

REV. J. L. HOYLE INSTALLED AS PASTOR

Has Now Become the Official Head of the Church in Pelham.

Rev. J. L. Hoyle, recently back from his trip through Europe, was formally installed pastor of the Pelham Congregational church yesterday.

The morning was devoted to his theological examination in which the pastors and delegates of Massachusetts and New Hampshire churches participated, and in the afternoon the installation service took place. The interest manifested in the event by Lowell people was sincere, and many were present, representing largely the Pawtucket church and the Kirk Street Congregational.

A letter to several churches had invited delegates, and the response was spontaneous. In the afternoon especially there was a large attendance, for the church was filled.

Rev. C. L. Merriam of the Central Congregational church of Derry, N. H., formerly of the Pelham parish, read the call at the morning gathering, and Rev. W. H. Bolster of Nashua, N. H., was chosen moderator. Rev. William Ganley of Salem, N. H., was elected secretary. The committee of the church and society which sent out the invitations included Samuel Kelley, Mary C. Berry and George H. Currier.

The roll call showed the following ministers and delegates present: Pilgrim Congregational church of Nashua, Rev. W. H. Bolster, Deacon A. W. Heald; Hudson Congregational church, Rev. F. P. Chapin, Dea. A. W. Smith; Central Congregational church of Derry, Rev. Charles L. Merriam, Deacon A. B. Fisher; Chester Congregational church, Rev. J. W. Robinson, Deacon R. X. H. Hazelton; Salem Congregational church, Rev. William Ganley, Deacon J. C. Crowell; Kirk Street Congregational church of Lowell, Rev. ...

Christian church needs, for its highest spiritual development the Holy Scriptures.

"I believe that these writings are inspired writings—that they were written by men specially prepared for the tasks they undertook, that they were under the special influence of the holy spirit. Of course I do not believe in the verbal inspiration of the Scriptures; but I believe that 'holy men of God spake as they were moved by the Holy Ghost,'—that those who wrote were free, self-conscious toilers at the task they undertook; and were not passive instruments in the hands of God. Each of the writers, although under the guidance of the holy spirit, nevertheless, expressed the truth according to his own style and diction.

"I believe that the central point of the teaching of the Scriptures is the doctrine of the kingdom of God. The public ministry of Jesus opened with the declaration 'The kingdom of God is at hand.' And to a very large extent the teaching of Jesus was an unfolding of the nature of this kingdom.

"That the world is sinful is implied, else there would be no place for the upbuilding of the kingdom. God's plan, as we see it, assumed that sin would exist and so he made provision for it in the creation of things and in his plan of redemption. And, it may be that a higher good is possible than could be reached had sin been an impossibility.

"The kingdom of God will be here in its fulness when the world has been redeemed—when it has reached the ideal. It cannot reach its ideal without the redemptive power and work of it. Hence, God created the world in order that it might work out its redemption. The redemption of

"I believe the purpose for which man was given freedom was that he might use it in the service of God. But man abused his opportunity and thus became the slave of sin. Yet it does not follow that because sin has a place in the divine plan it is due to God and not to man. God made man to be good and if he is not good man only is to blame.

"I believe that in Jesus Christ and his work the whole problem of the redemption of the human race is solved. He alone knew no sin therefore he alone could save those who had sinned. The death of Jesus is the central fact of redemption, and, if I correctly understand the teaching of the new testament the doctrine of a vicarious atonement—an atonement through substitution is taught. I do not mean, however that it teaches 'Penal substitution.'

"I believe the holy spirit is the representative of Jesus, living and active among men, and is the agent through whom the divine life is produced among men.

"In order that man may take a son's place in God's family, the old life in him must be replaced by a new life. To make this change is the work of the spirit; and I believe that the work of the spirit is in no sense a subordinate one. The work of the spirit is the complement of the work performed by the son.

"The renewing work of the spirit begins in convincing the world of sin, of righteousness and of the direful results of sin. In every struggle of every man who fights a battle between good and evil, the spirit is present moving upon the conscience of the person engaged in the struggle. In all the struggle of the world upward from a lower level to a higher plane, the spirit is present, influencing its life and urging it onward to the making of right choices.

"I believe that the spirit of God can alone beget the likeness of God. The lost image of God is not re-stamped upon us; it is renewed within us. The divine life comes from Christ to the human soul through the holy spirit. How? I do not know. But that the work is done, we do know. Paul said: '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.'

"I believe that it is the duty of believers to associate themselves in churches. I believe a church is instituted wherever a body of believers unite under a covenant, and assemble for the preaching of the word and the administration of the sacrament.

George E. Martin, Dr. A. W. Burnham; Pawtucket Congregational church of Lowell, Rev. E. R. Smith, Deacon W. C. Hamblett, Hampstead Congregational church, Rev. W. H. Woodsom; Methuen Congregational church, Rev. C. H. Oliphant, Harry E. Moore; also Rev. Albert Watson of Windham, N. H., Rev. A. E. Winship, D. D., of Somerville, President C. O. Day, D. D., of Andover.

Rev. Mr. Hoyle then presented his credentials of church membership, then the church clerk, Otis A. Gage read the records of the church and the ecclesiastical society in calling Mr. Hoyle to the pastorate. These credentials and records were declared satisfactory upon a vote of the counsel.

Rev. J. L. Hoyle then gave to the council his belief. It was considered by the ministers and delegates as a comprehensive statement, although conservative. He said in part:

"I believe in a God who can be known. I believe we can know what he is—that he reveals both his existence and his nature to mankind. I believe, in the words of the shorter catechism, that 'God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.'

"I believe that God, because of sin in the world, has given us a special revelation, whose purpose is to deliver the human race from the sin into which it has fallen. I do not say that Christ could have had no mission to perform in our world had it remained holy; but I believe that because of sin it became necessary for God to re-establish his kingdom, and that in so far as the world acknowledges and obeys God's will to that extent does God's kingdom come.

"We learn of this revelation from the Bible—a collection of books not gathered together at random; but being composed during a period of several centuries, and containing great diversity as to the topics treated, nevertheless, all treat in one way or another of the revelation of God and the establishment of his kingdom in the world.

"I believe the giving of the Holy Scriptures was a necessity. While what we term 'Natural Religion' might have afforded much assistance, yet the

its redemption. The redemption of the world was in the thought of God when he created it. I believe the Scriptures so teach. Redemption did not come as an afterthought on God's part. So I believe that the kingdom of God does not date its beginning to the time the Savior came to earth to prosecute his earthly ministry; but since the beginning of human history there have been godly people on earth—members of the kingdom.

"The central figure in the upbuilding of this kingdom is Jesus. Sin is the hindrance to its upbuilding, and sin is the deviation of man's will from the end God had in view for him. Nothing seems more plain than that man was made for membership in the kingdom of God and man is in the right path only as he seeks the kingdom of God and his righteousness. The word most frequently used to convey the idea of sin, signifies "to miss the mark," and when man's will turns from the true mark in making its choices it sins, and the coming of the kingdom in its fulness is delayed.

"I believe it to be the minister's duty to make this truth as emphatic as possible that the moral and spiritual state of man is always to be measured by his attitude toward this kingdom.

"The central figure of the kingdom of God is Jesus Christ because his is the only perfect life. Hence he becomes the standard by which we all are to be measured. Christlikeness is holiness. Unchristlikeness is sin. Whatever in human life and character falls short of "the measure of the stature of the fulness of Christ," must be designated "unholy." The Christlike life is the normal life. Sin is abnormal because it indicates no progression but retrogression and I am satisfied only in looking upon sin as the abuse of the freedom that God has given man.

"This freedom is not the freedom of the liberated prisoner—but rather the power of choice man has as a rational and moral being; that while there are in him impulses urging him onward toward certain ends, he has the power to control these impulses while he reasons and deliberates upon them and thus is enabled to come to an intelligent conclusion. Man's freedom thus consists in that he is not governed by his impulses but has the power to govern his impulses.

administration of the sacrament. Each church should have the privilege of organization according to its own desire—should have liberty in making the statement of its belief, and should use its own judgment concerning the appointment and setting apart of its ministers. I believe in the two sacraments of baptism and the Lord's supper.

"I believe baptism to be the outward sign of an inward spiritual grace—a sign that the one baptized has accepted Christ as savior, received forgiveness of sins and has received the impartation of the holy spirit.

"I believe that infants should be baptized, for, being without guilt for sin committed, they are the children of God. Although there is no direct mention in the New Testament of the baptism of children, yet we do read of whole households being baptized, and it seems to me very probable that the children were included. And as children were admitted to the Jewish covenant through the rite of circumcision, so I believe children were admitted to membership in the early Christian church through the sacrament of baptism.

"As to the mode of baptism, I believe either of the methods commonly used to be proper.

"The institution of the sacrament of the Lord's supper dates from the act and command of Christ at the last supper. And as the passover was for a memorial of the deliverance of Israel, so the eucharist is a memorial of the deliverance wrought by Christ's death, and is to be kept 'till he come.' This sacrament symbolizes Christ's atoning death, is a seal of its efficacy; and through it Christ strengthens the bond of union which binds all true believers to himself.

"I believe that the scriptures teach that the kingdom of God will ultimately prevail all over the earth, that the world is growing and will continue to grow better until its final perfection.

"I believe in the second coming of Jesus, and in the resurrection of the dead, and in a final judgment when the saved shall enter into the fulness of the eternal life and the unrepentant shall be eternally separated from fellowship with God."

Following this came an hour and a half of examination, all the delegates taking the opportunity to ask Rev. Mr. Hoyle questions. The impression made the young preacher was more than satisfactory. In the private session Rev. G. E. Martin moved that the