I say this afternoon, and in my following lectures, please to bear in mind I only say because I MUST, and because I could not die in peace if I had not said it. That I shall be criticized and condemned I fully expect, and that in exact proportion to the force with which the truths shall be demonstrated in every man's conscience. But be assured that this effort has cost me many a tear and prayer, and much thought and self-abandonment. I think I can say to those persons here who may be cut the most severely, and to those who are not here to whom my words refer, I could gladly go down at their feet and wash them with my tears, if I could thus bring about a better state of things.

I want to remark first, that Jesus Christ came to establish the kingdom of God upon the earth; that He intended this kingdom to be a literal kingdom, that is, as truly a kingdom as any of the kingdoms of this world; that He intended it to be a holy kingdom, a kingdom of righteousness, and consequently separate from, and above, all other kingdoms; that Christ continually spoke of His followers as a community, existing in the midst of another kingdom or community, having its own laws and principles and aims entirely distinct. and separate from the world. He not only made it separate, but He ordained that it should be kept separate, and He did not fail to give the most emphatic cautions and prohibitions against any amalgamation whatever between the forces of His kingdom and the forces of the kingdom of Satan, in the midst of which His kingdom was established.

Further, He put forth the claim, as the King and Sovereign of this kingdom, to the highest affection, allegiance, and homage of the hearts of His subjects, representing Himself as a King in a sense entirely beyond and above all earthly sovereigns. He represented Himself as reigning, not by virtue of outward power, but by virtue of the inward love, devotion, and adoration of His subjects; and thus more perfectly and completely over their outward lives than any earthly king could pretend to do.

Further, the avowed purpose of Jesus Christ was to propagate and extend this kingdom over the whole earth.

In this respect only was He the originator of a new dispensation, for God had already a kingdom in the earth, although it was of a national and sectarian character. Jesus Christ came to break down the walls of partition between Jew and Gentile, and to let out, so to speak, the mercy, goodness, and grace of God to the whole race. Henceforth there was to be "neither Greek nor Jew ... barbarian, Scythian, bond nor free; but Christ is all, and in all."

But as in Adam all had died, so in Christ should all be made alive; as all men had lost their souls in Adam, so all should have the opportunity, subject to that free choice without which either salvation or damnation would be a mere figure of speech, and without which a man would be no more capable of salvation than an ox, -- subject only to such choice every son and daughter of Adam should have the provision in Christ of eternal salvation.

Then, further, Jesus Christ ordained and arranged that this kingdom of His should be propagated in the world by human instrumentality. Why, we do not know. There might be many reasons, but the main one probably was that the human being, him self transformed, restored to God and to His image, and inspired with His love, would be the most effectual ambassador that God could send.

Another reason might be that Christ chose to put this honor on His own brethren after the Spirit those whom He had redeemed from amongst men, and who have chosen Him as their Sovereign, with His cross and its consequences, in preference to the pleasures, riches, or honors of this world.

Or, third, it might be that no other instrumentality would be so calculated to bring glory to His Father, the weakness of the human agent exhibiting most perfectly the excellency of the Divine power.

Note further, that the establishment of this kingdom over all the earth means, of course, resistance and opposition from those nations already in possession.

And here is a wonderful analogy between the establishment of the kingdom of Christ and the subjugation of Canaan to the Israelites. God had promised that land to Abraham long years before, and spoke of it as already belonging to his descendants; nevertheless they had to go and conquer it in His strength. So God has given the kingdoms of this earth to His Son. In the end the kingdoms of this world are to become the kingdoms of our God and of His Christ; but we have to go and conquer them, just as the Israelites had to conquer Canaan, in the faith, and by the strength, of our God. It has only been for want of faith that the world has not been conquered long ago. Oh, what a delusion many Christians labor under with respect to the extension of the kingdom of God! They have a notion that the kingdom is to take the world by stealth; that men are to be turned to God without any connection of means with the event; that it is going to be done with a sort of internal miracle, and the church has been waiting for this miracle for 1800 years. Consequently the work is not done, because this notion is in direct opposition to the orders and ordination of the King. If ever the world is subdued, it will be by His servants carrying out their Lord's instructions, and setting themselves to subdue it. It will be by bringing all the wisdom, skill, and force of their humanity, allied with divinity, as the early disciples did, and turning that force upon the rebel world. It will be done by hard, desperate fighting, if the great fundamental principles laid down in this Bible are to be relied on, and in no other way, because the nations in possession will never let you subdue them and take them for God without opposition. Christ systematically foretold and depicted this opposition, and gave His disciples to understand that they would have to wage WAR with all the power of those who were possessed of evil, and who were profiting by evil, and that it would be no easy conquest.

He told them they would have to go and subdue this evil by good, this unrighteousness by righteousness. The spirit of the devil would have to be driven out of man by the power of the Spirit of God dwelling in them. This He taught as plainly and persistently as He taught anything. If we wanted an illustration of the continuance of this spirit of opposition in the earth, we might find it in the events that have lately transpired in Switzerland. A little force of godly people, without any of the peculiarities about which there has been such a hue and cry in England, without an instrument of music, without a banner or flag, or procession, or open-air service, without even a uniform, had only to commence to live Jesus Christ over again, and to carry out His orders in thrusting His claims on their fellow-men, when wicked rulers combined with those who profit by the vilest kinds of vice to mob them, drive them out, put them down, or kill them, as the case might be. Why? Because the instinct of the evil one recognized the Spirit of Jesus Christ. The devil always knows where the Spirit of Jesus Christ is, and he knows something else; he knows where it is not, and where it is not he lets well alone!

"Oh! people say, "the world is different in these days from what it was in the days of Jesus Christ and Paul." Is it? Try it on the same lines, and you will soon find out how far different it is. The very essence of the spirit of evil is antagonistic to the spirit of good. Good and evil are as diametrically opposed to each other as ever; therefore they can never be brought into contact without conflict, without war, and sometimes of the most deadly kind, ending in the death and martyrdom of the saints. I was amused with the exemplification of this some weeks ago. As one of our female officers was walking up Clapton, a band of lads were hooting after her, "Hallelujah!" "Jesus Christ!" "Salvation!" and other beautiful names; for in whatever voice they be hissed out, they cannot make such words ugly. They were hissing these names

after her as she walked meekly and quietly along. At length she turned suddenly to them and said, "What are you doing this for? I have never done you any harm. I am walking peaceably along the road; why are you shouting after me?" They were all so taken aback that they stood breathless for a moment, then one of them, I suppose a little bolder than the rest, and at least an honest lad, said, "It is because you are good and we are bad." Ah! that was the truth for once. That was the expression, in his rough way, of the eternal principle, that there must be conflict between good and evil; and the greater good you bring in conflict with evil, the more the evil will rage and try for the mastery. Hence, the world treated Him who was the very personification of the Father's holiness, worse than it ever treated any other human being, because He was the concentration of goodness, and therefore the devil did His worst on Him; and just as we approximate to His character will the devil do his worst on us.

Further, Christ taught His soldiers to expect the opposition of devils.

I suppose most of you believe in evil spirits who have access to the human mind. I wish, if you do not, you could have some of the experience of the Salvation Army; I think you would then. If there are evil spirits, if they have access to this world, and if they are interested in circumventing the plans of God, it only stands to sense that they should influence their servants to fight in opposition to the servants of God. This opposition was foretold by Christ, and His servants were warned against it, and provided for it. He said to His apostles when he commissioned them, "Behold, I send you forth as sheep among wolves, but lo, I am with you always." And again to Paul, "I will be with thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee." Why? Because He knew the opposition which their mission would provoke. He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Wherever the true Christ appears, there must the sword come to the dividing asunder of everything evil, and there must also come the sword of provocation. Even the nearest and dearest relatives rise up to persecute those who truly follow the Christ. This must continue to be so while good and evil continue in contact, and the fact that modern Christianity has ceased, as a rule, to provoke opposition, is one of the deadliest signs of its effete-ness. As a rule, the world and modern Christianity go comfortably on together. They are so actuated by one common principle, and walk so amicably on one common pathway, that you see very little collision between them. The world has very little to complain of, and so it lets them alone. May God help, and quickly mend or end it.

Further, I want you to note, that, notwithstanding all the danger involved in this deadly warfare, which Jesus Christ represented it to be, -- for He did not deceive them, but told them plainly that all men would hate them, that they would probably have to follow Him to martyrdom and death, nevertheless, they accepted the mission. I grant that they were a little time in coming to comprehend it; I grant that it took some time to free them from their national and sectarian prejudices. Peter had to receive his lesson through the vision of the sheet let down from heaven, before he understood the true genius of his mission. But when he and the other apostles did comprehend it, -- and that was the difference between them and modern apostles, when they saw the work to which the Master called them, they joyfully embraced it. They did not stop to confer with flesh and blood, or to reason what it would cost them, to ask about salaries, or houses, or friends; they embraced the mission and went, and carried it out with their lives in their hands; and oh, how magnificently they succeeded! What a large portion of the world they subdued in comparison with their numbers and facilities, for, remember, there were no railways in those days to speed them from town to town, and city to city; there were no telegraphs to fly before them with their announcements; no printing presses to herald their coming with posters and handbills and all manner of notices; they had none of the facilities which we possess in these days for quickening the speed, or how gladly would they have

availed themselves of them! What gigantic success they attained, because they carried out their mission on the lines which Jesus Christ had laid down. Is it not true that just in proportion as their successors have followed in their steps, they have been successful in propagating the gospel? We all know that the stars in the heavenly firmament, the men and women who stand out with extra brilliancy on the page of history, as having been successful in pushing this glorious warfare, have been the men and women who took their lives in their hands, and followed their Master without respect to consequences; who came out straight and clear from the world and set themselves to their work, irrespective of what men might say or do to them. And we know what mighty conquests some of them achieved, and therefore we may reason that if all Christ's professed disciples had followed in the same track, a million times greater results would have been attained.

Let me put a practical question here. How many are there here who have comprehended the task? How many are there to whom the Spirit of God has said in unmistakable language, "Come out from amongst the ungodly or the half-hearted, and be separate, and I will touch your lips with a live coal from off My altar, and will make you fishers of men?" Did you embrace the mission? Have you gone forth following your Master, carrying His cross and seeking the souls of men? If not, what will you say to Him in the great day of account?

Further, in looking at the requirements of the King, and at the history of the early apostles and disciples, I charge it on modern Christianity, that its professors do not even comprehend the first principles of this warfare, much less do they set themselves to carry it on to the ends of the earth.

The service rendered to the King and to the kingdom in these days is, alas, with few exceptions, of a very milk-and-watery type, of a very short-weight character, and the great effort of the majority of its teachers, judging from their writings, and from what we see and know of their public services and of their private lives, seems to be intended to make things comfortable all round. "Peace, peace," is the continual cry, when there is no peace. As one of the bishops said a little while ago, "We hear a great deal about Church defense; we ought to be hearing about Church aggression." Yes, alas! in the great mass of instances when these modern Christians do fight, it is over opinions and ceremonies with their own children, inside their own walls, instead of with the enemy outside. They are far more valiant in defending some ceremonial of the Church, than they are in defending the cross of Christ in the presence of its adversaries. They are far more concerned in propagating their "ism" than the kingdom of righteousness, peace, and joy in the Holy Ghost. Alas, that it should be so; but such is the fact, and it is patent to every enlightened observer.

Jesus Christ did not call us to fight each other, but He called us to present one bold front to the enemy. He bade us go and take captive the hearts and souls of men, and not merely to change their opinions. Get a man's heart right, and his opinions will soon follow. But you may be tinkering at his intellect till the hour of his death, and he will not be a whit nearer heaven, but perchance nearer hell, than if he had been left alone.

Further, these modern Christians, as a rule, do not see any NEED for the fight.

They hide themselves under some vain, false notions of the sovereignty of God. Oh, how often they have made my heart ache when I have been trying to arouse them to do something for the kingdom. They say, "God is a sovereign, and He will accomplish His purposes out of all this sin and ruin;" and so they sit comfortably down and let things drift; and they have drifted to some purpose, have they not? In this

so-called Christian country, in this nineteenth century, they have drifted to about as near perdition as they well could, without absolutely bringing hell on the earth. They have drifted socially as well as spiritually. Look at the state of the nation. Look at the godlessness, the injustice, the falseness, the blasphemy, the uncleanness and the debauchery everywhere! Do you ever look at the condition of things close to your doors and your churches? the worse than heathen beastliness into which thousands of our neglected neighbors, rich and poor alike, have sunk? If only half the professing Christians of London had followed in their Master's steps for one twelvemonth, such things would have been impossible, utterly impossible

I repeat, Jesus Christ has ordained and provided that His people are to set themselves to stem these torrents of moral and social pollution; they are to go and beard the lion in his den; to face the slaves of sin, open their eyes, and bring them down to His feet, just as much as were His early followers; and never till we do it shall we realize a better state of things. All the legislation, education, or provision of better dwellings, as I shall hereafter try to demonstrate, won't touch the moral cancer, the spring of all this wickedness and misery; nothing will do it until the Christians rise up to do their Master's bidding. But I say, they do not see any need for it, and they try to quiet us who do. You have to prove, and argue, and drive, and almost show them damnation before you get a bit of service of any sort out of them. They have no heart for the fight. They do not feel these things. As God said of the fallen and false prophets of the 'Jews, "They lay not these things to their hearts." They lay their own business to their hearts. You see it depicted on the countenances of these Christian men if the balance is on the wrong side; if bankruptcy stares them in the face, you soon find that out. These Christian women lay the welfare of their own families to their hearts; you soon find out when a child is sick, or in any kind of disgrace or danger. But these same men and women can walk about the walls and see the desolations of Zion without any of these marks of distress or apprehension, without any such tears or groans.

They will manifest more anger against the people who urge them to fight, than they will against the enemy. A great many of them hate the Salvation Army for this more than for any other thing. They say, "You are always at us; let us alone, we want peace." They want to be quiet and comfortable, and to have their religion in a snug, back-parlor fashion. Fight! they hate the name of fighting. Going out to face the mob! oh, dear no! that is out of all question. How could you ever think of such a thing? Being mocked, and spit upon, and kicked, and buffeted, and perchance killed for Christ! they would think you were clean gone mad. Some of these modern Christians have tried to put two or three of our people into asylums for nothing else. The moment anybody attempts really to obey Jesus Christ, they cry, "Mad! mad! away with such a fellow; he is not fit to live." What a veritable laughing-stock to hell such professed Christians make themselves. The devil says, "All right; let them alone. Let them go to their sanctuaries, let them have their creeds and ceremonies, let them sing their sweet hymns, and amuse themselves with their religious entertainments and their Bible classes; do not disturb them, whatever you do, they are amongst my best and most successful allies." Oh, may God show us these things, and help us to set to work to awaken every backslidden, lazy professor within reach of us.

Many of these latter day Christians are most zealous in building the sepulchers of the prophets, that is, of the saints -- the spiritual warriors of bygone times. They are often great at lectures on these ancient worthies -- Luther, George Fox, Wesley, and others, -- and they will listen most interestedly to a dissertation on their heroism, just as they would listen to a lecture on Shakespeare or Milton; but as to imitating their deeds of valor, it never enters their minds any more than if they had been inhabitants of another sphere. They simply go, in the great mass of instances, to have their intellects amused, their feelings tickled. It never dawns on them that they are to go and imitate the example of these heroes. They

do not perceive that it ought equally to be the absorbing interest of their own lives, and that they are equally called to brave men and devils in propagating the kingdom of Christ in the earth. They go home and live the coming week exactly as they lived the week preceding it. They admire the men who laid down their lives for .the King a hundred or three hundred years ago, and will perhaps put up a monument to their memory, but as to doing so themselves, or allowing themselves to come into the same circumstances of persecution, they would sooner almost go to hell. I speak the things I know and have witnessed till my heart is sick.

Further, I charge it on popular Christianity that its professors are ashamed of their colors in the presence of the enemy.

They shrink from any open, straight forward confession .of Christ before men. I maintain that it is not confessing Him to go to church or chapel once a week amongst those who go the same way with you. They do not confess Him on the exchange, in the bank, or in the streets of the city. Where do you see any one, or only one in a million, who comes out with any thorough going, straightforward confession of Christ before the world? Where? There are a few Roman Catholics or high Church monastics, and whatever I may think of their errors and their mummeries, I always feel a measure of reverence when I pass them. I feel there is a man or woman who is willing to acknowledge his God before men, and who is not ashamed to come out and condemn the world, by being separate from it, and entering a protest against its fashions and its follies.

How many professing Christians are there of this day who would go through the city of London in any attire, or with any kind of badge, that said to men and women, "I am a saint and a soldier of Jesus Christ?" And yet the soldiers of the queen are proud to do this in an enemy's country! I repeat, who is there that dare do it for Christ, except us fanatics of the Salvation Army?

I understand that a popular minister said the other day, speaking of the Salvation Army, that we were "playing at soldiers!" I will engage to say that if that minister will come with us for a single day, we will give him such a dose of fighting as he never had in his life before. We will send him home at night quite convinced that it is no playing at soldiers on our part. If he does not get his head broken, we will guarantee that his coat will be torn, or covered with mud or ochre [ochre = a mineral of clay and ferric oxide, used as a pigment varying from light yellow to brown or red -- Oxford Dict.], or something worse!

Playing at soldiers, indeed! let him doff his kid gloves, his gentleman's attire, and lay aside his cigar, and come with our lasses into the public-houses with the War Cry or a Bible under his arm, or anything else that tells the inmates what he has come for, and he will find out whether we are playing at soldiers or not! I would like to put that man alongside one of our dear little female captains in a certain jail just now, and see whether such an experience, even for twenty-four hours, would not change his opinion. Such cruel stabs from professed Christian ministers are worse than the cruel mockings and scourgings of the enemy. "May the Lord not lay this sin to their charge." But to return to this shame-facedness in the Master's cause: it is time we had done with it; it is time we proclaimed ourselves; for we speak to numbers by our appearance to whom we can never speak by our words, and unless we confess Christ in our appearance in such instances, we cannot confess Him at all Besides, why should we be ashamed of it? Why? The other day when I was driving through a low thoroughfare of London, and the little urchins were crying after me, one "Jesus!" another, "Hallelujah!" and a third, "There goes the Salvation Army!" I felt my soul glow with holy joy as I thought of the words, "The reproaches of them that reproached Thee fell on me."

I do not care what kind of a garb or a badge you wear, -- that is not the point, but there ought to be a badge which says to every man and woman, "I belong to Jesus Christ, and I am not ashamed of my colors."

Any profession of Jesus Christ which brings no cross is all nonsense; it is not confession at all. There are plenty of Christians very brave inside their churches in the presence of their friends, or on parade. They sing:

"Am I a soldier of the cross?"

or, "Hold the fort, for I am coming."

I was once in a large congregation where they were singing this with the greatest gusto:

"Wave the answer back to heaven, 'By Thy grace we will.'"

I was sitting beside a warrior of the cross, one who carried the marks of many a desperate battle on his worn face. I whispered, "What should you think this people's conception of holding the fort is?" and he whispered back, "A seven-and-six-penny pew!" Alas, how true, in hundreds of instances. Are there any ministers here? If so, I ask you, is it not true of three parts of your congregations? What do the people in your pews mean by holding the fort? What fort do they hold? They hold the fort valiantly on the stock exchange, in the bank, at the office, or behind the counter. Let anybody go and try to get the better of them there, and they will hold that fort valiantly enough; but what fort are they holding for Jesus Christ? Here are two men, one is a professing Christian, the other an honorable man of the world. They are both, we will suppose, in the same business. Take their lives from day to day, and what is the difference between them? The one goes to church or chapel once or twice on Sunday. On the week day he gets up in the morning and has his breakfast, and perhaps he reads prayers out of a book, or perhaps not; this done and away he rushes to the city, to the business, where he works and thinks and plans with untiring energy till evening to make money. This is what he does six days in the week, without giving one hour per day to any kind of service to God or humanity, or even to the affairs of his own or his children's souls. The other man does just the same, only he does not go to church on Sunday, or read prayers. If you look into the lives of these two men at the end of the week, you can't find that the professed Christian has done one iota for the kingdom of God more than the other. You can't find that he has spoken to any one about his soul, he would think it out of season to talk about religion in the shop, the counting-house, or on the exchange. He has never buttoned-holed any of his acquaintances or friends in his own house; he has never knelt down by the side of any poor wandering brother or sister, never visited any sick one or prayed with the dying; he has not done a thing for the Lord Jesus, and yet he will go to chapel and sing, "Hold the fort" on Sunday, as though he had been living the life of a saint all the week. I ask, Why should such a man be called a Christian any more than his neighbor over the way? Oh, friends, it is time we wiped away this reproach, and put it out of the power of infidels and atheists to wag their heads and say, "What do ye more than others?" It is time we drummed out of the professed armies of our Lord all such renegades or hypocrites!

Further, the great mass of these modern Christians cannot enter into this fight because they **REFUSE TO BEAR THE CONSEQUENCES.**

Fighting is hard work, whatever sort of fighting it is. You cannot fight without wounds of body, heart or soul. You cannot be a soldier without enduring "hardness," and genteel Christians don't like hardness -- they won't have the consequences.

First, they won't lose their reputation; they won't be counted fools and fanatics. I was thinking the other day, if we could have a list of the names of every person, high and low, rich and poor, who however been to the meetings of the Salvation Army, and who has received light and truth, and been called and claimed by God for this war, but who has gone back into the wilderness, what a list that would be! And more than half of this drawing back has been because people have been ashamed to own where they got their blessing, or where they might have had it. Friends, the recording angel keeps such a list! A gentleman answered the other day, when bewailing his miserable spiritual condition, and one of our friends asked him to go to a holiness-meeting, "not in my own town." If he had been in London, and could have crept in with the crowd into the great Congress Hall, where nobody would have recognized him, he would have gone, but not in his own town. That reveals the secret of thousands of people having resisted the light, and lost the blessing they might have had. It was the same spirit of false shame which prompted the question of the Pharisees, "Have any of the rulers or of the Pharisees believed on Him?"

My brother, my sister, listen:-- while you care what any man or woman on earth thinks about you, or the instruments used of God to bless you, never expect to keep your blessing, for you never will. That man will go blundering on in his present lean and skeleton condition to the grave, and probably into hell, unless he repents, and finds out his mistake, and does his first works. Ashamed! Won't be thought fanatical or weak, won't be mixed up with these common people. "Not in my own town, not in my own family," -- too proud to confess that I am not just what I should be, and that I am going amongst those poor people to be made better. Oh, dear no, not if heaven depended upon it. Listen! "Whosoever therefore shall be ashamed of Me and of my words, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."

Then, further, these modern Christians refuse to give their substance to carry on the war. You see war is impossible without money. I wish it were not so, but I cannot help it. This war is as impossible as any other, without money. Men and women must eat to live, however little they may manage with. And traveling expenses, rent of buildings, announcements, working expenses, prosecutions, breakdowns through sickness, etc.; etc., must be met. This war, I say, must have money, **AND THE MORE WAR THE MORE MONEY IS WANTED.**

How many of these mongrel Christians, when faced with the needs of the war chest, exclaim, "Money again! always begging." Now contrast the feelings of these same people when there is any great popular national war on foot. Then, what do they say in their newspapers, in their public meeting? They say to their statesmen: "You must ask for grants; you must not stick fast for money. We must win. John Bull must not be beaten for the sake of a few millions!" Ah, ah! their hearts are in this warfare!

The women would sell their ornaments, and the men would hand over their balances, rather than England's freedom or greatness should be sacrificed. Now then, I say that if the Christians of this London and this England of ours had the true war spirit, the spirit which says, "I want the world for Christ Jesus: I want my King to reign over the hearts of men: He shall win, be it at the cost of money or blood, or all else," -- if this spirit possessed them, instead of begrudging and reckoning how little they could give, and how much would save appearances, they would try how far they could deny themselves, and how much they could give.

Oh! is this not true? Can you contradict it? Then, what am I to think of a band of professed soldiers who are always grumbling about having to give their money to extend the reign of their king, whom they profess to love more than all else besides! I do not propose to dwell on the beggarly subterfuges for

getting money which these Christians resort to; it would make my cheeks crimson with shame. I said to a lady a little while ago, who was working an elaborate piece of embroidery for a bazaar, "Why don't you give the money, and use your time for something better?"

She answered, "This will sell for more than it costs." "Then reckon what it will sell for, and give the money; don't sit at home making other people's finery, instead of visiting the sick and seeking to save the lost!" It makes me burn with shame to think how money is raised for so-called religious purposes by semi-worldly concerts, entertainments, penny readings, and bazaars, at which there is frequently positive gambling to raise money for Jesus Christ, whom they say they love more than fathers, mothers; husbands, wives, houses or lands, or anything else on earth!

And these are the people who accuse the Salvation Army of want of reverence! I have sometimes talked to ladies when they have been expensively dressed, and they have said, "Really, I do not care for these things." "Then," I have said, "it is passing strange you should be willing to spend your money for them. People generally care for the things they pay for." If Christians really cared for the reign of Jesus Christ over the hearts of men, if their hearts were set on His Kingdom and on doing all they possibly could to extend it, if it were the highest ambition of their souls, the waking and sleeping idea of their minds, do you think they would grudge to pay for it? Oh no; any child knows they would not. Such professed concern is a mockery!

Further, these modern Christians refuse to give themselves or their children to the propagation of the kingdom.

They studiously bring up their children from three or four years of age to eighteen or twenty, grinding it into them every day of their lives, for six and eight hours a day, how to get on and up in this world; but when Jesus Christ wants one of them -- especially if he or she happens to be clever -- to do any unpopular, or, in the eyes of the world, vulgar work for Him -- any work that will bring a cross they consider it absolutely throwing that child away. All the ordinary, silly, sickly circles of gossip, and croquet, and drawing-room occupations, are considered most respectable and satisfactory in the case of young girls, alongside of any one of them giving her self up to seek and to save the lost. I heard a young lady say of a large circle of Christian friends: "While I was in frivolity and sin they all let me alone; I never had a letter, that I remember, from any of them about my soul; but as soon as they found that I had given myself to work amongst the poor and the lost, then they all woke up to a deep concern about my future, and I was flooded with letters from these Christian friends?" Oh! what do you think Jesus Christ would say to such people? Would He not say, as He said of their representatives, the Pharisees, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth Me with their lips, but their heart is far from Me"? Why should that daughter be thought thrown away who conies out and chooses a voluntary poverty and humility, and becomes a salvation officer to win poor lost men and women, for whom you say Jesus Christ shed His blood? If they were worth His blood, surely they are worth your daughter's respectability! Then why, because she chooses to sacrifice it, should she be put at a disadvantage compared with her elder or younger sisters, who spend their time in the frivolities of the world? Answer, all ye parents, professed followers of the despised Nazarene!

Oh, the stories I could unfold, the dozens of letters that could be produced, pleading with young men and women whose hearts God has touched with pity for the perishing multitudes; bringing all the considerations of family ties, worldly position, future prospects, wealthy alliances, and I know not what else, in order to induce them to turn aside from the path of self-sacrifice and whole-hearted abandonment

to the interests of the kingdom. I sometimes wonder that Christian parents and friends dare utter such words or pen such letters. I wonder that the ink does not turn red as they write, and that their accusing consciences do not force them to sign their names "Judas."

What a different spirit parents and friends manifest with respect to their children and wards when the war-fever seizes the nation! Mothers give their sons -- it may be with tears and heartaches -- nevertheless ungrudgingly, to face the horrors of foreign warfare, in the shape of loneliness, toil, long marchings, exposure, privation, fever, dysentery, and a desolate death; and in other instances to wounds, loss of limbs, enfeebled constitutions, or violent death. Nay, women themselves have gone to such a war with the bravery of men, making lint, nursing the wounded, and inspiring the weak or wavering, and even working the guns; and as one rank has fallen, others have rushed in to fill up the bleeding gaps. But is it so in this warfare? It used to be. No grander enthusiasm, no more heroic self-sacrifice, no more determined abandonment, has ever fired human souls than has been exhibited in the cause of Jesus Christ; but alas! it is a long while ago. The Christians of this age, as a rule, want all their time, strength, and ability, and that of their children also, to enable them to climb up the ladder of this world's social position; to get up, UP, from whence God -- if Christ's teaching means anything -- will say, "Thou fool!" and hurl them down to perdition when they have done.

Friends, is it not true? If so, we ought to go down on our faces and weep, and have a confession service -- first, for those who feel that this truth applies to themselves; and second, for those who, although their own consciences acquit them, know that it applies to thousands round about us. Like the prophets of old did, let us humble ourselves for the sins of our people. Let us take their iniquities on our hearts as far as we may, weep over them, confess for them, and pray for them, and then set ourselves to try to arouse them up to a sense of their responsibility and danger.

Further, I charge it on the professors of popular Christianity that they have no valor in the fight for truth and for God.

They hold not fast the faith once delivered to the saints, but surrender first one point and then another of God's revelation to any skeptical heathen who may see fit to attack it. They bid Godspeed alike to all professed prophets and creeds, simply because it is a matter of indifference with them whether truth or error shall prevail; in fact, they are most tolerant of false teachers because they propound the easiest doctrine, often patronizing the most monstrous contradictions and shameless caricatures of the gospel. There can be no doubt that millions of souls are being sacrificed to the godless, senseless antinomian gospels of the present day, gospels which have been hacked and hewed worse than any poor vivisected animal. The very standards and landmarks of goodness, truth, honesty, chastity, and godliness are broken down, and the people are taught that they have nothing to do, to sacrifice, or to suffer, in order to be saved and to get into heaven, in fact that they call get there as easily by the broad road as by the narrow way; and all who preach the truth as Christ preached it are stigmatized as legal -- as workmongers, as antichrists and papists.

Further, these modern Christians lack all enthusiasm in the warfare.

Look at their poor, gasping, half-hearted, uncertain profession of personal religion. They condemn anybody who dares get up and tell out any definite change that God has wrought in them, or of any glowing experience of the love, sufficiency, and power of Christ to save. They characterize all such testimony as self-exaltation and vainglory, whereas they ought to know that one of the main purposes of

Christ in establishing a kingdom on the earth was that His servants might be His witnesses -- not witnesses merely of His existence, but of His power to save from sin and its consequences. They should also study the writings of Paul, whom they claim as their great apostle, and note his bold, comprehensive, and persistent expression of his own personal experience, which occupied so large a share of his epistles.

Look at the cold, stiff, stilted public service of these modern Christians; note how they pray, sitting looking about, without reverence or decency, while their ministers pray for them by proxy; listen to their songs, mostly sung by a few dressed-up dolls perched in an organ-loft or singing pew, doing their praises for them, perhaps with a profane or drunken leader at so much a year. Listen to the preaching, -- as a rule, cold dissertations and abstractions or platitudes, "moving not a hair of the polished divine" who utters them, nor of the people who listen. An amen or hallelujah would sound almost as much out of place as it would be on the gallows Who would ever imagine that such a minister and such worshippers were professedly serving Him of whom it was said, "He shall baptize you with the Holy Ghost and with fire"? Alas, alas such worshippers have nothing to be enthusiastic about. They have no personal participation in the Spirit or purposes of their professed Lord, no realization of His presence, and no glowing anticipation of His predicted triumphs. But watch the change when the time for dismissal comes; see the rush of acquaintances at the church or chapel doors to shake hands with one another; listen to the rush of tongues; there is plenty of enthusiasm now! Frank's prizes at school or honors at college, Harry's promotion in the killing army, Gertrude's recent engagement, or Lizzie's new baby, -- these are topics in which the heart is interested, and so the tongue is inspired, and the soul comes forth from its lethargy! Alas for the little children who watch the altered countenances and listen to the interested tone and manner of mother and father during the progress of these congratulations! No wonder if they conclude that this is the reality, and what they have been witnessing in the church or chapel is a sham. No wonder such a Christianity cannot hold its own against the forces of the enemy; no cause is so hopeless as one without enthusiasm. People who do not care much are sure to go to the wall.

Further, I. charge these modern Christians with a lack of missionary enterprise.

No wonder, if they reason from the value and effect of their religion on their own characters and lives, that they do not see the importance of sending it to the heathen; and from all accounts it does no more for the heathen abroad than for the Christians at home. Alas, alas! on all these points popular Christianity must be confessed, when weighed in the balances of the sanctuary, to be found lamentably wanting.

Friends, what about yours?

The Real Warfare

We will now glance at two or three of the main characteristics of that warfare to which Christ has called His soldiers.

First: Christ's soldiers must be imbued with the spirit of the war.

Love to the King and concern for His interests must be the master passion of the soul. All outward effort, even that which springs from a sense of duty, will fail without this. The hardship and suffering involved in real spiritual warfare are too great for any motive but that of love. It is said that one of the soldiers of Napoleon, when being operated upon for the extraction of a bullet, exclaimed, "Cut a little deeper and you will find my general's name," meaning that it was engraven on his heart. So must the image and glory of Christ be engraven on the heart of every successful soldier of Christ. It must be the all-subduing passion

of his life to bring the reign of Jesus Christ over the hearts and souls of men. A little child who has this spirit will subjugate others to his King, while the most talented and learned and active, without it, will accomplish comparatively little. If the hearts of the Christians of this generation were inspired with this spirit, and set on winning the world for God, we should soon see nations shaken to their center, and millions of souls translated into the kingdom.

Secondly: The soldiers of Christ must be abandoned to the war.

They must be thoroughly committed to God's side: there can be no neutrals in this warfare. When the soldier enlists and takes the queen's shilling, he ceases to be his own property, but becomes the property of his country, must go where he is sent, stand at any post to which he is assigned, even if it be at the cannon's mouth. He gives up the ways and comforts of civilians, and goes forth with his life in his hand, in obedience to the will of his sovereign.

If I understand it, that is just what Jesus Christ demands of every one of His soldiers, and nothing less.

Some one may ask, "But we cannot all be ministers, or missionaries, or officers in the Salvation Army; must we not attend to the avocations of this life, and work for the bread that perisheth for ourselves and our families?" Certainly, but the great end in all we do must be the promotion of the kingdom. A man may work in order that he may eat, but he must eat to live, not to himself or for the promotion of his own purposes, but for his King, and for the advancement of His interests; and if his heart is really set on this, he will have no desire to work at his secular calling longer than is absolutely necessary to promote this object. When the necessary amount of work is done, he will gladly lay aside his implements of husbandry or handicraft for the sword of the Spirit, and for the conflict with ignorance, vice, and misery. Instead of spending his evenings in ease and self-indulgence, he will betake himself to the streets or other places of resort for the people, and will spend what would have been his leisure hours in pressing on them the claims of God and of His truth. There will be no running away, no forsaking of the cross, no shrinking from the hard places of the field; but a determined pushing of the battle to the gate, even amid weariness, opposition, and sometimes in the face of dire defeat. I ask, Was it any less a devotion than this which actuated the martyrs and confessors of old? Have I depicted an abandonment greater than that which they understood to be their duty and privilege? If they might have drawn back, why did they persevere, many of them, through long years of conflict and persecution, culminating in stripes, imprisonment, and death? It is evident that they understood fidelity to Christ to involve the most perfect self-abandonment, both in life and in death.

Then, third: Christ's soldiers must understand the tactics of war.

In order to do this, they must make it a subject of earnest and prayerful study how to make the most of their time, talents, money, or any other resources which God may have placed at their command for the advancement of the kingdom. They must think and scheme how best to attack the enemy. Only think of the time, trouble, skill, and money that are expended by great killing armies in planning for stratagem, and maneuver in order to surprise and overcome their enemies. Some of you will remember reading, in the records of the last German and French war, that the German officers were better acquainted with the geography of France than the French themselves; they knew every road, by-way, and field, likely to be available for their purpose. Think of the time and trouble that must have been expended in becoming thus familiar with a foreign country, and compare this with the haphazard, rule-of-thumb kind of way in which spiritual warfare is for the most part conducted. Think of the undigested schemes and abortive plans,

throwing away both labor and money, embarked in by professed Christian soldiers, who have never, perhaps, spent a day's anxious thought and prayer over them in their lives. Think also of the shameful indifference-which cannot be characterized as warfare at all-of the ordinary services and arrangements of the churches. It often makes my heart ache as I pass some stately, closed-up church or chapel, with its antiquated board with a shame-faced, insignificant announcement that the "Reverend So-and-so will preach," or a "Gospel address will be delivered" at such a time on such a day; in which it is evident nothing is contemplated beyond securing the eye and attention of those who already have a liking for going to churches and chapels. And as I sometimes read the lists of meetings connected with ordinary churches, I say to myself, "As it was in the beginning, is now, and ever shall be," is evidently the creed of the originators of this program, not with respect, perhaps, to the doctrines they preach, but with respect to the old-fashioned, effete methods by which they continue to publish them. Oh, is it not time that the professed children of light should learn, as the great Captain of our salvation exhorted them, wisdom by contrast with the children of darkness?

As I heard some friends talking the other day about the rescue of Gordon, and listened to their calculations as to the probable cost being some millions of money, and perhaps thousands of lives, I could not help thinking, yes, and I suppose all England (the Christians included) will think this quite a legitimate expenditure of both money and life to rescue this one man and the little band who is with him; and yet, if we were to ask for a few millions of money, and propose to sacrifice a few hundreds of lives in the rescue of millions of the human race from a bondage of misery and destruction ten thousand times more appalling than that which threatens General Gordon, they would call us mad enthusiasts and senseless fanatics. Alas, alas we may well ask, Where is the zeal of the Christians of this generation for the Lord of hosts? How much do they care about His reign over the hearts of their fellow men? What is their appreciation of the present and eternal benefits embraced in His salvation; or what is their estimate of the "crown of life" which he promises to give to every one of His conquering soldiers?

Fourth: The soldiers of Christ must believe in victory.

Faith in victory is an indispensable condition to successful warfare of any kind. It is universally recognized by generals of killing armies, that if the enthusiasm of expected conquest be destroyed, and their troops imbued with fear and doubt as to the ultimate result, defeat is all but certain. This is equally true with respect to spiritual warfare, hence the repeated and comprehensive assurance and promises of victory from the great Captain of our salvation. The true soldier of Christ, who has the spirit of the war and who is abandoned to its interests, has an earnest in his soul of coming victory. He knows it is only a question of time, and time is nothing to love! As he is lying in the trenches, or taking long marches, or suffering for the want of common necessaries, or enduring the sharpest bayonets or heaviest fire of the enemy, or lying wounded, overcome by fatigue, pressed by discouragement, realizing the greatness of the conflict in contrast with his own weakness -- in the very darkest hours and severest straits, he has the herald of coming victory sounding in his ears. The faithful soldier knows that he shall win, and that his King will ultimately reign, not only over a few, but over all the kingdoms of this earth, and that He must reign till He has put all enemies under His feet. This faith inspires Him to endure hardship and to suffer loss, to hold on. He never thinks of turning his back to the foe, or shirking the cross, or turning the stones into bread, or of trying to shorten the march. He never thinks of withdrawing from the thick of the fight, but goes on through perils by land, by sea, by his own countrymen, by the heathen, by false brethren at home and abroad. He looks onward through the dark clouds to the proud moment when the King will say, "Well done, good and faithful servant!" He listens, and above the din of the earthly conflict he hears the words, "Be

thou faithful unto death, and I will give thee a crown of life!"

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