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**Systematic
Theology: The
Doctrine of
Salvation
(Volume
III)**

A. H. Strong





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Contents

Systematic Theology: The Doctrine of Salvation (Volume III)	1
Title Pages	1
Table of Contents	4
Part VI: Soterology, or the Doctrine of Salvation Through the Work of Christ and the Holy Spirit (continued)	7
Chapter II: The Reconciliation of Man to God	7
Part VII: Ecclesiology, or the Doctrine of the Church	62
Chapter I: The Constitution of the Church, or Church Polity	62
Chapter II: The Ordinances of the Church	84
Part VIII: Eschatology, or the Doctrine of Final Things	110
Indexes	149
Index of Subjects	149
Index of Authors	178
Index of Scriptural Texts	189
Index of Apocryphal Texts	199
Index of Greek Words	200
Index of Hebrew Words	202
Indexes	204
Index of Pages of the Print Edition	205



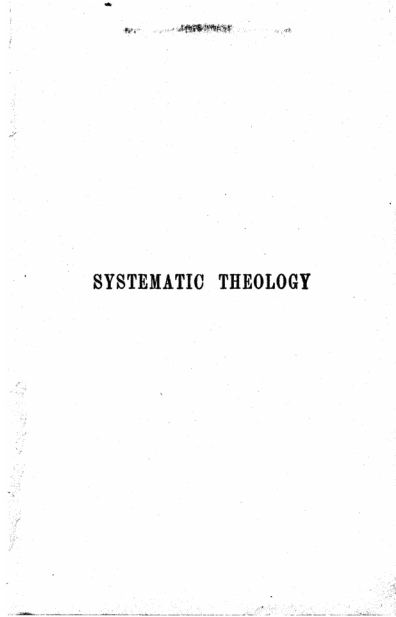
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SYSTEMATIC THEOLOGY

A Compendium and Commonplace-Book

**DESIGNED FOR THE USE OF
THEOLOGICAL STUDENTS**

BY

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IN THREE VOLUMES

VOLUME III

THE DOCTRINE OF SALVATION

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Christo Deo Salvatori.



THE EYE SEES ONLY THAT WHICH IT BRINGS WITH IT THE POWER
OF SEEING."—*Clare.*

OPEN THOU MINE EYES, THAT I MAY BEHOLD WONDROUS THINGS
OUT OF THY LAW."—*Psalms 119 : 18.*

FOR WITH THEE IS THE FOUNTAIN OF LIFE: IN THY LIGHT SHALL
WE SEE LIGHT."—*Psalms 36 : 9.*

FOR WE KNOW IN PART, AND WE PROPHESY IN PART; BUT WHEN
THAT WHICH IS PERFECT IS COME, THAT WHICH IS IN PART
SHALL BE DONE AWAY."—*1 Cor. 13 : 9, 10.*

TABLE OF CONTENTS.
VOLUME III.

CHAPTER II.—THE RECONCILIATION OF MAN TO GOD, OR THE APPLICATION OF REDEMPTION THROUGH THE WORK OF THE HOLY SPIRIT. 777-856

SECTION I.—THE APPLICATION OF CHRIST'S REDEMPTION, IN ITS PREPARATION. 777-793

I.—Election. 777-793

1. Proof of the Doctrine of Election. 777-785

2. Objections to the Doctrine of Election. 785-790

II.—Calling. 790-793

A. In God's General Call Sinners ? 791-792

B. In God's Special Call Irresistible ? 792-793

SECTION II.—THE APPLICATION OF CHRIST'S REDEMPTION, IN ITS ACTUAL BEGINNING. 793-808

I.—Union with Christ. 793-809

1. Scripture Representations of this Union. 793-798

2. Nature of this Union. 798-802

3. Consequences of this Union. 802-809

II.—Regeneration. 809-829

1. Scripture Representations. 810-812

2. Necessity of Regeneration. 812-814

3. The Efficient Cause of Regeneration. 814-820

4. The Instrumentality used in Regeneration. 820-823

5. The Nature of the Change wrought in Regeneration. 823-829

III.—Conversion. 829-849

1. Regeneration. 829-836

Elements of Regeneration. 836-834

Explanations of the Scripture Representations. 834-838

2. Faith. 838-849

Elements of Faith. 837-840

Explanations of the Scripture Representations. 840-849

IV.—Justification. 849-864

1. Definition of Justification. 849

2. Proof of the Doctrine of Justification. 849-854

3. Elements of Justification. 854-858

4. Relation of Justification to God's Law and Holiness. 858-861

5. Relation of Justification to Union with Christ and the Work of the Spirit. 861-864

viii

TABLE OF CONTENTS.

6. Relation of Justification to Faith. 864-867

7. Advice to Inquirers demanded by a Scriptural View of Justification. 868

SECTION III.—THE APPLICATION OF CHRIST'S REDEMPTION, IN ITS CONSEQUENCES. 868-886

I.—Sanctification. 868-881

1. Definition of Sanctification. 868-870

2. Explanations and Scripture Proof. 870-875

3. Erroneous Views refuted by the Scripture Passages. 875-881

A. The Antinomian. 875-877

B. The Perfectionist. 877-881

II.—Perseverance. 881-886

1. Proof of the Doctrine of Perseverance. 881-883

2. Objections to the Doctrine of Perseverance. 883-886

PART VII.—ECCLESIOLOGY, OR THE DOCTRINE OF THE CHURCH. 887-929

CHAPTER I.—THE CONSTITUTION OF THE CHURCH, OR CHURCH FORM. 887-929

I.—Definition of the Church. 887-894

1. The Church, like the Family and the State, is an Institution of Divine Appointment. 887-893

2. The Church, unlike the Family and the State, is a Voluntary Society. 893-894

II.—Organization of the Church. 894-903

1. The Fact of Organization. 894-897

2. The Nature of this Organization. 897-900

3. The Genesis of this Organization. 900-903

III.—Government of the Church. 903-914

1. Nature of this Government in General. 903-914

A. Proof that the Government of the Church is Democratic or Congregational. 904-908

B. Erroneous Views as to Church Government, refuted by the Scripture Passages. 908-914

(a) The Work-church Theory, or the Romanist View. 908-911

(b) The National-church Theory, or the Theory of Provincial or National Churches. 911-914

2. Officers of the Church. 914-924

A. The Number of Officers in the Church is two. 914-916

B. The Duties belonging to these Officers. 916-918

C. Ordination of Officers. 918-924

(a) What is Ordination ? 918-920

(b) Who are to Ordain ? 920-924

D. Discipline of the Church. 924-926

A. Kinds of Discipline. 924-925

B. Relation of the Power to Discipline. 925-926

IV.—Isolation of Local Churches to one another. 926-929



TABLE OF CONTENTS. IX

1. The General Nature of this Relation is that of Fellowship between Equals,..... 926-927

2. This Fellowship involves the Duty of Special Consultation with regard to Matters affecting the common Interest,..... 927

3. This Fellowship may be broken by manifest Departures from the Faith or Practice of the Scriptures on the part of any Church,..... 928-929

CHAPTER II.—THE ORDINANCES OF THE CHURCH,..... 930-960

I.—Baptism,..... 931-949

1. Baptism an Ordinance of Christ,..... 931-933

2. The Mode of Baptism,..... 933-940

A. The Command to Baptize is a Command to Immerse,..... 933-938

B. No Church has the Right to Modify or Dispense with this Command of Christ,..... 939-940

3. The Symbolism of Baptism,..... 940-945

A. Expansion of the Statement as to the Symbolism of Baptism,..... 940-942

B. Inferences from the Passages referred to,..... 942-945

4. The Subjects of Baptism,..... 945-959

A. Proof that only Persons giving Evidence of being Regenerated are proper Subjects of Baptism,..... 945-946

B. Inferences from the Fact that only Persons giving Evidence of being Regenerated are proper Subjects of Baptism,..... 946-951

C. Infant Baptism,..... 951-959

(a) Infant Baptism without Warrant in the Scriptures,..... 951-952

(b) Infant Baptism expressly Contradicted by Scripture,..... 952-953

(c) Its Origin in Sacramental Conceptions of Christianity,..... 953-954

(d) The Reasoning by which it is supported Unscriptural, Unsound, and Dangerous in its Tendency,..... 954-956

(e) The Lack of Agreement among Pedobaptists,..... 956-957

(f) The Evil Effects of Infant Baptism,..... 957-959

II.—The Lord's Supper,..... 959-969

1. The Lord's Supper an Ordinance instituted by Christ,..... 959-960

2. The Mode of Administering the Lord's Supper,..... 960-962

3. The Symbolism of the Lord's Supper,..... 962-965

A. Expansion of the Statement as to the Symbolism of the Lord's Supper,..... 962-964

B. Inferences from this Statement,..... 964-965

4. Erroneous Views of the Lord's Supper,..... 965-969

TABLE OF CONTENTS. X

A. The Romanist View,..... 965-968

B. The Lutheran and High Church View,..... 968-969

5. Prerequisites to Participation in the Lord's Supper,..... 969-980

A. There are Prerequisites,..... 969-970

B. Laid down by Christ and his Apostles,..... 970

C. The Prerequisites are Four,..... 970-975

First,—Regeneration,..... 971

Secondly,—Baptism,..... 971-973

Thirdly,—Church Membership,..... 973

Fourthly,—An Orderly Walk,..... 973-975

D. The Local Church is the Judge whether these Prerequisites are fulfilled,..... 975-977

E. Special Objections to Open Communion,..... 977-980

PART VIII.—ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS,..... 981-1056

I.—Physical Death,..... 982-998

That this is not Annihilation, argued:

1. Upon Rational Grounds,..... 984-991

2. Upon Scriptural Grounds,..... 991-998

II.—The Intermediate State,..... 998-1003

1. Of the Righteous,..... 998-999

2. Of the Wicked,..... 999-1000

Refutation of the two Errors:

(a) That the Soul sleeps, between Death and the Resurrection,..... 1000

(b) That the Suffering of the Intermediate State is Purgatorial,..... 1000-1002

Concluding Remark,..... 1002-1003

III.—The Second Coming of Christ,..... 1003-1015

1. The Nature of Christ's Coming,..... 1004-1005

2. The Time of Christ's Coming,..... 1005-1008

3. The Presence of Christ's Coming,..... 1008-1010

4. Relation of Christ's Second Coming to the Millennium,..... 1010-1015

IV.—The Resurrection,..... 1015-1023

1. The Resurrection,..... 1015-1018

2. The Scientific Objection,..... 1018-1023

V.—The Last Judgment,..... 1023-1029

1. The Nature of the Final Judgment,..... 1024-1025

2. The Object of the Final Judgment,..... 1025-1027

3. The Place in the Final Judgment,..... 1027-1028

4. The Subjects of the Final Judgment,..... 1028

5. The Grounds of the Final Judgment,..... 1029

VI.—The Final States of the Righteous and of the Wicked,..... 1029-1033

1. Of the Righteous,..... 1029-1033

A. Is Heaven a Place as well as a State?..... 1032

B. Is this Earth to be the Heaven of the Saints?..... 1032-1033

2. Of the Wicked,..... 1033-1036



TABLE OF CONTENTS

xi

A. Future Punishment is not Annihilation, 1035-1039
B. Punishment after Death excludes new Pro-
mition and ultimate Restoration, 1039-1044
C. This Future Punishment is Everlasting, 1044-1046
D. Everlasting Punishment is not inconsistent
with God's Justice, 1046-1051
E. Everlasting Punishment is not inconsistent
with God's Benevolence, 1051-1054
F. Preaching of Everlasting Punishment is not
a Hindrance to the Success of the Gospel, 1054-1056

INDEX OF SUBJECTS, 1059-1116
INDEX OF AUTHORS, 1117-1138
INDEX OF SCRIPTURE TEXTS, 1139-1157
INDEX OF APOCRYPHAL TEXTS, 1158
INDEX OF GREEK WORDS, 1159-1163
INDEX OF HEBREW WORDS, 1165-1166



SYSTEMATIC THEOLOGY.

VOLUME III.

CHAPTER II.

THE RECONCILIATION OF MAN TO GOD, OR THE APPLICATION OF REDEMPTION THROUGH THE WORK OF THE HOLY SPIRIT.

SECTION I.—THE APPLICATION OF CHRIST'S REDEMPTION IN ITS PREPARATION.

(a) In this Section we treat of Election and Calling; Section Second being devoted to the Application of Christ's Redemption in the Actual Beginning, namely, in Union with Christ, Regeneration, Conversion, and Justification; while Section Third has for its subject the Application of Christ's Redemption in its Continuation, namely, in Sanctification and Perseverance.

The arrangement of topics, in the treatment of the reconciliation of man to God, is taken from *Calvin's Institutes*, Book II. "Revelation to us aims at being direct revelation to us. In any being absolutely perfect, God's intercourse with us by *frustra*, and by direct teaching, would absolutely cease, and the former be just as much God's voice as the latter" (*Horton, Notes*).

(b) In treating Election and Calling as applications of Christ's redemption, we imply that they are, in God's decree, logically subsequent to that redemption. In this we hold the Sublapsarian view, as distinguished from the Supralapsarianism of Beza and other hyper-Calvinists, which regarded the decree of individual salvation as proceeding, in the order of thought, the decree to permit the Fall. In this latter scheme, the order of decrees is as follows: 1. the decree to save certain, and to reprobate others; 2. the decree to create both those who are to be saved and those who are to be reprobated; 3. the decree to permit both the former and the latter to fall; 4. the decree to provide salvation only for the former, that is, for the elect.

Richard, Theology, 26-27, shows that Calvin, while in his early work, the *Institutes*, he evinced definite statements of the position with respect to the extent of the atonement, yet in his later works, the *Commentaries*, receded to the theory of universal atonement. Supralapsarianism is therefore hyper-Calvinistic, rather than Calvinistic. Sublapsarianism was adopted by the Synod of Dort (1618-1619). By Supralapsarianism is meant that form of doctrine which holds the decree of individualization as preceding the decree to permit the Fall; sublapsarianism designates that form of doctrine which holds that the decree of individualization is subsequent to the decree to permit the Fall.

778 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

The progress in Calvin's thought may be seen by comparing some of his earlier with his later utterances. *Institutes*, I:21:1—"I say, with Augustine, that the Lord created those who as he originally forethinks, were to go to destruction, and he did so because he so willed." But even then in the *Institutes*, I:21:8, he affirms that "the perdition of the wicked depends upon the divine predestination in such a manner that the same and master of it are found in themselves. Man falls by the appointment of divine providence, but he falls by his own fault." God's forethinking, foreknowing, foretelling, he describes as the consequence of the divine decree, not the divine consent. The relation of God to the origin of sin is not defined, but perceived. In later days Calvin wrote in his *Commentary* on 1:28:1—"In his plan for us, and as far as we are, he wills for us to be saved" as follows: "Christ is in his plan for us, and as far as we are, he wills for us to be saved, and in the goodness of God is offered unto all men without distinction, his blood being shed not for a part of the world only, but for the whole human race; for although in the world nothing is found worthy of the favor of God, yet he holds out the propitiation to the whole world since without exception he commands all to the faith of Christ, which is nothing else than the door unto hope."

Although other passages, such as *Institutes*, I:21:8, and I:21:1, assert the latter view, we must give Calvin credit for modifying his doctrine with mature reflection and advancing years. Much that is said Calvinists would have been regulated by Calvin himself even at the beginning of his career, and is really the congregation of the teaching by years mature and long religious experience. Hence with Calvin "the most Christian man of his generation." Deane describes him as "equally great in intellect and character, lively in social life, full of tender sympathy and faithfulness to his friends, probing and forgiving toward personal offences." The device upon his seal is a beating heart from which emanated forth a beaming light.

Calvin's share in the burning of Servetus must be explained by his mistaken zeal for God's truth and by the universal belief of his time that the truth was to be defended by the civil power. The following is the inscription on the expiatory monument which Servetus Calvinists raised to Servetus: "On October 27, 1553, died at the stake at Champel, Michael Servetus, of Villeneuve d'Aranson, born September 26, 1511. Reverent and peaceful man of Calvin, our great benefactor, but committing an error which was that of his age, and unavailingly refusing to liberty of conscience according to the true principles of the Reformation and of the gospel, we have erected this expiatory monument, on the 27th of October, 1866."

John De Witt, in *Princeton Theol. Rev.*, Jan., 1866, p. 46—"Praise John Calvin. That fruitful conception—more fruitful in church and state than any other conception which has held the English speaking world—of the doctrine and universal sovereignty of the holy God, as a revolt from the conceptions then prevailing of the sovereignty of the human head of an earthly church, was historically the mediator and instrument of his spiritual cause." On Calvin's theological position, see Shedd, *Dogm. Theol.*, I: 188, 190.

(c) But the Scriptures teach that men as sinners, and not men irrespective of their sins, are the objects of God's saving grace in Christ (John 1:9; Rom. 11:5, 7; Eph. 1:4-6; 1 Pet. 1:18). Condemnation, moreover, is an act, not of sovereignty, but of justice, and is grounded in the guilt of the condemned (Rom. 2: 6-11; 2 Thess. 1: 6-10). The true order of the decrees is therefore as follows: 1. the decree to create; 2. the decree to permit the Fall; 3. the decree to secure the actual acceptance of this salvation on the part of some—or, in other words, the decree of Election.

That saving grace presupposes the Fall, and that men as sinners are the objects of it, appears from Gal. 3: 8—"By the law we were under the curse, but he came to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Gal. 3: 13—"Christ is become for us as he was for the law, that we might be justified from the law, and that we might not be under the curse of the law; for as many as are of the law are under the curse." Gal. 3: 10—"For as many as are of the law are under a curse, for as many as are of the law have not kept the law, and therefore are under a curse." Gal. 3: 12—"For as many as are of the law are under a curse, for as many as are of the law have not kept the law, and therefore are under a curse." Gal. 3: 13—"Christ is become for us as he was for the law, that we might be justified from the law, and that we might not be under the curse of the law; for as many as are of the law are under the curse."

ELECTION. 779

That condemnation is not an act of sovereignty, but of justice, appears from Rom. 9: 15-17... who will make us every man according to his works...

(4) Those Sublapsarians who hold to the Arminian view of a limited Atonement, make the decrees 3. and 4., just mentioned, exchange places...

When '3' and '4' thus change places, '3' should be made to read: 'The decree to provide in Christ a salvation sufficient for the elect'...

Election is that eternal act of God, by which in his sovereign pleasure, and on account of no foreseen merit in them, he chooses certain out of the number of sinful men to be the recipients of the special grace of his Spirit...

1. Proof of the Doctrine of Election. A. From Scriptures.

We here adopt the words of Dr. Hovey: "The Scriptures forbid us to find the reasons for election in the moral action of man before the new birth, and refer us merely to the sovereign will and mercy of God..."

First, that "God has a sovereign right to bestow more grace upon one subject than upon another, - grace being unmerited favor to sinners."

Rom. 9: 10-12 - "Thus hath he mercy on some, and not on others, according to his own will..."

Secondly, that "God has been pleased to exercise this right in dealing with man."

Rom. 9: 13 - "As he hath mercy on whom he will, and whom he will he harden..."

Thirdly, that "God has chosen other reasons than that of saving as many as possible for the way in which he distributes his grace."

780 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

Rom. 9: 11 - "By no means!" if they had had the grace bestowed upon Abraham and Isaac...

The Scripture passages which directly or indirectly support the doctrine of a particular election of individual men to salvation may be arranged as follows:

(a) Direct statements of God's purpose to save certain individuals:

James speaks of God's choice, as for example in Jas. 2: 5 - "Ye hear that I speak, and shall judge upon the dead..."

Rom. 9: 15 - "As he hath mercy on whom he will, and whom he will he harden..."

(b) In connection with the declaration of God's foreknowledge of those persons, or choice to make them objects of his special attention and care:

Rom. 9: 11 - "I have chosen Isaac..."

That the word "have" in Scripture, frequently means not merely to "apprehend intellectually," but to "regard with favor," to "make an object of care," is evident from Gen. 39: 21 - "I have been here in the prison but by my favor..."

and, on the other hand, of the Arminian view that election is God's determination from eternity to save certain individuals upon the ground of their foreseen faith.

Brugha states, we may say that Schleiermacher elects all men subjectively; Lutherans all men objectively; Arminians all believers; Augustines all foreknowers as God's own. Schleiermacher holds that decree logically precedes foreknowledge, and that election is individual, not rational. But he made election to include all men, the only difference between them being that of earlier or of later conversion. Thus in his system Christian and non-Christians go hand in hand. Murray, in *Historical Bible Dictionary*, seems to take this view.

Leithemans is the assertion that original grace preceded original sin, and that the Quis Probat of Tertullian and of Calvin was based on wisdom, in Christ. The Lutheran holds that the believer is actually the non-conditional subject of common grace, while the Arminian holds that the believer is the co-partner subject of common grace. Leithemans enters more fully than Calvin into the nature of faith. It thinks more of the human agency, while Calvin thinks more of the divine purpose. It thinks more of election, in view of their dispositions and acts. As justification is in view of present faith, so the Arminian regards Election as taking place in view of future faith. Arminianism must reject the doctrine of reprobation as well as that of election, and must in both cases make the act of man precede the act of God.

All varieties of view may be found upon this subject among theologians. John Milton, in his *Christian Doctrine*, holds that "there is no particular predestination or election, but only general. . . There can be no reprobation of individuals from all eternity." Archbishop Sumner: "Election is predetermination of communities and nations to eternal knowledge and to the privation of the same." Archbishop Whately: "Election is the choice of individual men to membership in the eternal church and the means of grace." *ibid.*, in *Lect. March 29*.—"The elect represent not the special purpose of God for a few, but the universal purpose which under the circumstances can only be realized through a few." H. V. Foster, a Cumberland Presbyterian, opposed to absolute predestination, says in his *Systematic Theology* that the divine decree "is unconditional in its origin and conditional in its application."

B. From Reason.

(a) What God does, he has eternally purposed to do. Since he bestows special regenerating grace on some, he must have eternally purposed to bestow it—in other words, must have chosen them to eternal life. Thus the doctrine of election is only a special application of the doctrine of decrees.

The New Haven views are essentially Arminian. The Flinch, on Predestination and Election, in *Christian Episcopate*, 1:122—"God's foreknowledge of what would be the result of his present works of grace provided in the order of nature the purpose to pursue those works and presented the ground of that purpose. When he foreknew as the people who would be guided to his kingdom by his present works of grace, he would result by the whole objective motive for undertaking those works—he did so, by electing to those works." Here God is very graciously and to forewarn what is as yet included in a merely possible plan. As we have seen in our discussion of Decrees, there is no foreknowledge, unless there is something fixed in the future, to be foreknown; and this latter can be due only to God's predetermination. So in the present case, election must precede predestination.

The New Haven views are also given in N. W. Taylor, *Revelated Theology*, 373-44; for criticism upon them, see Tyler, *Lectures on New Haven Theology*, 125-126. If God looked the salvation of Judas as much as of Peter, how was Peter elected in distinction from Judas? To the question, "He had a better" the answer must be, "Not God, but my own free choice." See *Flinch*, in *ibid.*, 380, 387-111—"we must have foreknown whom he would save, just as in the other matter in his determining to save them. But his knowing who would be saved, must have been, in the order of nature, antecedent to his election or determination to save them, and dependent upon

that determination." Foster, *Christian Life and Theology*, 76—"The doctrine of election is the constant formulation, not special determination, of prevenient grace. . . With the doctrine of prevenient grace, the evangelical doctrine stands full."

(b) This purpose cannot be conditioned upon any merit or faith of those who are chosen, since there is no such merit,—faith itself being God's gift and foreordained by Him. Since man's faith is foreseen only as the result of God's work of grace, election proceeds rather upon foreseen unbelief. Faith, as the effect of election, cannot at the same time be the cause of election.

There is an analogy between prayer and its answer, on the one hand, and faith and salvation on the other. God has decreed answer in connection with prayer, and salvation in connection with faith. But he does not change his mind when men pray, or when they believe. As he fulfills his purpose by hearing true prayer, so he fulfills his purpose by giving faith. Augustine: "It shows us, not because we believe, but that we may believe; it should say that we first chose Him." *ibid.* (11:17) "It did not seem as he had seen me," *ibid.* 1:1—"He saw me; I saw Him;—not as if He saw me."

Here we see the valuable distinction of Wesleyan, *Systematic Theology*, 1:424-45—"Election and salvation on the ground of works foreseen are not different in principle from election and salvation on the ground of works performed." Cf. *ibid.* 1:4—"The highest is in fact of itself as its measure, in which it will never be left"—as easily as the rivings of the eastern fields are turned by the slightest motion of the hand or foot of the husbandman; *ibid.* 1:4—"Thy path the husband wintry is as if a few."

(c) The deignity of the human will is such that, without this decree to bestow special divine influence upon some, all, without exception, would have rejected Christ's salvation after it was offered to them; and so all, without exception, must have perished. Election, therefore, may be viewed as a necessary consequence of God's decree to provide an objective redemption, if that redemption is to have any subjective result in human salvation.

Before the prodigal son seeks the father, the father must first seek him,—a truth brought out in the preceding parable of the lost money and the lost sheep (Lk 15). Without election, all are lost. *Revelant Theology*, Orthodox Theology of Trukey, 46—"The worst doctrine of election, to-day, is taught by our natural science. The scientific doctrine of natural selection is the doctrine of election, robbed of all hope, and without a single touch of human pity in it."

Hodge, *Princ. Theol.*, 1:122—"Suppose the deistic view be true; God created men and left them, surely no man could complain of the results. But now suppose God, foreseeing their very results of creation, should create. Would it make any difference? God's purpose, as to the frustration of such a world, should precede it? Augustine supposes that God did purpose such a world as the deist supposes, with two exceptions: (1) he interposed to restrain evil; (2) he intervened, by providence, by Christ, and by the Holy Spirit, to save some from destruction." Election is simply God's determination that the sufferings of Christ shall not be in vain; that all men shall not be lost; that some shall be not to accept Christ; that to this end special influence of His Spirit shall be given.

At first sight it might appear that God's appointing men to salvation was simply permissive, as was his appointment to condemnation (1 M. 2:1), and that this appointment was merely indirect by creating them with freedom of their faith or their disobedience. But the decree of salvation is not simply permissive,—it is efficient also. It is a decree to save special sinners for the salvation of some. A. A. Hokey, *Popular Lectures*, 142—"The dead man cannot spontaneously originate his own quickening, nor the creature his own creating, nor the infant his own baptizing. Whatever man may do after regeneration, the first quickening of the dead must originate with God." *ibid.*, *Manual of Theology*, 27—"Christians, reduced to its lowest terms, is election of believers, not on account of any foreseen goodness of theirs, either before or in the act of conversion, which would be spiritually better than that of others influenced by the same decree, but on account of their foreseen greater confidence in manifesting the glory of God to eternal blessing and of their foreseen non-continuance of the sin



ELECTION.

785

against the Holy Spirit." But even here we must attribute the greater malignancy and the abatement from fatal sin, not to man's unaided powers but to the divine decree; so 2d. 1. 10. "For we do not voluntarily, most in their hearts to get well, what God also purport that we shall will in him."

(4) The doctrine of election becomes more acceptable to reason when we remember that God's decree is eternal, and in a certain sense is contemporaneous with man's belief in Christ; secondly, that God's decree to create involves the decree of all that in the exercise of man's freedom will follow; thirdly, that God's decree is the decree of him who is all in all, so that our willing and doing is at the same time the working of him who decrees our willing and doing. The whole question turns upon the initiative in human salvation; if that belongs to God, then in spite of difficulties we must accept the doctrine of election.

The timeless existence of God may be the source of many of our difficulties with regard to election, and with a proper view of God's eternity some difficulties might be removed. Hence, Paul's of the subject, 1st. 11. "Infinity is commonly thought of as if it were a state or series anterior to time and to be resumed again when time comes to an end. This however, only reduces eternity to time again, and puts the end of God to the same line with our own, only coming from further back. . . . At present we do not see how time and eternity meet."

Boyer, World and Individual, 2: 216. "God does not temporarily foreknow anything, except so far as it is expressed in its finite being. The knowledge that exists in time is the knowledge that finite beings possess, in so far as they are finite. And no such foreknowledge can predict the special features of individual deeds precisely so far as they are unique. Foreknowledge in time is possible only of the general, and of the usually predetermined, and not of the unique and free. Hence neither God nor man can foreknow perfectly, and temporal moment, what a free will agent is yet to do. On the other hand, the Absolute possesses a perfect knowledge of one glimpse of the whole of the temporal order, past and future. This knowledge is in itself foreknowledge. It is eternal knowledge. And as there is eternal knowledge of all individuality and of all freedom, free will and occurring, also the knowledge in the mutual knowledge, precisely when and how they actually occur. While we see much truth in the preceding statement, we find it to be to our faith that God has translated his eternal knowledge into finite knowledge and one thus put it for special purposes to possession of his creature."

E. H. Johnson, Theology, 1st ed., 212. "Foreknowing what his creature would do, God decreed their destiny when he decreed their creation; and this would still be the case, although every man had the partial control over his destiny that Arminians ever, or even the complete control that Pelagians claim. The decree, absolute as if there were no freedom, but it leaves them as free as if there were no decree." A. H. Strong, Christ in Creation, 41, 42. "As the Logos or divine Reason, Christ creates in humanity everywhere and constitutes the principle of its being. Humanity shares with Christ in the image of God. That image is never wholly lost. It is completely restored in sinners when the Spirit of Christ secures control of their will and leads them to escape their life in sin. . . . If Christ, in the principle and life of all things, thus drives sovereignty and human freedom, if there are no essential limitations, it is then divine sovereignty and human freedom, if there are no essential limitations, it is then divine sovereignty and human freedom, and we can rationally 'not see any wisdom' for this very reason that 'it is the best wisdom in us, will it will it not, he is not pleased' (1st. 1. 1. 13.)"

2. Objections to the Doctrine of Election.

(a) It is unjust to those who are not included in this purpose of salvation.—Answer: Election deals, not simply with creature, but with sinful, guilty, and condemned creature. That any should be saved, is matter of pure grace, and those who are not included in this purpose of salvation suffer only that the reward of their deeds. There is, therefore, no injustice in God's election. We may better praise God that he saves any, than charge him with injustice because he saves so few.

00

786

786 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

God can say to all men, saved or unsaved, "Praise I do to the same . . . it is his will that I will with him" (1st. 1. 1. 13). The question is not whether a father will treat his children alike, but whether a sovereign must treat condemned rebels alike. It is not true that, because the Governor pardons one convict from the penitentiary, he must therefore pardon all. When he pardons one, he pardons to those who are left. But in God's government, there is still less reason for objection; for God offers pardon to all. Nothing prevents men from being pardoned but their unwillingness to accept his pardon. Election is simply God's determination to make certain persons willing to accept it. Because justice cannot save all, shall it therefore save no one?

Augustine, De Predest. Bant., 2. "Why does not God teach all? Because it is to mercy that he teaches all whom he does teach, while it is to judgment that he does not teach those whom he does not teach." In his Manual of Theology and Ethics, 200, Hovey remarks that 1st. 1. 1. 13 "is not a mere statement of fact," teaching, not that might makes right, but that God is morally entitled to glorify either his righteousness or his mercy in disposing of a guilty race. It is not God but he chooses to save only a few shipwrecked and drowning creatures, but that he chooses to save only a part of a great company who are lost on a common wreck. 1st. 1. 1. 13 "is the plainest case as though he were not. All say he has no law back." It is best for the universe at large that some should be permitted to have their own way and show how foolish a thing is opposition to God. See Rhoda, Dogm. Theol., 1: 404.

(b) It represents God as partial in his dealings and a respecter of persons.—Answer: Since there is nothing in men that determines God's choice of one rather than another, the objection is invalid. It would equally apply to God's selection of certain nations, as Israel, and certain individuals, as Cyrus, to be recipients of special temporal gifts. If God is not to be regarded as partial in not providing a salvation for fallen angels, he cannot be regarded as partial in not providing regenerating influences of his Spirit for the whole race of fallen man.

1st. 1. 1. 13. "For thy part is left in justice by their own revolt, follow all their own way; but they had not, and they are not, the light of their own minds. Hence they will be made one." 1st. 1. 1. 13. "The will of God is his will, to God, when right had I have taken, he has taken before him. . . . For had he not made, and had he not made, I have said the by my own. I have reasoned the thing that had I have not, 1st. 1. 1. 13. "There was many whom he loved. . . . and the man of law, who like will, which is brought, in the last of them, to a come out of a whole. All they were not made in Israel. . . . and one of them was chosen his wife from the Israel." 1st. 1. 1. 13. "For the man who is after and that the man that God had made? I am glad that man, it is not his glory, as if the will of God is not." 1st. 1. 1. 13. "I did speak to angels when they came, and we have done it." 1st. 1. 1. 13. "For only set upon him to give him, but he could help to be of his own."

In God partial, in choosing Israel, Cyrus, Naaman? In God partial, in bestowing upon some of his servants special temporal gifts? In God partial, in not providing a salvation for fallen angels? In God's providence, one man is born in a Christian land, the son of a noble family, is endowed with beauty of person, splendid talents, unobscured opportunities, immense wealth. Another is born at the Five Points, or among the Hutewas, amid the degradation and depravity of nature, or practical, barbarism. We find that it is irrelevant to complain of God's dealings in providence. What right have sinners to complain of God's dealings in the distribution of his grace? Henry: "We have no reason to think that God treats all moral beings alike. We should be glad to hear that other cases are treated better than this."

Divine election is only the ethical side and interpretation of natural selection. In the latter God chooses certain forms of the vegetable and animal kingdom without regard of choice. They are preserved while others die. In the matter of individual health, talents, property, nobility and the like. If we call this the result of opinion, the reply is that God does the system, knowing precisely what would come of it. Brown, Apologetic, 2d ed., 112. "Election is distribution in salubrious or not so salubrious health, for these are not matters of vital concern; but election to holiness on the part of man, and to unholliness on the part of others, would be inconsistent with God's own holiness." But there is no such election to unholliness except on the part of man himself. God's election never ceases the good. See (1) below. J. J. Murphy, Natural Selection and Spiritual Freedom, 12. "The world is ordered on a basis of inequality; in the organic world, as Darwin has shown, it is of inequality."

787

APPLICATION OF CHRIST'S REDEMPTION. 793

(6) That the operation of God is the originating cause of that new disposition of the affections, and that new activity of the will, by which the sinner accepts Christ. The cause is not in the response of the will to the presentation of motives by God, nor in any mere cooperation of the will of man with the will of God, but in an almighty act of God in the will of man, by which his freedom to choose God as his end is restored and rightly exercised (John 1: 13, 15). For further discussion of the subject, see, in the next section, the remarks on Regeneration, with which this discussion will be identical.

Act 1: 23 - "But as many as were baptized in the name of our Lord Jesus Christ, were all forgiven their sins, and they were given the gift of the Holy Spirit." God's saving grace and effectual calling are irresistible, not in the sense that they are never resisted, but in the sense that they are never successfully resisted. See Andrew Fuller, Works, 1: 173, 174, and 1: 181; Gill, Body of Divinity, 2: 12-13; Robert Hall, Works, 2: 175.

Matheron, Moments on the Mount, 128, 129 - "The love to Him is to be loved to the point that the sunlight on the sea is the sunlight in the sky - a radiance, a diffusion; then are giving back the glory that has been cast upon the waters. In the attraction of thy life to him, in the covering of thy heart to him, in the soaring of thy spirit to him, thou art told that he is near thee, thou hast the beating of his pulse for thee."

Epist. Hibbert Lectures, 22 - "In regard to our reason and to the essence of our being, there is no real division between man and God; but in the case of the will which constitutes the essence of each man's individuality, there is a real dualism, and therefore a possible antagonism between the will of the dependent spirit, man, and the will of the absolute and universal spirit, God. Such real duality of will, and not the appearance of duality, as F. H. Bradley put it, is the essential condition of ethics and religion."

SECTION II. - THE APPLICATION OF CHRIST'S REDEMPTION IN ITS ACTUAL BEGINNING.

Under this head we treat of Union with Christ, Regeneration, Conversion (embracing Repentance and Faith), and Justification. Much confusion and error have arisen from conceiving these as occurring in chronological order. The order is logical, not chronological. As it is only "in Christ" that man is "a new creature" (2 Cor. 5: 17) or is "justified" (Acts 13: 39), union with Christ logically precedes both regeneration and justification; and yet, chronologically, the moment of our union with Christ is also the moment when we are regenerated and justified. So, too, regeneration and conversion are but the divine and human sides of aspects of the same fact, although regeneration has logical precedence, and man turns to by it turns him.

Barnes, Gloriousness, 3: 66 (Eph. Doct. 4: 13) gives at this point an account of the work of the Holy Spirit in general. The Holy Spirit work, he says, presupposes the historical work of Christ, and prepares the way for Christ's return. "As the Holy Spirit is the principle of union between the Father and the Son, so he is the principle of union between God and man. Only through the Holy Spirit does Christ save for himself those who will love him as distinct persons. Regeneration and conversion are not chronologically separate. Which of the works of a whole starts first? The ray of light and the ray of heat enter at the same moment. Generation and propagation are not separated in time, although the former is the cause of the latter."

794 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

"Suppose a non-elastic tube extending across the Atlantic. Suppose that the tube is completely filled with an incompressible fluid. Then there would be no interval of time between the impulse given to the fluid at that end of the tube, and the effect upon the fluid at the other end." See Hamel, Cause and Freedom in Willing, 26-8, who argues that cause and effect are always simultaneous; one, in the interesting time, there would be a cause that had no effect; that is, a cause that caused nothing; that is, a cause that was not a cause. "A potential cause may exist for an unlimited period without producing any effect, and of course may precede its effect by any length of time. But actual, effective cause being the exercise of a sufficient power, its effect cannot be delayed; for, in that case, there would be the exercise of a sufficient power to produce the effect, without producing it, - involving the absurdity of its being both sufficient and insufficient at the same time."

"A difficulty may here be suggested in regard to the flow or progress of events in time, if they are all simultaneous with their causes. This difficulty cannot arise as to intelligent effort; for, in regard to its, periods of non-action may continually intervene; but if there are series of events and material phenomena, each of which is in turn effect and cause, it may be difficult to see how any time could elapse between the first and the last of the series. . . . If, however, as I suppose, these series of events, or material changes, are always effected through the medium of motion, it need not trouble us, for there is precisely the same difficulty in regard to our conception of the motion of matter from point to point, there being no space or length between any two consecutive points, and yet the body in motion gets from one end of a long line to the other, and in this case this difficulty just intrinsically the other. . . . In, even if we cannot conceive how motion involves the idea of time, we may perceive that, if it does so, it may be a means of conceiving events, which depend upon it, through time also."

Matheron, Study 1: 148-150 - "Simultaneity does not exclude duration. . . since each cause has duration and each effect has duration also. Brown, Monophysics, 148 - "In the system, the complete ground of an event never lies in any one thing, but only in a complex of things. If a single thing were the sufficient ground of an effect, the effect would outlast with the thing, and all effects would be instantaneously given. Hence all events in the system must be viewed as the result of the interaction of two or more things."

The first manifestation of life in an infant may be in the lungs or heart or brain, but that which makes any and all of these manifestations possible is the antecedent life. We may not be able to tell which comes first, but having the life we have all the rest. When the wheel goes, all the spokes will go. The soul that is born again will show its life in faith and hope and love and holy living. Regeneration will involve repentance and faith and justification and sanctification. But the one life which makes regeneration and all these consequent blessings possible is the life of Christ, who came himself to us in order that we may join ourselves to him. Anne Irene Aldrich, The Meaning: "I lost my life in living down. The blessing my spirit and mind I dove. Along my path the flying news fell, and I followed the throne thereof. I found my life in finding God. In coming I see the end; For who that wins the prize, but lightly thinks of the throne whereon he toad?"

See A. A. Hodges, on the Cross Symbolic in Princeton Rev., March, 1881-1882. Union with Christ, says Dr. Hodges, "is effected by the Holy Ghost in effectual calling. Of this calling the person are two: (a) the offering of Christ to the sinner, externally by the gospel, and internally by the illumination of the Holy Ghost; (b) the reception of Christ, which on our part is both passive and active. The passive reception is that whereby a spiritual principle is impressed into the human will, whence issues the active reception, which is an act of faith with which repentance is always combined. The communication of benefits which results from this union involves: (c) a change of state or relation, called justification; and (d) a change of subjective moral character, encompassed in regeneration and completed through sanctification." See also Dr. Hodges's Popular Lectures on Theological Principles, 1st and 2nd editions of Theology, 1848-50.

H. H. South, however, in his System of Christian Theology, is more clear in the putting of Union with Christ before Regeneration. On page 106, he begins his treatment of the Application of Redemption with the title: "The Union between Christ and the Individual believer as effected by the Holy Spirit. This embraces the attributes of justification, regeneration, and sanctification, with the underlying topics which come first to be considered, Election." He then treats Union with Christ (21: 29) before Regeneration (22: 29). He says Christ defines regeneration as coming to us by participation in Christ, and apparently agrees with this view (18).

794

795

UNION WITH CHRIST.

759

256— "God is united with nature, in the atom, in the tree, in the planet. Science is seeing nature full of the life of God. God is united to man in body and soul. The beating of his heart and the voice of conscience witness to God within. God sleeps in the stone, dreams in the sunset, walks to man."

A. Negatively.—It is not:

(a) A merely natural union, like that of God with all human spirits,— as held by rationalists.

In our physical life we are conscious of another life within us which is not subject to our will: the heart beats involuntarily, whether we sleep or wake. But in our spiritual life we are still more conscious of a life within our life. Even the heathen said: "Be true to society: agitate substantial life," and the Baptists hold to the identification of the departed with Christ (Homer, Elbert Leutner, 186). But Paul urges us to work out our salvation, upon the very ground that "it is not by works that a man is justified" (Rom. 3: 28). This life of God in the soul is the life of Christ.

(b) A merely moral union, or union of love and sympathy, like that between teacher and scholar, friend and friend,— as held by Socinians and Arminians.

There is a moral union between different souls: 1 Sam. 11: 1— "So said of Jonathan we talk with us and of David and Jonathan we say as he says us"— says the Vulgate: "Amicus domus, the agnatus Davidi." Aristotle calls friends "one soul." So in a higher sense, in fact, is the unity between one soul and another. But the union with God is not a union with his people as distinguished from any mere union of love and sympathy: "but by its self it is a union with God, not by any other way but by itself, and it is not visible to us as it is to Him, and it is not in the whole of his last discourse. It is about that of some union of love and sympathy with God. I must not say 'one soul' to say, 'as a whole' (1st Cor. 12: 13). That his disciples may be united to himself, is shown by the nature of his prayer.

(c) A union of essence, which destroys the distinct personality and substance of either Christ or the human spirit,— as held by many of the mystics.

800

800 BOTOLOGICAL, OR THE DOCTRINE OF SALVATION.

My f of the mystics, as Schwenkfeld, Weigel, Sebastian Franck, hold to an essential union between Christ and the believer. One of Weigel's followers, therefore, would say to another: "I am Christ Jesus, the living Word of God: I have redeemed thee by my atoning sacrifice." We are ever to remember that the believing of Christ only puts the believer more completely in possession of himself, and makes him more conscious of his own personality and power. Union with Christ must be taken in connection with the other truth of the personality and activity of the Christian; otherwise it tends to perdition. *Mystical Study*, § 139:—"The nature of God's immortal life, is mortal in God's transcendent life, with which we commune."

Augustine illustrates a German philosophical poet (1846-57), who wrote: "I know God cannot live as I cannot without me; He must give up the ghost, if I should cease to be." Lewis a disciple of Melancthon, said the phrase "God with God, and Christ with Christ," and Jonathan Edwards, in his *Religious Affections*, quotes it with disapprobation, saying that "the subtle do not become actually partakers of the divine essence, as would be inferred from this abominable and blasphemous language of heretics" (*Idem*, Jonathan Edwards, 361). "God is not a mode of the divine: it is a principle of isolation. In order to religion, I must have a will to surrender. . . . Our wills are one, to make them distinct. . . . Though the end is, in itself, a principle of union; in essence, or metaphysically, it is a principle of isolation" (661).

Eugene Christian Mysticism, 36—"Some of the mystic went astray by making a real substitution of the divine for human nature, thus depersonalizing man—a fatal mistake. For without human personality we cannot conceive of divine personality." Lyman Abbott: "In Christ, God and man are united, not as the river is united with the sea, but as personality itself, and as the child is united with the father, or the wife with the husband, whose personality and individuality are strengthened and increased by the union." Here Dr. Abbott's view comes as far short of the truth as that of the mystics goes beyond the truth. As we shall see, the union of the believer with Christ is a vital union, surpassing in its holiness any union of souls that we know. The union of child with father, or of wife with husband, is only a picture which hints very imperfectly at the interpenetrating and coexisting of the human spirit by the divine.

(d) A union mediated and conditioned by participation of the sacraments of the church,— as held by Romanists, Lutherans, and High-Church Episcopalians.

Perhaps the most pernicious misinterpretation of the nature of this union is that which conceives of it as a physical and material one, and which rests upon this basis the fabric of a sacramental and external Christianity. It is sufficient here to say that this union cannot be mediated by sacraments, since sacraments presuppose it as already existing; both Baptism and the Lord's Supper are designed only for believers. Only faith receives and retains Christ: and faith is the seat of the soul grasping what is purely invisible and unrepresentable: not the seat of the body, submitting to Baptism or partaking of the Supper.

William Linnich: "The only way for the believer, if he wants to go rightly, is to remember that truth is always two-sided. If there is any truth that the Holy Spirit has specially pressed upon your heart, if you do not want to push it to the extreme, ask what is the counter-truth, and then a little of your weight upon that; otherwise, if you lean so very much on one side of the truth, there is a danger of rolling it into a heap. Heavy means selected truth; it does not mean error: heavy and error are very different things. Heavy is truth, but truth pushed into undue importance for the disparagement of the truth upon the other side." Henry (1856)— an act of choice, the picking and choosing of a fact, instead of comprehensively embracing the whole of truth. Sacramentaries substitute the symbol for the thing symbolized.

B. Positively.—It is:

(a) An organic union,— in which we become members of Christ and partakers of his humanity.

East defines an organ, as that whose parts are reciprocally means and end. The body is an organ; (since the limbs exist for the heart, and the heart for the limbs. In each member of Christ's body there is his life; and Christ the head equally lives for his members) 1 Pt. 3: 10, 11—"in me you live in me (in) his union and death is

801

REGENERATION.

811

Re 3: 16—“Who we were and through no means made us as we are today.” 1 Th 3: 13—“As to be moved in the spirit of God, and so in the eye, and the soul has been made in regeneration and union of God.” 1 Th 4: 12—“Who we were and through no means made us as we are today.” 1 Th 4: 12—“Who we were and through no means made us as we are today.”

(c) It is a change wrought in connection with the use of truth as a means.

Just: 1.—“Of his own will he brought us forth by the word of truth”—here in connection with the special agency of God (not of mere natural law) the truth is spoken of as a means. 1 Th 4: 12—“Who we were and through no means made us as we are today.” 1 Th 4: 12—“Who we were and through no means made us as we are today.”

(f) It is a change instantaneous, secretly wrought, and known only in the possible.

Just: 2.—“Who we were and through no means made us as we are today.” 1 Th 3: 13—“As to be moved in the spirit of God, and so in the eye, and the soul has been made in regeneration and union of God.” 1 Th 4: 12—“Who we were and through no means made us as we are today.”

(g) It is a change wrought by God.

Just: 3.—“Who we were and through no means made us as we are today.” 1 Th 3: 13—“As to be moved in the spirit of God, and so in the eye, and the soul has been made in regeneration and union of God.” 1 Th 4: 12—“Who we were and through no means made us as we are today.”

812

813 **SOBERLOLOGY, OR THE DOCTRINE OF SALVATION.**

basis of our membership and unity is in Christ, our Creator, and Epiphany. His is regeneration of this final relationship. Regeneration by the Spirit restores our membership by joining us once more, ethnically and spiritually, to Christ the Son, and so adopting us again into God's family. Hence the Holy Spirit does not reveal himself, but Christ. The Spirit is light, and light does not reveal itself, but all other things. I may know that the Holy Spirit is working within me whenever I more clearly perceive Christ. Soberlo in Christ makes me not only individually children of God, but also members of a commonwealth. It is in Christ that I am as I am, but as we are born in—“the most glorious thing to be said about them is not something pertaining to their separate history, but that they have become members, by adoption, of the city of God” (Theodosius). The Psalm speaks of the adoption of nations, but it is equally true of individuals.

2. **Necessity of Regeneration.**

That all men without exception need to be changed in moral character, is manifest, not only from Scripture passages already cited, but from the following rational considerations:

(a) Holiness, or conformity to the fundamental moral attributes of God, is the indispensable condition of securing the divine favor, of attaining peace of conscience, and of preparing the soul for the associations and employments of the bliss.

Phillips Brooks seems to have taught that regeneration is merely a natural forward step in man's development. See his *Life*, § 103.—“The entrance into this deeper consciousness of unity with God and into the motive power which it exercises in Regeneration, the new birth, not merely with reference to time, but with reference also to profundity. Reason can but do something minor and away in order to enter the higher life, therefore regeneration must begin with repentance. But that is an incident. It is not essential to the new birth. A man simply impelled and unawful would still have to be born again. The preoccupation of sin as guilt, of release as forgiveness, of comparative punishment, have their true meaning as the moral personal experience of man's moral condition as always measured by, and man's moral change as always dependent upon, God.” Here repentance seems to mean outward confession and unregarded from conscious transgression; it is not regarded as ethical; it needs not to be repeated. Yet it does require regeneration. In Phillips Brooks's view there is no article devoted to sin. Baptism he calls “the declaration of the universal fact of man's dependence upon God for supply of life. It is associated with the death of Jesus, because in that the truth of God given himself to man found its complete manifestation.”

Oliver seems to teach regeneration by education. Here too there is no recognition of holiness as a goal. Man's imperfection of nature is innocent. He needs teaching in order to fit him for association with higher intelligence and with God. In the evolution of his powers there comes a natural order, like that of graduation of the scholar, and this order may be called conversion. This educational theory of regeneration is represented by Staebelin, *Psychology of Religion*, and by Cox, *The Spiritual Life*. What human nature needs however is not education, but liberation and revolution—liberation, the communication of a new life, and revolution, change of direction resulting from that life. Human nature, as we have seen in our treatment of sin, is not a green apple to be perfected by mere growth, but an apple with a worm at the core, which left to itself will merely rot and perish.

President G. Stanley Hall, in his essay on *The Religious Affirmations of Psychology*, says that the total depravity of man is an accidental fact apart from the teaching of the Bible. There had come into his hands for inspection several thousands of letters written to a medical man, who advertised that he would give confidential advice and treatment to all, secretly. On the strength of these letters Dr. Hall was prepared to say that John Calvin had not told the half of what is true. He declared that the necessity of regeneration in order to the development of character was clearly established from pathological investigation.

A. H. Hervey, *Cherished Heresy*, 1907.—“Here is the danger of some modern theories of Christian education. They give us statistics to show that the age of puberty is the

813

age of strongest religious impressions; and the infant is drawn that conversion is nothing but a natural phenomenon, a regular stage of development. The free will and the will best of that will develop and the plastic disposition of perfect nature is nature upon the regenerating spirit of God. The age of puberty is the age of the strongest religious impressions. For this is the age of the strongest impressions and social and emotional impressions, and only a new birth from above can lead the soul to seek for the kingdom of God."

(b) The condition of universal humanity as by nature depraved, and, when arrived at moral consciousness, as guilty of actual transgression, is precisely the opposite of that holiness without which the soul cannot exist in normal relation to God, to self, or to holy beings.

Plutarch has a parable of a man who tried to make a dead body stand upright, but who finished his labor saying: "I have almost failed. . . There's something lacking indeed." Ethic. Discourse of the VII, 21. "In the various man the same elements are lacking. If the line of amendment is broken, it is inevitable. . . But if a final element is not given by nature, and with it a potential energy, nothing results. The theoretical origin of grace as a free gift appears to us therefore founded upon a much more exact psychology than the ordinary religious." "Persons are created to be what the free life which is a world without end. With thy trust through storm and through calm thou shalt go. And thy sentence is holiness forever."

Martinez, Christian Ethics: "When Kant treats of the radical evil of human nature, he makes the remarkable statement that, if a good will to be exposed in its true nature, happens through a partial improvement, not through any reform, but only through a revivification, a total overturn, within us, that is to be compared to a new creation." Those who hold that man may attain perfection by mere natural growth deny this radical evil of human nature, and assume that our nature is a good seed which needs only favorable external influences of moisture and sunlight to bring forth good fruit. But human nature is a damaged seed, and what comes of it will be spoiled and stunted like itself. The doctrine of mere development denies God's holiness, man's sin, the need of Christ, the necessity of atonement, the work of the Holy Spirit, the nature of penance. Kant's doctrine of the radical evil of human nature, like Aristotle's doctrine that man is born on an inclined plane and subject to a downward gravitation, is not matched by a corresponding doctrine of regeneration. Only the apostle Paul can tell us how we come to be in this deplorable predicament, and whence is the power that can deliver us; see Romans, Evidence of Christian Experience, 26.

Does not the worthy sought many years for a method of extracting miasmata from our members. We cannot cure the barren tree by giving it new bark or new branches, — it must have new sap. Healing machines do not kill the miasmata. Poetry and music, the uplifting power of culture, the inherent nobility of man, the general power of God — no one of these will save the soul. How can I heal? "The seed of all imperiousness is the imperiousness of the soul." Fruit cannot be removed from a window pane simply by smearing it away — you must make the temperature of the room. It is as impossible to cast regeneration out of reformation as to get a harvest out of a field by mere plowing. Reformation is plowing; better sowing from a tree, and only place giving good apples as with a string (St. Paul's). It is regeneration or deploration — the beginning of an upward movement by a power not man's own, or the continuation and increase of a downward movement that can end only in ruin.

Kant, Moral Philosophy, shows that humanity itself has no power of progress. The ocean steamship that has burned its last pound of coal can proceed on its way by virtue of its momentum, but it is only a question of time when the steam will cease to move, except as moved about by the wind and the wave. Not only is there power lacking for the good, but apart from God's grace the evil tendencies of the soul become more aggravated. The settled state of the affections and will gradually dominates the life. Charles H. Spurgeon: "If a thief should get into heaven unchanged, he would begin by picking the angels' pockets." The land is full of examples of the lowest kind, not from the truth, but in the truth. The have are not degenerate wheat, which by cultivation will become good wheat, — they are not only unclean but noxious, and they must be rooted out and burned. "Industry will be better than the individuals who compose it. A sound ship can never be made of rotten timber. Individual reformation must precede social reconstruction." Swedenborg will

814 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

always be a failure until it becomes Christian. We must be born from above, as truly as we have been begotten by our fathers upon earth, or we cannot see the kingdom of God.

(c) A radical internal change is therefore requisite in every human soul — a change in that which constitutes his character. Holiness cannot be attained, as the pagans claim, by a merely natural growth or development, since man's natural tendencies are wholly in the direction of selfishness. There must be a reversal of his inmost dispositions and principles of action, if he is to see the kingdom of God.

Man's good deeds and reformation may be illustrated by adding in a stream whose general current is downward, by walking westward in a rut-way while the train is going east; by Capt. Perry's traveling north, while the ice-bergs on which he walked were moving southward at a rate much more rapid than his walking. It is possible to be "see nothing, and see nothing as to knowledge of the work" (2 Tim. 3: 7). Better never have been born, than to be born again. But the necessity of regeneration implies its possibility. John 1: 12 — "It is not he that will, but he that can." — the text is not merely a warning and a command. — It is not a promise. Every sinner has the chance of making a new start and of beginning a new life.

J. D. Robertson, The Holy Spirit and Christian Service, 6: "Eminent says that the gate of gifts closes at birth. After a man emerges from his mother's womb he can have no new adornments, no fresh increments of strength and wisdom, joy and grace within. The only grace is the grace of creation. But this view is definite and not Christian." Emerson's saying of true of natural gifts, but not of spiritual gifts. He forgot Protestant. He forgot the all-accompanying atmosphere of the divine personality and love, and his mindless desire to see in every child and creature of our ordinary being. The longed man have to turn over a new leaf in life's book, to break with the past, to assert that better grace, his preliminary impulse of the Holy Spirit and an evidence of general grace preparing the way for regeneration. This interpreted and applied to those impulses means unshaken hope for the future. "No man is ever lost we once have seen; We always may be what we might have been; The hope that lost in some far distance seen May yet be ours yet, and this the mean."

"The greatest miracle yet, at least at times, their need of help from above. Although Owen uses the term 'regeneration' to denote what should call attention, yet he recognizes man's dependence upon God: "Nemo vix magnum, sine alio divino auxilio, unquam fuit." Boece: "None ever attained his end." Aristotle: "Without new power's judgment and makes man ever with respect to practical principles, so that no man can be wise and just and good." Genesis: "Who shall be born in service sin, Who serve the merciful midnight hour Weeping upon his bed he said, He knows you not, ye heavenly Powers." Shakespeare, King Lear: "In these a reason in nature for those best hours!" Robert Browning, in Halbert and Hob, replies: "O man! That a man out of nature must turn itself, some other."

John Stuart Mill (see Autobiography, 180-181) knew that the feeling of interest in others' welfare would make him happy, — but the knowledge of the fact did not give him the feeling. "The 'substitution of humanity' — unselfish love, of which we read in 'New Hours' — is never to talk about; but how to produce it — that is the question. Drummond, Natural Law in the Spiritual World, 8: 44. — "There is an abrogation in the spiritual, more than in the natural, world. Can the stone grow more and more being until it enters the opposite world? No, Christianity is a new life, — it is Christ in you." As natural life comes to an end, through Adam, an spiritual life comes to us immediately, through Christ. See Bushnell, Nature and the Supernatural, 100-101; Anderson, Regeneration, 8: 41; Janet O'Connell, Memoirs and Lectures, 100-101.

3. The Efficient Cause of Regeneration.

Three views only need be considered, — all others are modifications of these. The first view puts the efficient cause of regeneration in the human will; the second, in the truth considered as a system of motives; the third, in the immediate agency of the Holy Spirit.

John Stuart Mill regarded cause as subserving all the antecedents to an event. Huxley, Man a Century First Cause, 2: 3, shows that, as at any given instant the

814

815

Still another modification of Arminian doctrine is found in the Revealed Theology of N. W. Taylor of New Haven, who maintained that, antecedently to regeneration, the selfish principle is suspended in the sinner's heart, and that then, prompted by self-love, he sees the source of regeneration from motives that are neither sinful nor holy. He held that all men, sinners and saints, have their own happiness for their ultimate end. Regeneration involves no change in the principle or motive, but only a change in the governing purpose to seek this happiness in God rather than in the world. Dr. Taylor said that man could turn to God, whenever the Spirit did not do so. He would turn to God if he would; but he could also turn to God if he would not. In other words, he maintained the power of contrary choice, while yet affirming the necessity that, without the Holy Spirit's influence, man would always choose wrongly. These doctrines caused a division in the Connecticut church. Those who opposed Taylor withdrew their support from New Haven, and founded the First Windsor Seminary in 1818. For Taylor's views see N. W. Taylor, Revealed Theology, 4th ed., and in The Christian Spectator for 1828.

The chief opponent of Dr. Taylor was Dr. Samuel Tyler. He replied to Dr. Taylor that moral character has its seat, not in the purpose, but in the affectionate bias of the purpose. Otherwise every Christian must be in a state of eternal perfection. For his governing purpose is to serve God. But we know that there are affections and desires not under control of this purpose—dispositions not in conformity with the predominant disposition. How, Dr. Tyler asked, can a sinner, completely selfish, from a selfish motive, resolve not to be selfish, and so suspend his selfishness? "Antecedently to regeneration, there can be no suspension of the selfish principle. It is said that, in suspending it, the sinner is actuated by self-love. But is it possible that the sinner, while destitute of love to God and every particle of genuine benevolence, should love himself as all and not love himself supremely? He loves nothing more than self. He does not regard God or the universe, except as they tend to promote his ultimate end, his own happiness. No sinner ever suspended his selfishness until actuated by divine grace. We are not become regenerate by preferring God to the world merely from regard to our own interest. There is no necessity of the Holy Spirit to move the heart, if self-love prompts men to turn from the world to God. On the view thus combined, deeply consistent in its nature. All men need a enlightenment as to the best means of securing their own happiness. Regeneration by the Holy Spirit is, therefore, not necessary." See Samuel Tyler, Memoirs and Lectures, 1834-35, pp. 184, 185, 181; Letters on the New Haven Theology, 2d ed., 184-46; review of Taylor and Pluck by R. D. Griffin, Divine Ministry, 1841; Methodist Unity, 1840—"By making it a man's interest to be disinterested, do you cause him to forget himself and put any love into his heart? do you only teach him to let God make him to turn the way?" that by the aid and help of a living sinner? "The sinner, apart from the grace of God, cannot see the truth. Whither goes he? To love God, yes; but he does not declare that he did not understand a word that God said. Apart from the grace of God, the sinner, even when made to see the truth, makes it the truth, the more deeply he sees it. Thus the Holy Spirit overcomes his opposition and makes him willing in the day of God's power. (Rom 8:13.)"

B. The truth, as the efficient cause of regeneration. According to this view, the truth as a system of motives is the direct and immediate cause of the change from unholiness to holiness. This view is objectionable for two reasons:

- (1) It erroneously regards motives as wholly external to the mind that is influenced by them. This is to conceive of them as mechanically constraining the will, and is indistinguishable from necessitarianism. On the contrary, motives are compounded of external presentations and internal dispositions. It is the soul's affections which render certain suggestions attractive and others repugnant to us. In brief, the heart makes the motive.
- (2) Only as truth is loved, therefore, can it be a motive to holiness. But we have seen that the aversion of the sinner to God is such that the truth is hated instead of loved, and a thing that is hated, is hated more

818

intensely, the more distinctly it is seen. Hence no mere power of the truth can be regarded as the efficient cause of regeneration. The contrary view implies that it is not the truth which the sinner hates, but rather some element of error which is mingled with it.

Erasmus Buchanan and Charles H. Fensholt held this view. The influence of the Holy Spirit differs from that of the preacher only in degree,—both the only moral agent; both do nothing more than to present the truth, both work upon human free will. "Were I an objectant to the Holy Ghost, I could convert sinners as well as he," said a popular preacher of this school one evening, Tyler, Letters on New Haven Theology, 184-71. On this view, it would be absurd to pray to God to regenerate, for that is more than he can do; regeneration is entirely the work of truth. Miller, in Meth. Quar., July, 1841: 48-49, holds that "the will cannot rationally act without motives, but that it has always power to suspend action, or defer it, for the purpose of rational examination of the motive or end, and to consider the opposite motive or end. Putting the end out of view will temporarily blind the power, and the new truth considered will furnish motive for right action. Thus, by using our faculty of suspending choice, and of taking attention, we can realize the permanent dignity of the good and choose it against the evil. This is, however, not the realization of a new spiritual life in regeneration, but the doctrine of its attainment. Power to do this suspending life of grace (grace, however, given equally to all). Without this power, the world has a supernatural and irremediable development of evil."

The view of Miller, thus substantially given, resembles that of Dr. Taylor, upon which we have already commented; but, unlike that, it makes truth itself, apart from the affections, a determining agency in the change from sin to holiness. Our contrary is that, without a change in the affections, the truth on neither be known nor obeyed. Being known by the power of being borne again, for you must first be born again in order to see the kingdom of God (John 1:13). The mind will not choose God, until God appears to be the greatest good. However, quoted by Griffin, Divine Ministry, 46—"For the sinner apply his rational powers to the contemplation of divine things, and let his habit be progressively correct; still he is in such a state that those objects of contemplation will excite in him no holy affections." The Scriptures declare (John 1:7) that "he said of his sin is only—not against some evil or unholiness action of God—but 'a sin against God.' It is God's holiness, mandatory and punitive, that is hated. A clearer view of that holiness will only increase the hatred. A woman's hatred of spiders will never be changed to love by the sinner's heart. The more presence of God, and seeing God face to face, will be held by the sinner, but he will not be changed to love. See R. D. Griffin, Divine Ministry, 1841, 185-211 and review of Griffin, by R. D. Griffin, Memoirs, Truth Unfolded, 1841, 101.

Bradford, however, and Christian Preachers, 2d—Christianity puts three motives before man: love, advice, and fear." True, but the last two are only preliminary motives to the sinner's conversion. We must first be moved by self-love or by fear, but not yet entered into the Christian life as all. And any attention to the truth of God which originates in these motives has no abiding moral value, and cannot be regarded as even a beginning of salvation. Nothing but holiness and love are entitled to be called Christianities; and these the truth of God cannot command us. The Spirit of God must go with the truth to impart right desires and to make the truth effective. R. D. Robinson, "The glory of our salvation can no more be attributed to the work of God only, than the glory of a Paradise or a Canaan can be ascribed to the child or the maid with which he wrought into luxury his immortal creation."

C. The immediate agency of the Holy Spirit, as the efficient cause of regeneration.

In ascribing to the Holy Spirit the authorship of regeneration, we do not affirm that the living Spirit accomplishes his work without any accompanying instrumentality. We simply assert that the power which regenerates is the power of God, and that although conjoined with the use of means, there is a direct operation of this power upon the sinner's heart

819

as well as repentance and faith. To the view that baptism is a means of regeneration we urge the following objections:

(a) The Scriptures represent baptism to be not the means but only the sign of regeneration, and therefore to presuppose and follow regeneration. For this reason only believers—that is, persons giving credible evidence of being regenerated—were baptized (Acts 8:12). Not external baptism, but the conscientious turning of the soul to God which baptizes symbolically saves us (1 Pet. 3:21—*mousetone dyathē emphraō*). Texts like John 8:12, Acts 2:38, Col. 2:12, Tit. 3:5, are to be explained upon the principle that regeneration, the inward change, and baptism, the outward sign of that change, were regarded as only different sides or aspects of the same fact, and either side or aspect might therefore be described in terms derived from the other.

(b) Upon this view, there is a striking incongruity between the nature of the change to be wrought and the means employed to produce it. The change is a spiritual one, but the means are physical. It is far more rational to suppose that, in changing the character of intelligent beings, God uses means which have relation to their intelligence. The view we are considering is part and parcel of a general scheme of materialism rather than moral salvation, and is more consistent with a materialistic than with a spiritual philosophy.

Art 11.—*View described fully possible and fitting manner the things of God and the case of man, they were baptised: 1. Th. 1. 1. — with the other the things did not any, you baptise, but the thing any of the things of God, in its instrument, namely, — equity, — upon — I do not consider need — the integrity of the soul after God, the conscientious turning of the soul to God.* Phipps, however, makes *Avonara* a female term equivalent to “examination,” and including both question and answer. It means, then, the open exercise of allegiance to Christ, given by the new convert to the constituted officers of the church. “That which is the essence of the saving power of baptism is confession and the profession which proceeds it. If this comes from a conscientious heart, regeneration is effected on Christ, then baptism, as the channel through which the grace of the soul bestows on Christ, then baptism, as the channel through which the grace of the soul bestows on Christ, then baptism, as the channel through which the grace of the soul bestows on Christ.” We may adopt this statement from Phipps’s Commentary, with the alteration of the word “converted” into “generation” of “initiation.” Phipps’s interpretation is, as he seems to admit, in its obvious meaning inconsistent with infant baptism; so we it seems equally inconsistent with any doctrine of baptismal regeneration.

Scriptural regeneration in God’s (1) changing man’s disposition, and (2) securing the best exercise. Regeneration, according to the Discipline, is that (1) “repentance and faith, and (2) submission to baptism. Alexander Campbell, Christianly Inferred: “We plead that all the converting power of the Holy Spirit is exercised in the outward means. — *Adverse* of discipline to this doctrine, however, is, that in regeneration includes all that is comprehended in faith, repentance, and baptism, and as well as it is expressive of property in the man that has been regenerated, but is not the other of the former.” But if baptism be the instrument of regeneration, it is difficult to see how the instrument, in this position, could have been regenerated. See Art. 11.—*This day has the work in his hand. — Don’t: “This day” — what precipitate! “This day” — what comprehensively! “In faith — what real! “Baptism” — “The day” — what then? no flame of Purgatory? no long period of mournful expiation? “This day” — what and how!*

Baptism is a condition of being outwardly in the kingdom; it is not a condition of being inwardly in the kingdom. The contracting of these two had never to the early church to Christ dying unbaptized, rather than dying unbaptized. Even Pascal, in later times, held that participation in outward ordinances might lead to real conversion. He probably meant that an initial act of holy will would tend to draw others in its train. Surely we urge unconverted people to take some step that will manifest religious



interest. We hope that in taking this step a new decision of the will, wrought by the Spirit of God, may reveal itself. But a religion which consists only in such outward performance is partly dehumanized, a creature religion, for it is only skin-deep. On John 3:1.—*But ye must be born of the Spirit, be born of the Spirit of God: Art 11: 10.—* *And he is baptised every day in the name of Jesus Christ into the realm of your day! 06. 11. — “Baptism is a baptism which is water and the Spirit Holy.” Th. 1. 1. — *and it is through the washing of repentance and mercy of the Holy Spirit — see further discussion and exposition in our chapter on the Ordinance. — Adverse* Discipline and Baptism, a booklet published by the Am. Bapt. Pub. Society, is the best statement of the Baptist position, distinguished from that of the Discipline. It states that Discipline overstates the extent of Christianity and understates the work of the Holy Spirit. For centre, see Union, Discipline and Baptism.*

B. The Scriptural view is that regeneration, so far as it secures an activity of man, is accomplished through the instrumentality of the truth. Although the Holy Spirit does not in any way illuminate the truth, he does illuminate the mind, so that it can perceive the truth. In conjunction with the change of man’s inner disposition, there is an appeal to man’s rational nature through the truth. Two inferences may be drawn: (a) Man is not wholly passive at the time of his regeneration. He is passive only with respect to the change of his ruling disposition. With respect to the exercise of this disposition, he is active. Although the efficient power which secures this exercise of the new disposition is the power of God, yet man is not therefore unconscious, nor is he a mere machine worked by God’s fingers. On the other hand, his whole moral nature under God’s working is alive and active. We reject the “exercise-system,” which regards God as the direct author of all man’s thoughts, feelings, and volitions, not only in its general tenor, but in its special application to regeneration.

Shedd, Dogm. Theol., 2:108.—*“A dead man cannot assist in his own conversion.” This is true so far as the giving of life is concerned. But once made alive, man can, like Lazarus, obey Christ’s command and “see his” (John 5:25). In fact, if he does not obey, there is no evidence that there is spiritual life. — “In us as God, we have but as he moves.” — “But does in notes: agitate calceum illi.” Writings telegraphically receive an attained rest; regeneration affirms the soul as that it vibrates spontaneously to God and receives the communications of his truth. When a convert came to Howard Hill and claimed that she had been converted in a dream, he replied, “We will see how you walk, now that you are awake.” Lord Bacon and he would open every one of Argus’s hundred eyes, before he opened one of Belshazzar’s hundred heads. If God did not move men’s hearts in connection with our preaching of the truth, we might well give up our ministry. — St. Robinson: “The conversion of a soul is just as much according to law as the raising of a crop of terraces.” Bacon, Theoretical, 17.—“Though the more preaching of the gospel is not the cause of the conversion and vivification of men, it is a necessary condition — as necessary as the action of heat and light, or other physical agencies, on a germ, if it is to develop, grow, and bear its proper fruit.”*

(4) The activity of man’s mind in regeneration is activity in view of the truth. God secures the initial exercise of the new disposition which he has wrought in man’s heart in connection with the use of truth as a means. Here we perceive the link between the efficiency of God and the activity of man. Only as the sinner’s mind is brought into contact with the truth, does God complete his regenerating work. And as the change of inward disposition and the initial exercise of it are never, so far as we know, separated by any interval of time, we can say, in general, that Christian work is successful only as it commends the truth to every man’s conscience in the sight of God (2 Cor. 4:2).



REGENERATION. 823

In Pt. II, it is recognized the divine illumination of the mind to behold the truth—“may give use a sort of vision and wisdom in the knowledge of things; being eye of new heart enlarged, but yet may have what is by his seeing.” On truth as a means of regeneration, see Hovey, Outlines, 302, who cites Channing, Historical Theology, I:171—“Regeneration may be taken in a limited sense as including only the first impartation of spiritual life. . . . or it may be taken in a wider sense as comprehending the whole of that process by which he is renewed or made over again in the whole man after the image of God—i.e., as including the production of every faith and union to Christ. Only in the first sense did the Reformers maintain that man in the process was wholly passive and not active; for they did not dispute that, before the process in the second and more enlarged sense was completed, man was spiritually alive and active, and continued so ever after during the whole process of his sanctification.”

Dr. Hovey suggests an apt illustration of these two parts of the Holy Spirit's work and their union in regeneration: At the same time that God makes the photographic plate sensitive, he pours in the light of truth whereby the image of Christ is formed in the soul. Without the “sensitizing” of the plate, it would never fix the rays of light so as to retain the image. In the process of “sensitizing,” the plate is passive; under the influence of light, it is active. In both the “sensitizing” and the fixing of the picture, the real agent is not the plate nor the light, but the photographer. The photographer cannot perform both operations at the same moment. God can. He gives the new affection, and at the same instant he secures its exercise in view of the truth.

For details of the instrumentality of truth in regeneration, see Thore, in Hag, Quest., Jan. 1871, 25. For others, see Anderson, Regeneration, 29-318. It is truth which holds the ground. He says: “In adults life [regeneration] is wrought most frequently by the word of God as the instrument. Barring that which may be regenerated, we cannot assert that it is not the word of God absolutely.” We prefer to say that, if infants are regenerated, they also are regenerated in conjunction with some influence of truth upon the mind, even as the recognition of it may be. Otherwise we break the Scriptural connection between regeneration and conversion, and open the way for faith in a physical, magical, sacramental salvation. Squir, Atoning, 186, says well, of the theory of regeneration which makes man purely passive, that it has a becoming effect upon preaching: “The lack of expectation unmoves the efforts of the preacher; an impression of the fruitless process sanctifies his expectations. The actionless dependence on the Spirit extracts all vitality from the pulpit and sows of responsibility from the hearer, and makes preaching an open operation, like the baptismal regeneration of the formalist.” Only of the best sinners in regeneration are Shedd's words true: “A dead man cannot assist in his own resurrection” (Dogm. Theol., 2:161).

Ryder goes to the opposite extreme of regarding the truth alone as the cause of regeneration. His words are true that a valuable protest against the view that regeneration is an entirely done to God that in no part of it man is active. It was with a better view that Luther cried: “O that we might multiply brass bolts, that I might pound them!” And the preacher is successful only as he possesses and unfolds the truth. John took the little book from the creature's mouth and ate it (Rev. 1:1-3). So he who is to preach God's truth must feed upon it, until it has become his own. For the Reformation, see Erasmus, Works, I:189-211; Harnack, Hist. Doct., 2:146.

5. The Nature of the Change wrought in Regeneration.

A. It is a change in which the governing disposition is made holy. This implies that:

(a) It is not a change in the substance of either body or soul. Regeneration is not a physical change. There is no physical soul or germ implanted in man's nature. Regeneration does not add to, or subtract from, the number of man's intellectual, emotional or voluntary faculties. But regeneration is the giving of a new direction or tendency to powers of affection which man possessed before. Man had the faculty of love before, but his love was supremely set on self. In regeneration the direction of that faculty is changed, and his love is now set supremely upon God.

824

824 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

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So, too, when we describe regeneration as the communication of a new life to the soul, we should not conceive of this new life as a substance imparted or infused into it. The new life is rather a new direction and activity of our own affections and will. There is, indeed, a union of the soul with Christ; Christ dwells in the renewed heart; Christ's entrance into the soul is the cause and accompaniment of its regeneration. Just like entrance of Christ into the soul is not itself regeneration. We must distinguish the effect from the cause; otherwise we shall be in danger of a pseudo-scientific formulation of our own personality and life with the personality and life of Christ. Christ is indeed our life in the sense of being the cause and supporter of our life, but he is not our life in the sense that, after our union with him, our individuality ceases. The effect of union with Christ is rather that our individuality is enlarged and exalted (Jan. 19:11)—“I can say we are with him as he is with us.” See page 76, (c).

We must therefore take with a grain of allowance the generally excellent words of A. J. Gordon, World's Life, 2—“Regeneration is the communication of the divine nature by man by the operation of the Holy Spirit through the word (2 Th. 1:11). . . . As Christ was made partaker of human nature by incarnation, that so he might enter into closest fellowship with us, we are made partakers of the divine nature by regeneration, that we may enter into fullest fellowship with God. Regeneration is not a change of nature, &c., a natural heart bettered. Eternal life is not natural life prolonged into endless duration. It is the divine life imparted to us, the very life of God communicated to the human soul, and bringing forth there its proper fruit.” Dr. Gordon's view that regeneration adds a new substance or faculty to the soul as the result of liberating the Scripture metaphors of creation and life. This turning of spirit into fact accounts for his tendency toward substitution doctrine in the case of the unrepentant, lower faculty cure and the belief that all physical evil can be removed by prayer. R. H. Johnson, The Holy Spirit, “Regeneration is a change, not in the quantity, but in the quality, of the soul.” E. O. Robinson, Christian Theology, 29—“Regeneration consists in a truly wrought change in the inner affection.”

So, too, we would criticize the doctrine of Drummond, Nat. Law as the Rpt. World, “People forget the permanence of form. Instead of transforming energy, they try to create it. We must either depend on environment, or be self-sufficient. The ‘new man’ (Gen. 1:1) is the ‘man’ of natural law. Natural Truth flourishes with air and moisture. The difference between the Christian and the pre-Christian is the difference between the organic and the inorganic. The Christian has all the characteristics of life: assimilation, waste, reproduction, spontaneous action.” See criticism of Drummond's theory in Hag, Quest., 1871, 25, 26. As a resurrection there is a physical connection with the old body, so in regeneration there is a natural connection with the old soul.” A. H. Briggs, Quest., July, 1867, 207. Previews toward in relation to Theology—“The resurrection agency of the Spirit of God is symbolized, not by the vitalization of dead matter, but by the agency of the organic intelligence which guides the evolution of living beings.” Murphy's answer to Drummond is republished, Murphy's Natural Science and Spiritual Freedom, 1:82—“The will can no more create form, either muscular or mental, than it can create matter. And it is equally true that the spiritual environment and physical force we are altogether dependent on our spiritual environment, which is God.” In “dead matter” there is no sin. Drummond would imply that, as matter has no promise or potency of life and is not responsible for being without life (or “dead,” to use his misleading word), and if it were in life must wait for the life-giving influence to come straight, so the human soul is not responsible for being spiritually dead, cannot seek for life, must patiently wait for the Spirit. Plymouth Brethren generally hold the same view with

825

They have a hopeful aspect, simply because they are evidence that the Holy Spirit is striving with the soul. But the work of the Spirit is not regeneration as such. It is preparation for regeneration. So far as the sinner is concerned, he is none of a sinner that ever before, because, under the new light that has ever before been given him, he is still rejecting Christ and resisting the Spirit. The word of God and the Holy Spirit appeal to him as well as to higher motives; a most earnest concern about religion is determined, at the outset, by hope or fear. See Shedd, Dogm. Theol., 2: 122.

All these motives, though they are not the highest, are yet proper motives to influence the soul; it is right to seek God from motives of self-interest, and because we desire heaven. But the seeking which not only begins, but ends, upon this lower plane, is never successful. Until the soul gives itself to God from motives of love, it is never saved. And so long as these preliminary motives rule, regeneration has not yet taken place. Bible-reading, and prayer, and church-attendance, and partial reformation, are certainly better than apathy or outwearing sin. They may be signs that God is working in the soul. But without complete surrender to God, they may be accompanied with the greatest guilt and the greatest danger; simply because, under such influences, the withholding of redemption implies the most active hatred to God, and opposition to his will. Instances occur of outward reformation that preceded regeneration,—the case of John Bunyan, who left off swearing before his conversion. Park 1: "The soul is a magnet, and must turn all at once. If we are standing on the line, we are yet unregenerate. We are regenerate only when we cross it." There is a preliminary grace as well as a regenerating grace. Wiedemann indeed distinguished five kinds of grace, namely, preparatory, propensory, copious, volitional, and perfecting.

While in some cases God's preparatory work occupies a long time, there are many cases in which he cuts short his work in righteousness (see Park). Some persons are regenerated in infancy or childhood, cannot remember a time when they did not love Christ, and yet take long to learn that they are regenerate. Others are converted and converted suddenly in mature years. The best proof of regeneration is not the intensity of a past experience, however vivid and startling, but rather the present inward love for Christ, his holiness, his service, his work, and his word. Much sympathy should be given to those who have been early converted, but whose kindly and disinterested, or the faith of inconstant church members, have been deferred from joining themselves with Christian people, and who have lost all hope and joy in their religious lives. Instances the man who, though converted in a revival of religion, was injured by a professed Christian, and became a recluse, but cherished the memory of his dead wife and child, kept the playthings of the one and the clothing of the other, and left directions to have them burnt with him.

As there is danger of confounding regeneration with sanctification, the doctrine of regeneration, as the development of the new affection, is gradual and progressive. But so long as it is progressive or gradual, and regeneration is a beginning of the new affection. We may gradually come to the knowledge that a new affection exists, but the knowledge of a beginning is one thing, the beginning itself is another thing. Let us had experienced a change of heart, long before he knew its meaning or could express his new feelings in articulate words. It is not in the nature of a gradual regeneration, but in the nature of a gradual recognition of the fact of regeneration, and a progressive enjoyment of its results, that "the soul is a magnet" is said to be "a living light"; the morning-dawn that begins in darkness, but "is not dark now and was not to be dark" (Rev. 1: 5). Of this it is said, "The light of the day is not yet come, but the light of the day is in the heart of man, who is a lamp of God, and as such is not to be dark." Here the recognition of God's work is described as a light which is not yet come, but the light of the day is in the heart of man, who is a lamp of God, and as such is not to be dark. Here the recognition of God's work is described as a light which is not yet come, but the light of the day is in the heart of man, who is a lamp of God, and as such is not to be dark.

Illustrate by the metamorphosis of the line which separates one State of the Federal Union from another. From this doctrine of instantaneous regeneration, we may learn the duty of seeking God as well as of serving him in—"I am yet a sinner." It is a certain notion that it takes God a long time to give increase to the seed planted in a sinner's heart. This view and the idea that regeneration is a matter of waiting; that the soul must be sanctified from a state of darkness. Let us remember that those thousands, who in the morning Peter called murderers of Christ, were before night repentant and faithful members of the church." (Dumouchet, in his Nat. Law in the Spirit, World, remarks upon the humanness of sudden conversion. As

self-illumination, self-sanctification, outside of the old nature, it is well to have it at once done and ever with, and not to do by degrees.

(b) This change takes place in the region of the soul below consciousness.—It is by no means true that God's work in regeneration is always recognized by the subject of it. On the other hand, it is never directly perceived at all. The working of God in the human soul, since it contravenes so far as man's being, but rather puts him in the full and normal possession of his own powers, is secret and inscrutable. Although man is conscious, he is not conscious of God's regenerating agency.

We know our own natural existence only through the phenomena of thought and sense. So we know our own spiritual existence, as new creatures in Christ, only through the new feelings and experiences of the soul. "The will does not need to act actively, in order to act freely." God acts on the will, and the resulting holiness is true freedom. "As it is—'if he will be he will not be, he will be the ideal.' We have the consciousness of freedom; but the act of God in giving us this freedom is beyond or beneath our consciousness.

Both Luther and Calvin used the word regeneration in a loose way, confounding it with sanctification. After the Federalists made a distinct doctrine of it, Calvinism in general came to treat it separately. And John Wesley rescued it from identification with sanctification, by showing its connection with the truth. E. G. Robinson: "Regeneration is in one sense instantaneous, in another sense not. There is necessity of some sort of knowledge to regeneration. The doctrine of Christ crucified is the fit instrument. The object of religion is to produce a mind rather than an emotional dependence. Revivals of religion are valuable in just the proportion in which they produce rational conviction and permanently righteous action." But some are left unaffected by them. "An arm of the magnetic power must be attracted to the magnetic pole of the earth, or it will be repelled,—where is no such thing as indifference. Modern materialism, refusing to say that the fear of God is the beginning of wisdom, is led to declare that the love of God is the beginning of wisdom." (Dumouchet, Die Kinische Poetik, 3).

(c) This change, however, is recognized indirectly in its results.—At the moment of regeneration, the soul is conscious only of the truth and of its own exercise with reference to it. That God is the author of its new affection is an inference from the new character of the exercises which it prompts. The human side or aspect of regeneration is Conversion. This, and the Sanctification which follows it (including the special gifts of the Holy Spirit), are the sole evidences in any particular case that regeneration is an accomplished fact.

Regeneration, though it is the birth of a perfect child, is still the birth of a child. The child is to grow, and the growth is sanctification; in other words, sanctification, as we shall see, is simply the strengthening and development of the holy affection which begins its existence in regeneration. Hence the subject of the epistle to the Hebrews is not regeneration, but sanctification by faith (Heb. 12: 14) but sanctification by faith (Heb. 12: 14). On evidence of regeneration, see Aulerson, Regeneration, 38-214, 227-245; Woods, Works, 44-68. The Transition from Sanctification by Faith to Sanctification by Faith is made for the epistle to the Hebrews. That begins by declaring that there is no condemnation in Christ, and ends by declaring that there is no separation from Christ. The work of the Holy Spirit follows upon the work of Christ. See Godet on the epistle.

The doctrine of Alexander Campbell was a protest against laying an unscriptural emphasis on emotional states as evidence of regeneration—a protest which certain mystical and antinomian exaggerations of evangelized teaching very justly provoked. But Campbell went to the opposite extreme of practically excluding emotion from religion, and of setting the work of the Holy Spirit to the conscious influence of the truth. Doubtless need to recognize a power of the Holy Spirit existed before consciousness, in order to explain the conscious acceptance of Christ and of his salvation.



CONVERSION. 831

James, Varieties of Religious Experience, II.—The two main phenomena of religion, they will say, are essentially phenomena of adolescence, and therefore synchronous with the development of sexual life. To which the reply is easy: Even were the asserted synchrony unconditionally true as a fact (which it is not), it is not only the sexual life, but the entire higher mental life, which awakens during adolescence. One might thus as well set up the theory that the interest in arithmetic, physics, chemistry, logic, physiology and sociology, which springs up during adolescence year along with that in poetry and religion, is also a perversion of the sexual instinct, but this would be too absurd. Moreover, if the argument from synchrony is to do anything, what is to be done with the fact that the religious age our confidants would seem to be old age, when the upsurge of the sexual life is past?

(c) From the fact that the word 'conversion' means simply 'a turning,' every turning of the Christian from sin, subsequent to the first, may, in a subordinate sense, be denominated a conversion (Luke 22: 32). Since regeneration is not complete sanctification, and the change of governing disposition is not identical with complete purification of the nature, such subsequent turnings from sin are necessary consequences and evidences of the first (cf. John 13: 10). But they do not, like the first, imply a change in the governing disposition,—they are rather new manifestations of a disposition already changed. For this reason, conversion proper, like the regeneration of which it is the obverse side, can occur but once. The phrase 'second conversion,' even if it does not imply radical misconstruction of the nature of conversion, is misleading. We prefer, therefore, to describe these subsequent experiences, not by the term 'conversion,' but by such phrases as 'breaking off, forsaking, returning from, neglects or transgressions,' and 'coming back to Christ, trusting anew in him.' It is with repentance and faith, as elements in that first and radical change by which the soul enters upon a state of salvation, that we have now to do.

It is to be noted, however, that the two elements are not equally essential, and which in certain cases it is freedom will be essential. Human action converts a sufficient nature into an effectual nature. The result is not always according to the varying use of means. The power is all of God. Man has power to resist only. There is a universal influence of the Spirit, but the influence of the light varies in different cases, just as external opportunities do. The love of holiness is blunted, but is still bright. The Holy Spirit quickens it. When this love is wholly lost, sin against the Holy Ghost results. Before regeneration there is a desire for holiness, an appreciation of its beauty, but this is overcome by a greater love for sin. If the man does not quickly grow worse, it is not because of positive action on his part, but only because negatively he does not resist as he might. 'Blessed is he that is not led by the wind of doctrine, but is established by a righteous influence. When man yields, God leads by an irresistible influence. The second influence of the Holy Spirit confirms the Christian's choice. This second influence is called 'sealing.' There is no necessary interval of time between the two. Conversion grows more final; conversion comes after.'

To this view, we would reply that a partial love for holiness, and an ability to choose it before God works effectually upon the heart, seem to contradict those Scriptures which assert that 'as men if he has a man against him' (Rom. 7: 17) and that all good works are the result of God's new creation (Gal. 2: 19). Conversion does not precede regeneration,—it chronologically accompanies regeneration, though it logically follows it.



832 EPISTOLOLOGY, OR THE DOCTRINE OF SALVATION.

1. Repentance.

Repentance is that voluntary change in the mind of the sinner in which he turns from sin. Being essentially a change of mind, it involves a change of view, a change of feeling, and a change of purpose. We may therefore analyze repentance into three conditions, each corresponding term of which includes and implies the one preceding:

A. An intellectual element,—change of view—recognition of sin as involving personal guilt, defilement, and holiness (Ps. 51: 5, 7, 11). If unaccompanied by the following elements, this recognition may manifest itself in fear of punishment, although as yet there is no hatred of sin. This element is indicated in the Scripture phrase, *repentance* (Rom. 2: 20; cf. 1: 23).

In H. I. S. H. I. H.—'I have no repentance; but say sin is over taken me. . . . I do not see any sin in me, but I am full of sin.'—'I have no repentance; but say sin is over taken me. . . . I do not see any sin in me, but I am full of sin.'—'I have no repentance; but say sin is over taken me. . . . I do not see any sin in me, but I am full of sin.'

It is well to remember that God requires us to cherish no views or opinions that contradict the truth. He wants us to have humility. Humility (honesty) is good-nature—a coming down to the level-pan of facts—a feeling of the truth. Repentance, therefore, is not a coming down by hard names. It is not a coming down, or a coming down, or a coming down. It is a simple recognition of what we are. The "mumbo" which says "I am a hypocrite." If we are conscious of God's love to us, we shall say with David, "I had laid of sin by the lying of my sin; but now mine eyes look on thee: therefore I shall repent, and repent not in vain."

Apart from God's working in the heart there is no proper recognition of sin, either in people of high or low degree. Lady Hamilton invited the Duchess of Buckingham to come and hear "Whitefield, when the Duchess answered: "It is unnecessary to be told that you have a heart as strict as the conscience venetian that craves on the earth,—it is highly offensive and insulting." Mr. Moody, after preaching to the prisoners in the jail at Chicago, visited them in their cells. In the first cell he found two playing cards. They said these wretches had studied against them. In the second cell, the convict said that the guilty man had wept, but that he, a mere accomplice, had been caught. In the last cell only Mr. Moody found a man crying over his sin. Henry Drummond, after hearing the confession of Iniquity, said: "I am sick of the sins of these men,—how can God hear it?"

Experience of sin does not teach us to recognize sin. We do not learn to know children by frequently inhaling it. The drunkard does not understand the degrading effects of drink so well as his miserable wife and children do. Even the natural conscience does not give the recognition of sin that is needed in true repentance. The confession, "I am dead," is made by hardened Pharaoh (Ex. 10: 27), devoted minister Balaam (Num. 31: 16), unrepentant Judas (Mat. 27: 10), departing Judas (Mat. 27: 11), in no one of these cases was there true repentance. True repentance leads down to the feet of our Creator, and is a confession of our unworthiness to the Father, Father, Friend of men has been treated. It does not ask, "What will my sin bring to me?" but, "What does my sin mean to God?" It involves, in addition to the mere recognition of sin:

B. An emotional element,—change of feeling—sorrow for sin as committed against goodness and justice, and therefore hateful to God, and hateful in itself (Ps. 51: 3, 2, 10, 14). This element of repentance is indicated in the Scripture word *penitence*. If accompanied by the following element, it is a true and whole. If not so accompanied, it is a *penitence*—remorse and despair (Mat. 27: 3; Luke 18: 23; 2 Cor. 7: 9, 10).

In H. I. S. H. I. H.—'I have every sin in me. . . . I do not see any sin in me, but I am full of sin.'—'I have every sin in me. . . . I do not see any sin in me, but I am full of sin.'—'I have every sin in me. . . . I do not see any sin in me, but I am full of sin.'



CONVERSION.

833

that" (John 9: 39) "—his life had been such, he was coming sorrowfully; for he was very sick"; 186, 7, 18.—"I am right, and yet you were made wrong, but had you made every sin repentance, for you can make every sin a guilty act. . . . For only when you repent into sin, a repentance which lengths to repent, is the ever of the next world lost." We are told that when the soul has been rescued from sin on account of it and that of its consequence. There has an end, with only guilty error is discontinued. "A man may be wiser with himself and may despise himself without any humble prostration before God or confession of his guilt" (Shoals, Dogm. Theol., 2: 158, note).

True repentance, as illustrated in Ps. 51, does not think of 1. consequence, 2. other men, 3. hostility, as an excuse; but it sees sin as a transgression against God, 4. personal guilt, 5. getting the longest being. Penitence on Ps. 51:—"In all guilty sorrow there is hope. Sorrow without hope may be remorse or despair, but it is not repentance." Much so-called repentance is illustrated by the little girl's prayer: "O God, make me good, good, real good, but that good enough so that I won't have to be whipped!" Shakespeare, Measure for Measure, 2.1.3.—" 'Tis most so, daughter; but let you do repent. As that the sin hath brought you to this shame, which sorrow is always towards ourselves, but heaven, showing we would not spare heaven as we love it, first as we stand in there. . . . I do repent me as it is an evil, and take the shame with joy." Pompey, 1.1.3.—"For which foul deed, the Powers delaying, not forgetting, have loosened the sins, and above, you, all the creature, against your peace. . . . Whose wrath to guard you from. . . is nothing but heaven's sorrow And a clear life ensuing."

Simon, Reconciliation, 16, 276.—"At the very bottom it is God whose claims are advocated, whose debt is taken, by that in which, whilst most truly our own, yet our very selves, is also most truly His, and of Him. The divine energy and love which constitute us will not let us owe our sins and suffer wrong unatoned. God intends us to be given as well as receivers, gives even to him. We share in His image that we may be created and given, not from competition, but in love." Both repentance as this is wrought only by the Holy Spirit. Confession indeed is present in every human heart, but only the Holy Spirit conveys it. Why is the Holy Spirit needed? A. J. Gordon, Ministry of the Spirit, 189:11.—"Confession is the witness to the law; the Spirit is the witness to grace. Confession brings legal conviction; the Spirit brings evangelical conviction. The one begets a conviction unto despair; the other a conviction unto hope. Confession confesses of sin committed; the Spirit confesses impossible, of judgment impending; the Comforter confesses of sin committed, of righteousness imparted, of judgment accomplished.—In Christ, God shows us a new divine view of sin, and enables man to understand it." But, however agonizing the sorrow, it will not constitute true repentance, unless it leads to, or is accompanied by:

C. A voluntary element,—change of purpose— inward turning from sin and disposition to seek pardon and cleansing (Ps. 51: 6, 7, 10; Jer. 25: 13). This includes and implies the two preceding elements, and is therefore the most important aspect of repentance. It is indicated in the Scripture term *peritros* (Acts 2: 13; Rom. 2: 4).

Ps. 51: 18.—"Blot out my iniquity, and do not let me be rebuked. . . . Pity me with thy loving-kindness, O Lord. Thy steadfast love, O Lord, is as life unto me." Jer. 25: 18.—"I am right, and yet you were made wrong, but had you made every sin repentance, for you can make every sin a guilty act. . . . For only when you repent into sin, a repentance which lengths to repent, is the ever of the next world lost." We are told that when the soul has been rescued from sin on account of it and that of its consequence. There has an end, with only guilty error is discontinued. "A man may be wiser with himself and may despise himself without any humble prostration before God or confession of his guilt" (Shoals, Dogm. Theol., 2: 158, note).

Walden, The Great Meaning of Repentance, brings out well the fact that "repentance" is not the true translation of the word, but rather "change of mind"; indeed, it would give to the word "repentance" altogether in the N. T., except at the translation of conversion. The idea of penitence is abandonment of sin rather than sorrow for sin,—an act of the will rather than a matter of the sensibility. Repentance is participation in Christ's conversion from sin and suffering on account of it. It is repentance from sin, not of sin, nor for sin—always and a, never one or the other. The true illustration of repentance are found in Job. 42: 6.—"I have sinned, and have been hid from the face of God: I am a truthless man, and I have not done right in the sight of the Lord: I have not done what I have heard; in the presence of the Lord I am as a brutish beast, and I have not done what I have heard." Job. 42: 7.—"I have sinned, and have been hid from the face of God: I am a truthless man, and I have not done right in the sight of the Lord: I have not done what I have heard; in the presence of the Lord I am as a brutish beast, and I have not done what I have heard." Job. 42: 8.—"I will not deny my sin, but I will not be troubled by it."

834 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

Repentance implies free will. Hence Erasmus, who knows nothing of free will, knows nothing of repentance. In book 4 of his *Institutes*, he says: "Repentance is not a virtue, that it does not spring from reason; on the contrary, the man who repents of what he has done is doubtfully wretched or impatient." Still he argues that for the good of society it is not desirable that vulgar minds should be enlightened as to the matter; see *Epistolae*, Hilbert Lectures, 116. Determinism also renders it irrational to feel righteous indignation either at the sins of other people or of ourselves. Moral submission is similarly irrational in the determinist; see Haldane, *Foundations of Christianity*.

In broad distinction from the Scriptural doctrine, we find the Romanist view, which regards the three elements of repentance as the following: (1) contrition; (2) confession; (3) satisfaction. Of these, contrition is the only element properly belonging to repentance; yet from this contrition the Romanist excludes all sorrow for sin of nature. Confession is confession to the priest; and satisfaction is the sinner's own doing of outward penance, as a temporal and symbolic submission and reparation to violated law. This view is false and pernicious, in that it confounds repentance with its outward fruits, confuses it if it is concerned rather toward the church than toward God, and regards it as a meritiferous ground, instead of a mere condition, of pardon.

On the Romanist doctrine of Penance, Thackeray (Collected Writings, 1: 123) remarks: "The cult may be recruited, they say, while the sinner is so mere external virtue. The priest absolves, not objectively, but judicially. Denying the greatness of the sin, it makes man able to become his own saviour. Christ's satisfaction, for sin after baptism, is sufficient; but satisfaction, that performance of one duty, we object, cannot make satisfaction for the violation of another. We are required to confess one to another, and especially to those whom we have wronged." James 1: 16.—"Judge whether you sin as to justice, and pay as he makes, but you may be held." This plea has hardly force upon our natural pride. There are hundreds who will confess to a priest or to God, whose there is one who will make frank and full confession to the approved party. Confession is an official religious superior to not penitence nor a test of penitence. In the Confessional women expose their inmost desires to priests who are forbidden to marry. These priests are sometimes though gradually, corrupted to the core, and at the same time they are taught in the Confessional that their children to confess, and their women are not permitted to leave the danger. Lord Balfour in the House of Lords said of apostolic confession: "It has been injurious to the moral independence and virility of the nation to an extent to which few have had a notion." See *Walden, Secret History of the Oxford Movement*; A. J. Gordon, *Ministry of the Spirit*, 111.—"Lawless is the shadow-thrower of the drive order since it seeks life through death, instead of finding death through life. No degree of mortification can ever bring us to mortification." Penance can never effect true repentance, nor be other than a hindrance to the soul's abandonment of sin. Penance is something external to be done, and it diverts attention from the real inward work of the soul. The monk does penance by sleeping on an iron bed and by wearing a hair shirt. When Austin of Canterbury died, his under garments were found stiff with vermin which the saint had collected in order to mortify the flesh. Dr. Pusey always sat on a hard chair, he rested as unconfortably as possible, looked down when he walked, and whenever he was a careless thought of hell. This does penance by giving a part of their ill-gotten wealth to charity. In all these things there is no transformation of the inner life.

In further explanation of the Scriptural representations, we remark: (c) That repentance, in each and all of its aspects, is wholly an inward act, not to be confounded with the change of life which proceeds from it. True repentance is indeed manifested and evidenced by confession of sin before God (Leak 13: 13), and by reparation for wrongs done to men.



834



835

CONVERSION.

835

(Luk. 19: 8). But those do not constitute repentance; they are rather fruits of repentance. *John's* "repentance" and "fruit worthy of repentance." Scripture plainly distinguishes (Mat. 3: 8).

Luk. 11: 32—"The palm-tree, seeing the leaf of the fig-tree as green, says to itself, I have seen the fruit of it, but the fig-tree is a worm (the fig-fruit is not fit for eating)? If it is not like the fig-tree, and will not bear, why do you not eat it? If I have really seen the fruit of the fig-tree, why do I not eat it?"—*Why do you not eat it? Fruit worthy of repentance, or fruits meet for repentance, are: 1. Confession of sin; 2. Burial of Christ; 3. Turning from sin; 4. Repentance for wrong doing; 5. Righteous conduct; 6. Profession of Christian faith.*

On Luk. 12: 3—"If a man do not hate his father and mother, he cannot be my disciple."—*St. H. Carroll remarks that the law is uniform, which makes repentance indispensable to forgiveness. It applies to man's forgiveness of man, as well as to God's forgiveness of man, or the church's forgiveness of man. But I must be sure that I cherish toward the offender the spirit of love, whether he repents or not. Proceeding from all manner toward him, however, and even loving painful labor to lead him to repentance, is not forgiveness. That can grant only when he sincerely repents. If I do forgive him without repentance, then I impose my rule on God when I pray: "forgive me for sins, as we have forgiven our sinners." (Mat. 18: 35).*

On the question whether the requirement that we forgive without amendment implies that God does not, see *Hitt*, and *For. Pring. Ser.*, Oct. 1881 (8-84).—"Answer: 1. The present constitution of things is based upon amendment. Forgiveness on our part is required upon the ground of the Cross, without which the world would be hell. 2. God is Judge. We forgive, as teachers. When he forgives, it is as Judge of all the earth, of whom all earthly judges are representatives. If earthly judges may exact justice, much more God. The argument that would abolish amendment would abolish all civil government. 3. I should forgive my brother on the ground of God's love, and Christ's bearing of his sin. 4. God, who receives amendment, is the source being that provides it. This is "handness and goodness." But I can never provide amendment for my brother. I must, therefore, forgive truly, only upon the ground of what Christ has done for him."

(4) That repentance is only a negative condition, and not a positive means of salvation.

This is evident from the fact that repentance is no more than the sinner's present duty, and can furnish no offset to the claims of the law on account of past transgression. The truly penitent man feels that his repentance has no merit. Apart from the positive element of conversion, namely, faith in Christ, it would be only sorrow for guilt unremoved. This very sorrow, moreover, is not the mere product of human will, but is the gift of God.

Luk. 11: 32—"The fig-tree, seeing the leaf of the fig-tree as green, says to itself, I have seen the fruit of it, but the fig-tree is a worm (the fig-fruit is not fit for eating)? If it is not like the fig-tree, and will not bear, why do you not eat it? If I have really seen the fruit of the fig-tree, why do I not eat it?"—*The true penitent man recognizes the demands of the law, and so making his punishment unobtainable. While he is in the mood of Christ." Shakespeare, Henry V, 4: 1—"More will I do! Though all that I can do is nothing worth, thus the same excuse after all, 'I forgive you'—implying pardon both for the crime and for the imperfect repentance.*

(5) That true repentance, however, never exists except in conjunction with faith.

Sorrow for sin, not simply on account of its evil consequences to the transgressor, but on account of its intrinsic hatefulness as opposed to divine holiness and love, is practically impossible without some confidence in God's mercy. It is the Cross which first makes us truly penitent (cf. John 12: 32, 33). Hence all true preaching of repentance is implicitly a preach-

836 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

ing of faith (Mat. 5: 1-12; cf. Acts 19: 4), and repentance toward God involves faith in the Lord Jesus Christ (Acts 20: 21; Luk. 15: 10, 24; 19: 8, 9; cf. Gal. 3: 7).

Luk. 21: 32—"And I tell you that all these things shall come to pass, and shall be fulfilled. ... this generation shall not pass away until all these things be accomplished."—*St. H. Carroll remarks that the law is uniform, which makes repentance indispensable to forgiveness. It applies to man's forgiveness of man, as well as to God's forgiveness of man, or the church's forgiveness of man. But I must be sure that I cherish toward the offender the spirit of love, whether he repents or not. Proceeding from all manner toward him, however, and even loving painful labor to lead him to repentance, is not forgiveness. That can grant only when he sincerely repents. If I do forgive him without repentance, then I impose my rule on God when I pray: "forgive me for sins, as we have forgiven our sinners." (Mat. 18: 35).*

Luk. 11: 32—"The fig-tree, seeing the leaf of the fig-tree as green, says to itself, I have seen the fruit of it, but the fig-tree is a worm (the fig-fruit is not fit for eating)? If it is not like the fig-tree, and will not bear, why do you not eat it? If I have really seen the fruit of the fig-tree, why do I not eat it?"—*St. H. Carroll remarks that the law is uniform, which makes repentance indispensable to forgiveness. It applies to man's forgiveness of man, as well as to God's forgiveness of man, or the church's forgiveness of man. But I must be sure that I cherish toward the offender the spirit of love, whether he repents or not. Proceeding from all manner toward him, however, and even loving painful labor to lead him to repentance, is not forgiveness. That can grant only when he sincerely repents. If I do forgive him without repentance, then I impose my rule on God when I pray: "forgive me for sins, as we have forgiven our sinners." (Mat. 18: 35).*

(6) That, conversely, wherever there is true faith, there is true repentance also.

Since repentance and faith are but different sides or aspects of the same act of turning, faith is inseparable from repentance as repentance is from faith. That must be an unreal faith where there is no repentance, just as that must be an unreal repentance where there is no faith. Yet because the one aspect of his change is more prominent in the mind of the convert than the other, we are not hastily to conclude that the other is absent. Only that degree of conviction of sin is essential to salvation, which carries with it forsaking of sin and a trustful surrender to Christ.

Bishop Hall—"Never will Christ enter into that soul where the heart of repentance hath not been before him."—*St. H. Carroll remarks that the law is uniform, which makes repentance indispensable to forgiveness. It applies to man's forgiveness of man, as well as to God's forgiveness of man, or the church's forgiveness of man. But I must be sure that I cherish toward the offender the spirit of love, whether he repents or not. Proceeding from all manner toward him, however, and even loving painful labor to lead him to repentance, is not forgiveness. That can grant only when he sincerely repents. If I do forgive him without repentance, then I impose my rule on God when I pray: "forgive me for sins, as we have forgiven our sinners." (Mat. 18: 35).*

On the general subject of Repentance, see *Anderson, Regeneration*, 275-295; *Ep. Owen, Nature and Effects of Faith*, 40-41; *Hillier's Words, Works*, 2: 18-21; *Phillips, Gathered*, 1: 1-10, 20-24; *Lutheran, Catechism*, 46-51, 20-21; *Hodge, Outline of Theology*, 228-231; *Altenburger, Principles of Christianity*, 67-73; *Crawford, Atonement*, 418-419.

3. Faith.

Faith is that voluntary change in the mind of the sinner in which he turns to Christ. Being essentially a change of mind, it involves a change

836

837

of view, a change of feeling, and a change of purpose. We may therefore analyze faith also into three commitments, each succeeding term of which includes and implies the preceding:

A. An intellectual element (*scire, credere Deum*),—recognition of the truth of God's revelation, or of the objective reality of the salvation provided by Christ. This includes not only a historical belief in the facts of the Scripture, but an intellectual belief in the doctrine taught therein, as to man's sinfulness and dependence upon Christ.

John 1:13.—"By this ye shall know that ye have eternal life in you, because ye believe in the Son of Man, who has come in the flesh." (cf. 1:7.)
 1:12.—"Whoever believes in the Son of Man shall not come into judgment, but shall have eternal life." (cf. 1:12.)
 1:14.—"The Son of Man is the light of life; whoever believes in me shall not be in darkness." (cf. 1:14.)

McLaren, R. S. Thos., Feb. 22, 1903: 32.—"Luther does not hesitate to say, in 1543, that 'the Roman Church is the true Church.' But he expects us to understand that Luther's belief was not faith that as such, but more conviction in the gospel narrative as true history. It had no ritual or spiritual work. He was 'saved' as the Reformation had been at his suggestion. It did not lead to repentance, or confession, or true trust. He was only 'saved' as Paul's mission, and there was no salvation in faith. Merely intellectual faith, such as disciples and discipleship hold to, lacks the element of affection, and besides this lacks the present reality of Christ himself. Faith that does not lay hold of a present Christ is not saving faith."

B. An emotional element (*sentire, credere Deo*),—assent to the revelation of God's power and grace in Jesus Christ, as applicable to the present needs of the soul. Those in whom this awakening of the sensibilities is unaccompanied by the fundamental decision of the will, which constitutes the next element of faith, may seem to themselves, and for a time may appear to others, to have accepted Christ.

Mat. 13:12.—"In that we have seen the real thing, this is the fact which we will not let slip from us, for we will not let it slip from us, for we will not let it slip from us." (cf. 13:12.)
 13:13.—"The blind men touch the hem of his robe, for they say to him, 'Touch us, and we shall be healed.'" (cf. 13:13.)
 13:14.—"The blind men touch the hem of his robe, for they say to him, 'Touch us, and we shall be healed.'" (cf. 13:14.)
 13:15.—"The blind men touch the hem of his robe, for they say to him, 'Touch us, and we shall be healed.'" (cf. 13:15.)
 13:16.—"The blind men touch the hem of his robe, for they say to him, 'Touch us, and we shall be healed.'" (cf. 13:16.)
 13:17.—"The blind men touch the hem of his robe, for they say to him, 'Touch us, and we shall be healed.'" (cf. 13:17.)
 13:18.—"The blind men touch the hem of his robe, for they say to him, 'Touch us, and we shall be healed.'" (cf. 13:18.)
 13:19.—"The blind men touch the hem of his robe, for they say to him, 'Touch us, and we shall be healed.'" (cf. 13:19.)
 13:20.—"The blind men touch the hem of his robe, for they say to him, 'Touch us, and we shall be healed.'" (cf. 13:20.)
 13:21.—"The blind men touch the hem of his robe, for they say to him, 'Touch us, and we shall be healed.'" (cf. 13:21.)
 13:22.—"The blind men touch the hem of his robe, for they say to him, 'Touch us, and we shall be healed.'" (cf. 13:22.)

"Promises of the gods" were so called, because they constituted themselves with attitudinal in the gods, as if they were, without going into the holy city. "Promises of righteousness" were those who did their duty, by joining themselves fully to the people of God. Not emotion, but decision, is the important thing. Temporary faith is an emotional and volitional response to the gospel. It is a genuine response, though blinding the way of leading in the time of Christ, but if not followed by complete surrender of the will, it might be regarded as a false response. It is a false response, not only as a man, but as a man who is not a man. The special faith of the gospel is not a faith, but a love, form of faith, and it is not to be sought for, nor for its own sake. The progress of the kingdom. Miracles have ceased, not because of decline in faith, but because the Holy Spirit has changed the method of his manifestation, and has led the church to seek more spiritual gifts.

Saving faith, however, includes also:

C. A voluntary element (*voluntas, credere de Deum*),—trust in Christ as Lord and Savior; or, in other words,—to distinguish his two aspects:

(a) Surrender of the soul, as guilty and defiled, to Christ's governance.

Mat. 11:28.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am lowly and meek, and my yoke is easy, and my burden is light." (cf. 11:28.)
 11:29.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:29.)
 11:30.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:30.)
 11:31.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:31.)
 11:32.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:32.)
 11:33.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:33.)
 11:34.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:34.)
 11:35.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:35.)
 11:36.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:36.)
 11:37.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:37.)
 11:38.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:38.)
 11:39.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:39.)
 11:40.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:40.)
 11:41.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:41.)
 11:42.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:42.)
 11:43.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:43.)
 11:44.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:44.)
 11:45.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:45.)
 11:46.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:46.)
 11:47.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:47.)
 11:48.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:48.)
 11:49.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:49.)
 11:50.—"For the Father is willing to bestow wisdom and knowledge upon whomsoever he will." (cf. 11:50.)

We need to emphasize this active element in saving faith, lest men get the notion that mere intellectual acquaintance in Christ's plan will save them. Faith is not simple receptiveness. It gives itself, as well as receives Christ. It is not mere passivity,—it is also self-committal. As all reception of knowledge is active, and there must be attention if we would learn, so all reception of Christ is active, and there must be intelligence as well as taking. The Franciscans, April 20, 1904.—"Faith is more than belief and trust. It is the action of the soul going out toward its object. It is the exercise of a spiritual faculty akin to that of sight; it establishes a personal relation between the one who exercises faith and the one who is its object. When the intellectual feature predominates, we call it belief; when the emotional element predominates, we call it trust. The faith is at once 'an affirmation and an act' which bids eternal truth to present fact."

There are great things received in faith, but nothing is received by the man who does not first give himself to Christ. A. completed general case into the presence of his consenser and held out to him his hand: "Your sword first, sir!" was the response. But when General Lee offered his sword to General Grant at Appomattox, the latter returned it, saying: "No, keep your sword, and go to your home." Jacob said that "Faith is the reflection of the divine knowing and willing to the finite spirit of man." G. H. Foster, in Indiana Baptist Outlook, June 13, 1902.—"Catholic orthodoxy is wrong in holding that the authority for faith is the church; for that would be an external authority. Protestant orthodoxy is wrong in holding that the authority for faith is the book; for that would be an external authority. It sets the soul in connection with the source of all knowledge and power. As the connection of a wire with the reservoir of electric force makes it the channel of vast energies, so the analogous measure of faith, any real connection of the soul with Christ, makes it the recipient of divine resources."

While faith is the act of the whole man, and intellect, affection, and will are involved in it, it is the will which is the most important of the elements. No other exercise of will is such a revelation of our being and so decisive of our destiny. The voluntary element in faith is illustrated in marriage. Here one party pledges the future in permanent self-surrender, commits one's self to another person in confidence that this future, with all its new revelations of character, will only justify the decision made. Yet this is rational; see Holback, in Lea Month, 45-47. To put one's hand into another's, even though one knows of the "superficialities" that grow rapidly, requires an exercise of will and not all weakness in matters is overcome enough to make the venture. The child who leaped into the dark water, in confidence that her father's arms would be open to receive her, did not act irrationally, because she had heard her

CONVERSION. 839

father's command and treated his promise. Though faith in Christ is a leap in the dark, and requires a mighty assurance of will, it is nevertheless the highest wisdom, because Christ's word is judged that "his word is true" (1st Pt. 17).

J. W. A. Stewart: "Faith is a bond between personal trust, confidence; it is the reliance which man has upon God as the author and sustainer of his life."

(b) Reception and appropriation of Christ, as the source of pardon and spiritual life.

The three counterparts of faith may be illustrated from the thought, feeling, and action of a person who stands by a boat, upon a stormy night when the rising stream threatens to submerge. He first regards the boat from a purely intellectual point of view. It is merely an object before him. As he stands there, he looks at it, mentally, with some accession of emotion, his prospective danger awakens in him the conviction that it is a good boat for the time of need, though in a few minutes it will be of no use to him. Next, hardly when he feels that the rushing tide must otherwise sweep him away, a voluntary consent is added, he goes into the boat, trusts himself to it, accepts it as his present, and only, means of safety. Only this last faith in the boat is faith that avails, although this last includes both its proceeding. It is equally clear that the getting into the boat may actually save a man, while at the same time he may be full of fears that the boat will never bring him to shore. These fears may be removed by the boatman's word. So saving faith is not necessarily assurance of faith; but it becomes assurance of faith when the Holy Spirit "works these things in us, that we should believe" (1st Pt. 18).

"Coming to Christ," "looking to Christ," "receiving Christ," are all descriptions of faith, and are the same thing. "Faith is a confession of faith in Jesus Christ." "Faith is the act by which a man believes in Jesus Christ as both Savior and Lord, and includes both appropriation of Christ, and consecration to Christ. The voluntary element in faith, however, is a gift as well as a taking. The gift or surrender is illustrated in baptism by submergence; the taking, or reception, by emergence. See further on the Baptism of Repentance. In fact, the taking of Christ as Savior and Lord, and the giving of the will to the service of the understanding, are both accompanied with consent." (1st Pt. 18, p. 104.)

"When the element of earnestness and the element of reception is not understood, the result is a legalistic experiment, with little hope or joy. Only as we appropriate Christ in connection with our conversion, do we receive the full blessing of the gospel. Faith requires two things: the sun to shine, and the eye to take in its shining. To be saved we must have Christ to save and faith to take the saving grace for ours. Faith is the act by which we receive Christ. The woman who touched the border of our garment received her healing power. It is better still to be touched with Christ so as to receive continually his grace and life. But best of all is taking him into our breast being in the will of our soul and the life of our life. This is the essence of faith, though many Christians do not yet realize it. Do. Christ will that faith can never be defined because it is a fact of life. It is a meaning of our life in the



840 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

life of Christ, and a reception of Christ's life to interpenetrate and energize ours. In faith we must take Christ as well as give ourselves. It is certain that to surrender without trust will not make us possessors of God's power. J. L. Anderson: "Faith is a subjective reliance on Jesus Christ for salvation; it is reliance on Jesus Christ—not mere intellectual belief; it is reliance on him for salvation—we can never undo the past or atone for our sins; it is subjective reliance on Christ. Trust without surrender will never save."

The passages already referred to refute the view of the Romanist, that saving faith is simply implicit assent to the doctrines of the church; and the view of the Didache or Chrysostom, that faith is merely intellectual belief in the truth, on the presentation of evidence.

The Romanist says that faith can coexist with mortal sin. The Didache holds that faith may and must exist before regeneration, regeneration being coupled to baptism. With these erroneous views, compare the noble utterance of Luther, Com. on Galatians, 1:10, 11, 12, quoted in Thomas, 1st Pt. 18—"True faith," says Luther, "is that assured trust and firm assent of heart, by which Christ is held hold of, so that faith, so to speak, Christ is present. Faith lays hold of Christ, and grasps him as a present possession, just as the ring holds the jewel." (Luther's Works, 41:77; 1:64-65.) "Faith," says Stewart, "includes the whole act of union to Christ as a Savior. The active and saving of the soul, on the whole of what is called union to Christ, and receiving of him, is called faith in the Scriptures." See also Heiler, What Is It? 100-103, 20-26.

Hatch, Hibbert Lectures, 300—"Faith began by being: 1. a simple trust in God; then followed, 2. a simple operation of that proposition into the assent to the proposition that God is good, and, 3. a simple acceptance of the proposition that Jesus Christ was his Lord; then, 4. came in the definition of terms, and each definition of terms involved a new theory; finally, 5. the theories were gathered together into systems, and the martyrs and witnesses of Christ died for their faith, not outside but inside the Christian sphere, and instead of a world of religious belief which resembled the world of actual fact in the sublime uniformity of its faith and the deep harmony of its doctrine, have prevailed the most fatal assumption of all, that the symmetry of a system is the test of its truth and the proof thereof." We regard this statement of Hatch as erroneous, in that it attributes to the earliest disciples no higher faith than that of their Jewish brethren. We claim that the earliest faith involved an implicit acknowledgment of Jesus as Savior and Lord, and that this faith of simple obedience and trust became explicit recognition of our Lord's deity and atonement just as soon as possession and the Holy Spirit descended to them the real contents of their own consciences.

An illustration of the simplicity and saving power of faith is furnished by Principal J. R. Anderson of New London, Conn., Principal of the Hartnett Grammar School. When the steamer Atlantic was wrecked off Fisher's Island, though Mr. Anderson could not swim, he determined to make a desperate effort to save his life. Blinding a life-preserver about him, he stood on the edge of the deck waiting his opportunity, and when he saw a wave moving shoreward, he jumped into the rough breakers and was borne safely to land. He was saved by faith. He accepted the conditions of salvation. Forty minutes in a storm where he was saved. In one sense he saved himself; in another sense he depended upon God. It was a combination of personal activity and dependence upon God that resulted in his salvation. If he had not used the life-preserver, he would have perished; if he had not used himself, he would have perished. So faith in Christ is reliance upon him for salvation; but it is also our own making of a new start in life and the showing of our trust by action. Trust, Mr. Am. Theol. Society—"What is it to believe on Christ? It is: To feel your need of him; To believe that he is able and willing to save you, and to save you now; and To cast yourself unreservedly upon his mercy, and trust in him alone for salvation."

In further explanation of the Scripture representation, we remark: (a) That faith is an act of the affections and will, as truly as it is an act of the intellect.



CONVERSION.

843

explain those passages only when we remember that Christ is God "made in the flesh" (1 Tim. 3:16) and that "he has seen us and we have seen him" (John 1:18). Man may receive a gift without knowing from whom it comes, or how much it is worth. So the heathen, who came himself as a man upon God's mercy, may receive salvation from the Crucified One, without knowing who the giver, or that the gift was procured by agony and blood. ...

Dr. Charles Hodges usually restricts the question of grace to the promise of the Incarnate Christ: "First, 'Thee, I did.'—'Thou art not flesh where the spirit is not bound; and where there is no faith, there is no salvation. This is indeed an awful doctrine.'—And yet, in 1 Cor. 13, we are most inconspicuously: 'As God is every where present in the material world, giving life operations according to the laws of nature; so he is everywhere present with the minds of men, as the Spirit of truth and goodness, opening on them according to laws of their free moral agency, inclining them to good and restraining them from evil.' This presence and revelation of God we hold to be through Christ, the eternal Word, and so we interpret the prophecy of Isaiah as referring to the work of the personal Christ: 'Isa. 40: 5.—'As he prophesied, but now shall he be seen, and he shall be seen, and he shall be seen.'—'Isa. 40: 5.—'As he prophesied, but now shall he be seen, and he shall be seen, and he shall be seen.'—

Since Christ is the Word of God and the Truth of God, he may be received even by those who have not heard of his manifestation in the flesh. A proud and self-righteous morality is inconsistent with saving faith; but a humble and penitent reliance upon God, as a helper from sin and a guide of conduct, is an implicit faith in Christ; for such reliance casts itself upon God, so far as God has revealed himself,—and the only Revealer of God is Christ. We have, therefore, the hope that even among the heathen there may be some, like Bocciano, who, under the guidance of the Holy Spirit working through the truth of nature and conscience, have found the way of life and salvation. The number of such is small as in no degree to weaken the claims of the missionary enterprise upon us. But that there are such seems to be intimated in Scripture: 'He. 1: 12.—'may not see him, but he will see him, and he will see him, and he will see him.'—

And instances are found of apparently unprepared heathen; as in Godol on Feb 7:11, note (vol. 2, p. 171), the account of the so-called "Chinese hermit," who accepted Christ, saying: "This is the only Religion whom man ought to worship!" Edwards, Life of Brainerd, 17:15, gives an account "of one who was a devout and ardent reformer, or rather reformer, of what he supposed was the ancient religion of the Indians." After a period of darkness, he says that God "comforted his heart and showed him what he should do, and since that time he had known God and tried to serve him; and loved all men, but they who were ungodly, as he had never did before." ...

A chief of the Omahas in K. W. Africa, falling with many of his tribe long before the missionary came, was overtaken by a storm, while almost all the rest were drowned, he and a few others escaped. He gathered his people together afterwards and told the story of his deliverance. He said: "When the waves upset and I found myself battling with the waves, I thought: 'When shall I cry for help? I know that the will of the little could not help me; I was not to be saved.' ... I was not to be saved, but I was saved by the will of the little, and I was saved. Now let all my people honor the Great Father, and let us not speak a word against him, for he has saved us. This child afterwards made every effort to prevent strife and bloodshed, and was remembered by those who came after as a peace-maker. He now told this story to Alfred Baker, the missionary, saying

844

844 HETEROLOGY, OR THE DOCTRINE OF SALVATION.

"Why did you not come sooner? My father longed to know what you have told us; he thirsted for the knowledge of God." Mr. Baker told this in England in 1871. John Pate speaks to his book, The Way of God, 106, 108, the following pathetic words of a Kaffir named Soken, in conversation with a French traveler, M. A. de la Motte, on the subject of the Christian religion: "You tell me, 'said this uneducated heathen, 'as what I want, and I was seeking before I knew you, as you shall hear and judge for yourself.' Twice I passed you; I went to find my flock; the weather was bad, I am down upon a rock, and asked myself sorrowful questions, you sorrowful because I was unable to answer them. Who has touched the stone with his hands—on what pillars do they rest? I asked myself. The waters never weary, they know no other law than to flow without ceasing from sunrise till night and from night till morning; but where do they stop, and who makes them slow down? The clouds also come and go, and burst in water over the earth. Whence come they—who sends them? The driven certainly do not give us rain; for how could they do so? And why do I not see them with my own eyes, when they give us harvest to enrich us? I cannot see the wind, but what is it? Who brings it, makes it blow and roar and terrify us? Do I know how the corn grows? Yesterday there was not a blade in my field; to-day I returned to my field and found wheat; who can have given to the earth the wisdom and the power to produce it? Thus I turned my head in both hands."

On the question whether men are ever led to faith, without intercourse with living Christians or preachers, see Life of Paulson, by his son, Dr. The British and Foreign Bible Society publish a statement, made upon the authority of Sir Bartle Peere, that he met with "an instance, which was especially interesting, in which all the inhabitants of a remote village in the Deccan had abandoned idolatry and caste, removed from their temples the idols which had been worshipped there out of mind, and agreed to profess a form of Christianity which they had deduced from the careful perusal of a single Gospel and a few tracts." ...

The Missionary Herald of the World, July, 1866: 310-311, tells the story of Adolf, afterwards called John King, of Mariposan in French Guiana. The Holy Spirit wrought in him mighty signs from his birth to his death. He was a coal-black negro, a heathen and a fish-worshiper. He was crucified of sin and especially converted through dreams and visions. Heaven and hell were revealed to him. He was sick unto death, and one appeared to him declaring himself to be the Mediator between God and man, and telling him to go to the missionaries for instruction. He was proscribed, but he won his tribe from heathenism and transferred them to a Christian community.

R. W. Heathman, missionary to China, tells of a very earnest and constant believer who lived at rather an obscure town of about 200 people. The evangelist went to visit him and found that he was a worthy example to those around him. He had become a Christian before he had seen a single believer, by reading a Chinese New Testament. Although till the evangelist went to his house he had never met a heathen and did not know that there were any heathen churches in existence, ...

The Rev. E. M. Main, a pioneer Baptist preacher in Sweden, on a journey to the district as the north as (Swedish), met a woman from Lapland who was on her way to Umea in order to visit Dr. Palmstedt, and a woman from Lapland who was on her way to Umea in order to visit Dr. Palmstedt, and a woman from Lapland who was on her way to Umea in order to visit Dr. Palmstedt, ...

(c) That the ground of faith is the external word of promise. The ground of assurance, on the other hand, is the inward witness of the Spirit that we fulfil the conditions of the promise (Rom. 4: 13, 21; 5: 1-11; Eph. 1: 13; 1 John 4: 13; 5: 10). This witness of the Spirit is not a new reve-

845

lation from God, but a strengthening of faith so that it becomes ceaseless and indissoluble.

True faith is possible without assurance of salvation. But if Alexander's view were correct, that the object of saving faith is the proposition: "God, for Christ's sake, now looks with reconciling love on man, a sinner," no one could believe, without being at the same time assured that he was a saved person. Upon the true view, that the object of saving faith is not a proposition, but a person, we can perceive not only the simplicity of faith, but the possibility of faith even where the soul is destitute of assurance or of joy. Hence those who already believe are urged to seek for assurance (Heb. 6:11; 2 Peter 1:10).

1st. 4:16, 18—"I will not be ashamed of the gospel, but will stand fast, though every man shall desert me and shall persecute me. I will not be ashamed of the gospel, for I know whom I have believed, and am persuaded that he will be able to keep me from falling, and will bring me unto the heavenly kingdom." 2d. 1:11—"The Spirit himself beareth witness with our spirit, that we are children of God." 3d. 1:12—"In whom, having believed, ye were sealed with the Holy Spirit of promise." 4th. 1:13—"And ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of the glory of his grace." 5th. 1:14—"And ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of the glory of his grace."

There is need to guard the doctrine of assurance from mysticism. The witness of the Spirit is not a new and direct revelation from God. It is a strengthening of previously existing faith until he possesses this faith cannot any longer doubt that he possesses it. It is a general rule that all our emotions, when they become exceedingly strong, also become conscious. Intense emotion between man and woman.

Bethesda, Religious Affections, in Works, 2:18-21, says the witness of the Spirit is not a new work or revelation from God, but an enlightening and sanctifying influence, so that the heart is drawn forth to embrace the truth already revealed, and to perceive that it embraces it. "Having witness" is not in this case to declare and assert a thing to be true, but to hold forth evidence from which a thing may be proved to be true: "God's love witness . . . by operation of truth" (1:14). "The witness of the Spirit" is not a voice or suggestion, but a work or effect of the Spirit, left as a divine mark upon the soul, to be an evidence by which God's children may be known. It is a mark upon them, the image or name of the person to whom they belong. The "witness of the Spirit" is the "earnest of the Spirit," the "witness of the Spirit," and the "earnest of the Spirit," given by the Holy Spirit, is the Holy Spirit's witness or evidence in us.

See also illustration of faith and assurance, in C. S. Johnson's Short Studies for S. B. Teachers, 176, 178. Faith should be distinguished not only from assurance, but also from feeling or joy. Instance Alexander's faith when he went to sacrifice Isaac; and Madame Guyon's faith, when God's love seemed hid from her. See, on the witness of the Spirit, Short, Descriptive Lectures for S. B. Teachers, 167, 168, 169, 170, 171, 172, 173, for the view which confounds faith with assurance, see Alexander, Discourses on Faith, 26-28.

It is important to distinguish saving faith from assurance of faith, for the reason that lack of assurance is taken by so many real Christians as evidence that they know nothing of the grace of God. To one once more a well-worn illustration: It is getting into the boat that saves us, and not our comfortable feelings about the boat. What avails us in faith in Christ, not faith in our faith, or faith in the faith. The assurance does not turn his telescope to the reflection of the sun or moon in the water, when he can turn it to the sun or moon itself. Why observe our faith, when we can look to Christ?

The faith in a distant Redeemer was the faith of Christians, in Henry's "Pilgrim's Progress." Only at the end of the journey does Christian have Christ's presence. This representation rests upon a wrong conception of faith as having hold of a promise or a doctrine, rather than as having hold of the Divine and present Christ. The old English woman's direction to the inquirer to "strip the promise" is not so good as the direction to "strip Christ." See Francis Drake, the great English sailor, and for his crew as

846 SOBRIETY, OR THE DOCTRINE OF SALVATION.

andover with a cable running up into the sky. A poor boy, taught in a mission school in Ireland, when asked what was meant by saving faith, replied: "It is grasping God with the heart."

The view of Charles Hodge, like that of Alexander, puts doctrine before Christ, and makes the formal principle, the supremacy of Scripture, superior to the material principle, justification by faith. The doctrine of Hodge is better: "Faith to Christ is a saving grace, whereby we receive and rest on him alone for salvation, as he is offered to us in the gospel." If this relation of faith to the person Christ had been kept in mind, much religious despondency might have been avoided. Murphy, Natural Selection and Spiritual Freedom, 30, 31, tells us that Francis Wiley Howard could never fix the date of her conversion. From the age of six to that of fourteen she suffered from religious fears, and did not venture to call herself a Christian. It was the result of occupying being at peace with God and being conscious of that peace. So the mother of Francis, Doctor Murray, an admirable and devout religious woman, suffered long and deep mental suffering from doubts as to her personal election.

There is a witness of the Spirit, with some states, that they are not children of God, and this witness is through the truth, though the sinner does not know that it is the Spirit who reveals it to him. We call this work of the Spirit conviction of sin. The witness of the Spirit that we are children of God, and the assurance of faith of which Scripture speaks, are not the same thing, the former denotation only emphasizing the source from which the assurance springs. False assurance is destitute of humility, but true assurance is abundant in Christ that self is forgotten. But consciousness and desire to display one's faith, are not marks of true assurance. When we say: "That man has a great deal of assurance," we have in mind the false and self-constituted assurance of the hypocrite or the self-deceiver.

Alm, Jonathan Edwards, 21—"It has been said that any one who read Edwards's Religious Affections, and still believes in his own conversion, may well have the highest assurance of his reality. But how few there are in Edwards's time who gained the assurance, may be inferred from the circumstance that Dr. Hays and Dr. Burrows, two of Edwards's religious leaders in New England, remained to the last sceptical of their conversion." He one attributes this only to the semi-deistic spirit of the time, with its faint God and imperfect apprehensions of the omnipotence and omnipresence of Christ. Nothing so utterly marks the practical progress of Christianity as the growing faith in Jesus, the only Redeemer of God in nature and history as well as in the heart of the believer. As never before, faith comes directly to Christ, who is in him, and faith has promise that "I will be ye eyes, and will be as the light" (1st. 1:6). "Nothing before, nothing behind; The stage of faith; Faith on the seeming void and find the Rock beneath."

(d) That faith necessarily leads to good works, since it embraces the whole truth of God so far as made known, and appropriates Christ, not only as an external Savior, but as an internal sanctifying power (Heb. 7:16, 16; Gal. 5:13).

Good works are the proper evidence of faith. The faith which does not lead men to act upon the commands and promises of Christ, or, in other words, does not lead to obedience, is called in Scripture a "dead," that is, an unavailing, faith. Such faith is not saving, since it lacks the voluntary element—actual appropriation of Christ (James 2:14-26).

1st. 1:18, 19—"And ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of the glory of his grace." 2d. 1:20—"And ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of the glory of his grace."

The best evidence that I believe a man's work is that I act upon it. Instance the bank-teller's assurance to me that a sum of money is deposited with him to my account. If I am a millionaire, the commission may cause me no special joy. My faith in the banker's word is based by my grief, or not notice, for the money. So my faith in Christ is evidenced by my acting upon his commands and promises. We may illustrate also by the sitting of the trolley to the wire, and the receiving light and heat and motion to the car that before stood dark and cold and motionless upon the track.

JUSTIFICATION. 859

action—this is the negative side, while it has a positive side also—the title to eternal life; accordingly, the tendency to resolve the paper into an ethical system. Only our state of choice as a mere creature could procure a title to favor a positive reward. Christ might remove the obstacle, but the title to heaven is derived only from what we ourselves do.

"Justification is, therefore, not a merely governmental provision, as it must be on any scheme that denies that Christ's work has direct respect to the ends of the law. Views of the atonement determine the views on justification. If logical sequence is observed, we have to do here, not with views of natural justice, but with Christ's methods. If we regard the atonement simply as answering the needs of a governmental scheme, our view must be that justification merely removes an obstacle, and the end of it is only pardon, and not eternal life."

But upon this true view, that the atonement is a complete satisfaction to the holiness of God, justification embraces not merely pardon, or acquittal from the punishment of law, but also restoration to favor, or the rewards promised to actual obedience. See also Quenstedt, s. 88; Philipp, Active Obedience of Christ; Stodd. Dogm. Theol., 1:161, 162.

4. Relation of Justification to God's Law and Holiness.

A. Justification has been shown to be a forensic term. A man may, indeed, be conceived of as just, in either of two senses: (a) as just in moral character—that is, absolutely holy in nature, disposition, and conduct; (b) as just in relation to law—or as free from all obligation to suffer penalty, and as entitled to the rewards of obedience.

So, too, a man may be conceived of as justified, in either of two senses: (a) made just in moral character; or, (b) made just in his relation to law. But the Scripture declares that there does not exist on earth a just man, in the first of these senses (Eccl. 7:20). Even in those who are renewed in moral character and united to Christ, there is a remnant of moral depravity.

If, therefore, there be any such thing as a just man, he must be just, not in the sense of possessing an unspotted holiness, but in the sense of being delivered from the penalty of law, and made partaker of its reward. If there be any such thing as justification, it must be, not an act of God which renders the sinner absolutely holy, but an act of God which declares the sinner to be free from legal penalties and entitled to legal rewards.

Justice is derived from law, and suggests the idea of courts and legal procedure. The fact that "justice" is derived from *justus* and *facere*, and might therefore seem to imply the making of a man subjectively righteous, should remind us to beware. The absence "warrant to lay the law" (ch. 19: 18); cf. (1 Pt. 1: 18)—"warrant is yet law that is laid" and "warrant" (1 Pt. 1: 18) do not mean, to make God subjectively holy or righteous, for this he is, whatever we may do; they mean rather, to declare, or show, him to be holy or righteous. By justification is not making a man righteous, or even procuring his righteous for no man is subjectively righteous. It is rather to count him righteous as far as respects his relation to law, to treat him as righteous, or to declare that God will, for reasons assigned, so treat him (Peters). So long as any remnant of sin exists, no justification, in the sense of making holy, can be attributed to man (Gal. 7: 16—"they then do not righteous man eye work, but just not just man"). If no man is just, in this sense, then God cannot pronounce him just, for God cannot lie. Justification, therefore, must signify a deliverance from legal penalties, and an assignment of legal rewards. O. P. Gilbert: "There is no such thing as a 'restoration by character'; what we need is restoration by character, not self-righteousness, but Christ in us." But even here it must be remembered that Christ is his presence Christ, for us. The objective atonement must come before the subjective justification of our nature. And justification is upon the ground of that objective atonement, and not upon the ground of the subjective cleansing.

860

860 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

The Jews had a proverb that if only one man could perfectly keep the whole law even for one day, the kingdom of Messiah would at once come upon the earth. This is to state in another form the doctrine of Paul in Rom. 7: 1—"For the commandment is not sin, and I do it." To recognize the impossibility of being justified by Pharisaic works was a preparation for the gospel; see Brown, Apologetic, 433. The Germans speak of Works, Letters, Hochzeiten, Heiraths, Parvotvedeligkeit; but all these are forms of self-righteousness. Kierkegaard: "A man may read some good from the works of Jesus and be guilty only of petty hypocrisy, . . . but the man who would justify himself by his own works smites the cross itself, puts it on his own head, and proclaims himself by his own conquests a king in Zion."

B. The difficult feature of justification is the declaration, on the part of God, that a sinner whose remaining sinfulness seems to necessitate the vindictive reaction of God's holiness against him, is yet free from such reaction of holiness as is expressed in the penalties of the law.

The fact is to be accepted on the testimony of Scripture. If this testimony be not accepted, there is no deliverance from the condemnation of law. But the difficulty of conceiving of God's declaring the sinner no longer exposed to legal penalty is relieved, if not removed, by the three-fold consideration:

(a) That Christ has endured the penalty of the law in the sinner's stead.

Gal. 3: 10—"Christ released us from the law, being made a curse for us." Deussen: "We are justified by faith, instrumentally, in the same sense as a debt is paid by a good note or check on a ministerial account in a distant bank. It is only the final and honest acceptance of justification already provided." Rom. 7: 1—"I do, using it as he . . . intended it to be"—"the believer's sins were judged and condemned on Calvary. The way of pardon through Christ honors God's justice as well as God's mercy; cf. Rom. 7: 16—"As he is right himself to be, so he judges that his law has been done."

(b) That the sinner is so united to Christ, that Christ's life already constitutes the dominating principle within him.

Gal. 2: 19—"I have been crucified with Christ, and it is no longer I that live, but Christ lives in me." God does not justify any man whom he does not foresee that he can and will sanctify. Some professors produce their own fulfillment. "Put a man he is here, and you help him to become so, so secondary justification, when prohibited in the heart by the Holy Spirit, helps to make men just. Hence, God the Creator, 2: 100—"The objection to the doctrine of justification by faith leaves that justification must be conditioned, not on faith, but on right character. But justification by faith is the doctrine of a justification conditioned on right character, because faith is God's only possible bestowment of right character, either to man or angel." (Golds. Ill. Theol., 2: 2, 20, 21, in a familiar manner, that Paul's conversion is on the spiritual effect of the death of our Law, rather than on the contrary effect. The source of thought in the Epistle to the Romans seems to us to contradict this view. Sin and the objective atonement for sin are first treated; only after justification comes the sanctification of the believer. Still it is true that justification is never the sole work of God in the soul. The same Christ in union with whom we are justified does at that same moment a work of regeneration, which is followed by sanctification.

(c) That this life of Christ in a power in the soul which will gradually, but infallibly, outstrip all remaining depravity, until the whole physical and moral nature is perfectly conformed to the divine holiness.

Phil. 3: 12—"We shall follow after the body of our humiliation, that it may be reduced to the body of his glory, according to the working which is able to do it upon us who have the same mind." (cf. 3: 10—"I have been made like unto Christ, and so I hope that on some, when Christ is, and at the right hand of God, he will be like unto him, and so I hope that on some, when Christ is, and at the right hand of God, he will be like unto him.") Truth of fact, and that truth, are not opposed to each other. P. W. Hoffmann, Lectures and Addresses, 226—"When the agricultural man sows a seed, white, almost-like being rising from the ground, he sows an oak; but this is not a truth of fact, it is

861

JUSTIFICATION. 861

an ideal truth. The oak is a large tree, with spreading branches and leaves and acorns; but that is only a thing as such, and irrespective of its development; yet the acorn itself is not as it is, but as it is to be, and, if I may borrow a metaphor, it is the acorn that is the maturity, and the oak that is the harvest. This method of representation is effective and unobjectionable, as long as we remember that the force with which it is used is not to bring about this future development and perfection in individual beings, but rather the force of Christ and his Gospel, insurrection. See Phillips, *Discourses*, v. i. 103-104.

The Mill on the Floss, "you might hope that the daughter would become like her — would the daughter like a malignant prophesy: Such as I am, she will shortly be." George Eliot insinuates antipathy to the daughter the mistress of the mill, because she is so to speak, of the same piece. Now, by new birth and spiritual union, our life is of the same piece with the life of Jesus. Thus he, our elder brother, stands behind us, his people, as a prophesy of all good. Thus God accepts us, deals with us, in his love, raising us at something of his voice, imparting to us his merit, because in fact, except we be righteous, he himself is the most powerful and real force at work in us.

5. Relation of Justification to Union with Christ and the Work of the Spirit.

A. Since the sinner, at the moment of justification, is not yet completely transformed in character, we have seen that God can declare him just, not on account of what he is in himself, but only on account of what Christ is. The ground of justification is therefore not, (a) as the Romanists hold, a new righteousness and love infused into us, and now constituting our moral character; nor, (b) as Ostander taught, the essential righteousness of Christ's divine nature, which has become ours by faith; but (c) the satisfaction and obedience of Christ, as the head of a new humanity, and as embracing in himself all believers as his members.

Blischke regarded justification as primarily an endorsement of the church, in which the individual participated only so far as he belonged to the church; see *Theologische Monatshefte*, Th. Here Blischke committed an error like that of the Romanist, — the church is the base in Christ, instead of Christ being the base to the church. Justification belongs primarily to Christ, then to all who join themselves to Christ by faith, and the church is the natural and voluntary aggregation of those who in Christ are thus justified. Hence the necessity for the resurrection and ascension of the Lord Jesus. "For as the ministry of Isaac was ended by his reception into heaven, and as the ministry of Elijah was also abundantly proved by his translation, so also the righteousness and innocency of Christ. But it was necessary that the ascension of Christ should be more fully attested, because upon his righteousness, so fully proved by his ascension, we must depend for all our righteousness. For if God had not approved him after his resurrection, and he had not taken his seat at his right hand, we could by no means be accepted of God." (Cartwright).

A. J. Gordon, *Ministry of the Spirit*, 41, 102, 103. — "Christ must be justified in the spirit and rewarded by him, before he can be made righteous to us, and we can receive the righteousness of God in him. Christ's coronation is the indispensable condition of our justification. . . . Christ the High Priest has entered the Holy of Holies in heaven for us. Until he comes forth again at the second advent, how can we be assured that his sacrifice for us is accepted? We reply: By the gift of the Holy Spirit. The presence of the Spirit in the church is the proof of the presence of Christ; and before the throne." The Holy Spirit's coronation of righteousness is the sign of his presence. "We can only have that which is better than what we have; and if we are not as good as the Holy Spirit (John 14:17), we must have it by the word of God, and not by the word of man. At Christ's coronation the Father, as the church through the Spirit manifests Christ, so Christ give to us his name, 'Christian,' as the husband give his name to the wife."

862 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

As Adam's sin is imputed to us, not because Adam is in us, but because we were in Adam; so Christ's righteousness is imputed to us, not because Christ is in us, but because we are in Christ, — that is, joined by faith to one whose righteousness and life are infinitely greater than our power to appropriate or contain. In this sense, we may say that we are justified through a Christ outside of us, as we are sanctified through a Christ within us. Edwards: "The justification of the believer is no other than his being admitted to communion in, or participation of, this head and surety of all believers."

1 Tim. 2:14—"Adam and Eve which is in Christ Jesus"; 2 Tim. 2:12—"He who was justified in the flesh, justified in the spirit"; 1 Pet. 2:24—"By the blood of Christ"; Rom. 8:3—"who was delivered by us our weakness, and was made for our weakness"; Gal. 3:13—"Christ is for us"; 1 Pet. 2:24—"He who was delivered by us our weakness, and was made for our weakness"; 1 Tim. 2:14—"Adam and Eve which is in Christ Jesus"; 2 Tim. 2:12—"He who was justified in the flesh, justified in the spirit"; 1 Pet. 2:24—"By the blood of Christ"; Rom. 8:3—"who was delivered by us our weakness, and was made for our weakness"; Gal. 3:13—"Christ is for us". As the writer which the shell contains in little compared with the great vessel which contains the shell, so the actual change wrought within us by God's sanctifying grace is slight compared with the boundless freedom from condemnation and the state of favor with God into which we are introduced by justification; 1 Tim. 2:14—"Adam and Eve which is in Christ Jesus"; 2 Tim. 2:12—"He who was justified in the flesh, justified in the spirit"; 1 Pet. 2:24—"By the blood of Christ"; Rom. 8:3—"who was delivered by us our weakness, and was made for our weakness"; Gal. 3:13—"Christ is for us".

Here we have the third instance of imputation. The first was the imputation of Adam's sin to us; and the second was the imputation of our sin to Christ. The third is now the imputation of Christ's righteousness to us. In each of the former cases, we have sought to show that the legal relation presupposes a natural relation. Adam's sin is imputed to us, because we are one with Adam; our sin is imputed to Christ, because Christ is one with humanity. So here, we must hold that Christ's righteousness is imputed to us, because we are one with Christ. Justification is not an arbitrary transfer to us of the merit of another with whom we have no real connection. This would make it merely a legal fiction; and there are no legal fictions in the divine government.

Instead of this external and mechanical method of conception, we should first see before us the fact of Christ's justification, after he had borne our sin and risen from the dead. In his life, humanity, for the first time, is acquitted from punishment and rescued to the Christ favor. That Christ's pure humanity is the general source of eternal life for the race. He was justified, not simply as a private person, but as our representative and head. By becoming partaker of the new life in him, we share in all he has done and he has done, and, first of all, we share in his justification. So Luther gives us, for consolation, the formula: "We Christ-justification; Christ is an-sanctification." And in harmony with this formula is the statement quoted in the text above from Edwards, *Works*, 1:16.

See also H. H. Smith, *Presb. Rev.*, July, 1882—"Union with Adam and with Christ in the ground of imputation. But the justification is imputed. While the sin of Adam is imputed to us because he is our, the righteousness of Christ is imputed to us simply because of our union with him, not at all because of our personal righteousness. In the one case, character is taken into the account; in the other, it is not. In sin, our demerits are included; in justification, our merits are excluded." For further statements of Dr. Smith, see his *System of Christian Theology*, 58-60.

G. H. M. on *Gordon*, page 35—"The question for every believer is not 'What am I?' but 'What is Christ?' Of Adam it is said: 'He sinned of his own free will' (Rom. 5:12). So God declares, not of the believers, but of the gifts,—and he gifts in Christ. Yet Christ was angry because he was not received to his sin, while Adam was accepted to his gift. This was right, if Adam was justified in himself; it was wrong, because Adam was justified only in Christ." See also Hodge, *Outlines of Theology*, 46-46, 46; Bain, *Hobbin*, 100-100, 44.

6. The relation of justification to regeneration and sanctification, moreover, delivers us from the charges of externality and immorality. God does not justify ungodly men in their ungodliness. He pronounces them just only as they are united to Christ, who is absolutely just, and who, by his



JUSTIFICATION

865

We are justified efficiently by the grace of God, meritoriously by Christ, instrumentally by faith, essentially by works. Faith justifies, as a rudder brings a boat and all together. Faith connects man with the source of life in Christ. "When the boatman with his hook grasps the rock, he does not pull the shore to the boat, but the boat to the shore, when we by faith lay hold on Christ, we do not pull Christ to us, but ourselves to him." Faith is a coupling; the train is driven, not by the coupling, but by the locomotive; yet without the coupling it would not be drawn. Faith is the faculty that reaches up to the electric wire; when the connection is made, not only does the car come to move, but the boat dies and the lights go out. Dr. John Dunsen: "I have married the Merchant and all his wealth is mine!"

H. C. Trembly: "If a man wants to cross the ocean, he can either try swimming, or he can trust the captain of a ship to carry him over to his vessel. By or through his faith in that captain, the man is carried safely to the other shore; yet it is his ship's captain, not the passenger's faith, which is to be praised for the carrying." So the sick man trusts to the hands of the physician, and his life is saved by the physician, — not by or through the patient's faith. This faith is indeed an inward act of adhesion, and no mere outward profession. "Whoso, Divine Indulgences, 84." "The Protestant Reformers saw that it was by an inward act, not by penance or sacraments that men were justified. But they failed in the crude notion of a legal outward rite, a governmental procedure external to us, whereas it is an educational, inward process, the awakening through Christ of the final spirit in us which is the midst of imperfections striving for likeness more and more to the Son of God. Justification by principle apart from performance makes Christianity the religion of the spirit." We would add that such justification excludes education, and is an act rather than a process, an act external to the student rather than internal, an act of God rather than an act of man. The justified person can say to Christ, as Paul said to God: "Thy will I had seen as thy gift, but the wisdom I have of my own I've a leeper" (Gal. 3:19).

B. Since the ground of justification is only Christ, to whom we are united by faith, the justified person has peace. If it were anything in ourselves, our peace must needs be proportioned to our holiness. The practical effect of the Romanist mingling of works with faith, as a joint ground of justification, is to render all assurance of salvation impossible. (Council of Trent, 9th chap.: "Every man, by reason of his own weakness and defects, must be in fear and anxiety about his state of grace. Nor can any one have, with infallible certainty, of faith, that he has received forgiveness of God.") But since justification is an instantaneous act of God, complete at the moment of the sinner's first believing, it has no degrees. Weak faith justifies as perfectly as strong faith; although since justification is a secret act of God, weak faith does not give so strong assurance of salvation.

Foundation of our Faith, 23.—"The Catholic doctrine declares that justification is not dependent upon faith and the righteousness of Christ imputed and granted thereto, but on the actual condition of the sinner himself. But there remains in the sinner an indelible account of truly just or inclinations to sin, even though the man be righteous. The Catholic doctrine therefore enjoins that such men (not those who are not in themselves sinful, or objects of the divine displeasure. They are allowed to remain in the state that he may struggle against them; not, as they say, but because they are sinful, only because they are derived from sin, and suffer to sin; but they only become sin by the positive concurrence of the human will. But in internal last dispensation to God! Can we draw the line between last and will? The Catholic favors and here, and makes many things bad, which are really well. A Protestant is necessarily more earnest in the work of salvation, when he recognizes even the evil desire as sin, according to Christ's precept."

All systems of religion of merely human origin tend to make salvation, in larger or smaller degree, the effect of human works, but only with the result of leaving man its debtor. Now in Romanism it is, an Aposporyal declaration that sins make atonement for sin. In Romanism it is, an Aposporyal declaration that sins make atonement for sin. In Romanism it is, an Aposporyal declaration that sins make atonement for sin.

86

866 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

See Turner, Geese, pred. Theol., 22, 23, and his quotations from Luther. "But if the Romanist doctrine is true, that a man is justified only in such measure as he is sanctified, then, 1. Justification must be a matter of degree, and so the Council of Trent declares it to be. The sacraments which modify are therefore essential, that one may be increasingly justified. 2. Since justification is a continuous process, the redeeming death of Christ, on which it depends, must be a continuous process also; hence the prolonged retention in this life, so man ever die completely justified; hence the doctrine of Purgatory." For the evidence of Romanist doctrine, see Hooker, Epistle, 7: 10; Newman, Lectures on Justification, 22-24; Hirsch, Christian Doctrine of Justification, 11-25.

A better doctrine is that of the Puritan divine: "It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. It is not the measure of thy faith that saves thee,—it is the blood that it grips to that save thee. The weak hand of the child, that leads the spoon to the mouth, will feed as well as the strong arm of a man; for it is not the hand that feeds, but the meat. So, if thou canst grip Christ over so weakly, he will not let thee perish." I am troubled about the money I owe in New York, until I find that I have paid my debt there. When I find that the objective amount against me is cancelled, then and only then do I have subjective peace.

A child may be his in a vast extent, even while he does not know it and a child of God may be an heir of glory, even while, through the weakness of his faith, he is oppressed with painful doubts and fears. No man is lost simply because of his weakness of his sin; however ill-deserving he may be, faith in Christ will save him. Luther's striking image of St. John Lathrop, and the voice of Luther: "The just shall live by faith," are not certain as historical facts; but they express the substance of Luther's experience. Not coupling, but covering, is the substance of the gospel. A man cannot merit salvation; he cannot buy it; but one thing he must do,—he must have it. And the least faith makes salvation ours, because it makes Christ ours.

Augustine conceived of justification as a continuous process, proceeding until love and all Christian virtues fill the heart. There is his chief difference from Paul. Augustine believes in sin and grace. But he has not the freedom of the children of God, as Paul has. The influence of Augustine upon Roman Catholic theology has not been wholly arbitrary. The Roman Catholic, mixing man's subjective condition with God's grace as a ground of justification, continually weaves between self-righteousness and uncertainty of acceptance with God, each of these being fatal to a beautiful and stable religious life. High-church Romanism, and Romanism generally, are afflicted with this disease of the Romanists. Dr. H. W. Dale remarks with respect to Dr. Pusey: "The essence of joy in his religious life was only the inevitable effect of his conception of God's method of saving men; in parting with the Lutheran truth concerning justification, he parted with the springs of gladness." Spurgeon said that a man might get from London to New York provided he took a steamer; but it made much difference in his comfort whether he had a first class or a second class ticket. A new realization of the meaning of justification in our churches would change much of our clinging from the minor to the major key; would lead us to pray, not for the presence of Christ, but for the presence of Christ; would abolish the momentary upward inclinations at the end of sermons which give such uneasiness to our preaching; and would replace the compulsory demand for our modern work and worship with the sense of peace and triumph. In the Puritan's experience, the justification of the believer is established by Christ's lodging in the Father's bosom; whose witness cannot be turned to questioning.

Even Luther did not fully apprehend and apply his favorite doctrine of justification by faith. Harnack, Wasen des Christentums, 101 sq., states the fundamental principle of Protestantism as: "The Christian relation is wholly given in the word of God and in the inner experience which answers to that word. It is the assured belief that the Christian has a gracious God. 'Thou wast not given' (th) from Job 1:19, as such since fallen, than God, der Schickel' und begeh, Mein Freund und Vater sag; 'Und das ist also, Pilger, Be mir und Bisthums end, Und durchs Heures und Wissen, 'Und was mir bringet Wilt'; I. Illustration of simple and believing worship, both public and private, but Luther took too much degree into Christianity; looked too much on the authority of the written word; cared too much for the mass of grace, such as the Lord's Supper; identified the church too much with the organized body."

866

867

JUSTIFICATION. 867

Yet Luther talked of beating the heads of the Wittenbergers with the Bible, so as to get the great doctrine of justification by faith into their heads. "Why do you teach your child the same thing twenty times?" he said. "Because I find that nineteen times it is not sufficient."

C. Justification is instantaneous, complete, and final: instantaneous, since otherwise there would be an interval during which the soul was neither approved nor condemned by God (Mat. 6:24); complete, since the soul, united to Christ by faith, becomes partaker of his complete satisfaction to the demands of law (Col. 2:9, 10); and final, since the union with Christ is indissoluble (John 10:28, 29). As there are many acts of sin in the life of the Christian, so there are many acts of pardon following them. But all these acts of pardon are virtually implied in that first act by which he was finally and forever justified; as also successive acts of repentance and faith, after each sin, are virtually implied in that first repentance and faith which logically preceded justification.

1. 1. 14. — "In me as yet we have not"; 1. 1. 15. — "In his death all the fruit of the Father fully and eternally is given us, as if we had it all properly and now"; 1. 1. 16. — "I am not yet saved, and cannot even be as yet saved. My Father, who led me out of sin, is giving me all, and so I shall never more be of the flesh and blood."

1. 1. 17. — "I know that the Christian has sin in him, but not on him, because Christ had sin on him, but not on him. The Christian has sin but not guilt, because Christ had guilt but not sin. All our sins are buried in the grave with Christ, and Christ's resurrection is our resurrection. Truly, 'From whence this fear and subjection? Hast thou, O Father, put to grief Thy agonizing Son for me?' And will the righteous Judge of men condemn me for that debt of sin, which, Lord, was laid on thee? If thou hast my conscience pierced, and freely in my room ordered the whole of wrath divine, forgive me God cannot twice demand. First at my bleeding Surety's hand. And then again at mine. Complete absolution thou hast made. And to the utmost farthing paid. Whatsoever the people owe! How then can wrath on me take place. If delivered to the righteousness and sprinkled with the blood? Then, since, my soul, unto thy rest; The merits of the great High-priest Speak peace and liberty; Trust in his effusion blood, For fear thy handmaid from God, since thou dost die for thee!"

Justification, however, is not eternal in the past. We are to repent unto the remission of our sins (Act 18). Remission comes after repentance. Sin is not pardoned before it is committed. In justification God grants an actual pardon for past sin, but virtual pardon for future sin. Edwards, Works, 4: 194. — "Future sins are respected, in that first justification, no otherwise than as future faith and repentance are respected in it; and future faith and repentance are looked upon by him that justifies as virtually implied in that first repentance and faith, in the same manner that justification from future sins is implied in that first justification."

A man is not justified from his sin before he has committed them, nor to be saved before he is born. A remarkable illustration of the extreme to which hyper-Calvinism may be pushed by Thomas Oden, Sermons, 1: 188. — "The Lord hath no mercy to be in the charge of an sinner present, yet in the height of his misery, and in the crowd of sin, and committing all the elements to be committed. . . . that he has the charge of the sinner triumphant in glory." A far better statement is found in Moberly, Assurance and Personality, 4: 1. — "As there is upon earth no uncommitted position, so neither is there any forgiveness uncommanded. . . . Forgiveness is the recognition, by satisfaction, of something which to be, extending toward which it is the sinner's mighty subsisting of possibility, but something which is not, or at least is not perfectly, yet. . . . Present forgiveness is looked, in substantial. . . . It reaches the first and perfect consummation only when the forgiven position has become as his personal and completely righteous. If the consummation is not reached but reversed, then forgiveness is forfeited (Mat. 18: 35). The last exception, however, as we shall see in our discussion of Perseverance, is only a hypothetical one. The true forgive do not finally fall away."

868

868 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

V. Advice to Inquirers demanded by a Scriptural View of Justification.

(a) Where conviction of sin is yet lacking, our aim should be to show the sinner that he is under God's condemnation for his past sins, and that no future obedience can ever secure his justification, since this obedience, even though perfect, could not atone for the past, and even if it could, he is unable, without God's help, to render it.

With the help of the Holy Spirit, conviction of sin may be roused by presentation of the claims of God's perfect law, and by drawing attention, first to particular overt transgressions, and then to the manifold conditions of duty, the general law of supreme and all-pervading love to God, and the equity rejection of Christ's offers and commands. "Drive if the next page of the copy book had no holes or erasures, its dots would not alter the margins and misshape letters on the earlier pages." God takes no notice of the promise "I will give you an ear, and I will pay you" (Isa. 50: 2), for he knows it can never be fulfilled.

(b) Where conviction of sin already exists, our aim should be, not in the first instance, to secure the performance of external religious duties, such as prayer, or Scripture-reading, or waiting with the church, but to induce the sinner, as his first and all-inclusive duty, to accept Christ as his only and sufficient sacrifice and Savior, and, committing himself and the matter of his salvation entirely to the hands of Christ, to manifest this trust and submission by entering at once upon a life of obedience to Christ's commands.

A convicted sinner should be exhorted, not first to prayer and then to faith, but first to faith, and then to the immediate expression of that faith in prayer and Christian activity. He should pray, not for faith, but in faith. It should not be forgotten that the sinner never sins against so much light, and never is in so great danger, as when he is convicted but not converted, when he is saved by truth but yet refuses to turn. To such a sinner should be allowed to think that he has the right to do any other thing whatsoever before accepting Christ. This accepting Christ is not an outward act, but an inward act of mind and heart and will, although believing is manifestly evidenced by immediate outward action. To such a sinner, however apparently well disposed, how to believe on Christ, is beyond the power of man. God is the only giver of faith, but Scripture instances of faith, and illustrations drawn from the child's taking the father at his word and acting upon it, have often been used by the Holy Spirit as means of leading men themselves to put faith in Christ.

Augustine: "Those who are secure Jesus refers to the law; those who are outside he condemns with the gospel." A man, not work and some home. His wife asked why. "Because I am a sinner." "But she said she did not know." "I am not her sinner for her sake. If the Lord Jesus Christ does not save me I am lost." That man needed only to be pointed to the cross. There he found means to believe that there was salvation for him. In surrounding himself to Christ he was justified. On the general subject of justification, see Edwards, Works, 4: 40-2; Buchanan on justification, 206-41; Owen on justification, in Works, vol. 5: Ep. of Oseer, Nature and Effects of Faith, 16-21; Hooper, Eye Test, 1: 11-21; Finlayson, Christ Present and Work, 3: 138-200; Herzog, Encyclopædie, art.; Beckwith, Theology; Bushnell, Theology, 418-24, 46.

SECTION III.—THE APPLICATION OF CHRIST'S REDEMPTION IN ITS CONTINUATION.

Under this head we treat of Sanctification and of Perseverance. These two are but the divine and the human sides of the same fact, and they bear to each other a relation similar to that which exists between Regeneration and Conversion.

869

SANCTIFICATION. 873

Sanctification is the work of God by which the believer is made more like God in character and conduct. It is a process of growth and development, involving the cooperation of the Holy Spirit and the believer's own efforts. The process begins at conversion and continues throughout the Christian's life.

The object of this faith is Christ himself, as the head of a new humanity and the source of truth and life to those united to him. The believer is called to love Christ with all his heart, mind, and strength, and to love his neighbor as himself. This love is the fruit of the Holy Spirit's work in the believer.

Sanctification does not begin from within. The objective factor must come first. The Holy Spirit's work in the believer is dependent upon the work of God in the world. The believer is called to be conformed to the image of Christ, who is the true life and light of the world.

Though the weakest faith perfectly justifies, the degree of sanctification is measured by the strength of the Christian's faith, and the persistence with which he apprehends Christ in the various relations which the Scriptures declare him to sustain to us.

The process of sanctification is a continuous one, involving the cooperation of the Holy Spirit and the believer's own efforts. It is a process of growth and development, involving the cooperation of the Holy Spirit and the believer's own efforts. The process begins at conversion and continues throughout the Christian's life.

874 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

1301. Mr. Claudstone had the habit of reading the Bible every Sunday afternoon to old women on the estate. One day he had a conversation with one of the women, who said to him: "I have had one reason, and that is Christ." This is an echo of Paul's words: "as a tree is full of life" (Gal. 1:3).

From the lack of persistence in using the means appointed for Christian growth—such as the word of God, prayer, association with other believers, and personal effort for the conversion of the ungodly—sanctification does not always proceed in regular and unbroken courses, and it is never completed in this life.

Paul II.—"I have already obtained, as an already made perfect: but I press on, if so be that I may by labors win it" (Phil. 3:12). The apostle Paul's words are a warning against complacency. He had already obtained much, but he pressed on for the prize of the upward call of God in Christ Jesus.

If disease takes hold of the body, there is nothing so certain to drive them out as diligent exercise. "William Principles of Medicine": "Want of exercise and sedentary habits not only predispose to, but actually cause disease." The little girl who fell out of bed at night was asked how it happened. She replied that she went to sleep too close to the wall. Some Christians lose the joy of their religion by using their Christian activities too soon after conversion.

Sanctification, both of the soul and of the body of the believer, is completed in the life to come—that of the former at death, that of the latter at the resurrection.

Paul II.—"who shall believe more the body of our incarnation, that it may be redeemed to the body of the glory, according to the writing whereby it is able even to enjoy all things unto itself" (Gal. 3:19). The body of the believer is called to be conformed to the body of the glory, which is the body of Christ.

The process of sanctification goes on forever. Our relation to Christ must always be that of the imperfect to the perfect, of the finite to the infinite, and for this reason, progress must always be possible. There is no such thing as bringing the divine life to such completion that no further progress is possible to it.



874



875

SANCTIFICATION.

877

Gould, Bib. Theol. N. Y., 18—“The supremacy of those books which contain the words of Jesus himself (i. e., the Synoptic Gospels) is that they incorporate, with the other elements of the religious life, the regulative will. Here for instance (in John) is the gospel of the contemplative life, which, “having as its aim the joy of its work in doing as he saw his Father do” (John 1:17). The belief is that, with this believing, life will take care of itself. Life will serve take care of itself. Among other things, after the most perfect vision, it has to ask what attention, principle, affection, being to life, and then to cultivate the will to embody these things. Here is the common defect of all religions. They fail to carry religion to the common life. Christ did not stop short of this final word; but if we leave him for events the greatest of his disciples, we are in danger of missing it. The witness of God is not entering in several ways. It attributes to John about the contemplative attitude of mind, which the quotation gives above to holding also to that. It ignores the constant appeal in John to the will: “In the last of my commandments and hope, is in the last” (John 14:15). It takes for granted that “in John is the whole being including intellect, affection, and will, and that to have Christ for one’s life is absolutely to exclude Antinomianism.

B. The Perfectionist.—which holds that the Christian may, in this life, become perfectly free from sin. This view was held by John Wesley in England, and by Mahan and Finney in America.

Finney, Syst. Theol., 20, declares regeneration to be “an instantaneous change from entire depravity to entire holiness.” The claims of Perfectionism, however, have been modified from “freedom from all sin,” to “freedom from all known sin,” then to “entire sanctification,” and finally to “Christian sanctification.” H. W. Webb-Hopie, in R. B. Thayer, June 28, 1882.—“The Wesleyan teaching is that no true Christian need willfully or knowingly sin. Yet this is not entire perfection. It is simply according to our faith that we receive, and faith only draws from God according to our present possibilities. These are limited by the presence of inheriting corruption; and, while never ceasing to sin within the sphere of the light we possess, there are to the last hour of our life open the each power of corruption within every man, which under his best deeds and gives to even his holiest efforts, that ‘nature of sin,’ of which the 8th Article in the Church of England Prayerbook speaks so accurately. That it is evident that this corruption is not regarded as real sin, and is called ‘nature of sin’ only in some non-technical sense.

Dr. George Peck says: “In the life of the most perfect Christian there is every day renewed occasion for self-abhorrence, for repentance, for renewed application for the blood of Christ, for application of the sanctifying of the Holy Spirit.” But why call this state of perfection? J. B. Meyer: “To regard myself as sanctified is to be in, not that I shall be, but that I have been sanctified. The sanctifying of Jesus is to Christ, and He to us; through the Spirit’s grace it constantly reproduces and unifies the life of the soul.” For attainment of the Perfection view, see John Wesley’s Christian Theology, edited by Theodore Smith, 20-21; Mahan, Christian Perfection, and vol. IV, pp. 100-101; Finney, Systematic Theology, 20-21; Peck, Christian Perfection; Knapp, Bib. Theol., Oct. 1873: 100; A. T. Pierson, The Wesleyan Movement.

In reply, it will be sufficient to observe:

(a) That the theory rests upon false conceptions: first, of the law,—as a ruling-rod of requirement graduated to the moral condition of conditions, instead of being the unchangeable perfection of God’s holiness; secondly, of sin,—as consisting only in voluntary acts instead of embracing also those dispositions and states of the soul which are not conformed to the divine holiness; thirdly, of the human will,—as able to choose God supremely and persistently at every moment of life, and to fulfill at every moment the obligations resting upon it, instead of being corrupted and enslaved by the Fall.

This view refuses the debt to the debtor’s ability to pay,—a short and neat method of discharging obligations. I can keep over a church account, if I am only permitted to

878

878 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

make the church people law enough; and I can touch the stars, if the stars will only come down to my reach. The Pelagian are quite equal to Simon, if they may only come out of Simon’s locks. So I can obey God’s law, if I may only make God’s law what I want to be. The fundamental error of perfectionism is the law view of God’s law; the second is its narrow conception of sin. John Wesley: “I believe a person filled with love of God is still liable to involuntary transgressions. Such transgressions may be forgiven, if you please; I do not.” The third error of perfectionism is its exaggerated estimate of man’s power of contrary choice. To say that, wherever any have been the habits of the last and whatever may be the evil affections of the present, a man is perfectly able at any moment to obey the whole law of God, is to deny that there are such things as character and depravity. Finney, Systematic Theology, 20-21; Peck, Christian Perfection; Knapp, Bib. Theol., Oct. 1873: 100; A. T. Pierson, The Wesleyan Movement.

Augustine: “Every inner good has its essential element of sin.” Anything less than the perfection that belongs normally to my present stage of development is a coming short of the law’s demand. E. W. Dale, Fellowship with Christ, 20.—“For us and in this world, the divine is always the impossible. Give us a law for individual conduct which requires a perfection that is within my reach, and I am sure that the law does not represent the divine thought. ‘Ist und I see easily changed, as an empty vase; but I see, as I see, I see by my law, and I see by which I see I see I see by that law’ (Phil. 3: 12)—this, from the beginning, has been the condition of nature.” The Perfectionist is apt to say that we must “take Christ twice, once for justification and once for sanctification.” But no one can take Christ for justification without at the same time taking him for sanctification. Dr. A. A. Hodge calls this doctrine “Noncommunion,” because it holds not to one mediating ideal, and perfect law of God, but to a second law given to human weakness when the first law has failed to secure obedience.

(1) The law of God demands perfection. It is a treasury of God’s nature. No object is to reveal God. Anything less than the demand of perfection would misrepresent God. God could not give a law which a sinner could obey. In the very nature of the case there can be no minimum in this life for those who have once sinned. Sin brings impurity as well as guilt. All men have expander a part of the saint instructed to them by God, and therefore no man can come up to the demands of that law which requires all that God gave to humanity at its creation together with interest on the investment. (2) Even the best Christian comes short of perfection. Regeneration makes only the demand disposition holy. Many affections still remain unholy and require to be cleansed. Only by inverting the demands of the law, making shallow our conceptions of sin, and substituting temporary volition for permanent habit of the will, can we count ourselves to be perfect. (3) Absolute perfection is attained not in this world but in the world to come. The best Christians count themselves still sinners, strive most earnestly for holiness, have impugned but not achieved sanctification, are saved by hope.

(4) That the theory finds no support in, but rather is distinctly contradicted by, Scripture.

First, the Scriptures never assert or imply that the Christian may in this life live without sin; passages like 1 John 3: 9, if interpreted consistently with the context, set forth either the ideal standard of Christian living or the actual state of the believer so far as respects his new nature.

1 John 3: 9.—“Whosoever abides in him abides in sin, whosoever abides in sin, the Father loveth him;” 1 John 3: 10.—“Whosoever is born of God doth not sin, because he that abideth in him, and he that abideth in him, he is born of God.” Acts 13: 12.—“John” is contrasting the state in which all men are sinners with the state in which some are not sinners, without reference to degrees in either, allowing that all men are sinners or the other? “Whosoever” John recognizes no intermediate state, no gradations. He returns upon the radical point of difference. He contrasts the two states in their essential nature and principle. It is either love or no love or darkness, truth or a lie. The Christian life in its essential nature is the opposite of all sin. If there be sin, it must be the after-work of the old nature. The all Christians are required in Scripture to advance, to combat sin, to seek forgiveness, to maintain warfare, to assume the attitude of St. Peter’s prayer, to receive chastisement for the removal of imperfections, to regard full salvation as matter of hope, not of present experience.

879

John paints only in black and white; there are no intermediate tints or colors. Take the words in John 1:1 literally, and there never was and never can be a regenerate person... The words are hyperbolic, as Paul's words in Rom 1:17 -- "For what law was made?"...

Fourthly, the apostolic admonitions to the Christians and Hebrews show that no such state of complete sanctification had been generally attained by the Christians of the first century.

Thirdly, there is express record of sin committed by the most perfect characters of Scripture -- as Noah, Abraham, Job, David, Peter. We are urged by perfectionists "to keep up the standard."

Fourthly, the word "cleave," as applied to spiritual conditions already attained, can fairly be held to signify only a relative perfection, equivalent to sincere piety or maturity of Christian judgment.

Fifthly, the Scriptures distinctly deny that any man on earth lives without sin. I Cor. 1:2 -- "Ye need not write unto you, that ye have received the grace of God..."

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Sixthly, the declaration: "ye were sanctified" (1 Cor. 6:11), and the designation: "saints" (1 Cor. 1:2), applied to early believers, are, in the whole epistle, expressive of a holiness existing in germ and anticipation; the expressions deriving their meaning not so much from what these early believers were, as from what Christ was, to whom they were united by faith.

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880

Some regard sin as only a voluntary act, whereas the sinful nature is the fountain. Stripping off the leaves of the Tree of Life does not answer.

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881

PERSEVERANCE. 883

These doctrines are parts of a general scheme, which would come to naught if any single Christian were permitted to fall away.

(4) It accords with analogy.—God's preserving care being needed by, and being granted to, his spiritual, as well as his natural, creation.

As natural life cannot uphold itself, but we "live, not we, but God" (1st Cor. 15: 12), so spiritual life cannot uphold itself, and God maintains the faith, love, and holy activity which he has originated. If he preserves our natural life, much more may we expect him to preserve the spiritual. 1 Tim. 4: 10.—"I keep the harvest for the sower" (1st Cor. 3: 9).—"Forasmuch as he is the great Preserver of all, and he will persevere in our Christian course."

(5) It is implied in all assurance of salvation,—since this assurance is given by the Holy Spirit, and is based not upon the known strength of human resolution, but upon the purpose and operation of God.

B. H. Mason: "It takes not Adam both fall away from perfect holiness, it is a million to one that, in a world full of temptations and with all appetites and habits against me, I shall fall away from imperfect holiness, unless God by his almighty power keep me." It is in the power and purpose of God, then, that the believer puts his trust. This sense this trust is awakened by the Holy Spirit, it must be that there is a divine fact corresponding to it, namely, God's purpose to exert his power in such a way that the Christian shall persevere. See Wardlaw, Syst. Theol., § 180-183; N. W. Taylor, Revealed Theology, 446-46.

Job 1: 2.—"What is my strength, that I should wait? and what is mine aid, that I should be patient?" "Here is a man of self-reliance. To be patient without any motives to induce without divine support—Job does not promise it, and he trembles at the prospect; but now the Lord says he that on the balance may" (Grimm). The Greek teacher was asked whether he believed in the perseverance of the saints. He replied: "I do, except when the wind is from the East." But the other of the doctrine is that our own holiness even when the wind is from the East. It is well to hold on to God's hand, but it is better to have God's hand hold on to us. When we are weak, and feeble, and subject, we need to be sure of God's care. Like the child who thought he was drifting, but who found after the terrible sea over, that his father after all had been holding the rope, we too find when danger comes that behind our hands are the hands of God. The Perseverance of the saints, looked at from the divine side, is the Preservation of the saints, and the hymn that expresses the Christian's faith in the hymn: "How firm a foundation, ye saints of the Lord, is laid for your faith in his obedient word!"

2. Objections to the Doctrine of Perseverance.

These objections are urged chiefly by Arminians and by Romanists.

A. That it is inconsistent with human freedom.—Answer: It is no more so than is the doctrine of Election or the doctrine of Decree.

The doctrine is simply this, that God will bring to bear such influences upon all true believers, that they will persevere. Hence, the doctrine of Christian Freedom, if it means, in any sense of the word, that man may finally withdraw from God, it is by grace is meant.—"Inasmuch as God, sending us salvation, or, more specially, our action of the Holy Spirit, calling us to the service of holiness, . . . and if by grace he sends the dwelling and working of Christ in the truly regenerate, there is no probation in Scripture of the withdrawal of it."

B. That it leads to immobility.—Answer: This cannot be, since the doctrine declares that God will save men by securing their perseverance in holiness.

1 Tim. 4: 10.—"I will be the first foundation of gold vessels, being this end, that I will know him that he has, and I will see that none of us is the last. And I will know him that he has, the temple of Christian character has upon its foundation two significant inscriptions: the one declaring God's power, wisdom, and purpose of salvation; the other declaring the purity and holy activity, on the part of the believer, through which God's purpose is to be fulfilled."

884 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.

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C. That it leads to fatalism.—Answer: This is a perversion of the doctrine, continuously possible only to the unregenerate; since, to the regenerate, certainty of success is the strongest incentive to activity in the conflict with sin.

1 John 1: 4.—"The witness is within of the command, the word; and this is the witness that he who hears the word, and who keeps the commandments, that he may know that he has the Father within him, and that he who keeps the commandments, that he may know that he has the Father within him, and that he who keeps the commandments, that he may know that he has the Father within him." It is notoriously untrue that confidence of success inspires timidity or indolence. Thomas Fuller: "Your extraction is the business; the service your business." The only progress God will answer are those who courageously cannot answer. For the very reason that "I will be the first foundation of gold vessels, being this end, that I will know him that he has, and I will see that none of us is the last. And I will know him that he has, the temple of Christian character has upon its foundation two significant inscriptions: the one declaring God's power, wisdom, and purpose of salvation; the other declaring the purity and holy activity, on the part of the believer, through which God's purpose is to be fulfilled."

D. That the Scripture commands to persevere and warnings against apostasy show that certain, even of the regenerate, will fall away.—Answer:

(a) They show that some, who are apparently regenerate, will fall away.

Mat. 13: 12.—"We will be the first foundation of gold vessels, being this end, that I will know him that he has, and I will see that none of us is the last. And I will know him that he has, the temple of Christian character has upon its foundation two significant inscriptions: the one declaring God's power, wisdom, and purpose of salvation; the other declaring the purity and holy activity, on the part of the believer, through which God's purpose is to be fulfilled."

(b) They show that the truly regenerate, and those who are only apparently so, are not certainly distinguishable in this life.

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(c) They show the fearful consciousness of rejecting Christ, to those who have enjoyed special divine influences, but who are only apparently regenerate.

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In considering these and the following Scripture passages, much will depend upon our view of inspiration. If we hold that Christ's promise was fulfilled and that his apostles were led into all the truth, we shall assume that there is unity in their teaching, and shall recognize in their various only aspects and applications of the teaching of our Lord; in other words, Christ's doctrine in Mat. 13: 12 will be the norm for the

884

885

PERSEVERANCE.

885

Interpretation of essentially diverse and at first slight inconsistent passages. There was a "sin which was as if it had not been," and for this primitive faith were exerted "a-moral means" (ibid.).

(d) They show what the fate of the truly regenerate would be, in case they should not persevere.

Ro. 8:14.—"For as many as were baptized into Christ have received the Spirit of God, and they know the mind of God, and have the witness within them, that they have received the Son of God, and put on His likeness." This is to be understood as a hypothetical case,—and it comes from verse 8 which follows: "In whom, was revealed unto them the things of God, and things which cannot be seen, things which are free of law." In A. C. Kierkegaard, *Om de levende*: "In the phrase 'we might have' the 'we' is used—once for all. The text describes a condition which is objectively possible, and therefore needing to be held up to earnest warning to the believer, while objectively and in the absolute purpose of God, it never occurs. . . . If passages like that teach the possibility of falling from grace, they teach also the impossibility of restoration to it. The sinner who once apostatizes has apostatized forever." So R. 11:18—"The righteous must live by the witness and constant inquiry. . . . Is he dead to God? 1 Pt. 3:21.—"For if they have kept the commandments of the law, though they have not believed, they are saved, even without faith." So, in Ro. 1:18—"If they will not believe, they will be damned."—If this teaches that the regenerate may lose their religion, it also teaches that they can never recover it. It really shows only that Christians who do not perform their proper functions as Christians become harmful and contemptible (Irenaeus, in loc.).

(e) They show that the perseverance of the truly regenerate may be secured by those very commands and warnings.

1 Co. 1:2.—"I hold my life, and bring it into bondage; for by any means, after that I have preached to them, I must save some."—or, to bring out the meaning more fully: "I hold my life for Christ, 'that I may be saved' (i.e., that I may be saved by Christ), and make it clear, not after being born to Him, I myself will be saved." ("unperished,"—"constant surety of the price"); 11:18.—"Whoso believeth shall be saved, and he that believeth not shall be damned." Quoting, Emmons: "The way to be safe is never to be secure." Westminster: "Warning a traveler to keep a certain path, and for this reason keeping him in that path, is no evidence that he will ever fall into a pit by the side of the path, simply because he is warned of it."

(f) They do not show that it is certain, or possible, that any truly regenerate person will fall away.

The Christian is like a man making his way up-hill, who occasionally slips back, yet always has his feet set toward the summit. The unregenerate man has his feet turned downwards, and he is slipping all the way. C. H. Spurgeon: "The believer, like a man on shipboard, may fall again and again on the deck, but he will never fall overboard."

2. That we have actual examples of such apostasy.—We answer:

(a) Such are either men once outwardly reformed, like Judas and Ananias, but never renewed in heart;

But, per contra, instance the experience of a man in typhoid fever, who apparently repented, but who never recovered in when he was removed to health. Sick-bed and death-bed conversions are not the best. There was one patient that, that some might doubt; there was but one patient that, that some might presume. The hypothesis is like the wire that gets a second-hand electricity from the live wire running parallel with it. This second-hand electricity is effective only within narrow limits, and its efficacy is soon exhausted. The live wire has connection with the source of power in the dynamo.

(b) Or they are regenerate men, who, like David and Peter, have fallen into temporary sin, from which they will, before death, be reclaimed by God's discipline.

Instance the young prodigal who, in a moment of apparent drowning, repented, was then rescued, and afterward lived a long life as a Christian. If he had not been



886 SOTERIOLOGY, OR THE DOCTRINE OF SALVATION.
 rescued, his repentance would never have been known, nor the answer to his mother's prayer. So, in the moment of a backslider's death, God can renew repentance and faith. Overruled on the death-bed questioned his Christian as to the doctrine of final perseverance, and, on being assured that it was a certain truth, said: "Then I am happy, for I am sure that I was once in a state of grace." But reliance upon a past experience is like trusting in the value of a policy of life insurance upon which several years' premiums have been unpaid. If the policy has not lapsed, it is because of extreme grace. The only conclusive evidence of perseverance is a present experience of Christ's presence and indwelling, corroborated by active service and purity of life. On the general subject, see Stewart, *Works*, 2:205-20, and 4:104; Ridgely, *Body of Doctrine*, 1:16-24; John Owen, *Works*, vol. II, *Works*, 2:221-241; Van Oosterzee, *Christian Dogmatics*, 262-268.

DEFINITION OF THE CHURCH. 891

The principles mentioned above are the essential principles of Baptist churches, although other bodies of Christians have come to recognize a portion of them. Bodies of Christians which refuse to accept these principles may, in a somewhat loose and modified sense, call churches; but we cannot regard them as churches organized in all respects according to Christ's laws, or as completely answering to the New Testament model of church organization. We follow common usage when we address a Linnæus Club as "Church," and a Linnæus Club as "Governess." It is only necessary to speak of political organizations as "churches," although we do not regard these churches as organized in all respects with Christ's laws as they are defined to us in the New Testament. To refuse that to recognize them would be a discourtesy like that of the British Commander in Chief, when he addressed General Washington as "Mr. Washington."

As Luther, having found the doctrine of justification by faith, could not recognize that doctrine as Christian which taught justification by works, but denounced the church which held it as Antichristian, saying, "If I stand, I cannot do otherwise, God help me," so we, in matters not indifferent, as free-washing, but vitally affecting the essence of the church, as representative church-governments, must stand by the New Testament, and refuse to call any other body of Christians a regular church, that is not organized according to Christ's laws. The English word "church" like the British "kirk" and the German "Kirche" is derived from the Greek *kyriakon*, and means "belonging to the Lord." The term itself should teach us to regard only Christ's laws as our rule of organization.

(c) Besides these two significations of the term "church," there are properly in the New Testament no others. The word *ekklesia* is linked used in Acts 7:58; 19:39, 40; Heb. 9:17, to designate a popular assembly; but since this is a secular use of the term, it does not here concern us. In certain passages, as for example Acts 1:15 (*ekklesia*, single, N. A. v.), 1 Cor. 12:28, Phil. 3:6, and 1 Tim. 3:15, *ekklesia* appears to be used either as a generic or as a collective term, to denote simply the body of independent local churches existing in a given region or at a given epoch. But since there is no evidence that these churches were bound together in any outward organization, this use of the term *ekklesia* cannot be regarded as adding any new sense to those of "the universal church" and "the local church" already mentioned.

Acts 1:15—*ekklesia* [the assembly] is the *ekklesia*—the whole body of the people of Israel; 19:39—*ekklesia* [the assembly] is the *ekklesia*—the whole body of the people of Israel; 19:39—*ekklesia* [the assembly] is the *ekklesia*—the whole body of the people of Israel; 19:39—*ekklesia* [the assembly] is the *ekklesia*—the whole body of the people of Israel.

In its original use of the word *ekklesia*, as a popular assembly, there was doubtless an allusion to the derivation from *ek* and *kallos*, to call out by herald. Some have held that the N. T. term contains an allusion to the fact that the members of Christ's church are called out, elected, chosen, by God. This, however, is more than doubtful. In common use, the term had the etymological meaning, and denoted merely an assembly, however gathered or assembled. The church was never so large that it could not assemble. The church of Jerusalem gathered for the election of deacons (Acts 6:1-6), and the church of Antioch gathered to hear Paul's account of his missionary journey (Acts 14:27). It only by common figurative use that many churches are named together in the singular number, in such passages as Acts 1:15. We speak generally of "men," meaning the whole church, "assembled at Jerusalem," "the assembly gathered together of the successive tribes that swept down upon the Roman Empire, upon a coin in the singular number and in the plural of the several kingdoms of the world." "The church of Antioch gathered to hear Paul's account of his missionary journey (Acts 14:27). It only by common figurative use that many churches are named together in the singular number, in such passages as Acts 1:15. We speak generally of "men," meaning the whole church, "assembled at Jerusalem," "the assembly gathered together of the successive tribes that swept down upon the Roman Empire, upon a coin in the singular number and in the plural of the several kingdoms of the world." "The church of Antioch gathered to hear Paul's account of his missionary journey (Acts 14:27). It only by common figurative use that many churches are named together in the singular number, in such passages as Acts 1:15. We speak generally of "men," meaning the whole church, "assembled at Jerusalem," "the assembly gathered together of the successive tribes that swept down upon the Roman Empire, upon a coin in the singular number and in the plural of the several kingdoms of the world."

So Paul says that God has set in the church apostles, prophets, and teachers (1 Cor. 12:28), but the word "church" is only a collective term for the many independent churches.

892 ECCLIOLOGY, OR THE DOCTRINE OF THE CHURCH.

In this sense, we may speak of "the Baptist church" of New York, or of America; but it must be remembered that we use the term without any such implication of common government as is involved in the phrase "the Presbyterian church," or "the Protestant Episcopal church," or "the Roman Catholic church"; with us, in this connection, the term "church" means simply "churches."

Brodie, in his *Con. on Mat.*, page 30, suggests that the word *ekklesia* in Acts 1:15 denotes the original church at Jerusalem, whose members were by the permission wisely separated throughout Judea and Galilee and Samaria, and held meetings wherever they were, but still belonged to the one original organization. . . . When Paul wrote to the Galatians, nearly twenty years later, these separate meetings had been organized into distinct churches, and he speaks (Gal. 1:22) in reference to that same period, of "the churches of Judea which were mine." On the meaning of *ekklesia*, see Cremer, *Lex. N. T.*, 825; Thayer, *Syn. N. T.*, 1:145; Guilielmi, *Syn. O. T.*, 397; *Cræmer's Prolegomena of Biblical Exegesis*, 80; Deane, *Congregationalism*, 21; Deane, *Church Order*, 103; Robinson, *N. T. Lex.*, and note.

The prevailing usage of the N. T. gives to the term *ekklesia* the second of these two significations. It is this local church only which has definite and temporal existence, and of this alone we have faithful trust. Our definition of the individual church implies the two following particulars:

A. *The church, like the family and the state, is an institution of divine appointment.* This is plain: (a) from its relation to the church universal, as its concrete embodiment; (b) from the fact that its necessity is grounded in the social and religious nature of man; (c) from the Scripture,—as for example, Christ's command in Mark 16:17, and the designation "church of God," applied to individual churches (1 Cor. 1:2).

President Wayland: "The universal church comes before the particular church. The society which exists has established in the foundation of every particular association calling itself a church of Christ." Andrews, in *Bib. Soc. Jour.*, 1851, 32-34, on the comparative meaning in the N. T. of the word "church" is the chief of all local churches. *Ekklesia*, in Acts 1:15—the church, as far as represented in those provisions. It is unrepresented, as in Acts 1:22. The local church is a microcosm, a specified location of the universal body. *ἕκκλησιον*, in the O. T. and in the *Septuagint*, means the whole congregation of Israel, and then, especially those local bodies which were parts and representations of the whole. Christ, unless Ananias, probably used *ἕκκλησιον* in Acts 11:22. He took his idea of the church from it, not from the heathen use of the word *ecclesia*, which expressed the notion of locality and state much more than *ἕκκλησιον*. The larger sense of *ekklesia* is the primary. Local churches are points of consciousness and activity for the great administrative unit, and they are not themselves the units for an ecclesiastical aggregate. They are foci, not parts of the one church."

Christ, in Acts 11:22, delegates authority to the whole congregation of believers, and at the same time limits authority to the local church. "The local church is not an end in itself, but exists for the sake of the kingdom. Truly it is not to be that of merely local churches, but that of the kingdom, and that kingdom is internal, 'made up with men.'" (1 Cor. 12:28), but contains its "refinement and peace" as in the *Septuagint* (1 Tim. 3:17). The word "church" in the universal sense is not employed by any other N. T. writer before Paul. Paul was interested, not merely in individual congregations, but in the growth of the church of God, as the body of Christ. He held to the unity of all local churches with the mother church at Jerusalem. The church in a city or in a house is merely a local manifestation of the one universal church and derived its dignity therefrom. Teaching of the *Twelve Apostles*: "At this broken bread new members from the mountains and being gathered become one, so may the church be gathered together from the ends of the earth into thy kingdom."

Schaffner, *Princ. Religion*, 10.—"The social action of religion springs from its very essence. Men of the same religion have no more important need than that of praying and worshipping together. State politics have always tended to confine growing religious sects within the boundaries of the home. . . . God, it is said, is such in the church where men meet. In rising toward him, men necessarily meet beneath his blessing as well as his vitality. He holds fast to the principle of his being in the principle of the

ORGANIZATION OF THE CHURCH. 895

gives order to the direction of faith, as also to the... (1) 1st Cor. 12:18—'As the body of the church is not one of you by its...

An indicative of a developed organization in the N. T. church, of which only the germ existed before Christ's death...

A. The theory that the church is an exclusively spiritual body, destitute of all formal organization...

The church, upon this view, so far as outward bonds are concerned, is only an aggregation of isolated units...

1st Cor. 12:18—'As the body of the church is not one of you by its...'

Some years ago a book was placed upon the table at Boston, entitled 'The Plymouth Church Disfranchisement...'

The Plymouth Brethren would 'unite Christendom by its dismemberment, and do away with all sects by the creation of a new sect...'



896 ECCLESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

to existing sects than any other." Yet the tendency to organize is so strong in human nature...

The Nation, Oct. 16, 1890: 1891—'Every body of men must have one or more leaders. If these are not provided, they will make them for themselves...'

Dr. Wm. Hall, Plymouth Brethrens Circular, 18-19, attributes to the apostle the following Church-principles: (1) the church did not exist before Pentecost...

B. The theory that the form of church organization is not definitely prescribed in the New Testament...

The view under consideration seems in some respects to be favored by Neander, and is often regarded as incidental to his larger conception of church history...

Dr. Galsbolter Anderson holds the theory of optional church government in Hooker's Ecclesiastical Polity...



N. T. and Hatch, Organization of Early Christian Churches. — both described church belonging to the Church of England. Hooker identified the church with the nation; see Rev. Pully, book viii, chap. 17; 4:4; 8:8. He held that the state has committed itself to the church, and that therefore the church has no right to consider itself to be state. The assumption, however, that the state has committed itself to the church is entirely unavailing, see above, Introduction, 20, 22. Hooker declares that, even if the Episcopalian order were laid down in Scripture, which he denies, it would still not be unavailing, since neither "God's being the author of law for the government of his church, nor his committing them unto Scripture, is any reason sufficient wherefore all churches should forever be bound to keep them without change."

7. M. Lindsay, in Oremus, Rev. Oct. 1861-62-63, asserts that there were at least five different forms of church government in apostolic times: 1. Derived from the seven who met of the Hebrew village community, representing the political side of the synagogue system; 2. Derived from the twelve, the director of the religious or moral side among the heathen Greeks; 3. Derived from the patriarchs (patriarchal, patriarchal) known among the Romans, the churches of Rome, Corinth, Thessalonica, being of this sort; 4. Derived from the personal preference of one man, present in family to our Lord, James being president of the church at Jerusalem; 5. Derived from temporary superintendence (episcopal), or leaders of the band of missionaries, as in Crete and Ephesus. Between all these churches of different politics, there was intercommunication and fellowship. Lindsay holds that the unity was strictly spiritual. It seems to us that he has succeeded in giving in previous five different varieties of one generic type — the generic type being only democratic, with two orders of officials, and two ordinations — in other words, in showing that the simple N. T. model adapts itself to many changing conditions, while the main outlines do not change. Upon any other theory, church polity is a matter of traditional laws or of temporary fashion. Such miscellaneous conform church order to the degraded ideas of the nation among which they labor? Such church government is democratic in Turkey, a limited monarchy in England, a democracy in the United States of America, and two-headed in Japan? For the development theory of Lindsay, see his Church History, 1:179-206. On the general subject, see H. Woodcock, in Am. Theol. Rev., 1863-64; Davidson, Book Polity, 1-48; Harvey, The Church.

2. The nature of this organization.

The nature of any organization may be determined by asking, first: who constitutes the members? secondly: for what object has it been formed? and, thirdly: what are the laws which regulate its operations?

The three questions with which our treatment of the nature of this organization begins are resolved as by Fro. Weyland, in his Principles and Practice of Baptism.

A. They only can properly be members of the local church, who have previously become members of the church universal, — or, in other words, have become regenerate persons.

Only those who have been previously united to Christ, as, in the New Testament, permitted to unite with his church. See Jas 2:17. — "and let them be then by thy side as we have said" (Am. Rev. 1:11; "and let them be the same side as we" (1 Th. 5:12. — "as much as of with a church, one man can be united to the same side as to be seen, and as that as you to see or let one that is every one, and let all see."

From this limitation of membership to regenerate persons, certain results follow:

(a) Since each member bears supreme allegiance to Christ, the church as a body must recognize Christ as the only lawgiver. The relation of the individual Christian to the church does not supersede, but furthers and expresses, his relation to Christ.

(b) "I do not see as nothing but the King do have all things" — see Numbers, Oem., in his — "He believe it at liberty to form his authority and personal independence bestowed in that in ward assisting [of the Holy Spirit], or to place himself in a dependent relation, inconsistent with this sovereignty, to any teacher whatever among men."

87

... This inward assisting furnishes an element of resistance to such unbridled authority. Here we have approved the tendency on the part of ministers to take the place of the church, in Christian work and worship, instead of leading it forward in work and worship of its own. The missionary who keeps his converts in prolonged and unseasonable tutelage is also untrue to the church organization of the New Testament and untrue to Christ whose aim in church building is to educate his followers to the bearing of responsibility and the use of liberty. Ministry: "The only remedy for the evils of liberty is liberty." — "Make perpetual libertarians." — "Liberty is to be preferred with all its dangers." Martin Bucer's faith: "There is one thing better than good government, and that is self-government." By their own mistakes, self-governing people and a self-governing church will finally secure good government, whereas the "good government" which keeps them in perpetual tutelage will make good government forever impossible.

14. 14. 13. — "as we shall be as plain given up to his will." Archbishop Here: "If gentleness is to grow up, it must be like a tree; there must be nothing between him and heaven." What is true of the gentleness is true of the Christian. There need to be encouraged and nurtured in him an independence of human authority and a self-dependence upon Christ. The most sacred duty of the minister is to make his church self-governing and self-supporting, and the next best of his success is the ability of the church to live and prosper after he has left it or after he is dead. Such ministerial work requires self-sufficiency and self-dependence. The natural tendency of every minister is to usurp authority and to become a bishop. He has in him an undeveloped pope. Dependence on his people for support curbs this arrogant spirit. A church establishment fosters it. The remedy both for stultification and for arrogant lies in constant recognition of Christ as the only Lord.

(5) Since each regenerate man recognizes in every other a brother in Christ, the several members are upon a footing of absolute equality (Mat. 23: 8-10).

14. 14. 14. — "I do not see as nothing but the King do have all things" — see Numbers, Oem., in his — "He believe it at liberty to form his authority and personal independence bestowed in that in ward assisting [of the Holy Spirit], or to place himself in a dependent relation, inconsistent with this sovereignty, to any teacher whatever among men."

Constitutions thought more highly of his position as member of Christ's church than of his position as head of the human Empire. Neither the church nor its pastor should be dependent upon the unregenerate members of the congregation. Many a pastor is in the position of a lion tamer with his lion's mouth. So long as he strokes the fur for the right way, all goes well; but if by accident he strokes the wrong way, off goes his head. Dependence upon the episcopal body which he instructs is compatible with the pastor's dignity and faithfulness. But dependence upon those who are not Christians and who seek to manage the church with worldly motives and in a worldly way, may utterly destroy the spiritual effect of the ministry. The pastor is bound to be the impartial promoter of the truth, and to treat each member of the church as of equal importance with every other.

(c) Since each local church is directly subject to Christ, there is no jurisdiction of one church over another, but all are on an equal footing, and all are independent of interference or control by the civil power.

14. 14. 15. — "I do not see as nothing but the King do have all things" — see Numbers, Oem., in his — "He believe it at liberty to form his authority and personal independence bestowed in that in ward assisting [of the Holy Spirit], or to place himself in a dependent relation, inconsistent with this sovereignty, to any teacher whatever among men."



898



899

Christ has always been distinguished from Baptists, as it is of the New Testament (cf. 1st. II. 4. — "Was ist das Haupt der Kirche? ...") John Locke, 10 years before American Independence: "The Baptists were the first and only proponents of absolute liberty; but not true liberty, equal and impartial liberty." George Burdett says of Roger Williams: "He was the first person in modern Christianity to assert the doctrine of liberty of conscience in religion. . . . Freedom of conscience was from the first a trophy of the Baptists. . . . Their history is written in blood."

On Roger Williams and John Paine, The Baptists of New England: "such views are to-day quite generally adopted by the more civilized portions of the Protestant world; but it is needless to say that they were not the views of the eighteenth century, in Massachusetts or elsewhere." Octavius Matthar said that Roger Williams "carried a whip to his head" and even John Quincy Adams called him "conspicuously ostentatious." Octavius Matthar's witness was one that he remembered or had heard of in Holland. It had not been the case as yet with himself and whole town on the "Lowland River, Genesis of the New England Church, vii, says of Baptist churches: "It has been claimed for these churches that from the age of the Reformation on they have been always foremost and always consistent in maintaining the doctrine of religious liberty. Let me not be understood as calling in question their right to a great honor."

Baptists hold that the province of the state is purely secular and civil—religious matters are beyond its jurisdiction. Yet for economic reasons and to ensure its own preservation, it may intervene to its citizens their religious rights and may exempt all churches equally from burdens of taxation, in the same way in which it exempts schools and hospitals. The state has bishops, but no holy days. Both Cato and The Christian, under the state, not the pillar of the church; but the ruler, that sets the limits out of it. It is the state, which transmits its powers and compels or forbids any particular form of religious teaching. On the charge that Roman Catholics were deprived of equal rights in Rhode Island, see Am. Cath. Quar. Rev., Jan. 1864-1867. This restriction was not in the original law, but was a note added by revision, to bring the state law into conformity with the law of the mother country. But I have seen what I am speaking of in the hand of a slave and a woman . . . hence . . . the law of the state is not to be altered by a single man . . . is a model for the churches of every age. The church as a body should be advanced to depend for revenue upon the state, although its members as citizens may justly demand that the state protect them in their rights of worship. On State and Church in 1860 and 1861, see A. H. Strong, Christ in Creation, 2nd ed., pp. 398-411. On taxation of church property, see opposing it, see H. C. Vedder, in Magazine of Christian Literature, Feb. 1860: 265-275.

B. The sole object of the local church is the glory of God, in the complete establishment of his kingdom, both in the hearts of believers and in the world. This object is to be promoted:

- (a) By united worship,—including prayer and religious instruction;
(b) by mutual exhortation and edification; (c) by common labors for the redemption of the impertinent world.

(a) 1st. II. 4. — "at teaching us one another in the name of our Lord Jesus Christ, in the same way in which it exempts schools and hospitals. The state has bishops, but no holy days. Both Cato and The Christian, under the state, not the pillar of the church; but the ruler, that sets the limits out of it. It is the state, which transmits its powers and compels or forbids any particular form of religious teaching. On the charge that Roman Catholics were deprived of equal rights in Rhode Island, see Am. Cath. Quar. Rev., Jan. 1864-1867. This restriction was not in the original law, but was a note added by revision, to bring the state law into conformity with the law of the mother country. But I have seen what I am speaking of in the hand of a slave and a woman . . . hence . . . the law of the state is not to be altered by a single man . . . is a model for the churches of every age. The church as a body should be advanced to depend for revenue upon the state, although its members as citizens may justly demand that the state protect them in their rights of worship. On State and Church in 1860 and 1861, see A. H. Strong, Christ in Creation, 2nd ed., pp. 398-411. On taxation of church property, see opposing it, see H. C. Vedder, in Magazine of Christian Literature, Feb. 1860: 265-275."

(b) 1st. II. 4. — "at teaching us one another in the name of our Lord Jesus Christ, in the same way in which it exempts schools and hospitals. The state has bishops, but no holy days. Both Cato and The Christian, under the state, not the pillar of the church; but the ruler, that sets the limits out of it. It is the state, which transmits its powers and compels or forbids any particular form of religious teaching. On the charge that Roman Catholics were deprived of equal rights in Rhode Island, see Am. Cath. Quar. Rev., Jan. 1864-1867. This restriction was not in the original law, but was a note added by revision, to bring the state law into conformity with the law of the mother country. But I have seen what I am speaking of in the hand of a slave and a woman . . . hence . . . the law of the state is not to be altered by a single man . . . is a model for the churches of every age. The church as a body should be advanced to depend for revenue upon the state, although its members as citizens may justly demand that the state protect them in their rights of worship. On State and Church in 1860 and 1861, see A. H. Strong, Christ in Creation, 2nd ed., pp. 398-411. On taxation of church property, see opposing it, see H. C. Vedder, in Magazine of Christian Literature, Feb. 1860: 265-275."

(c) 1st. II. 4. — "at teaching us one another in the name of our Lord Jesus Christ, in the same way in which it exempts schools and hospitals. The state has bishops, but no holy days. Both Cato and The Christian, under the state, not the pillar of the church; but the ruler, that sets the limits out of it. It is the state, which transmits its powers and compels or forbids any particular form of religious teaching. On the charge that Roman Catholics were deprived of equal rights in Rhode Island, see Am. Cath. Quar. Rev., Jan. 1864-1867. This restriction was not in the original law, but was a note added by revision, to bring the state law into conformity with the law of the mother country. But I have seen what I am speaking of in the hand of a slave and a woman . . . hence . . . the law of the state is not to be altered by a single man . . . is a model for the churches of every age. The church as a body should be advanced to depend for revenue upon the state, although its members as citizens may justly demand that the state protect them in their rights of worship. On State and Church in 1860 and 1861, see A. H. Strong, Christ in Creation, 2nd ed., pp. 398-411. On taxation of church property, see opposing it, see H. C. Vedder, in Magazine of Christian Literature, Feb. 1860: 265-275."

900 ECCLESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

and; and was seen, making them out of the law." Inscrbed upon a mural tablet of a Christian church, in Anstrym in the South Sea, to the memory of Dr. John Goldie, the pioneer missionary to that field, are the words: "When he came here, there were no Christians; when he went away, there were no heathens." Inscrbed over the grave of David Livingston in Westminster Abbey: "For thirty years his life was spent in an unwearying effort to organize the native races, to enlighten the unenlightened negroes, to abolish the degrading slave trade of Central Africa, where with his last words he wrote: 'All I can add to my solitude is, May Heaven's richest blessing come down on ever-resting, American, English or Dutch, who will help to hasten this open scene of the world.'"

C. The law of the church is simply the will of Christ, as expressed in the Scriptures and interpreted by the Holy Spirit. This law respects:

- (a) The qualifications for membership.—These are regeneration and baptism, i. e., spiritual new birth and ritual new birth; the surrender of the inward soul of the outward life to Christ; the spiritual entrance into communion with Christ's death and resurrection, and the formal profession of this to the world by being buried with Christ and rising with him in baptism.

(b) The duties imposed on members.—In discovering the will of Christ from the Scriptures, each member has the right of private judgment, being directly responsible to Christ for his use of the means of knowledge, and for his obedience to Christ's commands when these are known.

How far does the authority of the church extend? It certainly has no right to say what its members shall eat and drink; to what societies they shall belong; what allures in marriage or in matrimony they shall contract. It has no right, as an organized body, to suppress vice in the community, or to regenerate society by taking sides in a political warfare. The members of the church, as citizens, have duties in all these lines of activity. The function of the church is to give them religious preparation and strength for their work. In this sense, however, the church is to influence all human relations. The Jewish commonwealth was universal, because it was the embodiment of the one divine will. The Jewish state was the most comprehensive of the ancient world, admitting freely the incorporation of new members, and looking forward to a world-wide religious extension to our faith. In the Roman empire to conquer lands the protection and the rights of Rome. But the Christian church is the best example of incorporation to conquest. See Woodruff, Hives, 307; John Paine, Baptism of New England, 1: 81; Hays, Church Order, 14-49; Christ on Communion, 1-11. Abraham Lincoln: "This country cannot be half free and half slave—who one part will put the other free; there is an irrepressible conflict between them. So with the forces of Christ and Antichrist in the world to-day. Alexander Bull: "The church that comes to be evangelized will soon cease to exist." The Fathers of New England proposed "to advance the gospel in those remote parts of the world, even if they should be but as stepping-stones to those who were to follow them." They little foresaw how their faith and learning would give character to the great West. Church and school went together. Christ alone is the father of the world, but Christ alone cannot save the world. Shemardoff called his society "The Mutual-aid Society" because it should remove necessities (see C. B. Hermann, Faith and Morals, 4: 121-122). "It is not by means of things that pretend to be imperishable that Christianity continues to live on; but by the fact that there are always persons to be found who, by their contact with the Bible tradition, become witnesses to the personality of Jesus and follow him as their guide, and therefore acquire sufficient courage to sacrifice themselves for others."

- 3. The genesis of this organization.
(a) The church existed in germ before the day of Pentecost,—otherwise there would have been nothing to which those converted upon that day

900

901

The church at Antioch was apparently self-created and self-directed. There is no evidence that any human authority, outside of the converts there, was invoked to constitute or to organize the church. As John Spalding put it about 1841: "Where there is a beginning, some must be first." The initiative lies in the individual convert, and in his duty to obey the commands of Christ. No body of Christians can excuse itself for disobedience upon the plea that it has no officers. It can elect its own officers. Councils have no authority to constitute churches. Their work is simply that of recognizing the already existing organization and of placing the individuality of the churches which they represent. If God can of the stone make up children unto Abraham, he can also raise up pastors and teachers from within the company of believers whom he has converted and saved.

Espebeck, Hist. Doct. 2:28, quotes from Luther, as follows: "If a company of pious Christian laymen were captured and sent to a desert place, and had not among them an ordained priest, and were all agreed in the matter, and elected one and told him to baptize, administer the Mass, absolve, and preach, such a one would be as true a priest as if all the bishops and popes had ordained him." Doct. Congregationalism, II.—"Luther came near discovering and repudiating Congregationalism. Three things checked him: 1. he understood polity as compared with doctrine; 2. he reacted from Anabaptist fanaticism; 3. he thought Providence indicated that priests should lead and people should follow. He, while he said perhaps still held the Bible to teach that all ecclesiastical power inheres under Christ in the congregation of believers, the matter ended in an organization of episcopates and consensuses, which gradually became finally mixed up with the state."

III. GOVERNMENT OF THE CHURCH.

1. Nature of this government in general.

It is evident from the direct relation of each member of the church, and so of the church as a whole, to Christ as sovereign and lawgiver, that the government of the church, so far as regards the source of authority, is an absolute monarchy.

In ascertaining the will of Christ, however, and in applying his commands to providential exigencies, the Holy Spirit enlightens one member through the consent of another, and as the result of combined deliberation, guides the whole body to right conclusions. This work of the Spirit is the foundation of the Scripture injunctions to unity. This unity, since it is a unity of the Spirit, is not an enforced, but an intelligent and willing, unity. While Christ is sole king, therefore, the government of the church, so far as regards the interpretation and execution of his will by the body, is an absolute democracy, in which the whole body of members is entrusted with the duty and responsibility of carrying out the laws of Christ as expressed in his word.

The members from the established church of Scotland, on the memorable 10th of May, 1844, embodied in their protest the following words: "We go out 'from an establishment which we loved and prized, without interference with conscience, but dissenting to Christ's crown, and the rejection of his sole and supreme authority as King in his church.' The church should be 'a democracy, guided by its representatives and guardians of God's truth—in its 'rule and power' (1 Tim. 3:5)—the Holy Spirit working in and through it."

But is this very relation of the church to Christ and his truth which renders it needful to insist upon the right of each member of the church to his private judgment as to the meaning of Scripture? In other words, absolute monarchy, in this case, requires to be qualified by absolute democracy. President Vinton says: "The individual Christian or member of individual churches, no individual church or number of individual churches, has no right, authority, or law power over the whole. There can add to or subtract from the laws of Christ, or interfere with his direct and absolute sovereignty over the souls and lives of his subjects." Each member, as equal to every

904

904 ECCLÉSIOLOGY, OR THE DOCTRINE OF THE CHURCH.

other, has right to a voice in the doctrine of the whole body; and no action of the majority can bind him against his conviction of duty to Christ.

John Outton of Massachusetts Bay, 1844, Questions and Answers—"The royal government of the church is in Christ, the sovereignty or authority in the church themselves." Cambridge Platform, 1648, 1649, 1650, 1651, 1652—"So far as Christ is sovereign, we are a democracy; so far as the brotherhood of the church is concerned, it resembles a monarchy." Christianized Platform goes further and declares that, in respect of the Presbytery and the Elders' power, it is also an aristocracy.

Erbert Spencer and John Stuart Mill, who held diverse views in philosophy, were once engaged in controversy. While the discussion was running through the press, Mr. Spencer, covered by lack of funds, announced that he would be obliged to discontinue the publication of his proposed books on society and philosophy. Mr. Mill wrote him in answer, saying that, while he could not agree with him in some things, he realized that Mr. Spencer's investigations on the whole made for the advance of truth, and so he himself would be glad to bear the expense of the remaining volumes. Here in the philosophical world is an example which may well be taken to heart by theologians. All Christians indeed are bound to respect in others the right of private judgment, while steadfastly adhering themselves to the truth as Christ has made it known to them.

Jehudi, founder of the Society of Jesus, died for such converts as were, and buried him all his head, asking him: "Art thou dead?" When he said: "Yes!" the General asked: "How long, and how long to serve, for a man may deal with me as he will." Jehudi, on the other hand, while only being sent to serve him, for a few years he gave it a testimony: (see 20). The Jesuites argue, in like manner, violate the principle of sole allegiance to Christ, and like the Jesuites put the individual conscience and will under bonds in a human matter, good intention only at first prevails and remains; but, since no man can be treated with absolute power, the ultimate consequence, as in the case of the Jesuites, will be the abandonment of the individual conscience. Such autonomy does not find congenial soil in America, hence the rebellion of Mr. and Mrs. Hurlington Booth.

A. Proof that the government of the church is democratic or congregational.

(a) From the duty of the whole church to preserve unity in its action.

See II: 11—"In of the man said we went under"; I: 16: 1: 11—"For I have seen you . . . that ye all break in one mind, and let every man declare among you"; let him ye be perfect together in the same mind and in the same judgment"; I: 16: 1: 11—"In of the man said"; 2: 4: 13—"giving diligence to keep the unity of the Spirit in the bond of peace"; 1: 16: 1: 11—"ye ye need not be in strife, with one another, for ye are of the same mind"; I: 16: 1: 11—"ye ye all in peace."

These exhortations to unity are not mere counsels to passive submission, such as might be given under a hierarchy, or to the members of a society of Jesuits; they are counsels to collaboration and to harmonious judgment. Each member, while forming his own opinion under the guidance of the Spirit, is to remember that the other members have the Spirit also, and that a final decision as to the will of God is to be reached only through comparison of views. The exhortation to unity is therefore an exhortation to be open-minded, dispassionate, ready to submit our opinion to discussion in without new light will regard to our own, and to give up fully opinions when we find it to be in the wrong. The church is in general to secure unanimity by moral means only; though, in case of willful and persistent opposition to its decisions, it may be necessary to secure unity by excluding an obstinate member, for selfish.

A quiet and peaceful unity in the church of the Holy Spirit's work in the hearts of Christians. New Testament church government proceeds upon the supposition that Christ dwells in all believers. Hence polity is the best possible polity for good people. Christ has made no provision for a heterogeneous church-society, and for the sake of the Christian. It is best that a church in which Christ does not dwell should by discussion reveal its weakness, and fall to pieces; and any outward organization that conceals inward disintegration, and compels a unity forced upon after the Holy Spirit has departed, is a hindrance instead of a help to true religion.

Congregationalism is not a mere government to look at. Neither is the state system. Its essence is a rope of sand. It is rather a rope of iron rings held together by a magnetic current. Wordsworth: "Almightier for Thine strength of nerve or sinew, or the

905

GOVERNMENT OF THE CHURCH. 909

First.—Christ gave no such supreme authority to Peter. Mat. 16:18, 19, simply refers to the personal position of Peter as first confessor of Christ and preacher of his name to Jews and Gentiles. Hence other apostles also constituted the foundation (Eph. 2:20; Rev. 21:14). On one occasion, the counsel of James was regarded as of equal weight with that of Peter (Acts 15:7-23), while on another occasion Peter was rebuked by Paul (Gal. 2:11), and Peter calls himself only a fellow-elder (1 Pet. 5:1).

Mat. 16:18—"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Peter accepted this power of the keys for both Jews and Gentiles by being the first to preach Christ to them, and so admit them to the kingdom of heaven. The "rod" is a continuing mark. The confessor of Christ makes Peter a rock upon which the church can be built. Preaching on the day of Pentecost, he was a witness to the truth which he was now joined by his indwelt spirit. But others came to be associated with him; viz. 12:1-13:1—"this spake the apostle and the multitude of the people. And they that were gathered together came unto him and said unto him: We have heard thee speak of late, and thou art now silent. And he said unto them: I am now silent, because I have no more of the gift of prophecy." In the latter case, the number of the apostles was not limited to twelve.

Protestants err in denying the reference in Mat. 16 to Peter; Christ recognizes Peter personally in the founding of his kingdom. But Romanists equally err in ignoring Peter's function as constituting the "rock." Greeks and occidentals will never convert the world; they need to be embodied in living personalities in order to carry like the great correct doctrine in Romanism. On the other hand, men without a faith, which they are willing to confess at every cost, will never convert the world; they need to be a substance of doctrine with respect to sin, and with respect to Christ as the divine savior from sin; this is the just confession of Protestantism. Baptist doctrine combines the merits of both systems. It has both personal-ity and confession. It is not henotheistic, but experiential. It insists, not upon characteristics, but upon life. Truth without a body is as powerless as a body without truth. A flag without an army is even worse than an army without a flag. Philippe Brocher: "The truth of God working through the personality of man has been the salvation of the world." Pascal: "Catholicism is a church without a religion; Protestantism is a religion without a church." Yes, we reply, if church mean hierarchy.

Secondly.—If Peter had such authority given him, there is no evidence that he had power to transmit it to others.

Fisher, Hist. Christian Church, 161.—William of Occam (1285-1309) composed a treatise on the power of the pope. He went beyond his predecessors in arguing that the church, since it has authority given it, is not under the necessity of being subject to a single prelate. He placed the Emperor and the General Council above the pope in his theory. In matters of faith he would allow authority even to the General Council. "Only Holy Scripture and the beliefs of the universal church are of abiding validity." W. Knechtelbach, in The Westminster July 16, 1960.—"The great ecclesiastical organization, instead of being an instrument in its favor, is progressively weakening again. It becomes all too clear that the great and religious machine must such a frightful inclination to become corrupt. . . . Marks of the true church



910 ECCLESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

are: present spiritual power, loyalty to Jesus, an unworship morality, seeking and saving the lost, self-sacrifice and self-formation."

Romanism holds to a transmitted infallibility. The pope is infallible: 1. when he speaks as pope; 2. when he speaks for the whole church; 3. when he defines doctrine, or passes a final judgment; 4. when the doctrine thus defined is within the sphere of faith or morality; 5. when he defines it. A. A. Rev. Dec. 1889, 904. Scherman, paper to God, 164.—"Like the Christian pope, Rome is conceived in the Homeric poems to be fallible as an individual, but infallible as head of the sacred convocation. The other gods are only his representatives and executives." But, even if the primacy of the Roman pontiff were acknowledged, there would still be abundant proof that he is not infallible. The condemnation of the letters of Pope Helios, acknowledging monachism and offering it to be preached, by Pope Martin I and the first Council of Lateran in 646, shows that both could not be right. Yet both were so authentic utterances, one denying what the other affirmed. Pevan concludes that only one error committed by a pope in an ex cathedra announcement would be fatal to the doctrine of papal infallibility.

Maritain, Real of Authority, 166, 167, gives instances of actual incoherence and contradiction, and shows that Roman Catholicism does not answer to either one of its four notes or marks of a true church, viz.: 1. unity; 2. universality; 3. universality; 4. apostolicity. Dean Tucker had an interview with Pope Pius IX and came away saying that the infallible man had made more mistakes in a twenty minute conversation than any person he had ever met. Dr. Archibald Knox, in a private letter, says that he has detected errors even where they are most abundant. He speaks of "infallibility" as a thing which they hold fast to in their council, and distribute to him who ever they will." The Pope of Rome has no more trace the original descent from Peter than Alexander the Great could trace his personal descent from Jupiter.

Thirdly.—There is no conclusive evidence that Peter ever was at Rome, much less that he was bishop of Rome.

Element of Rome refers to Peter as a martyr, but he makes no claim for Rome as the place of his martyrdom. The tradition that Peter preached at Rome and founded a church there date back only to Diogenes of Corinth and Irenaeus of Lyons, who did not write earlier than the eighth decade of the second century, or more than a hundred years after Peter's death. Preface to the edition of Rome submitted the Roman tradition to a searching examination, and came to the conclusion that Peter was never in Italy.

A. A. Hayes, in Protestantism, 107—"The unsupervised assertions: 1. that Peter was primary; 2. that Peter was bishop of Rome; 3. that Peter was prince and bishop of Rome. The last is not unimportant, because Christ, for instance, might have succeeded to the bishopric of Rome without the primacy; as Queen Victoria came to the throne of England, but not to that of Hanover. Or, to use another name, Cyprian II. Great was president of the United States and husband of Mrs. Grant. Mr. Hayes succeeded him, but not to both equalities!"

On the question whether Peter founded the Roman Church, see Meyer, Com. on Romans, second, vol. 1:118.—"That followed the prototype of not interfering with another's right of labor. Hence Peter could not have been laboring at Rome, at the time when Paul twice his epistle to the Roman from Bosphorus, cf. Acts 18: 2, 3; 1 Cor. 16: 12." Meyer thinks Peter was martyred at Rome, but that he did not found the Roman church, the origin of which is unknown. "The Epistle to the Romans," he says, "since Peter cannot have labored at Rome before it was written, is a fact destructive of the historical basis of the theory" (p. 21). See also Elliott, How a Apostrophe, 4:106.

Fourthly.—There is no evidence that he really did so appoint the bishops of Rome as his successors.

Denney, Studies in Theology, 161.—"The church was first the company of those united to Christ and living in Christ; then it became a society based on credit. Really a society based on credit." A. J. Gordon, Ministry of the Spirit, 130—"The Holy Spirit is the real 'Vine of Christ.' You may not desire to find the vine to the great expectancy from dark olive now covers the globe and shaded Christianism, here it is! The rule and authority of the Holy Spirit ignored in the church, is the secret of the house of mourning, history not succeeding since and since on the propagation of the Word, till at last one man sees himself up as the administrator of the church, and thereby usurps the name of the Vine of Christ." See also E. V. Lattinon, The Pattern Church.



GOVERNMENT OF THE CHURCH. 913

Fourthly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

Fifthly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

Sixthly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

Seventhly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

Eighthly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

Ninthly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

Tenthly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.



914 ECCLESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

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12thly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

13thly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

14thly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

15thly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

16thly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

17thly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

18thly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

19thly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.

20thly,—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.



which, according to the view of the... In this last passage, Westcott and Hort, with Thoburn's 1844 edition, follow it and it is omitted... The charge of a bishop is not a diocese, but a church. The functions are mostly administrative, the teaching office being subordinate, and a distinction is made between teaching elders and others, implying that the teaching function is not common to them all."

Dr. Westcott, Congregationalist, 114, shows that bishop, elder, pastor are names for the same office... The only plausible objection to the identity of the presbyter and the bishop is that first suggested by Calvin, on the ground of 1 Tim. 5: 17.

(3) The only plausible objection to the identity of the presbyter and the bishop is that first suggested by Calvin, on the ground of 1 Tim. 5: 17. But this text only shows that the one office of presbyter or bishop involved two kinds of labor, and that certain presbyters or bishops were more successful in one kind than in the other.

1 Th. 5: 17—"Let them that rule well be feared of the church, as the Lord is feared of the church... The text last 'expresses a diversity in the exercise of the Pastoral office, but not in the office itself' and although he was a Presbyterian, he very consistently refused to have any ruling elders in his church."

See 2d Th. 2: "There is but one kind of ruling... whether words be... together, and prevents us from supposing that separate offices are intended. Jerome's 'Bishop... pastors still common name... the great distinction to maintain in the Christian ministry is provided against by having no gradation of rank. The pastor is, prima, only an every Christian."

Dr. Westcott, Congregationalist, 114—"Ohriv is a natural aristocrat, not a man of the people like Luther. There is but one family to be educated in a family of the nobility, he received an early bent toward exaltation. He believed in authority and lived to exercise it. He could easily have been a despotic. His mission as a Christian was to be a despotic. He received church discipline into police control. He understood that the ministry was a discipline which he was to exercise, though after creating it he naturally enough endeavored to procure Romanism's 'in favor' of the episcopacy. The Christian Ministry, is a Primacy of the Holy Spirit, see C. Anderson Scott, Evangelical Doctrine, 26-28."

(c) In certain of the N. T. churches there appears to have been a plurality of elders (Acts 20: 17; Phil. 1: 1; Tit. 1: 5). There is, however,

916 ECCLESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

no evidence that the number of elders was uniform, or that the plurality which frequently existed was due to any other cause than the size of the churches for which they cared. The N. T. example, while it permits the multiplication of assistant pastors according to need, does not require a plural eldership in every case; nor does it render this eldership, where it exists, of coordinate authority with the church. There are indications, moreover, that, at least in certain churches, the pastor was one, while the deacons were more than one, in number.

See 2d Th. 2: "There is but one kind of ruling... whether words be... together, and prevents us from supposing that separate offices are intended. Jerome's 'Bishop... pastors still common name... the great distinction to maintain in the Christian ministry is provided against by having no gradation of rank. The pastor is, prima, only an every Christian."

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B. The duties belonging to those offices.

(a) The pastor, bishop, or elder is: First,—a spiritual teacher, in public and private;

See 2d Th. 2: "There is but one kind of ruling... whether words be... together, and prevents us from supposing that separate offices are intended. Jerome's 'Bishop... pastors still common name... the great distinction to maintain in the Christian ministry is provided against by having no gradation of rank. The pastor is, prima, only an every Christian."

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Secondly,—administrator of the ordinances;

See 2d Th. 2: "There is but one kind of ruling... whether words be... together, and prevents us from supposing that separate offices are intended. Jerome's 'Bishop... pastors still common name... the great distinction to maintain in the Christian ministry is provided against by having no gradation of rank. The pastor is, prima, only an every Christian."



GOVERNMENT OF THE CHURCH. 921

Judge of a candidate's Christian experience than his own pastor would be, there must be warrant, either in Scripture or in reason, for the election of lay delegates from ordinary circles. It was not merely the apostles and elders, but the whole church at Jerusalem, that passed upon the matters submitted to them at the council, and others that ministers appear to have been delegates. The theory that only ministers can ordain has its legitimacy in a hierarchy. To make the ministry a close corporation is to recognize the principle of apostolic succession, to deny the validity of all our past ordinations, and to set to an ecclesiastical case the theories of the church of God. Very great importance attaches to decorum and settled usage in matters of ordination. To secure these, the following suggestions are made with regard to:

I. PARLIAMENTARY ARRANGEMENTS to be attended to by the candidate: 1. His letter of dismission should be received and acted upon by the church before the Council convenes. Since the church has no jurisdiction outside of its own membership, the candidate should be a member of the church which proposes to ordain him. 2. The church should vote to call the Council. 3. It should invite all the churches of its Association. 4. It should send printed invitations, asking written responses. 5. Should have printed copies of an Order of Procedure, subject to adoption by the Council. 6. The candidate may select one or two persons to officiate at the public service, subject to approval of the Council. 7. The clerk of the church should be instructed to be present with the records of the church and the minutes of the Association, so that he may read to order and ask responses from delegates. 8. Deacons should be appointed to ensure reserved seats for the Council. 9. Another room should be provided for the private session of the Council. 10. The choir should be instructed that one anthem, one hymn, and one doxology will suffice for the public service. 11. Rejoicings of the delegates should be provided for. 12. A number of the church should be chosen to present the candidate to the Council. 13. The church should be opened on the previous Sunday to attend the examination of the candidate as well as the public service.

II. THE CANDIDATE as a Christian: 1. His demeanor should be that of an applicant. Since he asks the favorable judgment of his brethren, a modest bearing and great patience in answering their questions, are becoming to his position. 2. Let him stand during his narration, and during questions, unless for reasons of ill health or fatigue he is specially excused. 3. It will well be to devote his narration into fifteen minutes for his Christian experience, 10 minutes for his call to the ministry, and 10 minutes for his views of doctrine. 4. A viva voce statement of all these three is greatly preferred to a written statement. 5. In the relation of his views of doctrine: (a) the more fully he states them, the less need there will be for questioning; (b) his statement should be positive, not negative—not what he does not believe, but what he does believe; (c) he is not required to tell the reasons for his belief, unless he is especially questioned in regard to them; (d) he should elaborate the later and practical, not the earlier and theoretical, portions of the doctrinal system; (e) he may well conclude each part of his statement with a single text of Scripture proof.

III. THE DUTY OF THE COUNCIL: 1. It should not proceed to examine the candidate until proper credentials have been presented. 2. It should in every case give to the candidate a searching examination, in order that this may not seem involving in haste. 3. Its vote of approval should read: "We do now set apart," and "We will hold a public service in view of this fact." 4. Strict decorum should be observed in every stage of the proceedings, remembering that the Council is acting for Christ the great head of the church and is transacting business for eternity. 5. The Council should do no other business than that for which the church has summoned it, and when that business is done, the Council should adjourn sine die.

It is always to be remembered, however, that the power to ordain rests with the church, and that the church may proceed without a Council, or even against the decision of the Council. Such ordination, of course, would give authority only within the bounds of the individual church. Where no immediate objection is taken to the decision of the Council, that decision is to be regarded as virtually the decision of the church by which it was called. The same rule applies to a Council's decision to depose from the ministry. In the absence of immediate protest from the church, the decision of the Council is rightly taken as virtually the decision of the church.

922 ECCLESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

In so far as ordination is an act performed by the local church with the advice and assistance of other rightly constituted churches, it is justly regarded as giving formal permission to exercise gifts and administer ordinances within the bounds of such churches. Ordination is not, therefore, to be repeated upon the transfer of the minister's pastoral relation from one church to another. In every case, however, where a minister from a body of Christians not Scripturally constituted assumes the pastoral relation in a rightly organized church, there is peculiar propriety, not only in the examination, by a Council, of his Christian experience, call to the ministry, and views of doctrine, but also in that act of formal recognition and authorization which is called ordination.

The Council should be numerous and impartially constituted. The church calling the Council should be represented in it by a fair number of delegates. Neither the church, nor the Council should permit a prolongation of the case by the previous announcement of an ordination service. While the examination of the candidate should be public, all danger that the Council be unduly influenced by pressure from without should be obviated by its conducting its deliberations, and arriving at its decision, in private session. We employ the form of a letter minister, calling a Council of ordination; an order of procedure after the Council has assembled; and a programme of exercises for the public service.

LETTER MINISTER. — The church of — to the church of —: Dear Brethren: By vote of this church, you are requested to send your pastor and two delegates to meet with us in accordance with the following resolutions, passed by us on the —, 18—: 1. Wherein, brother —, a member of the church, has offered himself for the work of the gospel ministry, and has been chosen by us as our pastor, therefore, Resolved, 1. That such neighboring churches, in fellowship with us, as shall be known designated, be requested to send their pastor and two delegates each, to meet and counsel with this church, at — o'clock —, on —, and if, after examination, he be approved, that brother — be set apart, by vote of the Council, to the gospel ministry, and that a public service be held, expressive of this fact. Resolved, 2. That the Council, if it do so ordain, be requested to appoint two of its number to act with the candidate, in arranging the public service. Resolved, 3. That printed letters of invitation, embodying these resolutions, and signed by the clerk of this church, be sent to the following churches: —, —, and that these churches be requested to furnish to their delegates an officially signed certificate of their appointment, to be presented as the organization of the Council. Resolved, 4. That brother —, and brethren —, be also invited by the clerk of the church to be present as members of the Council. Resolved, 5. That brethren —, —, and —, be appointed as our delegates to represent this church in the deliberations of the Council; and that brother — be requested to present the candidate to the Council, with an expression of the high respect and warm attachment with which we have welcomed him and his labors among us. In behalf of the church, —, Clerk. —, 18—.

ORDER OF PROCEEDINGS. — 1. Reading, by the clerk of the church, of the letter minister, followed by a roll, in their order, upon all churches and individuals invited, to present responses and names in writing; each delegate, as he presents his certificate, taking his seat in a portion of the house reserved for the Council. 2. Announcement, by the clerk of the church, that a Council has occurred, and call for the occupation of a moderator, — the motion to be put by the clerk, — after which the moderator takes the chair. 3. Organization completed by election of a clerk of the Council, the offering of prayer, and an invitation to visiting brethren to sit with the Council, but not to vote. 4. Reading, on behalf of the church, by its clerk, of the records of the church concerning the call extended to the candidate, and his acceptance, together with documentary evidence of his license, of the present church membership, and of his standing in other respects, if coming from another denomination. 5. Vote, by the Council, that the proceedings of the church, and the standing of the candidate, warrant an examination of his claims to ordination. 6. Introduction of the candidate to the Council, by some representative of the church, with an expression of the church's feeling respecting his and his labors. 7. Vote to hear his Christian experience. Narration on the part of the candidate, followed by questions as to any features of it still needing elucidation. 8. Vote to hear the candidate's reasons for holding himself called to the

922

923

RELATION OF LOCAL CHURCHES TO ONE ANOTHER. 929

The principle of church independence is not only consistent with, but it absolutely requires under Christ, all manner of Christian cooperation with other churches and Social and Mission Unions to unify the work of the denomination, to secure the starting of new enterprises to prevent one church from trespassing upon the territory or appropriating the members of another, are only natural outgrowths of the principle. President Wainwright remarks, "He who is displeased with everybody and everything gives the best evidence that his own temper is defective and that he is a bad associate," applies to churches as well as to individuals. Each church is to remember that, though it is honored by the indwelling of the Lord, it constitutes only a part of that great body of which Christ is the head.

See Davidson, *Local Polity of the N. T.*; Ladd, *Principles of Church Polity*; and on the general subject of the Church, *Hicks*, *Essays*, III; *First Church's Exposition on Faith*, 26-28; *Hooker*, *Ecclesiastical Polity: The Church*,—a collection of essays by Lutherus, Kuhnle, etc.; *Hinson*, *Baptist Church Directory*; *Bishop*, *Church Polity*; *Harvey*, *The Church*; *Crowell*, *Church Member Manual*; *H. W. Dale*, *Manual of Congregational Principles*; *Ladd*, *Con.*, on *Philippian's exhortation on the Christian Ministry*; *Ross*, *The Church-Kingdom—Lectures on Congregationalism*; *Dexter*, *Congregationalism*, 46-74, as seen in its Literature; *Allen*, *Baptist Councils in America*. For a denial that there is any real apostolic authority for modern church polity, see O. J. Chubbuck, *Sketch of the History of the Apostolic Church*.

CHAPTER II.

THE ORDINANCES OF THE CHURCH.

By the ordinances, we mean those outward rites which Christ has appointed to be administered in his church as visible signs of the saving truth of the gospel. They are signs, in that they vividly express this truth and confirm it to the believer.

In contrast with this characteristically Protestant view, the Romanist regards the ordinances as actually conferring grace and producing holiness. Instead of being the external manifestation of a preceding union with Christ, they are the physical means of constituting and maintaining this union. With the Romanist, in this particular, sacramentalists of every name substantially agree. The Papal Church holds to seven sacraments or ordinances—ordination, confirmation, matrimony, extreme unction, penance, baptism, and the eucharist. The ordinances prescribed in the N. T., however, are two and only two, viz.—Baptism and the Lord's Supper.

It will be well to distinguish from one another the three words, symbol, rite, and ordinance. 1. A symbol is the sign, or visible representation, of an invisible truth or idea; as for example, the flag is the symbol of strength and courage, the lamb is the symbol of gentleness, the olive branch of peace, the scepter of dominion, the wedding ring of marriage, and the flag of country. Symbols may teach great lessons; as Jesus' cursing the fig-tree taught the lesson of unfruitful Judaism, and Jesus' washing of the disciples' feet taught his own coming down from heaven and leaving the humble service required of his followers. 2. A rite is a symbol which is employed with regularity and sacred intent. Symbols become rites when thus used. Examples of authorized rites in the Christian Church are the laying on of hands in ordination, and the giving of the right hand of fellowship. 3. An ordinance is a symbolic rite which sets forth the central truths of the Christian faith, and which is of universal and perpetual obligation. Baptism and the Lord's Supper are rites which have become ordinances by the specific command of Christ and by their inner relation to the essential truths of his kingdom. An ordinance is a sacrament in the Roman sense of conferring grace; but, as the sacraments were the oath taken by the Roman soldier to obey his commander even unto death, so Baptism and the Lord's Supper are sacraments in the sense of vows of allegiance to Christ our Master. President H. G. Warren has recorded his objections to the observance of the so-called "Christian Year," in words that we quote, as showing the danger attending the Romanist multiplication of ordinances: "1. The 'Christian Year' is not Christian. It makes everything of actions, and nothing of relations. Makes a day holy that God has not made holy; and your eternity makes all other days unholy. 2. It limits the Christian's view of Christ to the scenes and events of his earthly life. Salvation comes through spiritual relations to a living Lord. The 'Christian Year' makes Christ only a memory, and not a living, present, personal power. Life, not death, is the typical word of the N. T. Paul created, not a knowledge of the fact of the resurrection, but of the power of it. The New Testament records how themselves move of all with what Christ is doing now. 3. The appointments of the 'Christian Year' are not in accord with the N. T. These appointments lack the reality of spiritual life, and are contrary to the essential spirit of Christianity." We may add that when the "Christian Year" is most generally and rightly observed, three popular religions is most formal and destitute of spiritual power.

BAPTISM.

I. DEFINITION.

Christian baptism is the immersion of a believer in water, in token of his previous entrance into the communion of Christ's death and resurrection,—or, in other words, in token of his regeneration through union with Christ.

1. Baptism an Ordinance of Christ.

A. Proof that Christ instituted an external rite called baptism. (a) From the words of the great commission; (b) from the injunctions of the apostles; (c) from the fact that the members of the New Testament churches were baptized believers; (d) from the universal practice of such a rite in Christian churches of subsequent times.

(a) Mat 28:19.—"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: And teach them to keep all that I have commanded you: And, lo, I am with you, and will go with you, unto the end of the world." Mark 16:16.—"Whoever shall be baptized shall be saved." We find, with Woodcock and Hart, that Mark 16:16 is of uncertain authority, though probably not written by Mark himself. (b) Act 2:41.—"And they were baptized that day." (c) Act 8:12.—"And he baptized him in the name of Jesus Christ." (d) 1 Cor 12:13.—"For by one Spirit are we all baptized into one body." (e) Col 2:12.—"Buried with him in baptism." (f) 1 Pet 3:21.—"Which corresponds to the washing of water with the word." (g) 1 Tim 3:10.—"If a man desire the office of bishop, he must be blameless, as Jesus Christ, who gave himself for us, to redeem himself to himself, to purify unto himself a peculiar people, zealous of good works." (h) Tit 2:4.—"That they may be quickened by the washing of water with the word." (i) The only marked exceptions to the universal regulation of baptism are found in the Society of Friends, and in the Salvation Army. The Salvation Army does not regard the ordinance as having any more permanent obligation than feet-washing. General Booth: "We teach our soldiers that every time they should be baptized; they are to remember the broken body of the Lord, and every time they wash the body, they are to remind themselves of the cleansing power of the blood of Christ and of the indwelling Spirit." The Society of Friends regard Christ's command as fulfilled, not by any outward baptism of water, but only by the inward baptism of the Spirit.

B. This external rite intimated by Christ to be of universal and perpetual obligation. (a) Christ recognized John the Baptist's commission to baptize as derived immediately from heaven.

Mat 3:15.—"The baptism of John, whose was it? Was he from heaven or from man?"—"Jesus Jesus clearly intimates that John's commission to baptize was derived directly from God; of whom it is the delegation sent to the Baptist by the Father; and John's reply, 'It is from heaven,' is in effect, 'I am baptized unto thee, and thou art baptized unto me.'"

For the view that proxy-baptism did not exist among the Jews before the time of John, see Robinson's Sermon, 'Peter and John the Baptists,' Transiently, Sermon, in Bib. Repert., 1862, pp. 301-302. Try, in Baptist Quarterly, 1873, pp. 411-412. Dr. Try, however, in a private note to the author, 1881, writes: "I am glad now to report the Christian rite as borrowed from the Jewish, contrary to my view in 1873." See also Memorandum, Life and Times of Jesus, 1:184-185.—"We have positive testimony that the baptism of proxy was existing in the times of Herod and Shammai. For, whereas the school of Shammai is said to have allowed a proxy who was circumcised on the eve of the Passover, to partake, after baptism, of the Passover, the school of Herod forbade it. This controversy must be regarded as proving that at that time [previous to Christ] the baptism of proxy was customary."

The evidence that immersion is the original mode of baptism is well summed up by Dr. Hodge, in his article on Baptism in *Hastings' Dictionary of Christ and the Apostles*. Dr. Hodge defines baptism as "a rite whereby by immersion in water the participant symbolizes and signifies his transition from an impure to a pure life, his death to a past life abandoned, and his birth to a future life desired." As regards the "mode of baptism," he remarks: "That the original mode was by immersion of the whole body may be inferred (a) from the meaning of baptism, which is the intensive or frequentative form of baptizo, 'to dip,' and denotes to immerse or submerge—the point is that 'dip' or 'immerse' is the primary, 'wash' the secondary meaning of baptizo or baptism. (b) The same inference may be drawn from the law laid down respecting the baptism of proselytes: 'As soon as he grows whole of the wound of circumcision, they bring him to baptism, and being placed in the water, they splash water on him in some weightier sense and in some lighter commands of the Law, which being heard, he plunges himself and comes up, and behold, he is as free as in all things.' (Luther's *Works* on Baptism). To use Pauline language, his old man is dead and buried in water, and he rises from this deadening grave a new man. The full significance of the rite would have been lost had immersion not been practiced. Again, it was required in proselyte baptism that 'every person baptized must dip his whole body, now stripped and made naked, at one dip only. And whosoever in the Law washing of the body or garments is mentioned, it means nothing else than the washing of the whole body.' (c) That immersion was the mode of baptism adopted by John is the natural conclusion from his choosing the neighborhood of the Jordan as the scene of his labors, and from the statement of Matt 3:13 that he was baptizing in Bethany because there was much water there.' (d) That this form was continued in the Christian Church appears from the expression, *Zentrop's polygenesis* (treatise of regeneration, the 3:1), and from the use made by St. Paul in *1 Cor. 12:13* of the symbolism. This is well put by Kingham (*Apostles*, at 1:1): 'The author quotes Kingham to the effect that "total immersion under water" was the universal practice during the early Christian centuries "except in some particular cases of extension, wherein they allow of sprinkling, as in the case of a child baptism, or where there is a scarcity of water." Dr. Hodge continues: "This statement exactly reduces the ideas of the Pauline Epistles and the "Didache" (Teaching of the Twelve Apostles).

The prevailing usage of any word determines the sense it bears, when found in a command of Christ. We have seen, not only that the prevailing usage of the Greek language determines the meaning of the word 'baptize' to be 'immerse,' but that this is its fundamental, constant, and only meaning. The original command to baptize is therefore a command to immerse.

As evidence that quite diverse sections of the Christian world are coming to recognize the original form of baptism to be immersion, we may cite the fact that a memorial to the late Archbishop of Canterbury has recently been erected in the parish church of Lambeth, and that in the shape of a "fontaine," in which children can be baptized with Christ in baptism; and also that the Rev. G. Campbell Morgan has had a baptistry constructed in the newly renovated Westminster Congregational Church in London.

Flintner, *Principles of Religion*, 3:111.—"As in the case of the Lord's Supper, so old baptism also first received its sacramental significance through Paul. As he saw in the immersion under water the symbolical repetition of the death and resurrection of Christ, baptism appeared to him as the act of spiritual dying and renovation, or regeneration, of incorporation into the spiritual body of Christ, that 'new creation.' As for Paul the baptism of adults only was in question, such in Christ is already of course presupposed by it, and baptism is just the act in which faith realizes the objective realization of giving one's self up actually as belonging to Christ and his community. Yet the outward act is not on that account a mere semblance of what it actually presents itself, but according to the sacramental common to Paul with the whole ancient world, the symbolical act effeminate what it typifies, and therefore in this case the mortification of the carnal man and the animation of the spiritual man." For the view that sprinkling or pouring constitutes valid baptism, see Hall, *Mode of Baptism*. For others, see Henry, *The Baptist Catechism*, Art. 115; Weyland, *Principles and Practice of Baptism*, ch. 10; Ousey, *Notes, Judson, and Pearsall*, on Baptism, especially recent and valuable is *Sturges*, Act of Baptism.

BAPTISM. 939

B. No church has the right to modify or dispense with this command of Christ. This is plain:

(a) From the nature of the church. Notice: First,—that, besides the local church, no other visible church of Christ is known to the New Testament. Secondly,—that the local church is not a legislative, but is simply an executive, body. Only the authority which originally imposed the laws can amend or abrogate them. Thirdly,—that the local church cannot delegate to any organization or council of churches any power which it does not itself rightfully possess. Fourthly,—that the opposite principle puts the church above the Scriptures and above Christ, and would annul all the ordinances of Rome.

But it is—"However humble did look as of old but commandment, and still such we shall be said have in us baptism of laws; but whereas said it said has, in shall be said great in us baptism of laws," of 1 Tim. 3:17—"And the grace of Christ we hold upon us, and so men like to be seen; set them to be set of God." Shakespeare, *Henry VI*, Part 1, 3:4.—"Faith, I have been a traitor to the law, And never yet could frame me will to it. And therefore frame the law unto my will." As at the Reformation believers refused to restore communion to both kinds, so we should refuse to restore baptism to the sprinkler and so to the meaning. To administer it to a willing and trusting infant, or to administer it in any other form than that prescribed by Jesus' command and example, is to denigrate and destroy the ordinance.

(b) From the nature of God's command: First,—as forming a part not only of the law, but of the fundamental law, of the church of Christ. The power claimed for a church to change it is not only legislative but constitutional. Secondly,—as expressing the wisdom of the Lawgiver. Power to change the command can be claimed for the church, only on the ground that Christ has failed to adapt the ordinance to changing circumstances, and has made obedience to it unnecessarily difficult and humiliating. Thirdly,—as providing in immersion the only adequate symbol of those saving truths of the gospel which both of the ordinance have it for their office set forth, and without which they become empty ceremonial forms. In other words, the church has no right to change the method of administering the ordinance, because such a change weakens the ordinance of its essential meaning. As this argument, however, is of such vital importance, we present it more fully in a special discussion of the Symbolism of Baptism.

Abraham Lincoln, in his debate with Douglas, ridiculed the idea that there could be any constitutional way of violating the Constitution. F. L. Anderson: "In human government we change the constitution to conform to the will of the people; in the divine government we change the will of the people to conform to the Constitution." For advocacy of the church's right to modify the form of an ordinance, see Colwell, *Aids to Religion*, in *Works*, 1:110-111.—"When a ceremony answered, and was intended to answer, several purposes which at its first institution were hindered in respect of the time, but which afterwards, by change of circumstances, were necessarily diminished, then either the church hath no power or authority delegated to her, or she must be authorized to those and directions to which of the several purposes the ceremony should be attended." Baptism, for example, as the first symbolized the only entrance into the church of Christ, but secondly faith in him as her Lord and Lord. It is assumed that ordinances are ceremonial and personal acts are necessarily diminished. Since baptism is in charge of the church, she can attach baptism to the former, and not to the latter.

We of course deny that the separation of baptism from faith is ever necessary. We maintain, on the contrary, that thus to separate the two is to pervert the ordinance,

939

940

940 ECCELESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

and to make it teach the doctrine of hereditary church membership and salvation by outward manipulation apart from faith. We say with Dean Hinderer (on baptism in the thirteenth century, Oct. 1873), though not, as he does, with approval, that the change in the method of administering the ordinance shows "how the spirit that lives and moves in human society can override the most sacred traditions." We cannot with him call the spirit "the free spirit of Christianity,"—we regard it rather as an evil spirit of disobedience and rebellion. "Baptists are therefore judged to promote the work of the Reformation until the church shall return to the simple form it possessed under the apostles" (G. H. Stone). See Curtis, Progress of Baptist Principles, 238-242.

(1) It is often dangerous to health and life.—We reply that, when really impracticable, it is no longer a duty. Where the will to obey is present, but providential circumstances render outward obedience impracticable, Christ takes the will for the deed.

(2) It is often dangerous to health and life.—We reply that, when it is really dangerous, it is no longer a duty. But here, we have no warrant for administering and not for that which Christ has commanded. Duty demands simple delay until it can be administered with safety. It must be remembered that almost nothing hurts even the body. "Brethren, if your houses be warm, ice and snow can do no harm." The cold stimulus of winter does not prevent the universal practice of immersion by the Greek church of that country.

(3) It is inhuman.—We reply, that there is need of care to prevent exposure, but that with the care there is no inhumanity, more than in fashionable sun-bathing. The argument is valid only against a careless administration of the ordinance, not against immersion itself.

(4) It is inconsequential.—We reply that, in a matter of obedience to Christ, we are not to consult consequences. The ordinance which symbolizes his sacrificial death, and our spiritual death with him, may naturally involve something of inconvenience, but joy in attending to that inconvenience will be a test of the spirit of obedience. When the act is performed, it should be performed in Christ's obedience.

(5) Other methods of administration have been blessed to those who submitted to them.—We reply that God has often responded to human ignorance, and has given his Spirit to those who honestly sought to serve him, even by erroneous forms, such as the Mass. This, however, is not to be taken as a firm sanction of the error, much less as a warrant for the perpetuation of a false system on the part of those who know that it is a violation of Christ's command. It is, in great part, the position of the Reformers, as representative of Christ and his church, that give to the false system its power for evil.

3. The Symbolism of Baptism.

Baptism symbolizes the previous entrance of the believer into the communion of Christ's death and resurrection,—or, in other words, regeneration through union with Christ.

A. Expansion of this statement as to the symbolism of baptism. Baptism, more particularly, is a symbol:

(a) Of the death and resurrection of Christ.

Mat. 3:13.—"He came to be baptized of Jesus, and Jesus would baptize him, but he said, 'I ought to be baptized of thee, and thou sayest unto me, Baptize?'"

Mat. 3:14.—"Jesus answered and said unto him, I would baptize thee, and thou sayest unto me, Baptize?'"

Mat. 3:15.—"Jesus answered and said unto him, Suffer me to be baptized of thee, and thou sayest unto me, Baptize?'"

941

BAPTISM.

(b) Of the purpose of that death and resurrection,—namely, to atone for sin, and to deliver sinners from its penalty and power.

Mat. 3:16.—"When Jesus was baptized, he came up out of the water: and heaven was opened, and he saw the Spirit of God descending like a dove, and abiding upon him: and there came a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

Mat. 3:17.—"The Spirit of God descended like a dove, and abode upon him: and there came a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

(c) Of the accomplishment of that purpose in the person baptized,—who thus professes his death to sin and resurrection to spiritual life.

Mat. 3:18.—"When Jesus was baptized, he came up out of the water: and heaven was opened, and he saw the Spirit of God descending like a dove, and abiding upon him: and there came a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

(d) Of the method in which that purpose is accomplished,—by union with Christ, receiving him and giving one's self to him by faith.

Mat. 3:19.—"The Spirit of God descended like a dove, and abode upon him: and there came a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

Mat. 3:20.—"The Spirit of God descended like a dove, and abode upon him: and there came a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"



941



942

this ritualistic extreme as from the anti-baptism into which the Baptists have been driven. With us, regeneration must be as far accomplished before baptism that the will is changed in heart, and in faith and penitence must have yielded up his heart to Christ—otherwise baptism is nothing but an empty form. But forgiveness is something distinct from regeneration. Forgiveness is an act of the Sovereign—and a change of the sinner's heart; and while it is extended in view of the sinner's faith and repentance, it needs to be offered in a specific and tangible form, such that the sinner can seize it and appropriate it with unmitigated definiteness. In baptism he appropriates God's promise of forgiveness, relying on the Divine omniscience. "He that believeth and is baptized shall be saved"; "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." He thus has hold of the promise of Christ and appropriates it as his own. He does not merely receive it, nor merely believe in it, but he appropriates what the mercy of God has provided and offered in the gospel. We therefore teach all who are baptized that, if they cling to their hearts a heart that witnesses an and implicitly trusts the power of Christ to save, they should rely on the Savior's own promise—Repent believe and is baptized shall be saved."

All these utterances agree in making forgiveness chronologically distinct from regeneration, as the coinciding point is distinct from the whole. Regeneration is not entirely the work of God.—It must be completed by man. It is not wholly a change of heart, it is also a change in outward action. We see in this system of thought the beginning of sacramentalism, and we regard it as containing the same germ of error which is more fully developed in pedobaptist doctrine. Shakespeare represents this view in Henry V. 1. 1.—"What you speak is in your conscience washed as pure as sin with baptism." O'Rourke, p. 3.—Deaconess could "Wit the Moor—were 't to renounce the baptism—All such and grubs of redeemed sin."

Dr. G. W. Leather, in the Journal and Messenger, holds that Ma 3:13—"I liked baptize ye in water (a) repent"—does not imply that baptism effects the repentance; the baptism was because of the repentance, for John refused to baptize those who did not give evidence of repentance before baptism. Ma 3:14—"Answer and give . . . a sign of and was not (a) in view of a sign"—the cup of cold water does not put one into the name of a church, or make him a disciple. Ma 3:15—"The sign of repentance (a) to be speaking of"—because of. Dr. Leather argues that, in all these cases, the meaning of "in" is "in respect to," "with reference to." So he would translate Ma 3:13—"Repent ye to baptize . . . with respect to, to receive in the name of God." This is also the view of Henry. He maintains that *repent* or *always* means "baptize" the sense of (cf. Ma 3:13) (cf. 3:14) (cf. 3:15) (cf. 3:16) (cf. 3:17) (cf. 3:18) (cf. 3:19). We are brought through baptism, he would say, into fellowship with his death, so that we have a share eternally in his death, through the operation of our life to him.

The latter parallel, however, in our judgment, is found in Ma 3:14—"with us he had been baptized (a) repentance and with us he had been baptized (a) repentance"—where evidently *repentance* is the act in which works the whole change and process, including both faith and contrition. So Brochu makes John's baptism *non repens* mean baptism in order to repentance, repentance including both the purpose and the heart and the outward expression of it, or baptism in order to complete and thorough repentance. Executive Greek Testament, on Ma 3:1—"an act of repentance." On the whole matter of baptism see Dr. H. W. Williams, in the Baptist Church, Doctrines, 41-116. On F. W. Robertson's view of baptismal regeneration, see Dr. H. W. Williams, in the Baptist Church, Doctrines, 137-138. On the whole matter of baptism see Dr. H. W. Williams, in the Baptist Church, Doctrines, 137-138. On the whole matter of baptism see Dr. H. W. Williams, in the Baptist Church, Doctrines, 137-138. On the whole matter of baptism see Dr. H. W. Williams, in the Baptist Church, Doctrines, 137-138.

(1) As the profession of a spiritual change already wrought, baptism is primarily the act, not of the administrator, but of the person baptized. Upon the person newly regenerate the command of Christ first terminates; only upon his giving evidence of the change within him does it become the duty of the church to see that he has opportunity to follow Christ in baptism. Since baptism is primarily the act of the convert, no lack of qualification on the part of the administrator invalidates the bap-

BAPTISM. 949

him, so long as the proper outward act is performed, with intent on the part of the person baptized to express the fact of a preceding spiritual removal (Acts 2:37, 38).

See H. W. Williams, *What and what? . . . baptize and is baptize.* If baptism be primarily the act of the administrator or of the church, then invalidity in the administrator or the church renders the ordinance itself invalid. But if baptism be primarily the act of the person baptized—an act which is in the church's business entirely to certify and further, then nothing but the absence of immersion, or of an intent to profess faith in Christ, can invalidate the ordinance. It is the erroneous view that baptism be the act of the administrator which causes the anxiety of High Church Baptists to denote their baptism lineage from regular baptism ministers of the way back to John the Baptist, and which induces many modern endorses of pedobaptism to prove that the earliest baptism of England and the Christian did not immerse. All these subtleties are unnecessary. We have no need to prove a Baptist apostolic succession. If we can derive our doctrine and practice from the New Testament, it is all we require. The Council of Trent was right in its claim: "If any one says that the baptism which is even given by the name of the Father and of the Son and of the Holy Ghost, with the intention of doing what the church does, is not true baptism, let him be anathema." Dr. Norman Ford, "It is no more important who baptizes a man than who leads him to Christ." John Spalding, first pastor of the church of Particular Baptists, holding to a limited immersion, in London, was once baptized in 1815, on the ground that "baptism is not essential to the administrator," and he requested the demand for apostolic succession, as being legally to the "apostles of Rome." In 1841 immersion followed, though two or three years before this or in March, 1815, Roger Williams was baptized by Daniel Holliman in Rhode Island. Williams afterwards doubted its validity, thus clinging still to the notion of apostolic succession.

(c) As intrusted with the administration of the ordinance, however, the church is, on its part, to require of all candidates for baptism credible evidence of regeneration. This follows from the nature of the church and its duty to maintain its own evidence as an institution of Christ. The church which cannot testify admission into its membership to such as are like Israel in character and aims must soon cease to be a church by becoming indistinguishable from the world. The duty of the church to gain credible evidence of regeneration in the case of every person admitted into the body involves the right to require of candidates, in addition to a profession of faith with the lips, some satisfactory proof that this profession is accompanied by change in the conduct. The kind and amount of evidence which would have justified the reception of a candidate in times of persecution may not now constitute a sufficient proof of change of heart.

If an Old Believer Lodge, in order to preserve its distinct existence, must have the own view for admission to membership, much more is this true of the church. The church may make its own regulations with a view to secure credible evidence of regeneration. Yet it is bound to demand of the candidate no more than reasonable proof of his repentance and faith. Since the church is to be concerned of the candidate's fitness before it votes to receive him to its membership, it is generally best that the experience of the candidates should be related before the church. Yet in extreme cases, as of sickness, the church may hear the relation of experience through certain ordained representatives.

Baptism is sometimes figuratively described as "the door into the church." The phrase is unfortunate, since if by the church is meant the spiritual kingdom of God, then Christ is its only door; if the local body of believers is meant, then the faith of the candidate, the credible evidence of regeneration which he gives, the witness of the church itself, all, equally with baptism, the door through which he enters. The door is the same, in a double sense, part of which is the confession of faith, and the other his baptism.



303 ECCLIOLOGY, OR THE DOCTRINE OF THE CHURCH.

"Infant baptism cannot be proved from the N. T., and according to 6c. 7. it is antecedently improbable; yet it was the logical consequence of the command, &c. in 10c., in which the church's commission of the 3d century provisionally expressed Christ's appointment that it should be the universal church of the nation. . . . Infant baptism represents one side of the Biblical sacrament, the side of the divine grace; but it needs to have the other side, appropriation of that grace by personal freedom, added in confirmation."

Dr. A. P. Cassey, formerly an Episcopal rector in Rochester, made the following statement in the introduction to a sermon in defence of infant baptism: "Now in support of this custom of the church, we can bring no express command of the word of God, no certain warrant of holy Scripture, nor can we be at all sure that this usage prevailed during the apostolic age. From a few obscure hints we may conjecture that it did, but it is only conjecture after all. . . . It is to know if, that baptism the household of Stephanas, of Lydia, and of the jailer at Philippi, and in those households there may have been little children; but we do not know that there were, and these inferences from but a poor foundation upon which to base any doctrine. Bitter say at once and boldly, that infant baptism is not expressly taught in holy Scripture. Not only is the word of God silent on this subject, but those who have studied the subject tell us that Christian writers of the very first age say nothing about it. It is by no means sure that the custom obtained in the church earlier than in the middle of the second or the beginning of the third century." Dr. C. M. Wood, in a private letter, dated May 27, 1862—"Though a Congregationalist, I cannot find any Scriptural authentication of paedobaptism, and I admit also that numerous reasons to be seen the present, if not the universal, form of baptism at the first."

A review of the passages held by paedobaptists to support their views leads us to the conclusion expressed in the North British Review, Aug. 1862, 251, that infant baptism is utterly unknown to Scripture. . . . Anon. Rev. F. T. 1862—"Infant baptism is not mentioned in the N. T. No instance of it is recorded there; no allusion is made to the office; no directions are given for its administration. . . . It is not an apostolic ordinance." See also Wood's view, in Kilo, Bib. Group, art. Baptism; Kendrick, in Christian Rev., April, 1861, Critic, Progress of Baptist Principles, 61; Watson, Principles and Practices of Baptism, 12; Cunningham, loc. on Baptism, in Codd Lectures for 1861.

(b) Infant baptism is expressly contradicted:

First,—by the Scriptural prerequisites of faith and repentance, as signs of regeneration. In the great commission, Matthew speaks of baptizing disciples, and Mark of baptizing believers; but infants are neither of these. Secondly,—by the Scriptural symbolism of the ordinance. As we should not bury a person before his death, so we should not symbolically bury a person by baptism until he has in spirit died to sin. Thirdly,—by the Scriptural constitution of the church. The church is a company of persons whose union with one another presupposes and expresses a previous conscious and voluntary union of each with Jesus Christ. But of this conscious and voluntary union with Christ infants are not capable. Fourthly,—by the Scriptural prerequisites for participation in the Lord's Supper. Participation in the Lord's Supper is the right only of those who can discern the Lord's body (1 Cor. 11: 29). No reason can be assigned for restricting to intelligent communicants the ordinance of the Supper, which would not equally restrict to intelligent believers the ordinance of Baptism.

Infant baptism has accordingly not in the Greek church to infant communion. This course seems logically consistent. If baptism is administered to unconscious babies, they should participate in the Lord's Supper also. But if confirmation or any intelligent profession of faith is thought necessary before communion, why should not such confirmation or profession be thought necessary before baptism. In Jonathan Edwards and the Halfway Covenant, see New Englander, Nov. 1841, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

BAPTISM.

the Halfway Covenant. He did oppose paedobaptism, or the doctrine that the Lord's Supper is a converting ordinance, and that unconverting men, because they are unable to be converted by baptism, &c. The history of his system was sketched out, but, for all that appears in his published writings, he could have approved and administered that form of the Halfway Covenant then current among the churches. John Paine says of Jonathan Edwards' preaching: "The promissive he gave to spiritual conversion, what was called 'change of heart,' brought about the prevalence of the doctrine of the Halfway Covenant. It also weakened the logical basis of infant baptism, and led to the 'whiting of heads of converts by the Baptism.'"

Other paedobaptist bodies than the Greek Church have part of the truth, at the expense of consistency, by denying participation in the Lord's Supper to those baptized in infancy until they have reached years of understanding and have made a public profession of faith. Dr. Charles E. Johnson, in the International Congregational Council of Boston, September, 1886, stated that the children of believers are already church members, and that reason they are entitled, not only to baptism, but also to the Lord's Supper—"an assertion that started much thought." Baptism may well command Congregationalists to the teaching of their own London Letter, The Order of the Council 1873, 11—"The Congregational Church discipline is not suited for a worldly interest or for a casual profession of profession. It will stand or fall as genuine in the power of it does prevail, or otherwise. . . . If the human Apostate should proceed as fast the next thirty years as it has done the last thirty, it will come that in New England (except the gospel itself depart with the order of it) that the most conscientious people therein will think themselves compelled to gather churches of Jews."

How much of Judaistic externalism may linger among nominal Christians is shown by the fact that in the American Church infant baptism survived, or was permitted to converted heathen persons, in order they might not lose their livelihood. These accounts contained in other regions of Christianism, particularly in the Greek Church, and Pope Gregory the Great permitted them; see Confessions, in Am. Jour. Theology, Jan. 1861, 26-28. In The Key of Truth, a manual of the Pentecostal Church of America, whose date in its present form is between the seventh and the ninth centuries, we have the Apostolic view of Christ's promise, and of the subject and the mode of baptism—"Thus also the Lord, having learned from the Father, proceeded to teach us to perform baptism and all other ordinances at the age of full growth and an understanding. . . . For some have broken and destroyed the holy and precious names which by the Father Almighty were bestowed to our Lord Jesus Christ, and have trodden them underfoot with their devilish teaching. . . . baptizing those who are irrational, and commanding the unbaptizing."

Infancy is legally divided into three approximations: 1. From the first to the seventh year, the age of complete irresponsibility, in which the child cannot commit a crime; 2. From the seventh to the fourteenth year, the age of partial responsibility, in which intelligent comprehension of the consequences of actions is not assumed to exist, but may be proved in individual instances; 3. From the fourteenth to the twenty-first year, the age of discretion, in which the person is responsible for criminal action, may choose a guardian, make a will, marry with consent of parents, make business contracts not wholly void, but is not yet permitted fully to assume the free man's position in the State. The church however is not bound by these hard and fast rules. Wherever it has evidence of conversion and of Christian character, it may admit to baptism and church membership, even at a very tender age.

(c) The rise of infant baptism in the history of the church is due to unaccountable conceptions of Christianity, so that all arguments in its favor from the writings of the first three centuries are equally arguments for baptismal regeneration.

Newman's view may be found in Kilo, Cypriotes, 1: 187—"Infant baptism was established neither by Christ nor by his apostles. Even in later times Tertullian opposed it, the North African church holding to the old practice." The newly discovered Teaching of the Apostles, which Hieronymus puts at 160-160 A. D., and Lightfoot at 16-15 A. D., seems to know nothing of infant baptism.

Professor A. H. Newman, in Sup. Rev., Jan. 1844—"Infant baptism has always gone hand in hand with State churches. It is difficult to conceive how an ecclesiastical establishment could be maintained without infant baptism or its equivalent. We should think, if the facts did not show us so plainly the contrary, that the doctrine of

953

954

954 ECCLIOLOGY, OR THE DOCTRINE OF THE CHURCH.

Justification by faith alone would exclude infant baptism. But no. The establishment must be maintained. The rejection of infant baptism implies infidelity upon a baptism of believers. Only the baptized are properly members of the church. Even adults would not all receive baptism as professing faith, unless they were actually compelled to do so. Infant baptism must therefore be retained as the necessary concomitant of a true church.

"But what becomes of the justification by faith? Baptism, if it symbolizes anything, symbolizes regeneration. It would be ridiculous to make this ground to forego the fact by a series of years. Luther saw the difficulty; but he was sufficient for the emergency. 'Faith and justification by faith alone. To outward sight, apart from faith, has any efficacy?' Why, it was against opera operata that he was speaking out all his strength. To baptism is the symbol of regeneration, and baptism must be administered to infants, or the State church fails. With an undisturbed truthfulness, the great reformer declares that infants are regenerated in connection with baptism, and that they are simultaneously justified by *verbum fidei*. An infant eight days old believes! 'Twas the ordinary if you ask!' Intriguingly declares Luther, and his point is gained. If this kind of personal faith is said to justify infants, is it wonderful that those of mature years learned to take a somewhat superficial view of the faith that justifies?"

Yet Luther had written: "Whatever is without the word of God is by that very fact against God"; see his Briefe, ed. DeWette, II: 267, 2. 6. Waich, De Fide in Utero. There was great dissension between Luther as reformer, and Luther as conservative churchman. His Catholicism, only half overcome, broke into all his views of faith. In his early years, he stood for reason and Scripture; in his later years he fought reason and Scripture in the supposed interest of the church.

Ma III 3—'In the year 1520, as of now the use'—which refers not to little children but to childlike believers. Luther adduces as a proof of infant baptism, holding that the child is said to believe—'like me the babe in me' (viva!)—because it has been circumcised and received into the number of the elect. "And so, through baptism, children become believers. How else could the children of Turks and Jews be distinguished from those of Christians? Does that involve the notion that infants *erat* uncircumcised and lost? To find the very opposite of justification by faith saying that a little child becomes a believer by being baptized, is humiliating and dishonouring to Sweden. On, on Matthew, page 28, note.

Reformer, Public Religion, 1: 181-184, quotes from Lang as follows: "By mistaking and casting down the Protestant spirit which put forth its demands on the time in outward, tangible, and others, Luther made Protestantism, low in fact, be indicted wounds upon it from which it has not yet recovered today; and the ecclesiastical struggle of the present is but a struggle of spiritual freedom against Lutheranism." R. G. Robinson: "Infant baptism is a rag of Romanism. Since regeneration is always through the truth, baptismal regeneration is an absurdity." See Christian Herald, Jan. 20, 1881; Reader, Church History, I: 111, 112; Commons, Christian Antiquity, 260-261; Arnold in Bib. Quarterly, 186: 12; Henry, in Bib. Quarterly, 187: 12.

(c) The reasoning by which it is supported is unscriptural, unsound, and dangerous in its tendency.

First,—in assuming the power of the church to modify or abrogate a command of Christ. This has been sufficiently answered above. Secondly,—in maintaining that infant baptism takes the place of circumcision under the Abrahamic covenant. To this we reply that the view contradicts the New Testament idea of the church, by making it a hereditary body, in which fleshly birth, and not the new birth, qualifies for membership. "As the national Israel typified the spiritual Israel, so the circumcision which immediately followed, not preceded, natural birth, bids us baptize children, not before, but after spiritual birth." Thirdly,—in declaring that baptism belongs to the infant because of an organic connection of the child with the parent, which permits the latter to stand for the former and to make profession of faith for it,—faith already existing germinally in the child by virtue of this organic union, and certain for the same reason to be developed

955

BAPTISM. 955

as the child grows to maturity. "A law of organic connection as regards character subsisting between the parent and the child,—such a connection as induces the conviction that the character of the one is actually included in the character of the other, as the seed is formed in the embryo." We object to this view that it unverifiably confounds the personality of the child with that of the parent; practically ignores the necessity of the Holy Spirit's regenerating influence in the case of children of Christian parents; and presumes in such children a gracious state which facts conclusively show not to exist.

What takes the place of circumcision is not baptism but regeneration. Paul defeated the attempt to fasten circumcision on the church, when he refused to have that rite performed on Titus. But later Judaism succeeded in perpetrating circumcision under the form of infant baptism, and afterward of infant sprinkling (McClure, Com. on Acts). R. G. Robinson: "Circumcision is not a type of baptism; it is purely a gratuitous assumption that it is so. There is not a word in Scripture to authorize it; it is a tradition of a nation, a theoretic, and not a personal, religious rite; it is a rite of a type, why did Paul circumcise Timothy? Why did he not explain, on an occasion so naturally calling for it, that circumcision was replaced by baptism?"

On the theory that baptism takes the place of circumcision, see Paper, Baptist Quarterly, April, 1887; Palmer, in Baptist Quarterly, 1871: 214. The Christian Church is either a natural, hereditary body, or it was merely invited by the Jewish people. In the former case, baptism belongs to all children of Christian parents, and the church is indistinguishable from the world. In the latter case, it belongs only to spiritual descendants, and therefore only to true believers. "That Jewish Christians, who of course had been circumcised, were also baptized, and that a large number of them insisted that Gentiles who had been baptized should also be circumcised, shows conclusively that baptism did not take the place of circumcision. . . . The notion that the family is the unit of society is a relic of barbarism. This appears in the Roman law, which was good for property but for persons. It left time not a vestige to the wife or son, those degrading society at the fountain of family life. To pain freedom, the Roman wife had to accept a form of marriage which opened the way for unlimited liberty of divorce."

Hereditary church-membership is of the same piece with hereditary priesthood, and both are relics of Judaism. J. J. Murphy, Nat. Religion and Holy Freedom, 81—"The institution of hereditary priesthood, which was so deeply rooted in the regions of antiquity and was adopted into Judaism, has found no place in Christianity; there is not, believe, any church whatever calling itself by the name of Christ, which has not its ministry a hereditary." Yet there is a growing disposition to find in infant baptism the question of hereditary church-membership. Washington Union, "What's Left? 25: 25."—Solidarity of the generations finds expression in infant baptism. Justification ought to be Christian and not individual only. In the Society of Friends every member of parents belonging to the Society is a birthright member. Children of Christian parents are born of the Kingdom. The State recognizes that our children are organically connected with it. When parents are members of the State, children are not aliens. They are not made to perform some of themselves until a certain age, but the rights and privileges of citizenship are theirs from the moment of their birth. The State is the number of our children; shall the church be less so than the State? . . . Baptism does not make the child God's child; it simply recognizes and declares the fact."

Another illustration of what we regard as a radically false view is found in the action of Bishop Graham of Ford on Jan. 21, at the consecration of Bishop Nicholson in Philadelphia. "Baptism is not like freedom in the natural order, like the coronation of a king, an acknowledgment of what the child already is. You think only of the loved offspring by way of coronation, in its baptism translated into the new creation and incorporated into the Kingdom of God, and made his child." Yet, as the great majority of the inmates of our prisons and the delinquents of the slums have received this "baptism," I suppose that this "loved offspring" very rarely get the new creation; but get "translated" in the wrong direction. We regard infant baptism as only an ancient example of the effort to bring in the Kingdom of God by externals, the protest against

956

which brought Jesus to the cross. Our modern methods of salvation by sociology and education and legislation are under the same indictment, as enervating the Son of God and not putting him to open shame.

Prof. Moses Stuart urged that the form of baptism was immaterial, but that the temper of heart was the thing of moment. Francis Wayland, then a student of his, asked: "If such is the case, what propriety can baptism be administered to those who cannot be supposed to exercise any temper of heart at all and with whom the form must be everything?" — The third theory of organic connection of the child with his parents is advanced by Bushnell in his Christian Nurture, 90-92. The entire, see Bushnell, Hippolytus and his Times, 175, 211; Curtis, Progress of Baptist Principles, 28. Bushnell's son Newman was not godly; and it would be rash to say that all the drunkard's children are presumptively drunkards.

(c) The lack of agreement among pedobaptists as to the warrant for infant baptism and as to the relation of baptized infants to the church, together with the manifest decline of the practice itself, are arguments against it.

The propriety of infant baptism is variously argued, says Dr. Bushnell, upon the ground of "natural innocence, inherited depravity, and federal holiness; because of the infant's own character, the parent's piety, and the church's faith; for the reason that the child is an heir of salvation already, and in order to make it such. . . . No settled opinion on infant baptism and on Christian nurture has ever been attained to."

Qua innocentia, non peccatis. The blessed traveler in a thunderstorm prepared for a little more light and less noise. Bushnell, Christian Nurture, 9-28, denies original sin, denies that hereditary connection can make a child guilty. But he seems to teach transmitted righteousness, or that hereditary connection can make a child holy. He denounces "manlike experiences" and calls them "explosive convulsions." But because we do not know the time of conversion, shall we say that there never was a time when the child experienced God's grace? See 100, the. 107-8. Bushnell said: "I don't know what right we have to say that a child can't be born again before he is born the first time." Did not John the Baptist that preach Christ before he was born? (John 1: 26.) The answer to Bushnell is simply this, that regeneration is through the truth, and an unborn child cannot know the truth. To claim regeneration from the truth, is to make it a matter of external manipulation in which the soul is merely passive and the whole process transient. There is a secret work of God in the soul, but it is always accompanied by an awakening of the soul to perceive the truth and to accept Christ. Are baptized infants members of the Presbyterian Church? We answer by citing the following standards: 1. The Confession of Faith, 28, 29—"The visible church . . . consists of all those throughout the world, that profess the true religion, together with their children." 2. The Larger Catechism, 62—"The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and their children." 3. The Shorter Catechism, 62—"Baptism is not to be administered to any that are not of the visible church. . . . All they profess their faith in Christ and obedience to him; but infants descending from parents either both or but one of them professing faith in Christ and obedience to him are to be baptized." 4. The Directory for Worship, 1—"Children born within the pale of the visible church and dedicated to God in baptism are under the discipline and government of the church. . . . When they come to years of discretion, if they be true from example, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper."

The Maywood Congregational Church of Malden, Mass., records as members all children baptized by the church. The relation continues until they become a member, either to continue it or to dissolve it. The list of such members is kept distinct from that of the adults, but they are considered as members under the care of the church.

Dr. W. G. T. Shedd: "The infant of a believer is born into the church as the infant of a citizen is born into the State. A baptized child in adult years may renounce his baptism, become an infidel, and join the synagogue of Satan, but still he does this, he must be regarded as a member of the church of Christ."

On the decline of infant baptism, see Volz, in Baptist Review, April, 1889: 123-200, who shows that in fifty years past the proportion of infant baptisms to communions in general has decreased from one to seven to one in seven among the Reformers; from one in twelve to one in twenty among the Presbyterians, from one in fifteen to one in thirty-three among the Methodists, from one in twenty-two to one in twenty-nine; among the Congregationalists, from one in fifty to one in seventy-seven.

(f) The evil effects of infant baptism are a strong argument against it: First.—In formalizing the voluntariness of the child baptized, and thus practically preventing his personal obedience to Christ's commands.

The power baptized in infancy has never performed any act with intent to obey Christ's command to be baptized, never has put forth a single volition looking toward obedience to that command; see Wilkinson, The Baptist Principles, 40-46. Every man has the right to choose his own will. No every man has the right to choose his own Savior.

Secondly.—In inducing superstitious confidence in an outward rite as possessed of regenerating efficacy.

French parents still regard infants before baptism as only animals (Stanley). The laws which have matured in connection to baptize the dying child shows that superstitious still lingers in many an otherwise evangelical family in our own country. The English Prayer-book declares that in baptism "we learn a child to be an inheritor of the kingdom of heaven." Even the Westminster Assembly's Catechism, 28, 29, holds that grace is actually conferred in baptism, though the efficacy of it is delayed till after death. Morrongiello, Review: "The objective medium or instrumental cause of regeneration is baptism. Men are not regenerated outside the church and then brought into it for preservation, but they are regenerated by being incorporated with its organism into the church through the sacrament of baptism." Chicago Review: "Unhappily, these little ones go into darkness; but baptism, they rejoice in the presence of God forever."

Dr. Beebe of Hamilton went after a minister to baptize his sick child, but before he returned the child died. Baptism made him a Baptist, and the Father of the Redeemer. Baptism undoubtedly converts to God unconverted, showing plainly that they do not regard baptism as essential to salvation. Baptism so more makes one a Christian, that neither a convert on one's head makes him a king. Dwight held to a symbolic interpretation of the Lord's Supper, but he came to the sacramental conception of baptism. H. H. Johnson, Dea and Altman of Chatham, N. C. holds that while baptism is not a justifying or regenerating ordinance, it is a sanctifying ordinance,—sanctifying, in the sense of setting apart. Yes, we reply, but only as church-going and prayer is sanctifying; and the efficacy is not in the outward act but in the spirit which accompanies it. To make it signify more is to admit the sacramental principle.

In the Roman Catholic Church the baptism of bells and of crosses shows how infant baptism has induced the belief that grace can be communicated to inanimate and even material things. In Mexico people bring cages, birds, cats, rabbits, donkeys, and pigs, for baptism. The priest kneels before the thing to pray, reads a few words in Latin, then sprinkles the creature with holy water. The sprinkling is supposed to drive out any evil spirit that may have visited the head or hoofs. In Key West, Florida a dove of 2,000 inhabitants, infant baptism has a stronger hold than anywhere else at the North. Baptist preachers had sometimes come to the Methodist preacher to have their children baptized. To prevent this, the Baptist pastors established the custom of laying their hands upon the heads of infants in the congregation, and "blessing" them, i. e., asking God's blessing to rest upon them. But this custom came to be confounded with christening, and was called such. Now the Baptist pastors are having a hard struggle to explain and limit the custom which they themselves have introduced. Perverts human nature will take advantage of even the slightest addition to its necessities, and will bring out of the genus of false doctrine a fearful harvest of evil. *Chase principles*—"Baptist baptisings."

957

958

558 ECCLESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

Thirdly,—in obscuring and corrupting Christian truth with regard to the sufficiency of Scripture, the connection of the ordinances, and the immortality of an impenitent life with church-membership.

Infant baptism in England is followed by confirmation, as a matter of course, whether there has been any conscious abandonment of sin or not. In Germany, a man is always understood to be a Christian unless he expressly states the contrary—in fact, he feels insulted if his Christianity is questioned. At the funeral services of infants and children the psalm used may be illustrated with the words: "Blessed are the dead that die in the Lord." Confidence in our Christianity and hopes of heaven based only on the fact of baptism in infancy, are a great obstacle to evangelical preaching and to the progress of true religion.

Worleworth, The Excursion, 186, 187 (book 1).—"At the baptismal font. And when the pure Acid consecrating element hath cleansed The original stain, the child is thus received into the second ark, Christ's church, with trust That he, from which redeemed therein shall float Over the billows of this troublesome world To the fair land of everlasting life. . . . The holy rite That lavishly consigns the babe to the arms Of Jesus and his everlasting care." Infant baptism arose in the superstitious belief that those lay in the water itself a magical efficacy for the washing away of sin, and that apart from baptism there could be no salvation. This was and still remains the Roman Catholic position. Fisher Doyle, In Anno Domini, 1:161—"Baptism regenerate. By means of it the child is born again into the presence of the superterrestrial life." Theodore Parker was baptized, but not till he was four years old, when he "Oh, don't!"—in which his biographers have found prophetic intimation of the mature dislike for all conventional forms—was clearly the small boy's dislike of "water on his face"; see Chadwick, Theodore Parker, 4, 1. "How do you know any more that you have been christened?" "Papa, papa, 'ose I've got the marks on my arm now, mum!"

Fourthly,—in destroying the church as a spiritual body, by merging it in the nation and the world.

Lidd, Principles of Church Polity: "Unitarianism entered the Congregational churches of New England through the breach in one of their own crowed and most important fronts, namely, that of a regenerate church-membership. Formalism, indifference, neglect of moral reform, and, as both cause and result of these, an abundance of unconverted men and women, were the causes of their coming disaster in that respect." But we would add, that the serious and alarming decline of religion which culminated in the Unitarian movement in New England had its origin in infant baptism. This introduced into the church a multitude of unregenerate persons and permitted them to determine its doctrinal position.

W. H. Malpas: "No one pretence of the church has done so much to lower the tone of its life and to dilute its standards. The first New England churches were established by godly and regenerated men. They received into their churches, through infant baptism, children prospectively, but that not actually regenerated. The result is well known—swift, startling, seemingly irresistible decline. The body of the rising generation, writes Leonard Meeker, 'is a poor people, unconverted, and except the Lord pour out his Spirit, an ungodly generation.' The 'Halfway Covenant' was at once a token of profligacy, and a cause of further, decline. If God had not indeed poured out his Spirit in the great awakening under Edwards, New England might well, as some feared, 'be lost even to New England and buried in its own ruins.' It was the new emphasis on personal religion—an emphasis which the Baptists of that day largely entertained—that gave to the New England churches a larger life and a larger sacrifice. Infant baptism has never since held quite the same place in the polity of those churches. It has very generally declined. But it still far from extinct, even among evangelical Protestants. The work of Baptists is not yet done. Baptists have always stood, but they need still to stand, for a bold and regenerated church-membership."

Fifthly,—in putting into the place of Christ's command a commandment of men, and so admitting the essential principle of all heresy, schism, and false religion.

THE LORD'S SUPPER. 559

There is therefore no logical halting-place between the Baptist and the Romanist position. The Roman Catholic Archbishop Hughes of New York, and well to a Presbyterian minister: "We have no controversy with you. Our controversy is with the Baptists." Lange of Bonn: "Would the Protestant church split and stain its feet in the baptism of infants must of necessity be abandoned." The Baptist Judge asked the witness what his religious belief was. Reply: "I haven't any." "What were you attached church?" "Baptist." "Put him down as belonging to the Church of England." The small child was asked where her mother was. Reply: "She has gone to a Christian and devil meeting." The child meant a Christian Endeavor meeting. Some systems of doctrine and ritual, however, answer her description, for they are a mixture of paganism and Christianity. The greatest work favoring the doctrine which we here condemn is Walf's History of Infant Baptism. For the Baptist side of the controversy see Arnold, in Methodist Avenue Lectures, 160-161; Curtis, Progress of Baptist Principles, 74, 75; Page, Church Order, 144-145.

II. THE LORD'S SUPPER.

The Lord's Supper is that outward rite in which the assembled church eats bread broken and drinks wine poured forth by its appointed representative, in token of its constant dependence on the once crucified, now risen Saviour, as source of its spiritual life; or, in other words, in token of that abiding communion of Christ's death and resurrection through which the life begun in regeneration is sustained and perfected.

Norman Fox, Christ in the Daily Meal, 21, 22, says that the Scripture nowhere speaks of the wine as "poured forth," and in 1 Cor. 10:16—"We partake of his body," the blessed Veritas omnia the word "wine," while on the other hand the Gospel according to John (6:53) calls especial attention to the fact that Christ's body was not broken. We reply that Jesus, in giving his disciples the cup, did speak of his blood as "poured out" (John 14:18) and was not the body, but the wine of the "cup," was not to be broken. Many ancient manuscripts add the word "wine" in 1 Cor. 10:16. On the Lord's Supper in general, see Weston, in Methodist Avenue Lectures, 160-161; Page, Church Order, 144-145.

1. The Lord's Supper an ordinance instituted by Christ.

(a) Christ appointed an outward rite to be observed by his disciples in remembrance of his death. It was to be observed after his death; only after his death could it completely fulfil its purpose as a feast of commemoration.

1 Cor. 10:16—"We do not eat his body, and when he had given thanks, he took it, and gave to them, saying, This is my body which is for you: this is communion of me. And he took up the cup, saying, This cup is the new covenant in my blood, which is poured out for you." 1 Cor. 11:24-25—"For I received of the Lord that which I delivered unto you, that the Lord Jesus, on the night when he was betrayed, took bread, and when he had given thanks, he broke it, and said, This is my body, which is for you: this do in remembrance of me. In the same manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as you drink it, in remembrance of me." Observe that this communion was Christian communion before Christ's death, just as John's baptism was Christian baptism before Christ's death.

(b) From the apostolic injunction with regard to its celebration in the church until Christ's second coming, we infer that it was the original intention of our Lord to institute a rite of perpetual and universal obligation.

1 Cor. 11:26—"For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come"; cf. 1 Cor. 10:16—"We do not eat his body, and when he had given thanks, he took it, and gave to them, saying, This is my body which is for you: this is communion of me." 1 Cor. 11:24-25—"For I received of the Lord that which I delivered unto you, that the Lord Jesus, on the night when he was betrayed, took bread, and when he had given thanks, he broke it, and said, This is my body, which is for you: this do in remembrance of me. In the same manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as you drink it, in remembrance of me." Observe that this communion was Christian communion before Christ's death, just as John's baptism was Christian baptism before Christ's death.

(c) The uniform practice of the N. T. churches, and the celebration of such a rite in subsequent ages by almost all churches professing to be



Christian, is best explained upon the supposition that the Lord's Supper is an ordinance established by Christ himself.

1st 11: 23.—"After supper he took of the bread, and blessed it, and brake it, and gave it to them, and they did eat."—The words here translated "and they did eat" are "καὶ ἔφαθον," but meaning, as Jacob maintains, "from one worship-room to another," see page 961. 11: 23.—"And took of the bread of life, and gave it to them, and they did eat."—The words here translated "and they did eat" are "καὶ ἔφαθον," but meaning, as Jacob maintains, "from one worship-room to another," see page 961. 11: 23.—"And took of the bread of life, and gave it to them, and they did eat."—The words here translated "and they did eat" are "καὶ ἔφαθον," but meaning, as Jacob maintains, "from one worship-room to another," see page 961. 11: 23.—"And took of the bread of life, and gave it to them, and they did eat."—The words here translated "and they did eat" are "καὶ ἔφαθον," but meaning, as Jacob maintains, "from one worship-room to another," see page 961.

2. The Mode of administering the Lord's Supper.

(a) The elements are bread and wine.
Although the bread which Jesus broke at the institution of the ordinance was doubtless the unleavened bread of the Passover, there is nothing in the symbolism of the Lord's Supper which necessitates the Roman use of the wafer. Although the wine which Jesus poured out was doubtless the ordinary fermented juice of the grape, there is nothing in the symbolism of the ordinance which forbids the use of unf fermented juice of the grape—obedience to the command "This is a memorial of me" (1st 11: 25) requires only that we should use the "fruit of the tree" (Mt 23: 23).

Hugonot and Roman Catholics, among Turkmene Protestants of France in the New World, disputed whether the sacramental bread could be made of the meal of Indian corn. But it is only as food, that the bread is symbolic. Dried fish is used in Greece. The bread only symbolizes Christ's life and the wine only symbolizes his death. Any food or drink may go the same. It therefore seems a very conscientious but unnecessary literalism, when Adoniram Judson (Life by his son, 38) writes from Burma: "No wine to be procured in this place, on which account we are unable to meet with the other churches this day in partaking of the Lord's Supper." For proof that Bible wine, like all other wines, are fermented, see Froh. Rev., 1861: 134; 1862: 73-80, 86-88; 1863: 35. However, in Bro. Que. Rev., April, 1867: 182-183. For contra, see San-ctus, Bible Wine. On the Scripture Law of Transubstantion, see Froh. Rev., 1861: 97-108.

(b) The communion is of both kinds,—that is, communicants are to partake both of the bread and of the wine.
The Roman Catholic Church withholds the wine from the laity, although it contains the whole Christ to be present under each of the forms. Christ, however, says: "Whoso drinketh of the cup that I drink, he shall have life everlasting in himself" (1st 11: 26). To withhold the wine from any believer is tantamount to Christ, and is tantamount to teaching that the laity have only a portion of the benefits of Christ's death. Christ: "As he took the bread, so simply said: 'This is my body which is given for you.' And why does Mark explain that 'he did not drink of the cup?' (1st 11: 26) 'He did not drink of the cup.' The Scripture thus speaks, fore-warding what Jesus would have said: 'The Eucharist is given to all who are in the Church the bread and wine are mingled and are administered to communicants, not to include only but also to drink with a spoon."

(c) The partaking of these elements is of a festive nature.
The Passover was festive in its nature. Gloried and satiate are foreign to the spirit of the Lord's Supper. The wine is the symbol of the death of Christ, but of that death by which we live. It reminds us that he drank the cup of suffering in order that we might drink the wine of joy. As the bread is broken to sustain our physical life, so Christ's only was broken by thorns and nails and spear to sustain our spiritual life. 1st 11: 23.—"He took of the bread, and brake it, and gave it to them, and they did eat." Here the Authorized Version wrongly translates "blessed" instead of "supper." The word "supper" is not in the original, but Christ's judgment was clearly, if we draw on the "supper" instead of "supper," in a broader, or merely to signify bodily sustenance, and not discerning the body of Christ of which the bread is the symbol (see 11: 25), drew down upon him the Jewish sanction. Of this judgment, the frequent sickness and death in the church at Corinth was a token. See 1st 11: 34, and Meyer's Com.; also

11: 26.—"Whoever drinketh of the cup that I drink, he shall have life everlasting in himself" (1st 11: 26). To withhold the wine from any believer is tantamount to Christ, and is tantamount to teaching that the laity have only a portion of the benefits of Christ's death. Christ: "As he took the bread, so simply said: 'This is my body which is given for you.' And why does Mark explain that 'he did not drink of the cup?' (1st 11: 26) 'He did not drink of the cup.' The Scripture thus speaks, fore-warding what Jesus would have said: 'The Eucharist is given to all who are in the Church the bread and wine are mingled and are administered to communicants, not to include only but also to drink with a spoon.'"

(d) The communion is a festival of commemoration,—not simply bringing Christ to our remembrance, but making proclamation of his death to the world.
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(e) It is to be celebrated by the assembled church. It is not a solitary observance on the part of individuals. No "showing forth" is possible except in company.
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902 EUCARISTIOLOGY, OR THE DOCTRINE OF THE CHURCH.

In the 11th—"ye do that day of the week, when ye were gathered together to break bread, but observed with this"—the natural inference is that the Lord's Supper was a sacred rite, observed apart from any ordinary meal, and accompanied by religious instruction. Dr. Fox would go back of those later observations to the original command of our Lord. He would insist that we do not find in Mark, the earliest gospel. But this would deprive us of fourth gospel. Matthew gives A. D. 14, as the date of Paul's first letter to the Corinthians, and this notice is given by us least thirteen years. Paul's account of the Lord's Supper at Corinth is manifestly an earlier authority than Mark.

(f) The responsibility of seeing that the ordinance is properly administered rests with the church as a body; and the pastor is, in this matter, the proper representative and organ of the church. In cases of extreme emergency, however, as where the church has no pastor and no ordained minister can be secured, it is competent for the church to appoint one from its own number to administer the ordinance.

1 Cor. 11:16—"For I would not have you to be divided over this, but that ye be all one. For I would of the Lord that which ye do, but that ye be all one in what ye do, and that ye be all one." Here the responsibility of administering the Lord's Supper is laid upon the body of believers.

(g) The frequency with which the Lord's Supper is to be administered is not indicated either by the N. T. precept or by uniform N. T. example. We have instances both of its daily and of its weekly observance. With respect to this, as well as with respect to the accessories of the ordinance, the church is to exercise a sound discretion.

Acts 2:46—"And day by day, continuing with one accord in the temple, and breaking bread at home [or perhaps, 'in their own houses'] . . . And upon the first day of the week, when we were gathered together to break bread," in 1916, thirty-nine churches of the Establishment in London held daily communion; in two churches it was held twice each day. A few churches of the Baptist faith in England and America observe the Lord's Supper on each Lord's day. Quaint would observe the Lord's Supper only in companies of twelve, and held also that every looking must marry. Holding on occasion and meeting in the evening, are not uncommenced; and both, by their inobservance, might in modern times counteract the design of the ordinance.

3. The Symbolism of the Lord's Supper.

The Lord's Supper sets forth, in general, the death of Christ as the sustaining power of the believer's life.

A. Expansion of this statement.

(a) It symbolizes the death of Christ for our sins.

1 Cor. 11:26—"This do ye in remembrance of Christ, which is shed for us."—the blood upon which the covenant between God and Christ, and so between God and us who are one with Christ, from eternity past was based. The Lord's Supper reminds us of the covenant which secures our salvation, and of the atonement upon which the covenant was based. 1 Cor. 11:26—"This do ye in remembrance of Christ, which is shed for us."

Alon. McLawry: "The suggestion of a violent death, implied in the drinking of the symbols, by which the body is separated from that of the blood, and still further implied in the breaking of the bread, is made prominent in the words in reference to the cup. It symbolizes the blood of Jesus which is 'shed.' The shed blood is our ransom blood. By it the New Covenant, of which Jeremiah had prophesied, one article of which was, 'Their due and righteous I will remember no more,' is sealed and ratified, not for Israel only but for an indefinite 'many,' which is really equivalent to all. Could words more plainly declare that Christ's death was a sacrifice? Can we understand it, according to his own interpretation of it, unless we see in his words here a reference to his previous words (1 Cor. 11:26) and recognize that in drinking his blood



THE LORD'S SUPPER.

"for many," he gave his life a ransom for many? The Lord's Supper is the standing witness, voiced by Jesus himself, that he regarded his death as the very center of his work, and that he regarded it not merely as a martyrdom, but as a sacrifice by which he paid away sins forever. Those who reflect that view of that death are surely enabled what to make of the Lord's Supper."

(b) It symbolizes our personal appropriation of the benefits of that death.

1 Cor. 11:26—"This do ye in remembrance of Christ, which is shed for us."—"that we possess a portion of it," or R. V.—"we possess one loaf, one drink"; here it is evident not only that the sharing forth of the Lord's death is the primary meaning of the ordinance, but that our partaking of the benefits of that death is as clearly taught as the Israelites' deliverance was shadowed in the paschal supper.

(c) It symbolizes the method of this appropriation, through union with Christ himself.

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(d) It symbolizes the continuous dependence of the believer for all spiritual life upon the once crucified, now living, Savior, to whom he is thus united.

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(e) It symbolizes the sanctification of the Christian through a spiritual reproduction in him of the death and resurrection of the Lord.

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(f) It symbolizes the consequent union of Christians in Christ, their bond.

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(g) It symbolizes the coming joy and perfection of the kingdom of God.

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964 ECHNIOLOGY, OR THE DOCTRINE OF THE CHURCH.

patory also. It brings before us, not simply death, but life; not simply past sacrifice, but future glory. It points forward to the great festival, "the evening supper of us" (see 11:3). "Then Christ will have the Supper more with us, and the hours of highest solemnity in his life are but a weak foretaste of the power of the world to come." (see Madison Avenue Lectures, 17:25; The Lord's Supper, a Critical Symposium, by Froom, Lothar, and English Divines.)

B. Inference from this statement. (a) The connection between the Lord's Supper and Baptism consists in this, that they both and equally are symbols of the death of Christ. In Baptism, we show forth the death of Christ as the procuring cause of our new birth into the kingdom of God. In the Lord's Supper, we show forth the death of Christ as the sustaining power of our spiritual life after it has once begun. In the one, we honor the sanctifying power of the death of Christ, as in the other we honor its regenerating power. Thus both are parts of one whole,—setting before us Christ's death for men in its two great purposes and results.

If baptism signified purification only, there would be no point of connection between the two ordinances. Their common reference to the death of Christ binds the two together.

(b) The Lord's Supper is to be often repeated,—as symbolizing Christ's constant nourishment of the soul, whose new birth was signified in Baptism. Yet too frequent repetition may induce superstitious confidence in the value of communion as a mere outward form.

(c) The Lord's Supper, like Baptism, is the symbol of a previous state of grace. It has in itself no regenerating and no sanctifying power, but is the symbol by which the relation of the believer to Christ, his sanctifier, is vividly expressed and strongly confirmed.

We derive more help from the Lord's Supper than from private prayer, simply because it is an ordered rite, implying the action as well as the intention, ordered in company with other believers whose faith and devotion help our own, and bringing before us the profoundest truth of Christianity—the death of Christ and our union with Christ in that death.

(d) The blessing received from participation is therefore dependent upon, and proportioned to, the faith of the communicant.

In observing the Lord's Supper, we need to discern the body of the Lord (1 Co. 11:29)—that is, to recognize the spiritual meaning of the ordinance, and the presence of Christ, who through his depicted representative gives to us the substance, and who nourishes and quickens our souls as true material things nourish and quicken the body. The faith which thus discerns Christ is the gift of the Holy Spirit.

(e) The Lord's Supper expresses primarily the fellowship of the believer, not with his brethren, but with Christ, his Lord.

The Lord's Supper, like Baptism, expresses fellowship with the brethren only as consequent upon, and incidental to, fellowship with Christ. Just as we are all baptized "in one" (1 Co. 12:13) only by being "baptized in Christ" (Gal. 3:27), so we commune with other believers in the Lord's Supper, only as we commune with Christ. Christ's words "who is in me" (1 Co. 11:29), but not "out of me," but of our brethren, but of the Lord. Baptism is not a test of personal worthiness. Nor is the Lord's Supper a test of personal worthiness, either ours or that of others. It is not primarily an expression of Christian fellowship. Nowhere in the New Testament is it called a communion of Christians with one another. But it is called a communion of the body and blood of Christ (1 Co. 11:29)—or, in other words, a participation in him. Hence there is not a single cup, but many: "Gide is every person" (1 Co. 11:27). Here is warrant for the

THE LORD'S SUPPER. 965

vidual communion-cup. Most churches use more than one cup; if more than one why not many? (1 Co. 11:27—"each as he eat"—) "each as he eat"—the Lord's Supper is a teaching ordinance, and is to be observed, not simply for the good that comes to the communicant and to his brethren, but for the sake of the witness which it gives to the world that the Christ who died for its sin now lives for its salvation. A. H. Bullard, in The Standard, Aug. 18, 1905, on the 11:29—"each as he eat" interprets it as follows: "He who eats and drinks, and does not discern that he is redeemed by the offering of the body of Jesus Christ once for all, eats and drinks a double condemnation, because he does not discern the redemption which is symbolized by the things which he eats and drinks. To turn his thought away from that sacred body to the company of disciples assembled is a grievous error—the error of all those who exact the issue of discipleship or communion in the celebration of the ordinance."

The offense of a Christian brother, therefore, even if committed against himself, should not prevent us from remembering Christ and communing with the bread. I could not commune at all, if I had to vouch for the Christian character of all who sat with me. This does not excuse the church from effort to purge its membership from unworthy participants; it simply declares that the church's failure to do this does not absolve any single member of it from his obligation to observe the Lord's Supper. See Jacob, 100. Polity of N. T., 28.

4. Erroneous views of the Lord's Supper.

A. The Romanist view,—that the bread and wine are changed by priestly consecration into the very body and blood of Christ; that this consecration is a new offering of Christ's sacrifice; and that, by a physical partaking of the elements, the communicant receives saving grace from God. To this doctrine of "transubstantiation" we reply:

(a) It rests upon a false interpretation of Scripture. In Mark 8:26, "this is my body" means: "this is a symbol of my body." Since Christ was with the disciples in visible form at the institution of the Supper, he could not have intended them to recognize the bread as being his literal body. "The body of Christ is present in the bread, just as it had been in the paschal lamb, of which the bread took the place" (John 6:53 contains no reference to the Lord's Supper, although it describes that spiritual union with Christ which the Supper symbolizes; cf. 1 Co. 10:16, 17, which is not denying *no* *transubstantiation*). In a figurative expression for the spiritual partaking of Christ. In Mark 8:26, we are not to infer that Peter was actually "fallen," nor does 1 Cor. 12:12 prove that we are all Christs. Cf. Gen. 41:26; 1 Cor. 10:14.

(b) "This is my body" cannot be meant to be taken literally, since Christ's blood was and yet shed. Hence the Douay version (Vulgate) without warrant, changes the sense and reads, "which shall be shed." At the institution of the Supper, it is not conceivable that Christ should hold his body in his own hands, and then break it to the disciples. There were not two bodies there. English: "The words of institution are not the material 'bread' (they are only an explanation of the signs)." When I point to a picture and say: "This is George Washington," I do not mean that the veritable body and blood of George Washington are before me, so when a teacher points to a map and says: "This is New York," or when Jesus refers to John the Baptist, and says: "This is John the Baptist" (Mat. 11:11). Jacob: The Lord's Supper, Historically Considered—"It originally marked, not a real presence, but a real absence of Christ as the food of God made man"—"that is, a real absence of his body. Therefore the Supper, reminding us of his body, is to be observed in the church 'in rem' (1 Co. 11:25)."

(c) "This is my body" is not to be taken literally, for it is not possible that the bread should be both bread and yet have all its properties. It can be interpreted by remission—"It is the sign of the death of the body and yet the body that has given us the sign, and we eat it." 1 Co. 11:26—"The sign of the body which we have, is not a communion of things; it participates in the body of Christ in the bread which we eat, as in a communion of things."

965

966

966 ECCEBIOLOGY, OR THE DOCTRINE OF THE CHURCH.
[Text continues with theological discussion]

R. G. Robinson: "The greatest power in Romanism is its power of...
[Text continues with theological discussion]

Norman Fox, Christ in the Daily Meal, 40-41: "The phrase 'consecration of the...
[Text continues with theological discussion]

(3) It contradicts the evidence of the senses, as well as all scientific...
[Text continues with theological discussion]

Gibbon was deceived at the discovery that, while the real presence is attested by...
[Text continues with theological discussion]

THE LORD'S SUPPER. 967

(c) It involves the denial of the completeness of Christ's past sacrifice, and the assumption that a human priest can repeat or add to the atonement made by Christ once for all [Heb. 9:26:—not consecutive]. The Lord's Supper is never called a sacrifice, nor are altars, priests, or consecrations ever spoken of, in the New Testament. The priests of the old dispensation are expressly contrasted with the ministers of the new. The former "ministered about sacred things," i. e., performed sacred rites and waited at the altar; but the latter "preach the gospel" (1 Cor. 9:13, 14).

R. G. Robinson: "Is there any being less than God?—how few names occur for such as he is!—'his will was not that any man should see his face'; 'he that has seen his face shall see his glory'; 'he that has seen his glory shall see his glory'; 'he that has seen his glory shall see his glory'; 'he that has seen his glory shall see his glory'." [Text continues with theological discussion]

Dorner, Glaubenslehre, § 180-181 (First Doct., 4:146-151):—"Christ is thought of as a distance, and as represented only by the priest who offers him his sacrifice. But Protestant doctrine holds to a perfect Christ, applying the benefits of the work which he long ago and once for all completed upon the cross." [Text continues with theological discussion]

Norman Fox, Christ in the Daily Meal, 39:—"The substance of the first Christians to the world was made to plain that they did not hold the doctrine of the modern Church of Rome that the bread of the Supper is a sacrifice, the table an altar, and the minister a priest. For the old altar, the old sacrifice, and the old priesthood still remained, and were still in their view appointed means of atonement with God. Of course they could not have believed in two altars, two priesthoods and two contemporaneous means of atonement." [Text continues with theological discussion]

(d) It destroys Christianity by externalizing it. Romanists make all other service a mere appendage to the communion. Physical and magical salvation is not Christianity, but is essential paganism.

Quincy on True, Christian, etc. On Sacraments in General, Chapt. IV: "We say one faith that the sacraments of the New Testament are not necessary to salvation, but are expedients, and that without them, and without the faith thereof, men shall see God, through faith alone, the grace of justification; though all [the sacraments] are not indeed necessary for every individual; but for man in general." [Text continues with theological discussion]



Admission of the Host (Latin hosts, vitæ) is a regular part of the service of the Mass. If the Romanist view were correct, that the bread and wine were actually changed into the body and blood of Christ, we could not call this worship idolatry. Christ's body in the aspicure could not have been a proper object of worship, but it was so after his resurrection, when it became animated with a new and divine life. The Romanist error is that of holding that the priest has power to transform the elements; the worship of them follows as a natural consequence, and it is some the less idolatrous for being based upon the false assumption that the bread and wine are really Christ's body and blood.

The Roman Catholic system involves many absurdities, but the central absurdity is that of making religion a matter of machinery and outward manipulation. Dr. R. S. Macdubh, in his sacramentarianism "the pipeline conception of grace." There is no patent Romanist plumbing. Does Stanley said that John Henry Newman "made idolatry the consequence of frequent participation of the Host Communion." Even Faber made game of the notion, and declared that it "degraded celebration to be so many breadfruit trees." It is this transformation of the Lord's Supper into the Mass that turns the church into "the Church of the Idolaters." "Cardinal Gibbons" it was once said, "makes his own God—the water." His error is at the root of the super-erogatory and odious of the Romanist clergy, and President Garrett forgot this when he made out the case on his railway for "Cardinal Gibbons and wife." Dr. C. H. Parkhurst: "There is no more place for an altar in a Christian church than there is for a golden calf." On the word "priest" in the N. T., see footnote in G. T. Hodson, Nov. 1893 (see also review in Theol. Monthly, Nov. 1893: 184-185). For the Romanist view, see Council of Trent, session XIII, canon 11; per contra, see Chris. Institute, 2: 486-49; C. Haber, The Lord's Supper: History of Unimpaired Teaching.

B. The Lutheran and High Church view, that the communicant, in partaking of the consecrated elements, eats the veritable body and drinks the veritable blood of Christ in and with the bread and wine, although the elements themselves do not cease to be material. To this doctrine of "consubstantiation" we object:

(a) That the view is not required by Scripture.—All the passages cited in its support may be better interpreted as referring to a partaking of the elements as symbols. If Christ's body be ubiquitous, as this theory holds, we partake of it at every meal, as really as at the Lord's Supper.

(b) That the view is inseparable from the general sacramental system of which it forms a part.—In imparting physical and material conditions of receiving Christ, it contradicts the doctrine of justification only by faith; changes the ordinance from a sign, into a means of salvation; involves the necessity of a sacerdotal order for the sake of properly consecrating the elements; and logically tends to the Romanist conclusions of ritualism and idolatry.

(c) That it holds each communicant to be a partaker of Christ's veritable body and blood, whether he be a believer or not,—the result, in the absence of faith, being condemnation instead of salvation. Thus the whole character of the ordinance is changed from a festival occasion to one of expiatory and fear, and the whole gospel method of salvation is obscured.

Rome, Britannia, art. Luther, 1: 161.—"Before the possum was, Luther regarded the sacrament as a necessary matter, compared with the next view of faith. He saw that at this war and at Calvin's baptism, he determined to abide by the tradition of the church, and to offer as little as possible. He could not deny consubstantiation, and he sought to evade it. Oecumen gave it to him. According to Oecumen, matter can be present in two ways, first, when it occupies a distinct place by itself, exclusive every other body; and secondly, when it is united with another body, and occupies the same space as another body at the same time. Everything which is omnipresent must occupy the same space as other things, else it could not be ubiquitous. Hence

THE LORD'S SUPPER. 969

consubstantiation involved no miracle. Christ's body was in the bread and wine naturally, and was not brought into the elements by the priest. It brought blessing, not because of Christ's presence, but because of God's promise that the particular presence of the body of Christ should bring blessing to the faithful partaker." Brothm, Am. Com. on Mat. 13: 35.—"Luther does not say how Christ is in the bread and wine, but his followers have compared his presence to that of heat or magnetism in iron. But how then could this presence be in the bread and wine separately?"

For the view here outlined, see Gerhard, 2: 161.—"The bread apart from the sacrament instituted by Christ, is not the body of Christ, and therefore it is *transubstantiatio* (transubstantiation) to share the bread in those solemn proceedings" of the Roman Catholic church; 187.—"Faith does not belong to the substance of the Eucharist; hence it is not the faith of him who partakes that makes the bread and wine communicants of the body of Christ; not on account of unbelief in him who partakes does the bread cease to be a communication of the body of Christ." See also Fisher, Church Doctrines, 115; 117; Fussy, Treat. No. 91, of the *Tractatus Sæcæ*; Wilberforce, New Herts; Herts, Mystical Presence.

For contra, see Calvin, Institutes, 2: 126-127; G. F. Fisher, in Independent, May 1, 1884.—"Calvin differed from Luther, in holding that Christ is received only by the believer. He differed from Zwingli, in holding that Christ is truly, though spiritually, received." See also H. G. Robinson, in Baptist Quarterly, 1891 (1891): 159-161; Rogers, Prentiss and Sacramento. Consubstantiation accounts for the doctrine of apostolic succession and for the sacerdotal tradition of the Lutheran Church. Feasting at the name of Jesus, however, is not, as has been sometimes maintained, a relic of the pagan worship of the Real Presence, but is rather a reminiscence of the fourth century, when controversy about the person of Christ rendered orthodox Christians peculiarly anxious to recognize Christ's deity.

"There is no 'corner' in divine grace" (C. H. Parkhurst). "All notions of a needed 'preparation' to bring us into communion with Christ, must yield to the truth that Christ is ever with us" (E. G. Robinson). "The priest was the conservative, the prophet the progressive. Hence the conflict between them. Episcopalian like the idea of a priesthood, but do not know what to do with that of prophet." Dr. A. J. Gordon; "In addition, the essence in the human body, is generally a creature of low estate of the blood. As a rule, when the church becomes secularized it becomes spiritualized, while great revivals, coming through the church, have almost always borne the liturgical bands and have restored it to the freedom of the Spirit."

Fussy, as defined by Fussy himself, canon 1. High thoughts of the two sacraments; 1. High estimate of Episcopacy as God's ordinance; 2. High estimate of the visible church as the body wherein we are made and continue to be members of Christ; 3. regard for ordinances as directing our devotions and disciplining us, such as daily public prayers, fasts and fasts; 4. regard for the visible part of devotion, such as the decoration of the house of God, which act immediately on the mind; 5. reverence for and deference to the ancient church, instead of the reforms, as the ultimate exponent of the meaning of our church." Fussy declared that he and Martine worshiped different gods.

5. Prerequisites to Participation in the Lord's Supper.

A. There are prerequisites. This we argue from the fact:

(a) That Christ enjoined the celebration of the Supper, not upon the world at large, but only upon his disciples; (b) that the apostolic injunctions to Christians, to separate themselves from certain of their number, imply a limitation of the Lord's Supper to a narrower body, even among professed believers; (c) that the theology of Baptism, as belonging only to a specified class of persons, leads us to believe that the same is true of the Lord's Supper.

The analogy of Baptism to the Lord's Supper suggests a general survey of the connections between the two ordinances: 1. Both ordinances symbolize primarily the death of Christ; thus secondary our spiritual death to sin because we are one with him in being church, where there is no such union, to make our Baptism the symbol of his death. 2. We are merged in Christ first in Baptism; then in the Supper Christ is more and more taken into us; Baptism—we in Christ, the Supper—Christ in us.



970 ECHLEIOLOGY, OR THE DOCTRINE OF THE CHURCH.

A. As regeneration is instantaneous and sanctification continues in time, no baptism should be for once, the Lord's Supper often; the first sabbath, the second frequent. &c. If one ordinance, the Supper, require dismission of the Lord's body, so does the other, the ordinance of baptism; the subject of baptism should know the meaning of his act. &c. The order of the ordinance teaches Christian doctrine, as the ordinance of the Lord's Supper before being baptized is to say in symbol that one can be sanctified without being regenerated. &c. Both ordinances should be public, as both "show forth" the Lord's death and are teaching ordinances; no celebration of either can be performed in private. &c. In both the administration does not act at his own option, but is the organ of the church; Philip acts as organ of the church at Jerusalem when he baptizes the eunuch. &c. The ordinance acted by themselves, and are not to be made appendages of other meetings or celebrations; they belong, not to associations or societies, but to the local church. &c. The Lord's Supper needs severity of the communicant's qualifications as much as baptism; and only the local church is the proper judge of these qualifications. &c. We may deny the Lord's Supper to one whom we know to be a Christian, when he walks disorderly or disseminates false doctrine, just as we may deny baptism to such a person. &c. Forcing the table, or wanting the unsanctified not to partake of the Supper, may, like instruction with regard to baptism, best take place before the actual administration of the ordinance; and the pastor is not a special policeman or detective to ferret out offenses. See Repostor's Greek Testament at 10:14.

B. The prerequisites are those only which are expressly or implicitly laid down by Christ and his apostles.

(a) The church, as possessing executive but not legislative power, is charged with the duty, not of framing rules for the administering and guarding of the ordinance, but of discovering and applying the rules given it in the New Testament. No church has a right to establish any terms of communion; it is responsible only for making known the terms established by Christ and his apostles. (b) These terms, however, are to be ascertained not only from the injunctions, but also from the precedents, of the New Testament. Hence the apostles were inspired, New Testament precedent is the "common law" of the church.

English law consists mainly of precedent, that is, past decisions of the courts. Immortal custom may be as binding as any the formal enactments of a legislature. It is New Testament precedent that makes obligatory the observance of the first day instead of the seventh day, of the week. The common law of the church consists, however, not of any such custom, but only of the customs of the apostolic church interpreted in the light of the scriptures, and the customs universally binding because mentioned by inspired apostles. Has New Testament precedent the authority of divine command? Only so far, we reply, as it is an adequate, complete and final expression of the divine will in Christ. This we claim for the ordinance of baptism and of the Lord's Supper, and for the order of these ordinances. See Proceedings of the Baptist Congress, 1861, 62.

The Memorial, thinking to reproduce even the incidental phrases of N. T. action, have adopted 1. the washing of feet; 2. the marriage only of members of the same faith; 3. non-resistance to violence; 4. the use of the ban, and the abjuring of expelled members; 5. refusal to take oaths; 6. the use of power; 7. formal examination of the spiritual condition of each communicant before his participation in the Lord's Supper; 8. the choice of officers by lot. And their authority break up into several acts, dividing upon each point as holding all things in common; platonism of dress, one and regulating business and using only books upon their tables; witness their sicknesses of Hicoria; the holding of services in private houses only; the sacred possession of the gift of prophecy (A. B. Church).

C. On examining the New Testament, we find that the prerequisites to participation in the Lord's Supper are four, namely:

THE LORD'S SUPPER. 971

First.—Regeneration.

The Lord's Supper is the outward expression of a life in the believer, nourished and sustained by the life of Christ. It cannot therefore be partaken of by one who is "dead through . . . trespasses and sins." We give no food to a corpse. The Lord's Supper was never offered by the apostles to unbelievers. On the contrary, the injunction that such communicants "examine himself" implies that faith which will enable the communicant to "discern the Lord's body" is a prerequisite to participation.

1 Co 11:28.—"Whoso eateth and drinketh of the Lord's Supper unworthily, shall be guilty of the body and blood of the Lord. But let man examine himself, and so let him eat and drink of the Lord's Supper." In the Church History, 1:107, tells us that in the Greek Church, in the seventh and eighth centuries, the bread was dipped in the wine, and both elements were delivered in a spoon. See Stenwick, on Qualification for Full Communion, in Works, 1:11.

Secondly.—Baptism.

In proof that baptism is a prerequisite to the Lord's Supper, we urge the following considerations:

(a) The ordinance of baptism was instituted and administered long before the Supper.

1 Co 11:23.—"The cup of the Lord, which was taken from the Passover, before he died."—Christ here intimates that John's baptism had been instituted by God before his own.

(b) The apostles who first celebrated it had, in all probability, been baptized.

1 Co 11:23.—"When I took the cup, I gave thanks, as usual, and then gave it to you."—It is not unlikely that the apostles were baptized before they were called to the ministry. Several of the apostles were certainly disciples of John. If Christ was baptized, much more his disciples. Jesus recognized John's baptism as obligatory, and it is not probable that he would take his apostles from among those who had not submitted to it. John the Baptist himself, the first administrator of baptism, must have been baptized. But the twelve could not administer it, because they had themselves received it at John's hands. See Arnold, Terms of Communion, 11.

(c) The command of Christ fixes the place of baptism as first in order after discipleship.

1 Co 11:23.—"The cup of the Lord, which was taken from the Passover, before he died."—It is not unlikely that the apostles were baptized before they were called to the ministry. Several of the apostles were certainly disciples of John. If Christ was baptized, much more his disciples. Jesus recognized John's baptism as obligatory, and it is not probable that he would take his apostles from among those who had not submitted to it. John the Baptist himself, the first administrator of baptism, must have been baptized. But the twelve could not administer it, because they had themselves received it at John's hands. See Arnold, Terms of Communion, 11.

(d) All the recorded cases show this to have been the order observed by the first Christians and mentioned by the apostles.

1 Co 11:23.—"The cup of the Lord, which was taken from the Passover, before he died."—It is not unlikely that the apostles were baptized before they were called to the ministry. Several of the apostles were certainly disciples of John. If Christ was baptized, much more his disciples. Jesus recognized John's baptism as obligatory, and it is not probable that he would take his apostles from among those who had not submitted to it. John the Baptist himself, the first administrator of baptism, must have been baptized. But the twelve could not administer it, because they had themselves received it at John's hands. See Arnold, Terms of Communion, 11.

(e) The symbolism of the ordinance requires that baptism should precede the Lord's Supper. The order of the facts signified must be expressed.



In the order of the ordinances which signify them; also the world is taught that sanctification may take place without regeneration. Birth must come before entrance—“baptism, preference.” To enjoy ceremonial privileges, there must be ceremonial qualifications. As none but the circumcised could eat the pasover, so before eating with the Christian family must come adoption into the Christian family.

As one must be “born of the Spirit” before he can experience the sustaining influence of Christ, so he must be “born of water” before he can properly be admitted by the Lord's Supper. Neither the unborn nor the dead can eat bread or drink wine. Only when Christ had raised the daughter of the Jewish ruler to life, did he say: “There is a son that shall give life unto whomsoever he will.” The ordinance which symbolizes regeneration, or the impartation of new life, must precede the ordinance which symbolizes the strengthening and purifying of the life already begun. The Teaching of the Twelve Apostles, dating back to the second half of the second century, distinctly declares (1 & 2) — “Let no one eat or drink of your Eucharist except those baptized into the name of the Lord; for as regards this also the Lord has said: ‘Give not that which is holy unto the dogs.’” The Eucharist shall be given only to the baptized.”

(f) The standards of all evangelical denominations, with unimportant exceptions, confirm the view that this is the natural interpretation of the Scripture requirements respecting the order of the ordinances.

“The only protest of note has been made by a portion of the English Baptists.” To these should be added the comparatively small body of the Free Will Baptists in America. Pedobaptist churches in general refuse full membership, office-holding, and the ministry to unbaptized persons. The Presbyterian church does not admit to the communion members of the Society of Friends. Not one of the great evangelical denominations accepts Robert Hall's maxim that the only terms of communion are terms of salvation. If individual ministers announce this principle and conform their practice to it, it is only because they recognize the standards of the churches to which they belong.

See Tyerman's *Confessio Methodistæ*, preface, para vi.—“Even in Georgia, Wesley excluded dissenters from the Holy Communion, on the ground that they had not been properly baptized; and he would himself baptize only by immersion, unless the child or person was in a weak state of health.” Baxter, *Road* gave it as his reason for admitting to baptism, that to approach the Lord's Supper evinces a not being baptized would be not contrary to all the precedents of Scripture. See Curtis, *Progress of Baptist Principles*, 264.

The dissent of Jonathan Edwards from his church at Northampton was due to his opposing the Halfway Covenant, which admitted unregenerate persons to the Lord's Supper as a step on the road to spiritual life. He objected to the doctrine that the Lord's Supper was “a covenant ordinance.” Those very unregenerate persons had been baptized, and he himself had baptized many of them. He should have objected to infant baptism, as well as to the Lord's Supper, in the case of the unregenerate.

(g) The practical results of the opposite view are convincing proof that the order here indicated is in the order of nature as well as of Scripture. The admission of unbaptized persons to the communion tends always to, and has frequently resulted in, the abuse of baptism itself, the obscuring of the truth which it symbolizes, the transformation of Scripturally constituted churches into bodies organized after methods of human invention, and the complete destruction of both church and ordinance as Christ originally constituted them.

Arnold, *Terms of Communion*, 18—“The steps of departure from scriptural precedent have not infrequently been the following: (1) administration of baptism on a week-day evening, to avoid giving offence; (2) reception, without baptism, of persons renouncing belief in the baptism of their infancy; (3) giving up of the Lord's Supper as

973

non-essential,—to be observed or not observed by each individual, according as he finds it useful; (4) choice of a pastor who will not advocate Baptist views; (5) adoption of Congregational articles of faith; (6) discipline and exclusion of members for propagating Baptist doctrine. John Burgess's church, once either an open communion church or a mixed church both of baptized and unbaptized believers, is now a regular Congregational body. Armitage, *History of the Baptists*, 412 sq., claims that it was originally a Baptist church. Foster, however, in his *Quest. Ser.*, 108-110, says that “the church at Bedford is proved by indisputable documentary evidence never to have been a Baptist church in any strict sense.” The results of the principle of open communion are certainly seen in the Regent's Park church in London, where some of the dissenters have never been baptized. The doctrine that baptism is not essential to church membership is simply the logical result of the previous practice of admitting unbaptized persons to the communion table. If they are admitted to the Lord's Supper, then there is no bar to their admission to the church. See *Proceedings of the Baptist Congress*, Boston, November, 1892. Curtis, *Progress of Baptist Principles*, 26-28.

Thirdly.—Church membership.

(a) The Lord's Supper is a church ordinance, observed by churches of Christ as such. For this reason, membership in the church naturally precedes communion. Since communion is a family rite, the participant should first be a member of the family.

1st 2: 47 — “making bread at home [either, ‘in some work-house’]” (see Com. of Meyer); 2d 7: “go in first day of the week, when we were gathered together to break bread”; 1st 11: 18 — “when ye eat together in church . . . have ye not known one another to drink it? or desire ye to drink of that, and yet have ye done but one act?”

(b) The Lord's Supper is a symbol of church fellowship. Excommunication implies nothing, if it does not imply exclusion from the communion. If the Supper is simply communion of the individual with Christ, then the church has no right to exclude any from it.

1st 10: 17—“as we eat and so we break, so he is at table of the one bread.” Though the Lord's Supper primarily symbolizes fellowship with Christ, it symbolizes secondarily fellowship with the church of Christ. Not all believers in Christ were present at the first celebration of the Supper, but only those organized into a body—the apostles. I can bring proper persons to my table, but that does not give them the right to come unsanctified. Each church, therefore, should invite visiting members of sister churches to partake with it. The Lord's Supper is an ordinance by itself, and should not be celebrated at conventions and associations, simply to lend dignity to something else. The Synodical Conference at Philadelphia, in 1868, refused to observe the Lord's Supper together, upon the ground that the Supper is a church ordinance, to be observed only by those who are members of the discipline of the body, and therefore not to be observed by separate church organizations acting together. Substantially upon this ground, the Old School General Assembly long before, being invited to unite at the Lord's table with the New School body with whom they had dissolved ecclesiastical relations, declined to do so. See Curtis, *Progress of Baptist Principles*, 26; Arnold, *Terms of Communion*, 26.

Fourthly.—An orderly walk.

Disorderly walking designates a course of life in a church member which is contrary to the precepts of the gospel. It is a bar to participation in the Lord's Supper, the sign of church fellowship. With Arnold, we may class disorderly walking under four heads:—

(a) Immoral conduct.

1st 4: 18 — Paul commands the Corinthian church to exclude the incontinent person: “I will not eat with you until ye eat in sin.” He will not eat with you until ye have purged the church from all such a man, or woman, or child, or heathen, or idolator.”

974

974 ECCLESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

as evidence: with such an act as to No way is visible now from seeing Here it is evident that the most serious forms of disobedience require exclusion not only from church fellowship but from Christian fellowship as well.

(b) Disobedience to the commands of Christ.

1. In 11: 27—'I say unto you, whosoever shall be baptized in the name of the Father and of the Son and of the Holy Spirit, and shall keep my commandments, I will give unto him the power that he shall overcome the world.'

In these passages Paul intimates that 'not to walk after the tradition received from him, not to obey the word contained in his epistles, is the same as disobedience to the commands of Christ, and as such involves the forfeiture of church fellowship and the privileged solemnity'

(c) Heresy, or the holding and teaching of false doctrine.

This is—'I say unto you, whosoever shall be baptized in the name of the Father and of the Son and of the Holy Spirit, and shall keep my commandments, I will give unto him the power that he shall overcome the world.'

The Presbyterian Council, mentioned above, refused to admit to their body the Church of Scotland, because, though the latter adhere to the Westminster form of church government, they are Anabaptists in their views of the doctrine of grace.

There is heresy which is not heresy in the strict sense of the word, but which is heresy in the sense in which the word is used in the New Testament.

THE LORD'S SUPPER. 975

much of the language in which it is described in the Scriptures wholly unscriptural and inapplicable, and which does not at all represent the facts and doctrine which baptism is declared in the Scriptures to represent; that the Scriptures are not in all religious matters the sufficient and only binding rule of faith and practice.

(d) Schism, or the promotion of division and dissension in the church.—This also requires exclusion from church fellowship, and from the Lord's Supper which is its appointed sign.

1. In 11: 17—'If I have yet broken, mark that that are among the divisions and contentions among us in the doctrine which ye have, and how they are done.'

Arnold, Preceptor to Communion, 40.—'It may perhaps be objected that the passage cited under the four preceding exhibitions refer to church fellowship in a general way, without any specific reference to the Lord's Supper.

D. The local church is the judge whether these prerequisites are fulfilled in the case of persons desiring to partake of the Lord's Supper.—This is evident from the following considerations:

(a) The command to observe the ordinance was given, not to individuals, but to a company.

(b) Obedience to this command is not an individual act, but is the joint act of many.

(c) The regular observance of the Lord's Supper cannot be secured, nor the qualifications of persons desiring to participate in it be scrutinized, unless some distinct organized body is charged with this responsibility.

(d) The only organized body known to the New Testament is the local church, and this is the only body, of any sort, competent to have charge of the ordinance. The invisible church has no officers.

(e) The New Testament accounts indicate that the Lord's Supper was observed only at regular appointed meetings of local churches, and was observed by those churches as regularly organized bodies.

975

976

(f) Since the duty of examining the qualifications of candidates for baptism and for membership is vested in the local church and is essential to its distinct existence, the analogy of the ordinance would lead us to believe that the scrutiny of qualifications for participation in the Lord's Supper rests with the same body.

(g) This care that only proper persons are admitted to the ordinances should be shown, not by open or forcible debarring of the unworthy at the time of the celebration, but by previous public instruction of the congregation, and, if needful in the case of persistent offenders, by subsequent private and friendly admonition.

"What is everybody's business is nobody's business." If there be any power of effective excommunication, it must be lodged in the local church. The minister is not to maintain the ordinance of the Lord's Supper at his own option, any more than the ordinance of baptism. He is to follow the order of the church. He is to follow the rule of the church as to invitations and as to the mode of celebrating the ordinance, of course instructing the church as to the order of the New Testament. In the case of such members who desire to communicate, brethren may be desired to hold a special meeting of the church at the private house or each room, and then only may the pastor officiate. If an invitation to the Communion is given, it may well be in the following form: "Members in good standing of other churches of the faith and practice are cordially invited to partake with us." But since the country of Baptist churches is universally acknowledged, and since Baptist views with respect to the ordinance are so generally understood, it should be taken for granted that all proper persons will be welcome even if no invitation of any sort is given.

Mr. Sprague, as we have seen, permitted unbaptized persons temporarily to partake of the Lord's Supper unobscuredly, but if there appeared a disposition to make participation habitual, one of the deacons in a private interview explained Baptist doctrine and urged the duty of baptism. If this advice was not taken, participation in the Lord's Supper naturally ceased. Dr. P. S. Heman proposes a middle path between open and close communion, as follows: "French and open faith in Jesus and obedience to him. Let us choose with participants themselves. It is not wise to set up a judgment-seat at the Lord's table. Always preach the Scriptural order—1. Faith in Jesus; 2. Obedience in baptism; 3. Observance of the Lord's Supper." J. H. Thomas: "Objections to effect communion with all agree from pedobaptists who without communion from their own baptism, whom they have formerly made guest-members in spite of the only protest they are capable of offering, and whom they have retained as evidence of discipline without their consent."

A. H. Strong, Christian Sermons on Our Denominational Outlook, May 19, 1904.—"If I am asked whether Baptists still hold to restricted communion, I answer that our principle has not changed, but that many of us apply the principle in a different manner from that of our fathers. We believe that baptism logically precedes the Lord's Supper, as truth precedes the taking of sacraments and representation precedes manifestation. We believe that the order of the ordinance is an important point of Christian doctrine, and that teaches Christian doctrine. Hence we proclaim it and adhere to it in our preaching and our practice. But we do not turn the Lord's Supper into a judgment-seat, or turn the officers of the church into detectives. We teach the truth, and expect that the truth will win its way. We are courteous to all who come among us, and expect that they in turn will have the courtesy to respect our convictions and to act accordingly. But there is danger here that we may break from our meetings and drift into indifference with regard to the ordinance. The recent advance of open church-membership is the logical consequence of a previous concession of open communion. I am persuaded that this new doctrine is destined to very few among us. The remedy for this state of affairs is to be found in that same Christ who solves for us all other problems. It is this Christ who sets the solitary in families and who makes of one every nation that dwells on the face of the earth. Christian denominations are at least temporarily his appointments. Loyalty to the body which seems to us best to represent the truth is also loyalty to him. Love for Christ does not involve the sacrifice of the line of family, or nation, or denomination, but only ourselves and ourselves them."

THE LORD'S SUPPER.

"Yet Christ is King in Zion. There is but one army of the living God, even though there are many divisions. We can celebrate our unity with other Christian bodies, rather than the difference between us. We may regard them as churches of the Lord Jesus, even though they are irregularly constituted. As a marriage ceremony may be valid, even though performed without a license and by an unqualified administrator; and as an ordinance may be valid, even though the ordinary laying-on of hands be omitted; so the ordinance of the Lord's Supper administered in pedobaptist churches may be valid, though irregular in its accompaniments and antecedents. Though we still protest against the modern perversion of the New Testament doctrine as to the subjects and mode of baptism, we hold with regard to the Lord's Supper that irregularity is not invalidity and that we may recognize as churches even those bodies which celebrate the Lord's Supper without having been baptized. Our faith in the larger Christ is wronging us out from our denominational isolation in baptizing recognition of our oneness with the universal church of God throughout the world." On the whole subject, see Madison Avenue Lectures, 19-20; and A. H. Strong, on Christian Truth and its Keepers, in Philosophy and Religion, 102-104.

K. Special objections to open communion.

The advocates of this view claim that baptism, as not being an indispensable term of salvation, cannot properly be made an indispensable term of communion.

Rev. Mr. Hall, Works, 1:26, held that there can be no proper terms of communion which are not also terms of salvation. He claims that "we are unjustly commanded to tolerate in the church all those diversities of opinion which are not inconsistent with missions." For the open communion view, see also John M. Mason, Works, 1:191; Princeton Review, Oct. 1831; Bib. Rev., 11:467; 14:189; 21:401; Spirit of the Pilgrim, 6:101, 102. But, as Curtis remarks in his Progress of Baptist Principles, 28, the principle would utterly frustrate the very objects for which visible churches were founded—to be "the pillar and ground of the truth" (1 Tim. 3:15); for truth is set forth as forcibly in ordinances as in doctrine.

In addition to what has already been said, we reply:

(a) This view is contrary to the belief and practice of all but an insignificant fragment of organized Christendom.

A portion of the English Baptists, and the Free Will Baptists in America, are the only bodies which in their standards of faith accept and maintain the principle of open communion. As to the belief and practice of the Methodist Episcopal denomination, the New York Christian Advocate states the terms of communion as being: 1. Dismissibility; 2. Baptism; 3. Consistent church life, as required in the "Discipline"; and P. O. Hibbard, Christian Baptism, 174, remarks that, "in our principle the Baptist and pedobaptist churches agree. They both agree in rejecting from the communion at the table of the Lord, and denying the rights of church fellowship to all who have not been baptized. Valid baptism, they consider, is essential to constitute visible church membership. This also [Methodists] hold. . . . The change of close communion is no more applicable to the Baptist than to us."

The latter states the Presbyterian position as follows: "The difference between our Baptist brethren and ourselves is an important difference. We agree with them, however, in saying that objectionable persons should not partake of the Lord's Supper with us. In our judgment, it is a more defensible position than open communion. Mr. John Hall says: 'If I believe, with the deacons, that such are dangerous but those who are immersed on profession of faith, I should, with them, refuse to commune with any church.'"

As to the views of Congregationalists, we quote from Dwight, Systematic Theology, section 10: "It is an indispensable condition for the ordinance that the candidate for communion be a member of the visible church of Christ, in full standing. By this I mean that he should be a man of piety; that he should have made public profession of religion; and that he should have been baptized." The Independents: "We have never been disposed to charge the Baptist church with any special narrowness or bigotry in their rules of admission to the Lord's table. We do not see how it differs from that commonly admitted and established among Presbyterian churches."

977

978

978 ECCLESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

The Episcopal standards and authorities are equally plain. The Book of Common Prayer, Order of Confirmation, declares: "There shall none be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

(b) It assumes an unscriptural inequality between the two ordinances. The Lord's Supper holds no higher rank in Scripture than does Baptism. The obligation to commune is no more binding than the obligation to profess faith by being baptized.

Robert Hall should rather have said: "No church has a right to establish terms of baptism which are not also terms of admission." For baptism is most frequently in Scripture connected with the things that accompany salvation.

There refers to admitting estranged marriages with the surrounding brethren was not narrow nor limited nor intolerant. Miss Willard said well that from the doctrine of holy baptisms there comes a voice: "Baptism are the initiators, for they shall be included," and from Moses that a voice, saying: "had we the initiative, for they shall be excluded."

(c) It tends to do away with baptism altogether. If the highest privilege of church membership may be enjoyed without baptism, baptism loses its place and importance as the initiatory ordinance of the church.

Robert Hall would admit to the Lord's Supper those who deny baptism to be perpetually blessing on the church. A foreigner may love this country, but he cannot vote at our elections, but he has been naturally converted. General Washington was a Christian, but he was not a member of the church.

(d) It tends to do away with all discipline. When Christians offend, the church must withdraw its fellowship from them. But upon the principle of open communion, such withdrawal is impossible, since the Lord's Supper, the highest expression of church fellowship, is open to every person who regards himself as a Christian.

H. P. Colby: "Ought we to acknowledge that evangelized pedobaptists are qualified to partake of the Lord's Supper? We are ready to admit them on proper terms, and on such terms as we shall ourselves. Our communion here comes to be a protest, but from one class of men. That is, we become a protest merely as every act of loyalty to truth becomes a protest against error."

THE LORD'S SUPPER. 979

(e) It tends to do away with the visible church altogether. For no visible church is possible, unless some sign of membership be required. In addition to the signs of membership in the invisible church. Open communion logically leads to open church membership, and a church membership open to all, without reference to the qualifications required in Scripture, or without examination on the part of the church as to the existence of those qualifications in those who unite with it, is virtually an identification of the church with the world, and, without protest from Scripturally constituted bodies, would finally result in its actual extinction.

Dr. Watson Collins, in Answer Review: "It has never been denied that the Puritan may of maintaining the purity and doctrinal soundness of the church is to secure a strictly converted membership. There is one denomination of Puritans which has never denied a man's fellowship from this way. The Baptists have always insisted that regenerate persons only ought to receive the sacraments of the church. And they have deposited absolutely upon this provision for the purity and doctrinal soundness of their churches."

At the Free Will Baptist Convention at Providence, Oct. 1864, the question came up of admitting pedobaptists to membership. This was disposed of by resolving that "Christian baptism is a personal act of public consecration to Christ, and that whoever baptizes and immersion alike, as baptism, are fundamental principles of the denomination." In other words, unconverted believers would not be admitted to membership.

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980 ECCELESIOLOGY, OR THE DOCTRINE OF THE CHURCH.

character. Pedobaptists withhold communion from those they regard as unbaptized, though they may be more spiritual than some in the church. (4) Since we recognize...

Summary. Open communion must be justified, if at all, on one of four grounds: First, that baptism is not prerequisite to communion. But this is opposed to the belief...

See also Harvey in Bib. Rec., 1861:181; Pappas, in Bas. Quar., 1867:26; Curtis on Communion, 307; Howell, Terms of Communion; Williams, The Lord's Supper; Thoburns, Eternity, etc. by Am. Rev. Pub. Soc.; A. Williams, The Baptist Principles. In concluding our treatment of Eccelesiology, we desire to call attention to the fact that...

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PART VIII.

ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

Neither the individual Christian character, nor the Christian church as a whole, attains its destined perfection in this life (Rom. 8:24). This perfection is reached in the world to come (1 Cor. 15:10). As preparing the way for the kingdom of God in the completeness, certain events are to take place, such as death, Christ's second coming, the resurrection of the body, the general judgment. As stages in the future condition of men, there is to be an intermediate and an ultimate state, both for the righteous and for the wicked. We discuss these events and states in what appears from Scripture to be the order of their occurrence.

See also Harvey in Bib. Rec., 1861:181; Pappas, in Bas. Quar., 1867:26; Curtis on Communion, 307; Howell, Terms of Communion; Williams, The Lord's Supper; Thoburns, Eternity, etc. by Am. Rev. Pub. Soc.; A. Williams, The Baptist Principles. In concluding our treatment of Eccelesiology, we desire to call attention to the fact that...

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981

984 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

Dr. Harvey says that "the present sufferings of believers are in the nature of discipline, with an aspect of retribution; while the present sufferings of unbelievers are retributive, with a glance toward information." We prefer to say that all penalty has been borne by Christ, and that, for him who is justified in Christ, suffering of whatever kind is of the nature of fatherly chastisement, never of judicial retribution; see our discussion of the Faculty of Sin, pages 62-65.

"We are hardly through the water and upon land these earthly things; What are to us but and funeral tapes May be Heaven's distant lamps. There is no death,— what seems so is transition; The life of mortal breath is but a school of the life Heaven Whose portals men call death." "It is meet that we should pause awhile, for we put off this mortal coil, and in the school of old age, from our earthly pilgrimage." Shakespeare, Romeo and Juliet, 4:15.—"Heaven and yourself had part in this fair maid; now Heaven hath all, and left thee but to wait. These parts in her you could not keep from death, but Heaven keeps his part in eternal life. The most you sought was her protection, for 't was your business she should be advanced; and every true love, seeing she is advanced Above the clouds, as high as Heaven itself?" "Pious Cary's Answered." "I thought to find some healing ointment For her I loved she found that above, That city whose inhabitants are sick and sorrowful no more. I asked for human joys for her, The Loving have love best still; The infinitely-suffering of a heart which but infidelity could fill. Such sweet communion had been ours, I grieve that it might never end; My prayer is more than answered, now I have an angel for my friend. I wished for perfect peace to soothe The troubled anguish of her breast; And numbered with the loved and ended the concern on untroubled rest. Life was not a thing to her, I wept and pleaded for its stay; My wish was granted so, for I the last eternal life took!"

"Victor Hugo: "The tomb is not a blind alley; it is a thoroughfare. It opens with the twilight, to open with the dawn. . . . I feel that I have not said the thirteenth part of what is in me. . . . The thirteenth for infidelity prevails infinitely." Shakespeare: "Nothing is here for being nothing to work, Or hence the breast its weakness, no contempt, Disgrace or blame; nothing lost well and suit." O. W. Holmes: "Build them a funeral monument, O great, As the earth's seasons will; Leave thy poor-souled part! Let each new temple, nobler than the last, shut thee from heaven with a dome more vast, Till thou art leaped on, and cease; Let these ungodly stones about thy sacred lying sea!" J. G. Whittier: "so when Time's wit shall fall asunder, The soul may know No fearful change or sudden wonder, Nor sink the weight of mystery under, But with the upward rise, and with the rapturous glow."

To neither saint nor sinner is death a cessation of being. This we maintain, against the doctrine of annihilation:

- 1. Upon rational grounds. (a) The metaphysical argument.—The soul is simple, not compounded. Death, in matter, is the separation of parts. But in the soul there are no parts to be separated. The dissolution of the body, therefore, does not necessarily imply a dissolution of the soul. But since there is an immaterial principle in the brain, and this argument taken by itself might seem to prove the immortality of the animal creation equally with that of man, we pass to consider the next argument.

The Orontes and the Manichæans held that beasts had knowledge and might pray. The immortality of the brute mind was probably the consideration which led Leibnitz, Bishop Butler, Coleridge, John Wesley, Lord Shaftesbury, Mary Somerville, James Hume, Trapp, Lantier, and Leslie to advocate the belief in animal immortality. See Sp. Theol., Analogy, part 1, chap. 1 (3rd ed., p. 8-9); Agassiz, Essay on Classification, p. 107. As the arguments for the immortality of man apply equally to the permanency of that principle in other living beings. "Show me a single ray of animals: I cannot detect of their immortality any more than I could of my own." Lord Shaftesbury in 1881 remarked: "I have ever believed in a happy future for animals; I cannot see or conjecture how or where, but when I think that love, as manifested by dogs especially, is an emanation from the divine essence, and as such is, or rather, it will, ever be unchangeable." Dr. Prætorius de dogm. prætor.

PHYSICAL DEATH.

to think and feel as men, earth, fire, water, atoms, flowers, crystals, and death, his brothers and sisters. He knew not if the bookkeeper. His hourly had under stood: He only knew that to come to The meaning of his words was clear: "Long ago, The Sermon of St. Francis—in the book." "If death eliminates the capacity of the organism, why not that of his neighbor?" See Hooker, Immortality of Animals; William Adams Brown, Christian Theology in Outline, 840.

James McLaughlin, D.D., maintains that all this argument proves is that the objector cannot show the soul to be compounded, and so cannot show that it is destructible. Coleridge, Moral Philosophy, 218.—"The facts which point toward the formation of our present state of existence are connected with our physical nature, not with our mental." John Pahn, Destiny of the Creature, 118.—"With his legitimate hypothesis of annihilation, the materialist transgresses the bounds of experience quite as widely as the poet who sings of the New Jerusalem, with its river of life and its streets of gold. Scientifically speaking, there is not a particle of evidence for either view." John Pahn, Life Everlasting, 66-67.—"How could immortal man have been produced through heredity from an ephemeral being? We do not know. Nature's habit is to make prodigious leaps, but only after long preparation. Slowly dies the water in the tank, inch by inch through many a weary hour, until at length it overflows, and straightway vast systems of machinery are awakened into rumbling life. Slowly the ellipse becomes eccentric, until suddenly the ellipse ellipse becomes an indelible parabola."

Leak, Philosophy of Mind, 292.—"The ideas of dividing up or splitting off are not applicable to mind. The argument for the indestructibility of mind is growing out of the indestructibility, and the argument by which Kant confined it, are alike absent within the realm of mental phenomena." Agassiz, Christianity and Evolution, 117.—"Nature, that argument shows, has nothing to say against the immortality of that which endures the range of physical structure. Let us: Everything which has once originated will endure forever so soon as it possesses an indestructible value for the coherent system of the world; but it will, as a matter of course, in turn cease to be, if this is not the case." However, in his Theory, 118-119.—"Of what use would brains be hereafter? We may reply: Of what use are they here? . . . Those things which have permanent significance for the universe will abide." Bailey, Origin in Mind, 39.—"If living beings there is always a pressure toward larger and higher existence. . . . The plant must grow, must bloom, must see its seeds, and it withers away. . . . The aim is to bring forth consciousness, and in greatest fulness. . . . Deaths of prey and other enemies to the ascending path of life seem to be swept out of the way."

But as not the brute a part of that Nature which has been subjected to vanity, which grows and travels in vain, and which waits to be redeemed? The answer seems to be that the brute is a mere appendage to man, has no independent value in the creation, is incapable of ethical life or of communion with God: the servant of man, and so has no guarantee of continuance. Man on the other hand is of independent value. But this is to anticipate the argument which follows. It is sufficient here to point out that there is no proof that consciousness is dependent upon the soul's connection with a physical organism. Milne, Evolution in Religion, 117.—"As the body must preserve its form and be to a degree made to act after the perible element is lost by removal of the brain, so the perible element must exist, and act according to its nature after the physical element ceases to exist." Harvey, Life, Eschatology, 12.—"If I am in a house, I can look upon surrounding objects only through the windows; but open the door and let me go out of the house, and the windows are no longer of any use to me." Blake, Interpretation of Nature, 26.—"To perpetuate mind after death is less surprising than to perpetuate or transmit mind here by inheritance." See also Martineau, Unity, 1:188-191, 196-202.

William James, in his Essay on Human Immortality, argues that thought is not essentially a productive function of the brain; it may rather be a preservative or transmissive function. "Thought is not made in the brain, so that when the brain perishes the soul dies. The brain is only the organ for the transmission of thought, just as the lens transmits the light which it does not produce. There is a spiritual world behind and above the material world. Our brains are thin and half-transparent pieces of the veil, through which knowledge comes in. Verily, Life after Death, 262.—"You may attach a Grasshopper for a time to a newspaper's machine. When you have removed the machine, you have not destroyed the grasshopper. You may attach it to some other machine and you have not destroyed the grasshopper. You may attach it to some other machine and you have not destroyed the old time power. So the soul may not be confined to one body." These analogies seem to us to come short of proving personal immortality. They

986 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

being to "psychology without a soul," and while they eliminate the persistence of some sort of life, they do not render more probable the continuance of no individual consciousness beyond the bounds of death. They are entirely consistent with the pantheistic theory of a re-emergence of the personal existence in the great whole of which it forms a part. ... In the general theory of the immortal soul, as regards all matters, should fall beneath the general theory of the immortal soul, as regards all matters. See Platonism, Die Philosophie, Theosophy, II; Howson, Limits of Evolution, 279-311.

Such, however, is the theory, immortality is only the persistence of the Absolute, the Absolute process. This is no more convincing than the continued existence of a chemical element of our bodies in new combinations. Human self-consciousness is a spark straggling in the dark, to die away on the darkness whence it has arisen. This is the only immortality of which George Eliot conceived in her poem, The Immortal Child: "O may I join the choir invisible Of those immortal souls who live again in minds made better by their passions; live in poems stirred to generosity, in books of daring resolve, in scorn for miserable aims that end in self. In thoughts sublime that pierce the night like stars, and with their silent presence urge man's search for wider issues." Those who hold to this unconscious immortality concede that death is not a separation of parts, but rather a cessation of consciousness; and that therefore, while the relation of human nature may endure, mankind may ever develop into new forms, without individual immortality. To this we reply, that man's self-consciousness and self-determination are different in kind from the consciousness and determination of the brute, and man can direct his self-consciousness and self-determination to immortal ends, we have the right to believe this self-consciousness and self-determination to be immortal. This leads us to the next argument.

(4) The teleological argument.—Man, as an intellectual, moral, and religious being, does not attain the end of his existence on earth. His development is imperfect here. Divine wisdom will not leave its work incomplete. There must be a hereafter for the full growth of man's powers, and for the satisfaction of his aspirations. Created, unlike the brute, with infinite capacities for moral progress, there must be an immortal existence in which these capacities shall be brought into exercise. Though the wicked forfeit all claim to this future, we have here an argument from God's love and wisdom to the immortality of the righteous.

In reply to this argument, it has been said that many right wishes are vain. Mill, *Means to Religion*, 26.—"Desire for good implies consent to act, now and forever; hence an eternal supply of oblation!" But our argument proceeds upon three presuppositions: (1) that a holy and immortal God exists; (2) that he has made man in his image; (3) that man's true end is holiness and likeness to God. Therefore, what will assure the truth of man's end, if it is not God, but that it is not oblation—in the scheme of the Christian, it is, not the Christian, but the Christian.

The argument, however, is valuable only in its application to the righteous. God will best the righteous as the spirit of Florence treats Miguel Angelo, when he bids him carve out of his statue, which would melt under the first rays of the sun, the face of the worker. The fact of restriction upon the tasking away of "one that is laid" (Mt. 23: 35). Since we are all wicked, the argument is not applicable, unless we take into account the further fact of immortality and justification—fact of which we learn from revelation alone.

But which, taken by itself, this teleological argument might be called defective, and could never prove that man may not attain his end in the continued existence of the soul, rather than in that of the individual, the argument appears more valuable as a lead to the immortality of the soul than as a proof of it, and seems to render certain at wrong the beginning of righteousness.

Lord Kelvin: "Reflections have no satisfaction or facilities which are not subject to the end and purpose of their being. Man's reason, and faculties endowed with power to reach the most distant worlds, would be useless if his existence were to terminate in the grave." There would be waterfalls in the extraction of great utility, see *Science*, James Martineau, 20. As water is implied by the organization of

987

PHYSICAL DEATH. 987

the fish, and also by that of the bird, so "the extension of spiritual power within us is likewise pre-eminence that some fitting environment awaits the spirit when it shall be set free and perfected, and new death may be dispensed with" (Howson, *Myth*, Place of Death in Evolution, 26). ... *Myth*, the German biologist, says that Nature tends to perfection. "The mind's faculty begins to enable the bodily process and character (George, *Progress and Poverty*, 261). "Character grows firmer and stiffer as the body ages and grows weaker. The character is really implanted in the act of physical dissection" (Eaton, *Herbert Lecture*, 26). If a rational and moral Deity has caused the gradual evolution to humanity of the mind of right and wrong, and has added to it the faculty of creating ethical ideas, must he not have provided some satisfaction for the ethical needs which this development has thus called into existence? (Hobbes, *Foundations of Belief*, 21).

Howson, *Conception of God*, 24, quotes Le Conte as follows: "Nature is the world in which, and evolution the process by which, are generated sons of God. Without immortality this whole process is futile—the whole process of cosmic evolution is futile. If God be so long and at so great pains to achieve a sport, capable of communicating with himself, and then allow it to lapse again into nothingness!" John Fiske, *Destiny of Man*, 115, accepts the immortality of the soul by "a supreme act of faith in the resurrection of God's work." It is at the end of the creative process and the object of God's care, that the soul's career cannot be completed with its present life upon the earth (Howson, *Myth*, Place of Death in Evolution, 26). Howson, *Platonism of Theism*, 24.—"Neither God nor the future life is needed to pay us for present virtue, but rather as the condition without which our nature finds no prospective disport with itself, and passes on to positiveness and despair. High and continual effort is hopeless without correspondingly high and abiding hope. . . . It is no more selfish to desire to live hereafter than it is to desire to live to-morrow." Dr. M. R. Atkinson used to say that there must be a heaven for moral heroes, under-heroes, and ordinary professors, because they do not get their deserts in this life.

Life is a series of consciousness rather than of accomplished ends. In *Imagination*, on Charles Sumner: "Death takes us by surprise, and steps our hurrying feet. The great design unfolds itself. Our lives are incomplete. But in the dark unknown, beyond their circles seen, flows a bridge's arch of stone is rounded in the stream." Robert Browning, *Abt Vogler*: "Once never shall be our last good"; *Prophet*: "My work begun shall ever pass for death"; "Famine must succeed to pleasure, the past pleasure turn to pain; And this their life shall be a second, else I count he good no gain"; *Old Pittwater's Pleasure*: "We are faulty—why not? We have time to spare"; *Granada's Pleasure*: "What's mine? Leave now for God and space—Man's pleasure." Robert Browning wrote in his wife's Testament the following testimony of Deity: "Thus I believe, that I affirm, that I am certain it is that from this life I shall pass to another better, there where that lady lives, of whom my soul was enamored. And Browning says in a letter: "It is a great thing—the greatest—that a human being should have passed the probation of life, and run up his experience to a witness to the power and love of God. . . . I see even more reason to hold by the same hope."

(5) The ethical argument.—Man is not, in this world, adequately punished for his evil deeds. Our sense of justice leads us to believe that God's moral administration will be vindicated in a life to come. Mere extinction of being would not be a sufficient penalty, nor would it permit degrees of punishment corresponding to degrees of guilt. This is therefore an argument from God's justice to the immortality of the wicked. The guilty conscience demands a whole after death for punishment.

This is an argument from God's justice to the immortality of the wicked, as the preceding was an argument from God's love to the immortality of the righteous. History tells our moral sense by giving a needed end to think. Louis XV and Madame Pompadour died in their beds, after a life of extreme luxury. Louis XVI and his queen, though far more just and pure, perished by an agonizing tragedy. The fates of these four cannot be explained by the wisdom of the latter pair and the virtue of the former. Alexander the Great, the worst of the princes, was apparently prosperous and happy in his lifetime. Though guilty of the most shameful crimes, he was generally respected, and to the last of his days he acted both God and man. How

988

988 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

there is not an execution of justice here, we feel that there must be a "larger" sense such as that which inspired Paul (see in St. Martin's, Study, p. 146). ...

...the doctrine of today as to determine our eternal destiny, then it is really more important to choose and act right, than it is to preserve our earthly life. The martyr was right. Conscience is vindicated. We can live for the ideal of manhood. Immortality is a powerful reformatory instrument. ...

...George Hill, writing with Prof. Meyer in the "Hollow" garden at Trinity, Cambridge, "lived somewhat beyond her work, and taking as her text the words which have been so often as the inspiring trumpet-call of men - the words of life, immortality, duty - pronounced with heroic earnestness how immeasurable was the debt, how insupportable the weight, and yet how promptly and cheerfully she met it. ...

...But while this argument proves life and punishment for the wicked after death, it leaves us dependent on revelation for our knowledge how long that life and punishment will be. Kant's argument is that man strives equally for morality and for well-being, but morality often requires the sacrifice of well-being. ...

PHYSICAL DEATH. 989

(d) The historical argument.—The popular belief of all nations and ages shows that the idea of immortality is natural to the human mind. It is not sufficient to say that this indicates only such desire for continued earthly existence as is necessary to self-preservation; for multitudes expect a life beyond death without fearing it, and multitudes desire a heavenly life without caring for the earthly. ...

...The answer to this popular belief are given in Isaiah, Hebrew Death Eternal, p. 101. The arrow-head and certain vessels laid by the side of the dead Indian; the silver chalice put in the mouth of the dead Greek to pay Charon's passage money; the furnishing of the Egyptian corpse with the Book of the Dead, the papyrus-bundle containing the paper to be offered and the chart of his journey through the unseen world. ...

...Hansen, Life after Death, 1-18.—"Candles at the head of the casket are the modern representatives of the primitive torch which was light the way of the soul on its dark journey. ... Upon this subject I maintain no more than conclusions. ..."

...By passionately loving life, we make loved life unlovely, hating her to death." ... "There is evidence of a summer yet to be, in the birds which fly forth through our northern winter—evidence in the human nature unaccountable if the end of man is in the grave." ...

989

990

1004 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

trough, and they get the grapes to eat from the bush, but not of leaves in the olive' : 19:11 - 'The olive tree shall bear fruit in his glory, and all the figs will have their seed in it in the time of the glory' : 19:11 - 'The man sitting by the tree shall have the leaves for the Jews, who were rejected from the fig tree, but as man in the manner of a fig shall the fig tree have' : 19:11 - 'The fig tree shall be fruitful in its time, and to be fruitful as in all the land below' : 19:12 - 'The Spirit also having been sent about the world, shall give a sign upon you that is such that will bring an action' : 19:17 - 'Behold, he cometh with the clouds, and every eye shall see him, and they shall lament him; and at that time shall he tread wine in the wine-press of the wrath of God' : Rev. A. C. Edmonds, Com. on Rev. 1:7 - 'And when he shall come back again into the inhabited world the First-born, he will, And let all the angels of God worship him - in the glory of the second coming Christ's superiority to angels will be signally displayed - a contrast to the humiliation of his first coming.

The tendency of our day is to interpret this second class of passages in a purely metaphysical and spiritual way. But prophecy may have more than one fulfillment. These words are pregnant words. The present spiritual coming does not exhaust their meaning. His coming in the great consummation of history does not preclude a final and literal coming, in which every eye shall see him (Rev. 1:7). With this proviso, we may accept in essence the following quotation from Gould, Bib. Theol. N. T. 4:48 - 'The last things of which Jesus speaks are not the end of the world, but of the age - the end of the Jewish period in connection with the destruction of Jerusalem. . . . After the outbreak is in, including both the destruction of Jerusalem and the coming of the Son of man which Matthew 24:21 distinctly said that generation was not to pass away until all these things are accomplished. According to this, the coming of the Son of man must be something other than a visible coming. In O. T. prophecy any divine interference in human affairs is represented under the figure of God coming in the clouds of heaven. See Rev. 19:11: 'From the sea did he come to me . . . and saying is the seed of man.' Coming and judgment are both continuous. The slow growth in the paradise of the heaven and the material world coincides with the slow coming of him who is the seed of man. . . . Christ came in one sense at the destruction of Jerusalem; in another sense he will come in the history of the world as coming of the Son of man. These judgments of the nations are a part of the process for the final setting up of the kingdom. But this final act will not be a judgment process, but the final outer submission of the will of man to the will of God. The end is to be, not judgment, but salvation.' We add to this statement the declaration that the final act here spoken of will not be purely subjective and spiritual, but will consist in a final manifestation of Christ comparable to that of the coming in his appeal to the masses, but undoubtedly more glorious than was the coming to the masses and the cross. The proof of this we now proceed to give.

1. The nature of this coming.

Although without doubt accompanied, in the case of the regenerate, by inward and inviolable influences of the Holy Spirit, the second advent is to be outward and visible. This we argue:

(a) From the objects to be secured by Christ's return. These are partly external (Rom. 8:21, 23). Nature and the body are both to be glorified. These external changes may well be accompanied by a visible manifestation of him who 'maketh all things new' (Rev. 21:5).

19:11-12 - 'It is he that he should be allowed from the kingdom of darkness into the liberty of the glory of the children of day . . . who for our sakes, who the kingdom of our body' : Rev. 1:7 - 'Behold, he cometh with the clouds' : A. J. Gordon, Ministry of the Spirit, 40 - 'We must not only find the Parousia and the Parousia. It has been argued that, because Christ came in the person of the Spirit, the habovent's advent is glory has already taken place. But the Parousia Christ comes spiritually and invisibly; in the Parousia he comes bodily and eternally.'

(b) From the Scriptural comparison of the manner of Christ's return with the manner of his departure (Acts 1:11) - see Commentary at

THE SECOND COMING OF CHRIST. 1005

Hackett, to 1900 - 'to return - visibly, and in the air. The expression is never employed to affirm merely the certainty of one event as compared with another. The assertion that the meaning is simply that, as Christ had departed, so also he would return, is contradicted by every passage in which the phrase occurs.'

19:11 - 'the Jews, who were rejected from you for leaves, shall as soon in this manner as ye shall be given the leaves' : 19:12 - 'Behold, he cometh with the clouds, and every eye shall see him, and they shall lament him; and at that time shall he tread wine in the wine-press of the wrath of God' : Rev. A. C. Edmonds, Com. on Rev. 1:7 - 'Behold, he cometh with the clouds, and every eye shall see him, and they shall lament him; and at that time shall he tread wine in the wine-press of the wrath of God' : A. J. Gordon, Ministry of the Spirit, 40 - 'We must not only find the Parousia and the Parousia. It has been argued that, because Christ came in the person of the Spirit, the habovent's advent is glory has already taken place. But the Parousia Christ comes spiritually and invisibly; in the Parousia he comes bodily and eternally.'

(c) From the analogy of Christ's first coming. If this was a literal and visible coming, we may expect the second coming to be literal and visible also.

1 Tim. 4:16 - 'Pre the last hour [in his own person] and found them here, with a staff (emphatically) and in view of the coming and with the world of - see Com. of Prof. W. A. Brown: 'No different from that of it to whom the kingdom of God shall not with abandon. The man is not necessarily the voice of Christ himself (11. 'in answer' or 'in answer'), 'the of the answer' and 'the of the answer' are appositional, not additional.' 19:12 - 'every eye shall see him' : as every eye shall see him (19:17) - 'At the same time shall see the man' : 1 Tim. 4:16 - 'in the end ye in an equity state for you may see ye be revealed . . . what is the of the last is a power' - they may have 'thought that the first appearing of the man to Christ was a quiet, invisible one - a mainly advent, like a thief in the night' (11:36). 1 Tim. 4:16 - 'Every man who see him in the world, we say, but not in the last hour shall see in the last' - here denial of a future second coming of Christ is declared to be the mark of a denier.

Alford and Alexander, in their Commentaries on 19:11, agree with the view of Hackett quoted above. Warren, Parousia, 45, 46, 10:13, controverts this view and says that 'an omnipresent divine being can come, only in the sense of manifestation.' He reaches the paradox, or coming of Christ, as nothing but Christ's spiritual presence. A writer in the Fresh. Review, 100:111, replies that Warren's view is contradicted 'by the fact that the apostle often spoke of the parousia as an event in future, long after the promise of the habovent's spiritual presence with his church had begun to be fulfilled, and by the fact that Paul expressly mentions the theosis against the belief that the parousia was just at hand.' We do not know how all men at one time can see a bodily Christ; but we also do not know the nature of Christ's body. The day extends undivided in many places at the same time. The telephone has made it possible for men widely separated to hear the same voice - it is equally possible that all men may see the same Christ coming in the clouds.

2. The time of Christ's coming.

(a) Although Christ's prophecy of this event, in the twenty-fourth chapter of Matthew, so connects it with the destruction of Jerusalem that the apostles and the early Christians seem to have hoped for its occurrence during their life-time, yet neither Christ nor the apostles definitely taught when the end should be, but rather declared the knowledge of it to be reserved in the hands of God, that man might ever recognize it as possibly at hand, and so might live in the attitude of constant expectation.

19:11 - 'Behold, he shall come with the clouds, and every eye shall see him, and they shall lament him; and at that time shall he tread wine in the wine-press of the wrath of God' : 1 Tim. 4:16 - 'in the end ye in an equity state for you may see ye be revealed . . . what is the of the last is a power' - they may have 'thought that the first appearing of the man to Christ was a quiet, invisible one - a mainly advent, like a thief in the night' (11:36). 1 Tim. 4:16 - 'Every man who see him in the world, we say, but not in the last hour shall see in the last' - here denial of a future second coming of Christ is declared to be the mark of a denier.



1005



1006

1012 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

...and he who will be found worthy to live with him... This is the final end, the last day of his life...

(c) That the literal interpretation of the passage—holding, as it does, to a resurrection of bodies of flesh and blood, and to a reign of the flesh...

1 Cor. 15: 44, 45.—"It is sown a natural body; it is raised a spiritual body..." See this [my brethren], that we do not mistake...

(d) That the literal interpretation is generally and naturally connected with the expectation of a general and necessary dominion of Christ's Kingdom upon earth...

1 Pet. 1: 13.—"Be ye sober, and watch, because ye know not the day when our Lord will come..."

THE SECOND COMING OF CHRIST. 1013

In expecting the end of the world in their day, so we may be, Scripture does not designate the end and should come in the lifetime of the apostles, and so definite date is not...

(e) We may therefore best interpret Rev. 20: 4-10 as teaching a highly figurative language, not a preliminary resurrection of the body, in the case of departed souls, but a period in the later days of the church militant...

1 Cor. 15: 50.—"We shall be changed, and we shall not see corruption..."

1013

1014

1014 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

(2) First, the spiritual and invisible coming of Christ (Mt. 24:27—"that it is no man's work, but the Father's will who has sent the Son to be glorified in his own time...")

(3) Next, a spiritual resurrection (1st Pt. 3:10—"The hour shall come when the dead shall be raised...") and, secondly, a physical and literal resurrection (1st Pt. 3:11—"inasmuch as he has risen from the dead...")

The resurrection of each of the four terms, death, judgment, coming of Christ, resurrection, is so obvious a teaching of Scripture, that the apostle's remark in 1st Pt. 3:11—"The resurrection of the dead is not a mystery, as though some hid it from your eyes..."

The resurrection of the dead is not a mystery, as though some hid it from your eyes... This physical resurrection takes place when "in his blood" are "raised" (1st Pt. 3:10).

The resurrection suggests a possible way of reconciling the pre-millennial and post-millennial theories, without sacrificing any of the fruits in either of them. Christ may come again at the beginning of the millennium in a spiritual way, and his saints may reign with him spiritually in the wonderful advance of his kingdom; while the visible, literal coming may take place at the end of the thousand years.

Let us now turn to the question of the resurrection of the dead. It is a subject which has long attracted the attention of theologians and philosophers.

Our view is that the resurrection of the dead is a necessary consequence of the resurrection of Christ. It is a subject which has long attracted the attention of theologians and philosophers.

THE RESURRECTION. 1015

IV. THE RESURRECTION.

While the Scriptures describe the impartation of new life to the soul in regeneration as a spiritual resurrection, they also declare that, at the second coming of Christ, there shall be a resurrection of the body, and a reunion of the body to the soul from which, during the intermediate state, it has been separated.

Both the just and the unjust shall have part in the resurrection. To the just, it shall be a resurrection unto life; and the body shall be a body like Christ's—a body fitted for the uses of the sanctified spirit.

To the unjust, it shall be a resurrection unto condemnation; and analogy would seem to indicate that, here also, the outward form will fully represent the inward state of the soul—being corrupt and deformed as is the soul which inhabit it.

Those who are living at Christ's coming shall receive spiritual bodies without passing through death. As the body after corruption and dissolution, so the outward world after destruction by fire, shall be rehabilitated and fitted for the abode of the saints.

Language describing a spiritual resurrection says: 1st Pt. 3:10—"The hour shall come when the dead shall be raised..."

Language describing a literal and physical resurrection says: 1st Pt. 3:11—"inasmuch as he has risen from the dead..."

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1st Pt. 3:13—"The hour shall come when the dead shall be raised..."

1st Pt. 3:14—"The hour shall come when the dead shall be raised..."

1st Pt. 3:15—"The hour shall come when the dead shall be raised..."

1st Pt. 3:16—"The hour shall come when the dead shall be raised..."

1st Pt. 3:17—"The hour shall come when the dead shall be raised..."

1st Pt. 3:18—"The hour shall come when the dead shall be raised..."

1st Pt. 3:19—"The hour shall come when the dead shall be raised..."

1015

1016

1016 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

is not dead and has passed to the dead is that... and I see a new heaven and a new earth...

The second phase of death with the lost youth restored, and the pure white glow of the marble statue with all passion gone and the lofty and heroic only virtues, are indications of what is to be...

Bertram, Pauline Theology, III, 102.—If we could assume with confidence that the reports of Paul's speech before Felix accurately reproduced his language in detail, the apostle's belief in a "resurrection body" is clear...

A. J. Gordon, Ministry of the Spirit, 161.—"The mystery of the saint" (1 Tim. 5:17) is the earthly Christ rising to meet the heavenly Christ; the church gathered in the Spirit and named a church (1 Pet. 2:5) takes up to be united in glory with Christ...

E. D. Hitchcock, "Personality as the indelible principle—not intelligence, one day that infants have souls. Personality takes to itself a material organization. It is a divinely supervised process. This process sustains and sustains itself. No one presumes that the individual elements of the body will be raised. The individuality only the personal identity will be preserved."

Upon the subject of the resurrection, our positive information is derived wholly from the word of God. Further discussion of it may be most naturally arranged in a series of answers to objections.

1. The exegetical objection,—that it rests upon a literalizing of metaphorical language, and has no sufficient support in Scripture. To this we answer:

(a) That though the phrase "resurrection of the body" does not occur in the New Testament, the passages which describe the event indicate a physical, as distinguished from a spiritual, change...

THE RESURRECTION. 1017

organism, perfectly adapted to be the outward expression and vehicle of the purified soul. The purely spiritual interpretation is, moreover, expressly excluded by the apostle...

and it is not as if he were to say that he will rise and see his body, but that he will rise and see his body...

In the 16th of the word "spirit," translated "spirit," it is derived from the Greek word *psyche*, soul, just as the word *resurrection*, translated "spirit," is derived from the Greek word *anastasis*, spirit...

It is the 16th of the word "spirit," translated "spirit," it is derived from the Greek word *psyche*, soul, just as the word *resurrection*, translated "spirit," is derived from the Greek word *anastasis*, spirit...

(b) That the redemption of Christ is declared to include the body as well as the soul (Rom. 8:29; 1 Cor. 6:13-20). The indwelling of the Holy Spirit has put such honor upon the frail mortal organism which he has made his temple...

and it is not as if he were to say that he will rise and see his body, but that he will rise and see his body...

In E. D. Hitchcock, in South Church, Isthmus, III, says that "there is no Scripture declaration of the resurrection of the body, nor even of the resurrection of the body."

1017

1018

1018 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

Christ's proof of the resurrection in Mt. II. 32.—"I will see the Son of Man sitting on the right hand of God, and coming in the clouds of heaven." In the case of Christ, the same body that was laid in the tomb was raised again, although possessed of new and surprising powers, so the Scriptures intimate, not simply that the saints shall have bodies, but that those bodies shall be in some proper sense an outgrowth or transformation of the very bodies that slept in the dust (Dan. 12: 2; 1 Cor. 15: 52, 54). The denial of the resurrection of the body, in the case of believers, leads naturally to a denial of the reality of Christ's resurrection (1 Cor. 15: 15).

(c) That the nature of Christ's resurrection, as literal and physical, determines the nature of the resurrection in the case of believers (Luke 24: 39; John 20: 27). As, in the case of Christ, the same body that was laid in the tomb was raised again, although possessed of new and surprising powers, so the Scriptures intimate, not simply that the saints shall have bodies, but that those bodies shall be in some proper sense an outgrowth or transformation of the very bodies that slept in the dust (Dan. 12: 2; 1 Cor. 15: 52, 54). The denial of the resurrection of the body, in the case of believers, leads naturally to a denial of the reality of Christ's resurrection (1 Cor. 15: 15).

It is II. 32.—"I will see the Son of Man sitting on the right hand of God, and coming in the clouds of heaven." In the case of Christ, the same body that was laid in the tomb was raised again, although possessed of new and surprising powers, so the Scriptures intimate, not simply that the saints shall have bodies, but that those bodies shall be in some proper sense an outgrowth or transformation of the very bodies that slept in the dust (Dan. 12: 2; 1 Cor. 15: 52, 54). The denial of the resurrection of the body, in the case of believers, leads naturally to a denial of the reality of Christ's resurrection (1 Cor. 15: 15).

Reddenism materialism and Gnostic dualism, which held matter to be evil, both denied the resurrection. This shows that to deny it is to deny that Christ rose; also, if it were impossible in the case of his followers, it must have been impossible in his own case. As believers, we are vitally connected with him; and his resurrection could not have taken place without drawing in its train the resurrection of all of us. Having denied that Christ rose, when in the proof that he is not still under the bond and curse of death, they then our preaching of vain. Paul's epistle to the Corinthians was written before the temple and is therefore, as I have seen, the earliest written account of the resurrection. Christ's resurrection was a pledge of his resurrection. It is II. 32.—"I will see the Son of Man sitting on the right hand of God, and coming in the clouds of heaven." In the case of Christ, the same body that was laid in the tomb was raised again, although possessed of new and surprising powers, so the Scriptures intimate, not simply that the saints shall have bodies, but that those bodies shall be in some proper sense an outgrowth or transformation of the very bodies that slept in the dust (Dan. 12: 2; 1 Cor. 15: 52, 54). The denial of the resurrection of the body, in the case of believers, leads naturally to a denial of the reality of Christ's resurrection (1 Cor. 15: 15).

(d) That the accompanying events, as the second coming and the judgment, since they are themselves literal, imply that the resurrection is also literal.

It is II. 32.—"I will see the Son of Man sitting on the right hand of God, and coming in the clouds of heaven." In the case of Christ, the same body that was laid in the tomb was raised again, although possessed of new and surprising powers, so the Scriptures intimate, not simply that the saints shall have bodies, but that those bodies shall be in some proper sense an outgrowth or transformation of the very bodies that slept in the dust (Dan. 12: 2; 1 Cor. 15: 52, 54). The denial of the resurrection of the body, in the case of believers, leads naturally to a denial of the reality of Christ's resurrection (1 Cor. 15: 15).

2. The scientific objection.—This is twofold: (a) That a resurrection of the particles which compose the body at death is impossible, since they enter into new combinations, and not natu-

THE RESURRECTION. 1019

quently become parts of other bodies which the doctrine holds to be raised at the same time.

We reply that the Scriptures not only does not compel us to hold, but it distinctly denies, that all the particles which exist in the body at death are present in the resurrection-body (1 Cor. 15: 42—43—44—45—46—47—48—49—50). The Scriptures seems only to indicate a certain physical connection between the new and the old, although the nature of this connection is not revealed. So long as the physical connection is maintained, it is not necessary to suppose that even a germ or particle that belonged to the old body exists in the new.

It is II. 32.—"I will see the Son of Man sitting on the right hand of God, and coming in the clouds of heaven." In the case of Christ, the same body that was laid in the tomb was raised again, although possessed of new and surprising powers, so the Scriptures intimate, not simply that the saints shall have bodies, but that those bodies shall be in some proper sense an outgrowth or transformation of the very bodies that slept in the dust (Dan. 12: 2; 1 Cor. 15: 52, 54). The denial of the resurrection of the body, in the case of believers, leads naturally to a denial of the reality of Christ's resurrection (1 Cor. 15: 15).

There are serious difficulties attending this view. The bodies of the dead furnished the soil of Waterloo. The wheat grows there has been ground and made into bread, and eaten by thousands of living men. Portions of one human body, have become incorporated with the bones of many others. The atoms in the heavens rain, the flowers to the sea, and Wycliffe's dust shall spread abroad, wide as the waters of the sea. Through the clouds and the rain, particles of Wycliffe's body may have entered into the water which other men have drunk from their wells and fountains. There is a perpetuity of atoms by contagion, or the transmission of infinitesimal germs from one body to another, sometimes by infection of the living from contact with the body of a friend just dead. In these various ways, the same particles figure in the course of history, enter into the constitution of a hundred living men. How can this one particle, at the resurrection, be in a hundred places at the same time? "Is the vessel who had seven husbands, the same matter may belong to twenty bodies, for they shall all live?" (Heb. viii. 13). The chimney and the victim cannot both possess the same body at the resurrection. The Providence Journal had an article entitled:—"Who ate Roger Williams' liver?" When the remains were exhumed, it was found that the large root of an apple tree followed the spine, divided at the diaphragm, and turned up at the foot of Roger Williams. Here that one particle had eaten its appetite. The root may be seen today in the cabinet of Dr. Deane.

"These considerations have in some, the ground, to deny the doctrine of literal resurrection of the flesh—the foundation of heathen mythology," and to say that resurrection may be only "a gathering round the spirit of few matter, and the vessel that carries it a new body by the spirit's God-given power;" see Newman Smyth, Old Paths in a New Light, 1890, pp. 180-181, 182. But this view seems as great as New Light, itself. For, human bodies, as I have seen, are not made up of atoms, but of atoms, and that soul had maintained an unbroken existence between the time of the annihilation of the old body and the creation of the second. So, if the body had in the womb were wholly dissolved among the elements, and God created at the end of the world a wholly new body, it would be impossible for Paul to say "I was buried and put in heaven" (1 Cor. 15: 42), or "I have a better: it is raised in glory" (new 4). In short, there is a physical connection between the old and the new, which is intimated by Scripture, but which this theory denies.

Paul himself gives us an illustration which shows that his view was midway between the two extremes: "that which was sown, was not as it is raised, but as it is raised, it is raised as it is sown" (1 Cor. 15: 42). On the one hand, the wheat that springs up does not contain the precise particles, for each one contains many particles that were in the seed. On the other hand, there has been a continuous physical connection between the seed and the ripened grain at the harvest. If the seed had been annihilated, and those ripe grain created, we could



1020 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

not speak of identity between the one and the other. But, because there has been a resurrection-body, the old particles pressed out by new, and these new in their turn un-

connected first, the old particles pressed out by new, and these new in their turn un-

connected first, the old particles pressed out by new, and these new in their turn un-

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connected first, the old particles pressed out by new, and these new in their turn un-

THE RESURRECTION. 1021

and we have reason to believe that in the future state there may be methods of communication far more direct and intuitive than those with which we are familiar here.

Of the resurrection-body, having such a remote physical connection with the present body, cannot be recognized by the inhabiting soul or by other witnessing spirits as the same with that which was laid in the grave.

To this we reply that bodily identity does not consist in absolute sameness of particles during the whole history of the body, but in the organizing force, which, even in the flux and displacement of physical particles, makes the old the basis of the new, and binds both together in the unity of a single consciousness.

In our recognition of friends, moreover, we are not wholly dependent, even in this world, upon our perception of bodily form;

(3) That a resurrection-body, having such a remote physical connection with the present body, cannot be recognized by the inhabiting soul or by other witnessing spirits as the same with that which was laid in the grave.

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(4) That a material organism can only be regarded as a hindrance to the free activity of the spirit, and that the assumption of such an organism by the soul, which, during the intermediate state, had been separated from the body, would involve a decline in dignity and power rather than a progress.

We reply that we cannot estimate the powers and capacities of matter, when brought by God into complete subjection to the spirit. The bodies of the saints may be more ethereal than the sky, and capable of swifter motion than the light, and yet be material in their substance. That the

1021

1022

1084 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

we threatening would stand. There is no day of judgment or of retribution that can... Judgment is an eternal process. The angels in PMLI—'... omnia in hunc...'

1. The nature of the final judgment.

The final judgment is not a spiritual, invisible, endless process, identical with God's providence in history, but is an outward and visible event, occurring at a definite period in the future. This we argue from the following considerations:

(a) The judgment is something for which the evil are "reserved" (2 Peter 2:4, 9) something to be exposed in the future (Acts 24:25; Heb. 10:27) something after death (1 Heb. 9:27) something for which the resurrection is a preparation (John 5:29).

Joh 5:29.—'... et non solum in hoc seculo, sed et in seculo seculi... resurrexerunt...'

(b) The accompaniments of the judgment, such as the second coming of Christ, the resurrection, and the outward changes of the earth, are events which have an outward and visible, as well as an inward and spiritual, aspect. We are compelled to interpret the predictions of the last judgment upon the same principle.

Joh 5:29.—'... et non solum in hoc seculo, sed et in seculo seculi... resurrexerunt...'

(c) God's justice, in the historical and imperfect work of judgment, needs a final outward judgment as its vindication. "A perfect justice must judge, not only moral units, but moral aggregates; not only the particulars of life, but the life as a whole." The crimes that are hidden and triumphant here, and the goodlines that are here maligned and oppressed, must be brought to light and fully recompensed. "Oblivious man is a 'Tantalus'—longing but never satisfied"; and God's justice, of which his outward administration is the exponent, can only be regarded as approximate.

Sumner, Hermet Lectures, 186.—"The Egyptian Book of the Dead represents the deceased person as standing in the presence of the goddess Maat, who is distinguished by the scepter which she holds in her right hand and the symbol of life in the other. The man's heart, which represents his entire moral nature, is being weighed on the scales of justice..."

Dorner.—"With Christ's appearance, faith sees that the beginning of the judgment and of the end has come. Christ is a prophetic man. Without judgment, Christ

THE LAST JUDGMENT.

1085

usually involves a sort of dualism: evil and good would be of equal might and worth. Christianity cannot always remain a historic principle alongside of the contrary principle of evil. It is the only reality. God will show or make known his righteousness with regard to (1) the disparity of the wrong men; (2) the property of the wicked; (3) the permission of moral evil in general; (4) the coexistence of sinners with saints. "The covetous will receive (and the world, Mat. 23) a suffering hostile power of their ungodly might, revelation of their falsity and impotence, consigning them to the past. Evil shall be utterly cut off, given over to its own nothingness, or made a subordinate element."

A great statement said that what he dreamed for his country was not the day of judgment, but the day of no judgment. "Jove strikes the Titans down. Not when they first begin their monstrous meddling, but when another rock would overthrow their work." H. W. Emerson: "God said: I am tired of kings, I suffer them no more; I'll to my own the morning before the collapse of the power." Heron, The World and the Individual, 1884, p. 10.—"If God's life is given to free individual souls, then God's life can be given also to free nations and to a free race of men. There may be an apostasy of a nation, nation, race, and a judgment of each according to their deeds."

The Impetator, March, 1867.—"It is claimed that we are being judged now, that have excused themselves, that the system of the universe is automatic, that there is no need for future retribution. But all agree here agreed that there is not here and now any sufficient vindication of the principles of eternal justice. The spirit of the gods is slow. Physical immortality is not proportionately possible. Desertion is not an adequate penalty. Failing a second he does not reconvert the first. Punishment includes pain, and here is no pain. That there is not punishment here is due, not to lack, but to grace."

Dorner, Hermet in Theology, 1861, p. 11.—"The dualistic conception of an endless suspension, in which good and evil permanently balance each other and continue with each other the right to inherit the earth, is virtually atheistic, and the whole Bible is a protest against it. . . . It is impossible to reconvert the power of the final judgment, as a motive, in the primitive church. On almost every page of St. Paul, for instance, we see that he lives in the presence of it, he lets the awe of it descend into his heart to keep his conscience quick."

2. The object of the final judgment.

The object of the final judgment is not the ascertainment, but the manifestation, of character, and the assignment of outward condition corresponding to it.

(a) To the omniscient Judge, the condition of all moral creatures is already and fully known. The last day will be only "the revelation of the righteous judgment of God."

They are inwardly judged when they die, and before they die if they are outwardly judged at the last day: Joh 5:29.—'... resurrexerunt in hoc seculo, sed et in seculo seculi...'

Hermet: "His heart in expectation does expect . . . Quasi enim, die ante indicat"—"Here lies, in expectation of the last day. . . . Of what sort he was, that day will show." Shakespeare, Hamlet, 4:3.—"In the corrupted current of this world Offense's golden hand may shove by justice. But 'tis not so above. There is no shuffling, there the action lies in his true nature; and we expressive compassed; there to the heart and forehead of our faults, To give in evidence"; King John, 4:1.—"Oh, when the last account 'twixt heaven and earth is to be made, then shall this hand and eye [the witness for the murder of Prince Arthur] witness against us to damnation." "Not all your play and wit can have I justice back to make half a sin. For all your tears wash out the word of it."

1025

1026

1006 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

(5) In the nature of man, there are evidences and preparations for this final disclosure. Among these may be mentioned the law of memory, by which the soul preserves the records of its acts, both good and evil (Leviticus 16:34); the law of conscience, by which men involuntarily anticipate punishment for their own sins (Romans 2:15, 16; Job, 31:27); the law of character, by which every thought and deed makes indelible impress upon the moral nature (Hebrews 10:17, 18).

The law of memory.—John 8:17.—"Ye see the work of the law written in their hearts, their consciences being witness within, and their thoughts as with another man's eye in the day when he shall judge the secrets of men, according to what they have written, taken together, constituting a great confession." Goethe said that his writing, taken together, constituted a great confession. Wordsworth, Excursion, III: 479.—"For, like a plague will memory break out, And, in the blank and solitude of things, Upon his spirit, with a fever's ardour, Will compass pass." A man who afterwards became a Methodist preacher was converted in Whitefield's time by a vision of the judgment, in which he saw all men gathered before the throne, and each one coming up to the book of God's law, bearing upon his heart before it "as one would bear upon the bosom of a shield," committing his heart with the things written in the book, and, according as they agreed or disagreed with that standard, either passing triumphant in the company of the saved, or going with howling to the company of the damned. No word was spoken; the Judge sat silent; the judgment was one of self-revelation and self-condemnation. See Autobiography of John Nelson, quoted in the Diary of Mrs. Kitty Trevyjan, III, by Mrs. E. Charlton, the author of The Rabble-Scout (Glasgow: Dundry).

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THE LAST JUDGMENT.

1027

out leaving them a permanent trace, a trace which might be made visible by recalling to proper processes. Upon the walls of our most private apartments, where we think the eyes of intrusion altogether shut out, and our retirement on never be profaned, there exist the vestiges of all our acts.

Hilbidge, Ninth Bridgewater Treatise, 113-115.—"If we had power to follow and detect the minutest effects of our discharges, each particle of electric matter would furnish a register of all that has happened. The track of every atom, of every vessel that has yet disturbed the surface of the ocean, whether impelled by natural force or elemental power, remains forever registered in the future movement of all succeeding particles which may occupy its place. The force which it left is lodged fixed up by the floating waters, but they draw after them other and larger portions of the surrounding element, and those again, once moved, communicate motion to others in endless succession. Thus the air itself is one vast library, in whose pages are forever written all that man has said or even whispered. There, in their mutable but unerring characters, meet with the earliest as well as the latest signs of mortality, stand forever recorded vice and wisdom, promise unfulfilled, perpetration in the united movement of each particle the testimony of man's changeful will."

(c) Single acts and words, therefore, are to be brought into the judgment only as indications of the moral condition of the soul. This manifestation of all hearts will vindicate not only God's past dealings, but his determination of future destinies.

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From the human Judge, in passing sentence, commonly endeavor to set forth the guilt of the criminal that he shall see his doom to be just. So God will examine the consciences of the soul, and lead them to pass judgment on themselves. Each lost soul can see as Ezeke's Manfred said to the great giant foretold his coming hour: "I have not been thy slave, nor am thy prey. But was my own destroyer." Thus God's final judgment will be only the culmination of a process of natural selection, by which the unfit are eliminated, and the fit are caused to survive.

G. J. Smith, The Eschatic Verity of Religion.—"Belief in the immortality of the soul and belief in the accountability of the soul are fundamental beliefs in all religion. The origin of the belief in immortality is found in the fact that justice can be established in human affairs only upon the theory that the soul of man is immortal, and the belief that man is accountable for his actions eternally is based upon the conviction that justice should and will be rendered. The central verity in religion therefore is eternal justice. The sense of justice makes an appeal. Religion has no miraculous origin.—It is born with the awakening of man's moral sense. Friendship and love are based on reciprocity, which is justice. 'Universal Justice,' says Aristotle, 'includes all virtues.' If by justice here is meant the divine justice, implied in the awakening of man's moral sense, we can agree with the above. As we have previously intimated, we regard the belief in immortality as an inference from the intuition of God's existence, and every new proof that God is just strengthens our conviction of immortality."

3. The Judge in the final judgment.

God, in the person of Jesus Christ, is to be the judge. Though God is the Judge of all (Hebrews 12:23), yet this judicial activity is exercised through Christ, at the last day, as well as in the present state (John 5:22, 27).

John 5:22.—"Ye shall be judged of all"; John 5:27.—"For neither doth the Father judge any man, but he hath given all judgment unto the Son; . . . and he gives his unity to whom he will." Horace Johnson, Theology, 341.—"Jesus says that he judges no man (John 5:22). He does not personally judge men. His attitude toward man is simply that of Father. It is rather his work, his word, his truth, which pronounce condemnation against them both here and hereafter. The judgment is that light is come; man's attitude toward

1027

1028

1028 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

The light involves their judgment; the light judges them, or they judge themselves. . . . The Savior does not come to judge but to save them; but, by their rejection of salvation, they turn the saving message itself into a judgment."

This, for three reasons: (a) Christ's human nature enables men to understand both the law and the love of God, and so makes intelligible the grounds on which judgment is passed.

Whosoever sees that God is too distant and great to be understood may be pointed to Christ, in whose human life the divine "law appears, drawn out in living character," and the divine love is manifest, as reflected upon the cross to save men from their sin.

(b) The perfect human nature of Christ, united as it is to the divine, embraces all that is needful in true judgment, etc.: that it be both merciful and just.

And St. Paul—"He will judge the world in righteousness by the man whom he hath ordained; whom he hath given as ransom for all men, to be testified in due time." 1 Tim. 2:3-6.

(c) Human nature, sitting upon the throne of judgment, will afford convincing proof that Christ has received the reward of his sufferings, and that humanity has been perfectly redeemed. The saints shall "judge the world" only as they are one with Christ.

The lively Son of man shall sit upon the throne of judgment. And with himself he will judge all believers. Mat. 19:28—"Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Luke 22:30—"This day I have begun to judge you as sinners; and I myself will sit upon a throne, and ye shall judge the twelve tribes of Israel." Luke 22:29—"I have ye not that ye shall sit and judge the twelve tribes of Israel?"

4. The subjects of the final judgment.

The persons upon whose characters and conduct this judgment shall be passed are of two great classes:

(a) All men—each possessed of body as well as soul,—the dead having been raised, and the living having been changed.

1 Cor. 15:52—"We shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Thes. 4:16—"For the Lord himself shall descend from heaven, with a shout, with the voice of an archangel, and with the trumpet of God; and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

(b) All evil angels—good angels appearing only as attendants and ministers of the Judge.

Evil angels: 1 Pet. 1:12—"Ye that speak of angels when they stand, but not then when they sit, and counted than in hope of deliverance, be surprised at judgment?" Jude 1—"And angels that kept not their own principality, but left their habitation, which by retaining their nature have become the object of the judgment of the great day." Good angels: Mat. 13:43—"The Son of man shall send forth his angels, and they shall gather up all that offend in his kingdom, and cast them out: but the Son of man shall sit upon the throne of glory, and shall judge the twelve tribes of Israel." Luke 22:30—"This day I have begun to judge you as sinners; and I myself will sit upon a throne, and ye shall judge the twelve tribes of Israel." Luke 22:29—"I have ye not that ye shall sit and judge the twelve tribes of Israel?"

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1029

5. The grounds of the final judgment.

These will be two in number:

(a) The law of God,—as made known in conscience and in Scripture.

(b) The grace of Christ (Rev. 20:12)—those whose names are found "written in the book of life" being approved, simply because of their union with Christ and participation in his righteousness. Their good works shall be brought into judgment only as proofs of this relation to the Redeemer. Those not found "written in the book of life" will be judged by the law of God, as God has made it known to each individual.

1st. St. Paul—"I saw the dead, the great and the small, standing before the throne: and books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books according to their works." The "book of life"—the book of justification, in which are written the names of those who are united to Christ by faith; as the "book of death"—works—the book of condemnation, in which are written the names of those who stand in their sin, as unrepentant and unrepentant transgressors of God's law.

2nd. In Hastings Bible Dictionary, 1:181—"The judgment, in one aspect or stage of it, is a present act. For judgment Christ is come into the world (Mat. 9:13). There is an actual separation of men in progress here and now. . . . This judgment which is in progress now, is destined to be perfected. . . . In the last session, Christ will be the Judge as before. . . . It may be said that men will hereafter judge themselves. Those who are unlike Christ will find themselves as such to be separate from him. The two classes of people are parted because they have acquired distinct natures like the sheep and the goats. . . . The character of each person is a 'book' or record, preserving, in moral and spiritual effects, all that he has done and done and loved, and in the judgment those books will be 'opened,' or each man's character will be manifested as the light of Christ's character falls upon it. . . . The people of Christ themselves receive different rewards, according as their life has been."

3rd. St. B. Hobbes in his Treatise, holds that only under the grace-system can the deeds done in the body be the ground of judgment. These deeds will be repaid and faith, not works of external morality. They will be fruits of the Spirit, such as spring from the broken and contrite heart. Christ, as head of the mediatorial kingdom, will fill for the Judge. So Judgment will be an unreserved blessing to the righteous. To them the words "repay me now by me" (1 Cor. 13) should have no terror; for to meet God is to meet their advantage and their reward. "Teach me to live that I may draw The grace as little as my body; Teach me to die, that so I may have glory at the judgment day." On the whole subject see Hooper, Outline of Theology, pp. 402, 403; Martineau, Christian Dogmatics, pp. 402, 403; Prudden, Faithful and Fruitful; Fosdick, Foundations of Faith, pp. 304, 305; 4: 255-258; Fox, in Lectures, Rev. 189: 306-308.

VI. THE FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED.

1. Of the righteous.

The final state of the righteous is described as eternal life (Mat. 25:46), glory (2 Cor. 4:17), rest (Heb. 4:9), knowledge (1 Cor. 13:8-10), holiness (Rev. 21:27), service (Rev. 21:3), worship (Rev. 19:1), society (Heb. 12:28), communion with God (Rev. 21:3).

1030 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

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FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1031

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1032 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

With regard to heaven, two questions present themselves, namely:

(a) Is heaven a place, as well as a state?

We answer that this is probable, for the reason that the presence of Christ's human body is essential to heaven, and that this body must be confined to place. Since deity and immortality are indissolubly united in Christ's single person, we cannot regard Christ's human soul as limited to place without violating his person of his divinity. But we cannot conceive of his human body as thus circumscribed. As the new bodies of the saints are confined to place, so, it would seem, must be the body of their Lord. But, though heaven be the place where Christ manifests his glory through the human body which he assumed in the incarnation, our ruling conception of heaven must be something higher even than this, namely, that of a state of holy communion with God.

See St. Paul's words in 1 Cor. 15: 50: "I will tell you a mystery, but ye shall not see it, except ye shall see it." "I will tell you a mystery, but ye shall not see it, except ye shall see it." "I will tell you a mystery, but ye shall not see it, except ye shall see it."

Although heaven is probably a place, we are by no means to allow this conception to become the predominant one in our minds. Milton: "The mind is its own place, and in itself can make a heaven or hell, a hell or heaven." As he goes through the gates of death, every Christian may say, as Cresser said when he crossed the Hudson: "Omnis mens moriturus." The hymn "O sing to me of heaven, when I am called to die" is not true to Christian experience. In that hour the soul sings, not of heaven, but of Jesus and his cross. As heaven is revealed, accessible in time and space by those who seek only goods in the upper story, so only the treasure laid up above escapes the destroying floods of the last day. Heaven "The soul will possess from freedom, in that it can no more become unfree; and that through the indestructible love-energy springing from union with God."

Milton: "What if earth be but the shadow of heaven, and things therein such to the other life, more than on earth is thought?" Once Eberlein, *ibid.*, stanza 96, 97: "I want my soul through the twilight, some letter of that After-life to spell; And by and by my soul returned, And answer'd 'Tis myself in Heaven that I see; Heaven but the vision of finished death, And Hell the shadow of a soul on fire." In other words, the final state of the soul is in heaven, not in earth. Cresser, *ibid.*, stanza 96, 97: "The earth is but a breeding-ground from which God intends to populate the whole universe. After death, the soul goes to that place which God has prepared as its home. In the resurrection they shall see us as we are in heaven, the Father himself into the race, the Father must come to the reproductive place."

Dean Hoag: "The death to part I speak the heart. When each repeats to each the words of doom; Through heaven and through earth, For better and for worse, We will be one till that dread hour shall come. Life, with its myriad griefs, Our present state shall close, By conscious love and still appointed wonder. In bonds that shall endure, Indefinitely sure, Till God to death shall part our paths asunder. Till death we join; O voice not more divine, That to the broken heart breathe love and life! Through lonely hours and shattered powers, We still are one despite of change or time. Death, with its healing hand, Shall once more knit the head, Which made that that one link which none may sever; Till through the only Good, Heard, felt and understood, Our life in God shall make us one forever."

(b) Is this earth to be the heaven of the saints? We answer:

First,—that the earth is to be purified by fire, and perhaps prepared to be the abode of the saints,—although this last is not rendered certain by the Scriptures.

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1033

See St. Paul's words in 1 Cor. 15: 50: "I will tell you a mystery, but ye shall not see it, except ye shall see it." "I will tell you a mystery, but ye shall not see it, except ye shall see it." "I will tell you a mystery, but ye shall not see it, except ye shall see it."

Secondly,—that this fitting-up of the earth for man's abode, even if it were declared in Scripture, would not render it certain that the saints are to be confined to those narrow limits (John 14: 2). It seems rather to be indicated that the effect of Christ's work will be to bring the redeemed into union and intercourse with other orders of intelligence, from communion with whom they are now shut out by sin (Eph. 1: 20) Col. 1: 20).

See St. Paul's words in 1 Cor. 15: 50: "I will tell you a mystery, but ye shall not see it, except ye shall see it." "I will tell you a mystery, but ye shall not see it, except ye shall see it." "I will tell you a mystery, but ye shall not see it, except ye shall see it."

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2. Of the wicked.

The final state of the wicked is described under the figure of eternal fire (Mark 9: 43); the pit of the abyss (Rev. 9: 2, 11); outer darkness (Mark 8: 12); torment (Rev. 14: 10, 11); eternal punishment (Mark 9: 44); wrath of God (Rom. 2: 8); second death (Rev. 21: 8); eternal destruction from the face of the Lord (2 Thess. 1: 9); eternal sin (Mark 9: 42).

1033

1034

1034 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

1034 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.
1034 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

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1034 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.
1034 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

1035

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1035

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1035

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1035

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1035

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1035

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1035

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1035

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1035

1036

1036 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

permanent. It is plain, moreover, that if annihilation took place at death, there could be no degrees in future punishment, — a conclusion itself at variance with express statements of Scripture.

The old annihilationism is represented by Hooker, Debe and Groce, and Christ our Life also by Dobson, Future Punishment. It maintains that *eterna*, "punishment" (in Job 41) — "eterna" is a term eschatologically an everlasting "condition." But we reply that the word had to a great degree lost its etymological significance, as is evident from the only other passage where it occurs in the New Testament, namely, 1 John 4:10 — "he that hates" (A. V., "he that hates"). For full answer to the old statements of the annihilation-theory, see under Physical Death, page 111.

That there are degrees of punishment in God's administration is evident from Job 41:7-11 — "let the event, who have his neck stiff, and make his ready, so as it needs, who will be able with many stripes; but let that have an end of things worthy of stripes, and blame with his stripes" (Job 41:7-11). "Let the event, who have his neck stiff, and make his ready, so as it needs, who will be able with many stripes; but let that have an end of things worthy of stripes, and blame with his stripes" (Job 41:7-11). "Let the event, who have his neck stiff, and make his ready, so as it needs, who will be able with many stripes; but let that have an end of things worthy of stripes, and blame with his stripes" (Job 41:7-11).

A French Christian replied to the argument of his doctrinal friend: "Probably you are right: probably you are not immortal; but I am." This was the doctrine of conditional immortality, the doctrine that only the good survive. We grant that the measure of our faith in immortality is the measure of our abuse for its blessings; but it is not the measure of our possession of immortality. We are immortal beings, whether we believe it or not. The soul is potentially an oak, but it may never come to its full development. There is a sapling oak, which, though it does not come to fruit, is not out and broken under foot of man. (Quincy, Studies in Theology, 36.) — Conditional immortality denies that man ever exists after death without being united to Christ by faith. But the immortality of man cannot be something accidental, something appended to his nature, after he believes in Christ. It must be something, at the very lowest, for which his nature is constituted, even if apart from Christ it can never realize itself as it ought.

Thomas Com. on Job 41 (p. 101) — "The who seemed to exist could keep in existence. And I do — but as an oak with its — but probably this meaning. It is usually destroyed; but this immortality view will not like oak, preserving itself of destruction. So Job, Chapter 41, 10th stanza: 'Let the event, who have their neck stiff, and make his ready, so as it needs, who will be able with many stripes; but let that have an end of things worthy of stripes, and blame with his stripes.' Oh, determine thought! Yet hold it fast long as this strong world shall last, or as an oak's survivors."

There are two forms of the annihilation theory which are more plausible, and which in recent times find a larger number of advocates, namely: (a) That the powers of the wicked are gradually weakened, so the natural result of sin, so that they finally cease to be. We reply, first, that moral evil does not, in this present life, seem to be incompatible with a constant growth of the intellectual powers, at least in certain directions, and we have no reason to believe the fact to be different in the world to come; secondly, that if this theory were true, the greater the sin, the speedier would be the relief from punishment.

This form of the annihilation theory is suggested by Bushnell, in his *Forgiveness and Law*, 168, 169, and by Martineau, *Study*, 3:374. Dorrer also, in his *Eschatology* seems to favor it as one of the possible methods of future punishment. He says: "On the ethical side perhaps the most important significance of the 'second death' may be the dissolving of the soul itself into nothing. Arrangement from God, the source of life, ends in extinction of life. The orthodox talk about demerits being repaid in impassible fury, amounts to the same — annihilation of their human character. But to never the existence of the soul, — this remains metaphysically good." It is argued that even for

1037

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1037

ever since there is a loss. The prodigal regained his father's favor, but he could not regain his lost patrimony. We cannot get back the lost time, nor the lost growth. Much more, then, in the case of the wicked, will there be perpetual loss. Dorrer: "An every return to the state, commensurate in portion of their size and brightness, stretching out until the motions have ceased, the man breaks up, and the greater portion carries the sky in the shape of disconnected meteorites."

To this argument it is often replied that certain souls grow in their powers, at least in certain directions, in spite of their sin. Napoleon's military genius, during all his early years, grew with experience. Science in the life of Napoleon, however, seems to show that the Emperor lost his grip as he went on. Success unbalanced his judgment; he gave way to obstinate indulgence; his body was not equal to the stress he put upon it; at Waterloo he lost previous conquests of opportunity by vacillation and inability to keep awake. There was physical, mental, and moral deterioration. But may this not be the result of the soul's reconnection with a body? Satan's cunning and daring seem to be on the increase from the first mention of him in Scripture to its end. See *Princeton Review*, 1867-68-69. Will not this very cunning and daring, however, work its own ruin, and lead down to his final and complete destruction? Does not sin blind the intellect, unsteady one's sober standards of decision, lead one to prefer a trifling present gratuity or pleasure to a permanent good?

Glendon, *What is Left?*, 126, 128 — "It is becoming and decadence. Beholdman weakens a man's mental grasp, and narrows his range of vision. The soldier becomes less active as he grows older; he is morally sure, before he dies, to make some stipulation, and with every year would have evaded. . . . The devil, who has almost longed, must be the greatest fool in the universe, and we need not be at all afraid of him." To the view that the weakening of powers leads to complete extinction of being, we oppose the consideration that its reward of destruction is glaringly unjust in making the greatest sinner the least sufferer, since to him relief, in the way of annihilation, comes the soonest.

(b) That there is for the wicked, certainly after death, and possibly between death and the judgment, a positive punishment proportional to their deeds, but that this punishment issues in, or is followed by, annihilation. — We reply first, that upon this view, as upon any theory of annihilation, future punishment is a matter of grace as well as of justice — a matter for which Scripture affords no warrant; secondly, that Scripture not only gives no hint of the committal of this punishment, but declares in the strongest terms its nullification.

The second form of the annihilation theory seems to have been held by Justin Martyr (*Cryllo*, *Disc.*, French) — "Some, who have appeared worthy of God, have died; but others are punished as long as God will them to be punished." The soul exists because God wills, and no longer than he wills. "Whenever it is necessary that the soul should cease to exist, the spirit of life is removed from it, and there is no more soul, but it goes back to the place from which it was taken." (Justin Martyr, *Disc.*, French, 108, 109.) — Justin Martyr states that the wicked or hopelessly impenitent will be raised at the judgment to receive an eternal punishment. He speaks of it in twelve passages. He holds that all who live eternally and do not repent will be punished in eternal fire. Such language is inconsistent with the annihilation theory for which Justin Martyr has been cited. He does indeed repeat the idea of the independent immortality of the soul, and hints at the possible final destruction of the wicked; but he puts that possibility outside ages beyond the final judgment, so that it loses all practical significance.

A modern advocate of this view is Wilson, in his *Life in Christ*. He favors a conditional immortality, belonging only to those who are joined to Christ by faith; but he makes a retributive punishment not just but upon the positive, before their annihilation. The scope of this view is a false conception of holiness as a form or manifestation of holiness, and of punishment as deterrent and preventive instead of vindictive of righteousness. To the minds of its advocates, extinction of being is a compensative thing, not there for this reason, prefer it to the common view. See Wilson, *is Eternal Punishment Evidence?*

1038

1040 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

who see us well"—intimate that there is no opportunity to secure salvation after death. The Christian by no means has caught the meaning of Scripture, when he says of those who have passed through the gate of death: "That is an eternal death. They have those with all below; 't is a little longer wait; but how little, none can know."

(3) A second probation is not needed to vindicate the justice or the love of God, since Christ, the immanent God, is already in this world present with every human soul, quickening the conscience, giving to each man his opportunity, and making every decision between right and wrong a free probation. In choosing evil against their better judgment even the lostmen unconsciously reject Christ. Infants and idiots, as they have not consciously sinned, are, as we may believe, saved at death by having Christ revealed to them and by the regenerating influence of his Spirit.

See 1:19-21—there is probation under the light of nature as well as under the gospel, and under the law of nature as well as under the gospel none may be given up "like a marble ball"; 2:1-8—Gentiles shall be judged, not by the gospel, but by the law of nature, and shall "stand without law"; 3:1-10—It is the day when all shall be accounted for. 4:1-11—"Ye were all at one nature before the judgment of God; [not that each may have a new opportunity to secure salvation, but] that we may receive by things that is to be, seeing what is to be, what is to be, what is to be; 5:1-11—"How all is to be saved"—not to be questioned again; 6:1-11—"Let us stand as it is a spirit can see us as it is, after the work [not a second probation, but] judgment." Leacock, Intermediate State, 22—"In 1st J. 1:17 the word 'judgment' has its origin. The judgment related to the final or general judgment, but only that by which the place of the soul is determined in the Intermediate State."

Dennys, Studies in Theology, 163—"In 1st J. our Lord gives a pictorial representation of the judgment of the heathen. All nations—all the Gentiles—are gathered before the King and their destiny is determined, not by their conscious acceptance or rejection of the Christian faith, but by their unconscious acceptance or rejection of him in the persons of those who needed services of love. . . . This does not square with the idea of a future probation. It rather tells us plainly that men may do things of that kind and desire to import in this life, even if Christ is unknown to them. . . . The real argument against future probation is that it depreciates the present life, and makes the infinite significance that, under all conditions, essentially and inevitably belongs to the actions of a self-conscious moral being. A free will may be the process of formation, even in a heathen man, on which eternal issues depend. . . . Second probation gives the second time of the spirit. The second life acquires a relative unimportance. I dare not say that if I forfeit the opportunity the present life gives me I shall ever have another, and therefore I dare not say to another soul."

For an able review of the Scripture testimony against a second probation, see G. F. Wright, Relation of Death to Probation, in: Eschaton, the most recent advocate of restorationism, in his Doctrine of Probation Restated, 41. It is able to evade these latter passages merely by assuming that they are to be spiritually interpreted, and that there is to be no literal outward day of judgment—an error which we have previously discussed and refuted; see page 104, 105.

(c) The advocates of universal restoration are commonly the most strenuous defenders of the inalienable freedom of the human will to make choice contrary to its past character and to all its motives which are or can be brought to bear upon it. As a matter of fact, we find in this world that man chooses sin in spite of infinite motives to the contrary. Upon the theory of human freedom just mentioned, no motive which God can use will certainly accomplish the salvation of all moral creatures. The soul which yields Christ here may resist him forever.

Eschaton, in the book just referred to, says: "The truth that sin is in the permanent essence of free choice, however for a time it may be held in unconditional submission with the notion of moral opportunity entirely absent, can never change with it, and must in the highest outcome permanently cast it off. Scripture pronounces and teaches

FINAL STATES OF THE RIGHTEOUS AND OF THE WICKED. 1041

the constant capability of souls to obey as well as to disobey." Eschaton is correct. If the doctrine of the unlimited ability of the human will be a true one, then restoration in the future world is possible. Choice and origin founded on this theory of will their chance of future punishment. It will be essential the power of contrary choice, and if will may act independently of all character and motive, there can be no objective certainty that the lost will remain sinful. In short, there can be no finality even to God's allotments, nor is any last judgment possible. Upon this view, regeneration and conversion are as possible at any time in the future as they are to-day.

But those who hold to this defective philosophy of the will should remember that unlimited freedom is unlimited freedom to sin, as well as unlimited freedom to turn to God. If restoration is possible, unless permission to evil is possible also; and this last the Scripture prohibits. Whither? "What is this ye do to us, that we are of the world? free welcome fall, and then a willing captive be, Thyself thine own dark jail?" Feulner says that those who continually refuse the inheritance of the most of God is allowed the pleasure of the beast, and enjoys in his own low way the hell to which he has confined himself. Every concept of hell points to heaven. Dante, Hell, iv—"All here together come from every clime, And to oppress the river are not both. For so heavenly justice binds them on, that Hell is turned into earth. Hence never passed good spirit." The hell are *Manentia* or *Manentia*, or self-torture, to escape the state of Torment's pain. See Whiston, in Meth. Quest. Rev. Jan. 1841; Robbins, in Bib. Theol., 1861: 60-62.

Dennys, Studies in Theology, 161—"The very conception of human freedom involves the possibility of its permanent misuse, or of what our Lord himself calls 'sinning' (Mark 3:28). Should, Deign. Theology, 2: 289—"Original restorationism grew naturally out of his view of human liberty"—the theory of indifference—"without alienation of faith and recovery, of faith and heaven; so that perfectly he taught nothing but a hell." J. C. Adams, The Legacy of God. "It is Jesus' heart to maintain the horrible freedom of the will, except the same time that God can, through his ample power, through predestinate punishment, bring the soul into a disposition which it does not wish to feel. There is no compulsory holiness possible. In our Civil War there was some talk of 'compelling men to volunteer,' but the idea was soon seen to involve a self-contradiction."

(4) Upon the more correct view of the will which we have advocated, the man is more hopeless still. Upon this view, the sinful soul, in its very sinning, gives to itself a sinful habit of indolence, affection, and will; in other words, makes for itself a character, which, though it does not render necessary, yet does render certain, apart from divine grace, the continuance of sinful action. In itself it finds a self-formed motive to evil strong enough to prevail over all inducements to holiness which God sees it wise to bring to bear. It is in the next world, indeed, subjected to suffering. But suffering has in itself no reforming power. Unless accompanied by special renewing influence of the Holy Spirit, it only hardens and embitters the soul. We have no Scripture evidence that such influence of the Spirit is exerted, after death, upon the still impetuous; but abundant evidence, on the contrary, that the moral condition in which death finds men is their condition forever.

See Bushnell's "One Trial Better than Many" in Sermons on Living Subjects; also see his Progression and Law, 164, 167. Bushnell argues that God would give us fifty trials, if that would do us good. But there is no possibility of such result. The first decision adverse to God renders it more difficult to make a right decision upon the next opportunity. Character leads to habit, and each new opportunity may only harden the heart and increase its guilt and condemnation. We should have no better chance of salvation if our lives were lengthened to the terms of the sinners before the flood. More suffering does not convert the soul; see Methuen, Study, 1: 108. A life of pain did not make Blaise White a believer; see Methuen, Study, and Theol. Study, vol. 1, away 1.

1041

1042

1048 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

Shedd, *Dogm. Theology*, i: 116 — "Luxurious ages and luxurious men reveal their true self, not their outward aspect" (see 115). No theological doctrine is more important than eternal retribution to these modern nations which, like Babylon, Germany and the United States, are growing rapidly in riches, luxury and earthly power. Without it they will finally go down in that vortex of sensuality and wickedness that enveloped up Babylon and Rome. The sensual and dissolute vice of the immense rich that has recently been uncovered in the commercial metropolis of the world is a powerful argument for the necessity and reality of "his law known via final causes" (see 114). The conviction that after death is the moment of retribution for sin has greatly modified the older Utilitarianism. There is little modern talk of all men, righteous and wicked alike, entering heaven the moment they die is ended. A purgatorial state must intervene. R. G. Hobson: "Utilitarianism results from an exaggerated idea of the atonement. There is no genuine Utilitarianism in our day. Utilitarianism has taken its place."

(b) But guilt, or ill-desert, is endless. However long the sinner may be punished, he never ceases to be ill-deserving. Justice, therefore, which gives to all according to their desert, cannot cease to punish. Since the reason for punishment is endless, the punishment itself must be endless. Even past sins involve an endless guilt, to which endless punishment is simply the inevitable corollary.

For full statement of this argument that guilt, as never coming to an end, demands endless punishment, see Shedd, *Doctrine of Eternal Punishment*, 116-117. "Suffering that is penal can never come to an end, because guilt is the reason for its infliction, and guilt can never come to an end. One sin makes guilt, and guilt makes hell." Man does not punish endlessly, because he does not take account of God. "Human punishment is only approximate and imperfect, not infinite and perfect like the divine. It is not adjusted exactly and precisely to the whole guilt of the offense, but it aims to be so, first, by not considering its relation to God's honor and majesty; secondly, by human ignorance of inward motives; and thirdly, by social expediency." "But that is not a punishment. . . . The Lamb of God sits like the King of Judah. . . . The human penalty that approaches nearest to the divine is capital punishment. The punishment has a kind of indifference. Death is a penalty. It forever separates the murderer from earthly society, even as future punishment separates forever from the blessedness of God and heaven." See Martineau, *Types*, i: 9-10.

"The hope of time does not convert guilt into innocence. The verdict 'guilty for ten days' was irrevocable. Guilt is indelible and unchangeable. The whole of it rests upon the spiritual as every moment. Robbers." "All pains are temporal, and all venial sins are forgiven." George Eliot: "Creation is a process of sinners. Men are born sinners, men are made more sinners." Shedd: "Sin is the only perpetual motion that has ever been discovered. A sin is a fault, and as well as with God, and cannot be at peace. Even though there were no positive induction from God's hand, the insecure soul that has isolated itself from the presence of God and from the society of the holy has in its own evil conscience a source of torment."

(c) Not only eternal guilt, but eternal sin, demands eternal punishment. So long as moral creatures are opposed to God, they deserve punishment. Since we cannot measure the power of the depraved will to resist God, we cannot deny the possibility of endless sinning. Sin tends evermore to reproduce itself. The Scriptures speak of an "eternal sin" (Mark 9:29). But it is not in God's will that endless sinning with endless punishment. Sin, moreover, is not only an act, but also a condition or state, of the soul; this state is impure and abnormal, involves misery; this misery, as appointed by God to vindicate law and holiness, is punishment; this punishment is the necessary manifestation of God's justice. Not the punishment, but the not-punishing, would impugn his justice; for if it is just to punish sin at all, it is just to punish it as long as it exists.

See 115 — "Whatever and whatever spirit in his spirit has never forgiven, but is guilty of sin at all." In 115 — "It is his privilege to be as righteous as all, and not as they. . . . It is not as they. . . . 'Christi' — 'God has the best reason for punishing everlasting sin everlastingly.'"

FINAL STATES OF THE RIGHTeous AND OF THE WICKED. 1049

President Dwight: "Every sinner is condemned for his first sin, and for every sin that follows, though they continue forever." What Martineau (*ibid.*, 1: 118) says of the life, we may apply to the next: "Sin being there, it would be simply monstrous that there should be no suffering."

But we must remember that there are finally condemned, not merely for sin, but for sin; they are punished, not simply for one of their sins, but for all their sins. The judgment is essentially a re-creation of man to their "new life" (see 115). The soul that is permanently united to God cannot dwell with God. The condemnation of the wicked will justify their doom, and they will themselves prefer hell to heaven. He who does not love God is at war with himself, as well as with God, and cannot be at peace. Even though there were no positive induction from God's hand, the insecure soul that has isolated itself from the presence of God and from the society of the holy has in its own evil conscience a source of torment.

And conscience gives us a pledge of the eternity of this suffering. Remorse has no tendency to exhaust itself. The memory of an evil deed grows not less but more keen with time, and self-reproach grows not less but more bitter. Here renewed affirmation of the evil decision presents to the soul forever new occasions for opposition and shame. F. W. Robertson speaks of "the infinite maddening of remorse." And Dr. Shedd, in the book above quoted, remarks: "Though the will to resist sin may at the out of a man's conscience condemn it never on. This remains eternally. And when the process is complete; when the responsible creature, in the absence of free agency, has perfected his guilt; when his will to good is all gone; there remains then two in his immortal spirit—sin and conscience, 'remorse and law' (see 115)."

R. G. Hobson: "The fundamental argument for eternal punishment is the reprobative power of evil. In the divine law penalty enforces itself. See 115. 'I'm pained per number of years. . . . is mighty unhelp.' Whatever sin occurs, penalty is inevitable. No man of some would hold to eternal punishment as an objective judicial infliction, and the sooner we give this up the better. It can be defended only on the ground of the reprobative power of elective preference, the obligating power of moral evil. We have no right to say that there are no other consequences of sin but natural ones; but, were there, every word of Scripture on Scripture would still stand. We shall never be as complete as if we never had sinned. We shall bear the scars of our sin forever. The eternal law of wrongdoing is that the wrong-doer is cursed thereby, and harkens and fears follow him into eternity. God does not need to send a policeman after the sinner, or to punish the sinner; the sinner finds a whirling post wherever he goes, and his own conscience applies the lash."

(d) The actual facts of human life and the tendencies of modern science show that this principle of retributive justice is wrought into the elements and forces of the physical and moral universes. On the one hand, habit begets duty of character, and in the spiritual world sinful acts, often repeated, produce a permanent state of sin, which the soul, unaided, cannot change. On the other hand, organism and environment are correlated to each other; and in the spiritual world, the selfish and impure find surroundings corresponding to their nature, while the surroundings react upon them and confirm their evil character. These principles, if they act in the next life as they do in this, will ensure increasing and unending punishment.

See 115. — "It is not needed, but it is needed for whenever we sin, but shall be sin, but in his work will he not let him out of his hand to escape." In 115. — "It is the universe, in his is complete sin; and in the life, in his is made by evil." Dr. Herman Lincoln, in an article on Future Retribution. (See Martineau, *ibid.*, 1: 118) — speaks of two great laws of nature which underlie the Bergsonian doctrine of retribution. The first is that "the tendency of habit is towards a permanent state. The occasional friction becomes a constant friction." One who indulges in selfishness is liable to a constant temptation. The gentleman who has spent a fortune, and raised his family, is liable to the next battle. The Bergsonian doctrine of retribution is only an extension of this well-known law to the future life."

1049

1050

1056 ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS.

depth of the abyss from which the Cross was to save them. And, as we have already seen, it is not Peter or Paul, but our Lord himself, who gives the most fearful descriptions of the sufferings of the lost, and the almost insupportable of the eternal duration.

Michael Angelo's picture of the Last Judgment is needed to prepare us for Raphael's picture of the Transfiguration. See, Dogm. Theology, § 100—“What the human race needs is to go to the divine Confessionals. . . . Confession is the only way to light and peace. . . . The denial of Christ will be the source of the mourning and wretchedness with which so much of modern letters is filled.” Matthew Arnold said to his critics: “How can the terrible heaven think: To me heaven is Jupiter's look!”—“I am not afraid of your violent judgments; I fear only God and his anger.” SA. II. II.—“It is a fearful thing to fall into the hands of the living God.” Daniel Webster said: “I fear a minister to drive me into a corner of the pew, and make me feel that the devil is after me.”

(4) In preaching this doctrine, while we grant that the material images used in Scripture to set forth the sufferings of the lost are to be spiritually and not literally interpreted, we should still insist that the misery of the soul which eternally hates God is greater than the physical pains which are used to symbolize it. Although a hard and mechanical statement of the truth may only awaken opposition, a solemn and feeling presentation of it upon proper occasions, and in its due relation to the work of Christ and the offers of the gospel, cannot fail to accomplish God's purpose in preaching, and to be the means of saving some who hear.

See II. II.—“Whether with you, remembering the by the space of five years I need not attempt every one as a great one.” (See I. 14-15)—“That which is to be done, the other which is to be done in God, and which would be to the state of his knowledge in every place. For we see a great way of those who do it, but not as being good, and to him that are willing to be a more than such such such, is to show a way from his own life. And this is sufficient for some things? For we see as it may, carrying the work of God, but not of himself, but of God, in the spirit of God, we have it.” (I. 11)—“Having seen the law in the law, we cannot see, but we see what we must do, and I hope that we see what we must do in our minds.” (I. 11)—“We have had to do with God, and to do with God, for it is God who has made us and who has made us.”

“Omnis enim christus” as well as “vultus.”—“Every simile hath as well as flow.” No symbol expresses all the truth. Yet we need to use symbols, and the Holy Spirit honors our use of them. It is not God's power through the fulness of his preaching to save him the whole” (I. 10. 1-12). It was a deep sense of his responsibility for men's souls that moved Paul to say: “we in vain we if I speak to the people” (I. 10. 1-12). And it was a deep sense of duty fulfilled that enabled George Fox, when he was dying, to say: “I am clear! I am clear!”

So Richard Baxter wrote: “I preached as never sure to preach again. And as a dying man he dying men.” It was Richard Baxter who said that the preacher ought never to speak of everlasting punishment without tears. McChesney's fearful preaching of it prevailed upon many to break from their sins and to accept the pardon and renewal that are offered in Christ. Such preaching of judgment and punishment were never needed more than now, when law and righteousness were with respect to law and sin break the force of the preacher's appeal. Let there be much preaching, and then many a sinner will utter the thought of the words of the Lord Jesus, who said: “that remember me, when I shall come again, I will come, I will come. Remember, I will come. Good men come from you. Do not speak the lie. Quoniam non potest homo. Indolentiam coram patre: Tamen labor non est osium.” See Edwards, Works, 4:288-291; Hooper, Outline of Theology, 416-421; Murray, Principles of Faith, 375, 481; Decker, Yields of Heaven; George, Unrenewed soul of the Bible; Angus, Future Punishment; Jackson, Hampton Lectures for 1874, on the Doctrine of Restrictions; Shedd, Doctrine of Divine Punishment, preface, and Dogm. Theol., § 100-104.

INDEXES

1057

1058

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1059

INDEX OF SUBJECTS.

ABILITY, gradus..... 62, 60
 natural, of New School..... 60, 61
 not lost of sin..... 60, 61
 Pelagian..... 60
 Allegiance..... 60
 Absolute, its denotation..... 5
 as applied to divine attributes..... 5
 how related to faith..... 5, 25
 Reason, as, the postulate of logic..... 5
 thought..... 5
 Alysse, trial of..... 21
 Accomplish, the Greek..... 19
 Acquired, of believing status, from..... 19
 punishment..... 65
 Active, divine, not in disease..... 65
 Acta, evil, God's concurrence with..... 21
 Ad sperem, short..... 21
 Adam, his original righteousness not..... 21
 imitable..... 21
 had power of contrary choice..... 21
 not created unbelieved..... 21
 his love, God-given..... 21
 his exercise of holy will not meritorious..... 21
 sin..... 21
 unbelief, according to Romish theologians..... 21
 his physical perfection..... 21
 unbelief, according to Fathers and schoolmen..... 21
 his relation to lower creation..... 21
 his relation to God..... 21
 his surroundings and society..... 21
 the fact of his virtuous..... 21
 physical immortality possible to..... 21
 his Fall, see Fall..... 21
 his unbelief death, resulting from..... 21
 his communion with God interrupted..... 21
 his banishment from God..... 21
 imputation of his sin to his posterity, see Imputation..... 21
 in him "the natural," had he continued upright, might without death have obtained the spiritual..... 21
 was Christ..... 21
 Christ, the Last..... 21
 Christ, the Second..... 21
 Adoption, what?..... 21

1060 INDEX OF SUBJECTS.
 Angels, good, they guide nations..... 42
 watch over interests of churches..... 42
 assist individual believers..... 42
 punish God's enemies..... 42
 ministers of God's special power..... 42
 demons..... 42
 act within laws of spiritual and natural world..... 42
 their influence illustrated by psych. phenomena..... 42
 Angels, evil, oppose God..... 42
 hinder man's welfare..... 42
 tempt negatively and positively..... 42
 their intercourse with Christ..... 42
 execute God's will..... 42
 their power not independent of human will..... 42
 limited by permissive will of God..... 42
 the doctrine of, not opposed to reason..... 42
 not opposed to right views of space or spirit..... 42
 they should rebel..... 42
 the continuance and punishment of evil, not inconsistent with divine benevolence..... 42
 their organization, though sinful, not impossible..... 42
 the doctrine of evil, not harmful..... 42
 the doctrine of evil, does not degrade man..... 42
 good, the doctrine of, its use..... 42
 evil, the doctrine of, its use..... 42
 fallen, if no redemption provided for, why?..... 42
 their salvation, Scripture silent upon..... 42
 Anger, sometimes a duty..... 294
 Annihilation, of future, held by some..... 294
 at death, inequitable..... 294
 disapproved by Scripture..... 294
 terms which negatively teach..... 294
 language adduced to prove, often metaphorical..... 294
 old view of..... 294
 the theory that it is a result of the weakening of powers of soul by sin, confuted..... 294
 "second death" regarded as dissolution of the soul..... 294
 the theory that a positive punishment proportioned to guilt precedes and ends in..... 294
 the least of men on a defective view of holiness..... 294
 a part of the "conditional immortality" hypothesis..... 294
 as connected with the principle..... 294



1060

INDEX OF SUBJECTS. 1061

Aloneness, in Christ as Logos, the
 Revealer of God in the universe,
 indicates the penalty of sin, while,
 as Life of humanity, he endures
 the infliction 71a
 the infliction 71a
 humanity has made, when right-
 eousness in Christ, as generic hu-
 manity, condenses sin, and love in-
 stead of the penalty 71a
 substitutionary and sharing 71a
 in, Christ suffers as the very life of
 sin 71a
 not made, but revealed, by Christ's
 historical sufferings 71a
 the sacrifice of, the final revelation
 of the heart of God and of the law
 of universal life 71a
 as a model of, and stimulus to, sacri-
 fice 71a
 its substitutive effects must not oc-
 clude consideration of its ground
 and cause 71a
 Scripture methods of representing,
 71a-71c
 originates in God's love and man-
 ifests His 71a
 as an example of disinterested love to
 secure our deliverance from self-
 ishness 71a, 71c
 is a reason in which death is the
 price paid 71c
 as an act of priestly mediation 71a-71c
 a sharing 71a-71c
 a propitiation 71a
 Christ 71a
 correct views of, grounded on prop-
 er interpretation of the institution
 of sacrifice 71a
 is to be interpreted according to
 notions derived from Jewish or
 heathen sacrifices 71a
 theories of 71a-71c
 theories (example) theory 71a
 objections to above 71a-71c
 Eucharistia (eucharistic) the-
 ory 71a-71c
 objections to above 71a-71c
 Grotian (governmental) theory of,
 71a
 Irenaeus (gradually attained) de-
 privity theory of 71a-71c
 Anselm (commercial) theory of,
 71a
 Military theory of 71a
 objections to 71a-71c
 Criminal theory of 71a
 the Ethical theory of 71a-71c
 as a true theory of, resolves two prob-
 lems 71a
 grounded in holiness of God 71a

Atonement, a satisfaction of an ethi-
 cal demand of the divine na-
 ture 71a, 71c
 substitution in, an operation of
 grace 71a
 the righteousness of law maintained
 in 71a
 maintenance, as a first subordinate re-
 sult, the interests of the divine
 government 71a
 provided, as a second subordinate re-
 sult, for the needs of human na-
 ture 71a
 the classical passage with reference
 to 71a
 sets forth Christ as so related to
 humanity that he is under obliga-
 tion to pay and does so 71a
 explains how the innocent can suf-
 fer for the guilty 71a, 71c, 71e
 Atoner theory of 71a, 71c
 by one whose nature was perished,
 but his obligation to suffer un-
 diminished 71a
 the guilt resting on Christ in, what
 it was 71a, 71c, 71e
 as a member of the race, did he not
 suffer in, for his own sin 71a
 showed what had been in the heart
 of God from eternity 71a
 explanations of Christ's identifica-
 tion with humanity as a reason
 why he made 71a-71c
 explanation of 2 Cor. 5:21 71a
 grounded in the holiness and love
 of God 71a
 is accomplished through the self-
 activity of the race, and Christ the
 common life, bearing guilt for men, 71a
 ground of, on the part of man 71a
 rather revealed than made by im-
 merse Christ 71a
 Ethical theory of, philosophically
 correct 71a
 contains the valuable elements of
 other theories 71a
 shows most satisfactorily how de-
 mands of holiness are met 71a
 presents only explanation of sacri-
 fice and not language 71a
 shows proper place to death of
 Christ 71a
 is best explanation of sufferings of
 Christ 71a
 outlines most completely the ethical
 demand of human nature 71a
 objected to, as inconsistent with
 God's existence or love 71a
 objected to, as presented ideas un-
 usually arbitrary 71a
 objected to, as obviating real pro-
 pitiation 71a

1062 INDEX OF SUBJECTS.

Atonement, objected to, as an act of
 justice 71a
 objected to, because transfer of pun-
 ishment is impossible 71a
 objected to, because the ransom im-
 plied in it, was impossible in
 Christ 71a
 objected to, because suffering exists
 in time cannot satisfy infinite de-
 mands of law 71a
 objected to, that it renders Christ's
 active obedience superfluous 71a
 objected to, as requiring faith to
 complete a satisfaction which
 ought to be itself perfect 71a
 extent of 71a-71c
 unlimited 71a
 its application limited 71a
 passages asserting its special effec-
 cy 71a
 passages asserting its sufficiency for
 all 71a
 answer for all men delay in execu-
 tion of sentence against sin 71a
 has made objective provision for all 71a
 has provided for all insensitive to
 repentance 71a
 limited, advocates of 71a
 universal, advocates of 71a
 Attributes, divine, see God.
 mental, higher than those of mat-
 ter, inference from 81
 Augustine, St., his evidence doubtful 81
 Augustine, languages, their admission 81
 Automatic, mental activity largely 81
 'Automatic' experience or behavior 81
 Avarice, defined 81
 Avarice, Ethical 81
 Christ's incarnation nullifies 81
 Zepher of Keryke 81
 Basilian 81
 Basilian, inspired, yet subtle 81
 Baptism and Lord's Supper, only ac-
 counted for as movements 81
 the formula of, reverts Christ's
 name with God's 81
 according to English church 81
 of Jesus, its import 71a, 71c
 Christiana, definition of 81
 instituted by Christ 81
 of universal and perpetual oblige-
 tion 81
 ignored by Salvation Army and So-
 cety of Friends 81
 John's recognized by Christ 81
 John's, was it a modification of a
 previously existing rite? 81
 promerit, its existence dis-
 cussed 81

Baptism, John's, essentially Chris-
 tian 71a
 made the law of the church 71a
 Christiana, complementarily related
 to Lord's Supper, is of equal im-
 portance 71a
 Its mode, immersion 71a
 meaning of the original word, ac-
 cording to Greek usage 71a
 meaning of original word as deter-
 mined by contextual relation 71a
 meaning of original word deter-
 mined by voice used with 'water' 71a
 meaning of original word deter-
 mined by prepositional con-
 struction 71a
 meaning of original word derived
 from circumlocution 71a
 original meaning of word deter-
 mined from figurative situation 71a
 original meaning of word deter-
 mined by practice of early church 71a
 occasional change in its mode per-
 mitted for availing sufficient rea-
 sons at an early date 71a
 original meaning of word deter-
 mined by usage of Greek church 71a
 Dr. Dodd's statement as to its mode 71a
 connection to the original method of
 observance in the introduction of
 baptism or 'progress' into
 the church, being only an executive
 body, cannot modify Christ's law
 concerning 71a
 the law of, fundamental, and there-
 fore modifiable save by Legisla-
 tor himself 71a
 any modification of, by church, im-
 plus unwisdom in Apollinaris of
 Side 71a
 any change in mode vacates ordi-
 nance of its symbolic significance 71a
 objection to its mode, immersion 71a
 if its mode impracticable, ordinance
 not a duty 71a
 when the mode dangerous, ordinance
 not to be performed 71a
 the mode of baptism denoted in
 presence 71a
 the ordinance symbolizing suffering
 and death is consistently some-
 what incongruous 71a
 God's blessing on an irregular ad-
 ministration of, no sanction of its
 regularity 71a
 its symbolism 71a
 what it symbolizes in general 71a
 it symbolizes death and burial of
 Christ 71a
 it symbolizes union with Christ 71a

INDEX OF SUBJECTS. 1063

Baptism, it symbolizes atonement and regeneration..... 361
 it symbolizes to the believer being baptized the spiritual death and resurrection..... 361
 it symbolizes union with each other..... 362
 it symbolizes the death and resurrection of the body..... 362
 the central truth set forth by..... 362
 a correlative truth set forth by..... 362
 sets forth purification through communion with death of Christ..... 364
 symbolizes regenerating power of Jesus' death..... 364
 immersion in, also symbolizes the passage from death unto life in regeneration and communion with Christ in his death and rising..... 364
 the substituting for the correct mode of, one which excludes all reference to Christ's death destroys the ordinance..... 364
 in a historical assessment..... 365
 in a pictorial expression of doctrine, and Lord's Supper..... 365
 subjects of..... 365-373
 the proper subjects of..... 365
 those only to be baptized who have first been made disciples..... 365
 those only to be baptized who have repented and believed..... 365
 those only to be baptized who can be members of the church..... 365
 those only to be baptized for whom the ordinance is valid..... 365
 not a means of regeneration..... 365
 the spiritual and the ritual are combined in, that the ritual ordinance may be designated by its outward aspect..... 365
 as a being "born of water"..... 365
 connected with repentance for the remission of sins..... 365
 without baptism, eternally hopeless, plea, and ineffective..... 367
 the teaching of Campbellism regarding..... 367, 368
 act of person baptizing..... 368
 before it is administered, church should require evidence that candidates are regenerated..... 368
 incorrectly called "door into the church"..... 368
 as expression of inward character of candidate..... 368
 as regeneration is once for all, baptism must not be repeated..... 368
 as outward expression of inward change, in the best of all others..... 368

Baptism should follow regeneration with best possible delay..... 369
 if an actual profession of faith, not to be repeated..... 369
 Answer to, matters of individual judgment..... 369
 its formula..... 369
 infants..... 369-370
 without warrant in Scripture..... 369
 has no express command..... 369
 has no clear example..... 369
 passages said to imply it, have no reference thereto..... 369
 expressly contradicted..... 369
 is it the prerequisite of faith and repentance..... 369
 is it the symbol of baptism..... 369
 its practice inconsistent with our attitude of the church..... 369
 is unharmonious with principles of the Lord's Supper..... 369
 has led in Great Britain to infant communion..... 369
 the reasons of its rise and spread..... 369
 a necessary concomitant of a State Church..... 369
 founded on unscriptural and dogmatic assumptions..... 369
 it assumes power of church to take part with Christ's commands..... 369
 contradicts New Testament ideas of church..... 369
 aims clear and more intentional than facts of Scripture and usage will support..... 369, 370
 its propriety varied on various unscriptural grounds..... 370
 does it make its subjects members of the church?..... 370
 its evil effects..... 370
 foretells any voluntary act..... 370
 induces superstitious confidence..... 370
 has led to baptism of infants and infantile baptism..... 370
 has obscured and corrupted Christ's plain truth..... 370
 is often an obstacle to evangelism..... 370
 merge church in nation and world..... 370
 substitutes for Christ's command an invention of man..... 370, 371
 literature concerning..... 370
 Baptismal Regeneration..... 370-371
 literature upon..... 371
 Baptismal Theology..... 371
 Baptists, English..... 371, 372
 Free Will..... 371, 372

1064 INDEX OF SUBJECTS.

Believers, and the "old man"..... 373
 and the Intermediate State..... 373
 Resurrection, in *Deiudicibus*..... 373
 Bible, see Scripture..... 373
 Bishop, office of, early made sole interpreter of apostles..... 373
 in his progress from *primas* to *episcopus*..... 373
 ordaining his qualifications in Episcopal church..... 373
 "presbyter" and "pastor" designate same office..... 373
 the duties of..... 373, 374
 evolution of..... 373
 Blessings, what?..... 373
 connected with glory..... 373
 Bode, new, of saints, are confined to space..... 373
 Body, image of God, mediately or immediately..... 373
 honorable..... 373
 suggestions as to reason why given, immortality of soul by Egyptian..... 373
 not indispensable to activity..... 373
 consecration of, see Transubstantiation..... 373
 same, though changed annually..... 373
 a "living organism"..... 373
 to regard it as a normal part of man's being, Scripture and patristic..... 373
 "bodily"..... 373
 "bodily"..... 373
 Book may be called by name of chief author..... 373
 Book of Mormon..... 373
 of Enoch..... 373
 of Judge..... 373
 Books of O. T. quoted by Jesus..... 373
 of N. T. treated and used, in 2d century..... 373
 Brahmins..... 373
 Brahminism..... 373
 Bread, in Lord's Supper, its significance..... 373
 cause..... 373
 of life..... 373
 Brethren, Plymouth..... 373
 Bridal-chamber, not primary..... 373
 "Frisson" and fire, sin and co-solence..... 373
 Brute, questions but not self-consciousness..... 373
 cannot objectify self..... 373
 is determined from without..... 373
 some over thought "I"..... 373
 has not appropriation..... 373
 has no concept..... 373
 has no language..... 373
 forms no judgments..... 373

Brute, does not associate ideas by similarity..... 373
 cannot reason..... 373
 has no general ideas..... 373
 has no consciousness..... 373
 has no religious nature..... 373
 man came not from the but through the..... 373
 Buddha..... 373, 374
 Buddhism, its grade of truth..... 373
 a missionary religion..... 373
 its universalism..... 373
 its altruism..... 373
 its fatalism..... 373
 "Buddhism"..... 373
 Burial of food and weapons with the dead body, why practiced by some races..... 373
 burnt offering its significance..... 373
 Pyramide and Italian artists differ in their pictures of Jesus Christ..... 373
 name, writes in the initial person..... 373
 center of the Latin West..... 373
 his words on passing the Rubicon..... 373
 "Apostle" theory of man's life..... 373
 Celsus..... 373
 Cain, inspired yet unholily..... 373
 Callista, his analytic method in systematic theology..... 373
 Call to military..... 373, 374
 Calling, education..... 373, 374, 375
 general or entire..... 373, 374
 in general, entire..... 373, 374
 Calvinism, in history..... 373
 Calvinistic and Arminian views, their approximation..... 373
 Cambridge Platform..... 373
 "Carnal mind," its meaning..... 373
 Catholic, Council of (2d), and Episcopate in the East..... 373
 Creed of (2d), and Protestant..... 373
 Cause, what?..... 373
 and Buddhism..... 373
 and Christianity..... 373
 Causation..... 373
 Causality, neo-scholastic..... 373
 Catechism, Roman, an originalist for title domain addition..... 373
 Westminster Assembly's, no Infant Baptism..... 373
 usually, the law..... 373
 does not require a first cause..... 373
 cause and effect, simultaneity of..... 373
 Cause, equivalent to "require"..... 373
 formal..... 373
 material..... 373
 efficient..... 373

1064

1065

INDEX OF SUBJECTS. 1065

Cause, final..... 41
 Cause, final, as inferred from a finite universe..... 73
 when the effect, given place to the final..... 85
 various definitions of..... 125
 Cause, Aristotle's four..... 41
 an infinite series of, does not require a cause of itself..... 71
 Cause, decides the same religion for many people..... 282
 Certainty not necessary..... 282
 Chalcedon (451) Symbol, on Mary as "mother of God"..... 271, 282
 condemned Eutychianism..... 272
 proscribed orthodox doctrine as to the Person of Christ..... 273
 its formula negative with a single exception..... 273
 Cause as a name for ignorance, term allowable..... 428
 as implying absence of causal operation in phenomena, not allowable..... 428
 Cause, undesigning cause, insufficient..... 428
 Change, orderly, requires intelligent cause..... 75
 Character, helped by systematic teaching, changed rather than expressed by some actions..... 206, 209
 what it is..... 206, 209
 how a man may change..... 207
 extent of our responsibility for..... 206
 sinning against..... 206
 sinning, renders certain continuance in sinful actions..... 204
 Dependent, on habit..... 204
 Chastisement, not punishment..... 564
 Chertolam..... 448, 523
 Child, nation, has promise and possibility of spiritual manhood..... 464
 vision of the fathers..... 474
 Children, their religion a survival of patriarchal family worship..... 20
 their history, its commencement..... 223
 among nations..... 474
 language still monotheistic..... 473
 Choice of an ultimate end..... 204
 of means..... 204
 doctrine in favor of one among several conflicting desires..... 206, 208
 not creation, our destiny..... 208
 New School idea of..... 208
 First moral..... 208
 est, uniformity of what it implies..... 211
 contrary, possessed by man..... 208
 not essential to will..... 208
 God's, see Election.
 Christ, his person and character must be historical..... 185

Christ, no source for conception of other than himself..... 187
 conception of, could not originate in human genius..... 187
 acceptance of the story of, a proof of his existence..... 187
 scope of the difficulties in which the assumption that the story of, is false, leads us..... 188
 If the story of, is true..... 188
 is true..... 188
 his testimony to himself, its substance..... 189
 his testimony to himself, not that of an historical doer..... 189
 his testimony to himself, not that of identity of reality..... 189
 If neither exactly nor possibly un sound, his testimony concerning himself is true..... 189
 in his sympathy and sorrow reveals God's feelings..... 206
 the whole Christ present in each he lives..... 201
 his extreme regard for God..... 202
 recognized as God in certain passages..... 202-208
 some passages once cited to prove his divinity now given up for textual reasons..... 208
 Old Testament descriptions of God applied to him..... 209
 possesses attributes of God..... 209
 analogical words of God are ascribed to him..... 210
 receive honor and worship due only to God..... 211
 his name associated with equality with that of God..... 212
 equality with God expressly denied for him..... 212
 of our Lord, see Names..... 212
 proofs of his divinity in certain phrases applied to him..... 213
 his divinity corroborated by Christ's own opinion..... 213
 his divinity exhibited in hymns and prayers of church..... 213
 his divinity, passages which seem inconsistent with, how to be reconciled..... 214
 as pre-existent Logos, Angel of Jehovah..... 219
 In pre-existent state, the Logos..... 225
 In pre-existent state, the image of God..... 225
 In pre-existent state, the Willfulness of God..... 225
 the ontological action of Willfulness and Spirit, how their work differs..... 228
 his eternal knowledge..... 228
 If not God, cannot reveal him..... 228

1066 INDEX OF SUBJECTS.

Christ, nature of creation to be united in..... 444
 his human nature..... 444
 his character, convictions of sin..... 528
 he is the ideal and the way to it..... 544
 to have, "the perfect image" of God..... 544
 his likeness, in what it consisted..... 571
 in Gethsemane, but for the race..... 571
 with him believers have a communion of spiritual life..... 571
 human nature in, may have guilt without depravity..... 565
 educator of the race..... 565
 the Person of..... 565
 the doctrine of the Person stated..... 565
 a brief historical survey of the doctrine..... 565
 views of the Eucharist concerning..... 565
 reality of his body denied by Irenaeus..... 573
 views of Arius concerning..... 573
 views of Apollinarian..... 573
 views of Nestorian..... 573
 views of Eutychian..... 573
 the two natures of, their integrity..... 573
 his humanity real..... 573
 is expressly called "a man"..... 573
 his genealogy..... 573
 had the essential elements of human nature..... 573
 had the same powers and principles of normal humanity..... 573
 his election..... 573
 subject to the laws of human development..... 573
 in seventh year seems to enter on consciousness of his divine Sonship..... 573
 suffered and died..... 573
 dies (chronic) of a broken heart..... 573
 lived a life of faith and prayer, and study of Scripture..... 573
 the integrity of his humanity..... 573
 supernaturally conceived..... 573
 free from hereditary depravity and actual sin..... 573
 his ideal human nature..... 573
 his human nature due to personal unity in union with the divine..... 573
 his human nature germinal..... 573
 the "Everlasting Father"..... 573
 the Visitation..... 573
 Doctine doctrine concerning, contradicted..... 573
 possessed a knowledge of his own deity..... 573
 exercised his prerogatives..... 573
 in his divine knowledge and power..... 573
 union of two natures in the one person..... 573-576
 Possessed a perfect divine and human nature..... 576, 584
 proof of this union of natures in..... 584

Christ speaks of himself as a single person..... 584
 attributes of both his natures ascribed to one person..... 584, 587
 Scriptural representation of infinite value of atonement and union of race with God prove him divine..... 587
 Lutheran view as to communion of nature in..... 586
 four powers regarding the nature of Christ..... 586
 union of nature..... 586
 theory of his incomplete humanity, and objections to this theory..... 587, 589
 theory of his gradual incarnation..... 589
 real nature of union of persons in..... 589
 Importance of correct views of the person of..... 591, 592
 chief problems in the doctrine of the person of..... 592
 why the union of natures in the person of Christ is inescapable..... 592
 on what the possibility of the union of deity and humanity in his person is grounded..... 594, 594
 so doable personality in..... 594-596
 his humanity..... 596, 597
 union of nature in, its effect upon the divine..... 597
 this union of nature in the person of, necessary..... 598
 the union of nature in, eternal..... 598, 599
 the Incarnate and finite in..... 700, 700
 the two states of..... 700-701
 the nature of his humiliation..... 700-706
 act the union in him of Law and human nature..... 701
 his humiliation did not consist in the surrender of the relative divine attributes..... 701
 subjected to above view..... 701-702
 his humiliation consisted in the surrender of the independent exercise of the divine attributes..... 702
 his humiliation consisted in the assumption by the pre-existent Logos of the servitude..... 702
 his humiliation consisted in the submission of the Logos to the Holy Spirit..... 702
 his humiliation consisted in the surrender as to his human nature of all attributes deriving thereby from union with deity..... 702, 704
 the five stages of his humiliation..... 704-706
 the state of weakness..... 704-706
 the nature of his exaltation..... 706, 707
 the stages of his exaltation..... 707-709

1066

1067

INDEX OF SUBJECTS. 1007

Christ, his speaking and re-
surrection..... 700, 701
his ascension..... 700-701
his office..... 700-701
his office three..... 700-701
his prophetic work..... 700-701
prophet, his meaning as applied to
him..... 700-701
three methods of fulfilling the
prophet's office..... 701
his preparatory work as Logos..... 701
his solitary as incarnate..... 701, 702
his sounded guidance and teaching
of the church on earth..... 701, 702
his dual revelation of the Father
to the saints in glory..... 701, 702
his Priestly office..... 701-702
in what respects he was a priest..... 701
his atoning work, see Atonement.
as incarnate in the universe, see Lo-
gos.
lover of our humanity, life of our
race..... 701
his sufferings not atonement but
revelation of atonement..... 701
his death a moral atonement to man..... 701
did he ever utter the words "give
his life a ransom for many?"..... 701
did not preach, but established the
people..... 701
a noble martyr..... 701
his death the central truth of Chris-
tianity..... 701, 702
his death not death by baptism and
Lod's Supper..... 701
the Great Postmillenarian..... 701
the Savior of all men..... 701
"solved" the whole tangled web
"myrr"..... 701
never makes confession of sin..... 701
a stumbling-block to modern specu-
lation..... 701
had not heretofore deprecatly but
guilt..... 701
was he slain by himself or sin-
ner?..... 701
does he suffer liberately the in-
finite punishment of sin..... 701
his obedience, active and passive,
needed in atonement..... 701
died for all..... 701
incorporate with humanity, become
our substitute..... 701
how "lived up"..... 701
mediator between the just God and
the sinful man..... 701
in his organic union with the race
is the vital relation which makes
his vicarious sufferings either pos-
sible or impossible..... 701
as God incarnate in humanity, is
priest and victim, condemning and

condemned, atoning and atoned..... 701
Christ created humanity, and as in-
carnate God creates it, while
it exists, thus becoming responsible
for its sin..... 701, 702
as Logos united by guilt and pen-
itence..... 701
the "crisis" of his sufferings,
what?..... 701
his non-responsibility not destroyed
by incarnation, or purification in
womb of Virgin..... 701
his sufferings reveal the cross hid-
den in the divine love from foun-
dation of the world..... 701, 702
in womb of Virgin passed from de-
pavity, guilt and penalty remain-
ing..... 701
the central truth of our race
through which all must
pass..... 701
his guilt, what?..... 701
innocent in personal, but not race
relation..... 701
his secular and church priesthood..... 701
did he suffer only for his own sins
in sin of the race?..... 701
his incarnation an expression of a
prior union with race beginning at
creation..... 701
various explanations of his identi-
fication with race..... 701
he longed to suffer..... 701
he could not help suffering..... 701
all serve and sensitivities of race
meet in him..... 701
his place in 2 Cor. 5:14..... 701
what and how did his guilt and
penalty on himself..... 701
impact of the substitution to John's
baptism..... 701
was he substituted till his death?..... 701
his guilt first purged on Cross..... 701
his incarnate, revealed, rather than
made, atonement..... 701
the generally accepted substance
of the mystery of atonement..... 701
may have felt remorse as central
conscience of humanity..... 701
his sufferings, though temporal, not
infinite demands of law..... 701
not identical..... 701
how better of all men..... 701
specially Savior of those who be-
lieve..... 701
his Priesthood, everlasting..... 701
as Priest he is incarnate, see in-
tercession.
his Priestly office..... 701
his kingly defunct..... 701
his kingdom of power..... 701

1008 INDEX OF SUBJECTS.

Church, his kingdom of grace..... 771, 772
the only instance of Paradise..... 771
after death..... 771
his kingdom of glory..... 771
his kingdom, the antidote to de-
cay concerning church..... 771
his kingdom, two practical remarks
upon..... 771
union with, see Union.
ascended, communicates life to
church..... 771
baptism may receive salvation from
Christ without knowing giver or
how gift was purchased..... 771
his sufferings secure acquittal from
penalty of law..... 771
his obedience secure reward of law..... 771
union with, secure his life as death
guant principle in soul..... 771
"as in" satisfactorily..... 771
"in us" sanctification..... 771
his vivid work in the world..... 771
a new object of attention to the be-
liever..... 771
union with, secure impartation of
right of obedience..... 771
his commands must not be modified
by any church..... 771
submitted to rites appointed for
sinners..... 771
God's judicial activity exercised
through..... 771
qualified by his two natures to act
as Judge..... 771
his body conformed to space..... 771
his soul not limited to space..... 771
Christianity, its triumph over paga-
nism, the wonder of history..... 771
its influence on civilization..... 771, 772
its influence on individuals..... 771, 772
submit to judgment by only test of
a religion, not death, but perfor-
mance..... 771
saves..... 771
circumstances favorable to its prop-
agation..... 771
Japanese objection to its doctrine
of brotherhood..... 771
Chronological method in theology..... 771
Chronology, scheme of..... 771, 772
Church, its safety and aggressiveness
dependent on sound doctrine..... 771
its relation to truth..... 771
policy and confidence of, their pos-
sion..... 771
a prophetic institution..... 771
doctrine of the..... 771-772
constitution of, or its polity..... 771-772

Church, in its largest signification..... 807
and kingdom, difference between..... 807
definition of, in Westminster Con-
fession..... 807
its universal, includes all believers..... 807
universal, the body of Christ..... 807
a transcendent element in..... 807
union with Christ, the presupposi-
tion of..... 807
the indwelling Christ, his elevating
privileges..... 807
the universal or invisible distin-
guished from the local or visible..... 807
individual, defined..... 807
the love of Christ on which church
gathered..... 807
of a humanitarian organization..... 807
the term employed in a loose sense..... 807
significance of the term chronologi-
cally..... 807
the similar use of the term form..... 807
used as a generic or collective term..... 807
the Greek term translated, the doc-
trine..... 807
applied by a sense of rhetoric to
many churches..... 807
the local, a divine appointment..... 807
the Hebrew terms for, its larger and
narrower use..... 807
Christ took his idea of, from He-
brew not heathen sources..... 807
exists for sake of the kingdom..... 807
will be displaced by a Christian
state..... 807
the doctrine of, not to be defined..... 807
a voluntary society..... 807
membership in, not hereditary or
compulsory..... 807
union with, history..... 807
with Christ..... 807
its doctrine, a necessary outgrowth
of the doctrine of regeneration..... 807
highest exponent of human life..... 807
is an organism such as the religion
of spirit necessarily creates..... 807
its organization may be informal..... 807
its organization may be formal..... 807
its organization in N. T. formal..... 807
its developed organization indicated
by change of names from Gospels
to Epistles..... 807
not an exclusively spiritual organi-
zation..... 807
doctrine of Plymouth Brethren con-
cerning..... 807
organization of, the not definitely
prescribed in N. T. and left to ec-
clesiastical or erroneous theory..... 807
government of, the alleged form in
N. T..... 807
requires persons only members of, 807

1068

1069

INDEX OF SUBJECTS. 1069
Church, Christ less great of...
members in equality...
use member of, has no jurisdiction over another...
independent of civil power...
local, its sole object...
local, united worship a duty of...
its law, the will of Christ...
membership in, qualifications prescribed...
membership in, duties attached to...
its power...
in government before Pentecost...
three periods in life of...
officers elected as occasion demanded...
Paul's teaching concerning, progress...
how far synagogue was model of...
a new law formulated...
in formation of a council not absolutely required...
at Antioch, its independent career...
its government, as to source of authority, an elective monarchy...
its government, as to interpretation and execution of Christ's law, an absolute democracy...
should be united in action...
union of its action should be, not passive submission, but intelligent cooperation...
practical unity in, result of Spirit's work...
Baptist, law of magistracy...
as a whole responsible for doctrinal...
and reaction partly...
ordinance committed to custody of...
as a whole, elects its officers and discipline...
as a whole, exercises discipline...
the self-government of, an elective local autonomy...
pastor's duty in, result of Spirit's work...
of, considered...
Peter as foundation of, what meant by its statement...
See also Peter...
the hierarchical government of, acceptance and disapproval to Christ...
the theory of a national, considered...
Friedrichian system of, the...
upon...
Independence of, what even meant a spiritual, incapable of delimitation...
of, the...
of the...
of the...
of the...

INDEX OF SUBJECTS. 1070
Conscience, second, can all men at one time see Christ at this...
the time of, not definitely taught...
prediction of, parallel those of the first...
patient waiting for, disciplinary...
predecessors of...
as a general prevalence of Christianity...
by a precursor of...
as a deep and wide spread development of evil, a precursor of...
a personal attitude, a precursor of...
four signs of, according to some...
millennium, prior to...
and millennium as pointed out in Rev. 19:11-15...
immediately connected with a general resurrection and judgment...
of two kinds...
as a reconciliation of pre-millennarian and post-millennarian theories respectively...
is the preaching which is to precede, to nations as a whole, or to each individual in a nation...
the destiny of those living at...
Conscience of Christ, partial and typical...
Conscience, its progress...
Conscience, Christ's final, not connected with...
Commercial theory of Atonement...
Common law of church, what...
Communion, prerequisites to...
Illustration of, commanded by Christ and apostles...
Illustration of, implied in the analogy to Baptism...
prerequisite to, laid down not by church, but by Christ and his apostles expressly or implicitly...
prerequisites to, are four...
Representation, a prerequisite to...
Baptism, a prerequisite to...
the apostles were baptized before...
the command of Christ phrase baptism before...
in all cases recorded in N. T. baptism precedes...
the obligation of the ordinance requires baptism to precede...
standards of principal denominations place baptism before...
where baptism customarily does not precede, the results are unsatisfactory...
church-membership, a prerequisite to...
a church office...
a symbol of Christian fellowship...

1070

1071

INDEX OF SUBJECTS. 1071

Conscience, not a faculty, but a mode, 481
 Intellectual element in, 482
 emotional element in, 483
 solely judicial, 484
 deterministic, 485
 impulsive, 486
 other mental processes from which
 it is to be distinguished, 487
 the moral judiciary of the soul, 488
 must be enlightened and cultivated, 489
 its acts of God's vision, 490
 its relation to God as holy, 491
 the organ by which the human
 spirit finds God in itself, and itself
 in God, 492
 rendered less sensitive, but cannot
 be assailed, by sin, 493
 needs Christ's propitiation, 494
 absolute liberty of a determinist, 495
 least of Baptists, 496
 Condemnation, Christian, not a mere
 sentence, but a moral necessity, 497
 defined, 498
 not source of other knowledge, 499
 self, primarily a distinguishing of
 itself from itself, 500
 comes logically before consciousness
 of the world, 501
 self-consciousness, what?, 502
 Condemnation, 503
 Contrary choice, in Adam, 504
 not essential to will, 505
 its present limit, 506
 Contrition, Romish doctrine of, 507
 Conversion, God's act in the will in,
 defined, 508
 relation to regeneration, 509
 voluntary, 510
 man's relation to God in, 511
 conversiones other than the law, 512
 relations of the divine and human
 in, 513
 Cosmological argument, see God.
 Crowsome, what?, 514
 Crucial capacity of man and ape, 515
 Crucifixion, its advantage, 516
 its need, 517
 its immutability, 518
 Crucifixion, attributed to Christ, 519
 attributed to Spirit, 520
 doctrine of, 521
 definition of, 522
 by man of ideas and realities and
 indirectly of being-modification, 523
 its change of energy into force, 524
 Leibniz, author's view of, 525
 is not "production out of nothing," 526
 is not "fashioning," 527
 not an emanation from divine sub-
 stance, 528

INDEX OF SUBJECTS. 1072

Creation, Moslem account of, not the
 "beginning of incoherent chaos,"
 not to be interpreted in a hyperlit-
 eral way, 529
 does not use "day" for a period of
 twenty-four hours, 530
 is not a precise geological record, 531
 its scheme in detail, 532
 literature upon, 533
 Creation, God's act in, 534
 God's act in, his own glory, 535
 God's chief end in, the manifesta-
 tion of his glory, 536
 his glory most valuable and, 537
 his glory only end in, consistent
 with his independence and aver-
 sity, 538
 his glory the end in, which secures
 every interest of the universe, 539
 his glory the end in, because in it
 the end proposed to his creatures, 540
 his first will, its value for God, 541
 the doctrine of, its relation to other
 doctrines, 542
 its relation to the holiness and be-
 nevolence of God, 543
 end, in what sense "very good," 544
 pain and suffering in, before
 moral evil, reasons for, 545
 see faith, wisdom and insight of
 God, 546
 Christ as the Revealer of God, and
 the remedy of positivism, 547
 presents God in Providence and In-
 demption, 548
 gives value to the Sabbath, 549
 Creation of man, exclusively a fact of
 Scripture, 550
 Scripture declares it an act of God, 551
 Scripture silent on method of, 552
 creation of body, if this method
 probable from other sources, 553
 and faintest evolution, 554
 his soul, its creation, though mod-
 ern, yet immediate, 555
 not from brute, but from God,
 through immediate, 556
 the last stage in the development of
 life, 557
 unintelligible unless the immanent
 God is regarded as giving new
 impulses to the process, 558
 as to soul and body, in a sense im-
 mediate, 559
 natural selection, its relations to,
 by laws of development, which are
 methods of the Creator, 560
 when finished presents, not a brute,
 but a man, 561
 constitutes him the recipient of
 God, and God his Father, 562

Creation of man, as taking place
 through Christ, made his product
 a son of God by relationship to
 the Eternal Son, 563
 theory of its occurrence at several
 centres, 564
 and his new creation compared, 565
 in it body made corruptible and
 incorruptible, 566
 Creation, continuous, its doctrine,
 its advantage, 567
 the element of truth in,
 its error, 568
 contradictory consciousness,
 exaggerates God's power at expense
 of other attributes, 569
 renders personal identity impossi-
 ble, 570
 tends to pantheism, 571
 Creation, 572
 Credo quis impossibile est, 573
 Credo, 574
 Crisis best prevented by conviction of
 its desert of painless, 575
 Crisis less inevitable, 576
 Critical theory, 577
 Criticism, higher, 578
 what it means, 579
 influenced by spirit in which con-
 ducted, 580
 its teachings on Pentateuch and
 Hexateuch, 581
 reveals God's method in making up
 records of the revelation, 582
 literature upon, 583
 "Crisis" in Gal. 3, 584
 "Crisis, Immemorial" blessing, 585
 "Crisis": its present constitution ac-
 quired from impressions made on
 popular mind by Scripture, 586
 "Damnation" in 1 Cor. II: 27, its mean-
 ing, 587
 Darwinism, its teaching, 588
 its truth, 589
 is not a complete explanation of the
 history of life, 590
 fails to account for origin of sub-
 stance and of variation, 591
 does not take account of sudden ap-
 pearance in the geological record
 of important forms of life, 592
 leaves gap between highest anthro-
 poid and lowest specimens of man
 supposed, 593
 fails to explain many important
 facts in heredity, 594
 must admit that natural selection
 has not yet produced a species,
 as far as we know, 595
 as the author understood it, was
 not opposed to the Christian faith, 596

1072

1073

INDEX OF SUBJECTS. 1073

Day in Gen. I..... 23
 its meaning..... 23, 24, 25
 Deacons, their duties..... 252, 253
 Deaconsess..... 252
 Dead, Christ's preaching to..... 297, 298
 Dead, Scripture Book of the..... 297
 extracts from..... 297
 resurrection in..... 297
 Judgment in..... 297
 "Lively sin, the seven" of human..... 297
 sin..... 297, 298
 Death, spiritual, a consequence of the..... 297
 Fall..... 297
 spiritual, to what it consists..... 297
 physical, its nature..... 297, 298, 299
 phrasal, a part of the penalty of..... 297
 sin proved from Scripture..... 297, 298
 and sin complementary..... 297
 a natural law, on occasion of man's..... 297
 sin, appointed to a moral use..... 297
 the liberator of souls..... 297
 the penalty of sin, proved from res..... 297
 urrection..... 297
 its universality how alone explained..... 297
 consistently with idea of God's..... 297
 Justice..... 297
 not a necessary law of organized be..... 297
 ing..... 297
 higher being might have been at..... 297
 tained without its intervention..... 297
 to Christian not penalty, but char..... 297
 itment and privation..... 297, 298, 299
 eternal, what..... 297, 298, 299
 second..... 297, 298, 299, 300
 not condition of being..... 297, 298
 as dissolution, cannot affect indivi..... 297
 dual soul..... 297
 as a cessation of consciousness pre..... 297
 paratory to other development..... 297
 considered..... 297
 cannot terminate the development..... 297
 for which man was made..... 297
 cannot be extinguished being that no..... 297
 future vindication of God's moral..... 297
 government is possible..... 297
 cannot, by annihilation, falsify the..... 297
 testimony of man's nature in his..... 297
 mortality..... 297
 man's body only made liable to..... 297
 as applied to soul, designates an in..... 297
 body and voluntary state of being..... 297
 consciousness after, indicated in..... 297
 many Scriptures..... 297, 298, 299
 a "sleep"..... 297
 of two kinds..... 297
 Its passions and statusque trans..... 297
 euntly prophetic..... 297
 Deceit to act not the act..... 297, 298
 Deceit, the divine, permissive in cas..... 297
 of evil..... 297, 298

1074 INDEX OF SUBJECTS.

Depravity, Federal theory of..... 413, 414
 Augustinian theory of..... 413, 414
 difficult..... 413
 total, its meaning..... 413-414
 in subjective position..... 413-414
 Christ had no..... 413, 414
 of human will, requires special..... 413
 vice influence..... 413
 of all humanity..... 413
 Determinate of spirits..... 413
 Determinate..... 413, 414
 Dea necesse est quod set quis non set..... 413
 quod..... 413
 Determinism..... 413-414, 415, 416
 Devil, spirit of..... 413, 414
 Diabolo Dei aliquid est..... 413
 Diabolus malus, malus diabolorum..... 413
 Diabolo, and natural selection..... 413
 Dichotomous and Dichotomy, see Man..... 413
 Dies Ite, the..... 413, 414
 Dignity, the place of..... 413, 414
 Discipline or Compulsion..... 413, 414, 415
 Dispositive, alleged, in Scripture..... 413, 414, 415
 Divorce, permitted by Moses..... 413, 414, 415
 Doctores..... 413
 Doctor apostolicus..... 413
 Doctor publicus..... 413
 Doctrina..... 413
 Documentary evidence..... 413, 414
 Doddridge's dream..... 413
 Dogmatic system implied in Scrip..... 413
 ture..... 413
 Dogmatism..... 413
 Double, whence? Christ's motto, I..... 413
 am..... 413
 Dura, spirit of..... 413, 414
 Dury version, Mat. 23:23 in..... 413
 Duvalius, two forms of..... 413
 a form of, holds two distinct and..... 413
 co-existent principles..... 413
 a history of this form of..... 413-414
 this form of, presses the matter or..... 413
 which what it too far..... 413
 this form of, applies the matter of..... 413
 conceivability too rigidly..... 413
 this form of, amplification..... 413
 this form of, limits God's power and..... 413
 benevolence..... 413
 this form of, fails to account for..... 413
 moral evil..... 413
 another form of, holds the exten..... 413
 sion of two astronomical spirits..... 413
 this form of..... 413
 this form of, at variance with the..... 413
 Scriptural representation of God..... 413
 this form of, supposed to be the Scrip..... 413
 tural representation of the Prince..... 413
 of Evil..... 413
 Ductus paucus volubilis..... 413
 Ductus, one, not all discussed in re..... 413
 velation..... 413

Duress, not a cause..... 260
 of end and means combined..... 261, 262, 263
 does not efficiently work evil choice..... 261
 in man..... 261
 to permit sin, and the fact of the..... 261
 permission of sin equally equitable..... 261
 to initiate a series in which sin..... 261
 has a place, how consistent with..... 261
 God's holiness..... 261
 Degree of God, the..... 261-270
 their definition..... 261-270
 many to us, yet in nature one plus..... 261
 relation between, not chronological..... 261
 but logical..... 261
 without necessity..... 261
 relate to things outside of God..... 261
 respect unto, both of God and free..... 261
 creature..... 261
 not addressed to creature..... 261
 all human acts covered by..... 261
 some of them read "you shall etc."..... 261
 stand acts of men, how related to..... 261
 how divided..... 261
 declared by Scripture to include all..... 261
 things..... 261
 declared by Scripture to deal with..... 261
 special things and events..... 261
 proved from divine foreknowledge..... 261
 respect foreward..... 261
 proved from divine wisdom..... 261
 proved from divine immutability..... 261
 proved from the divine..... 261, 262
 ground of thanksgiving..... 261
 not associated with man's free..... 261
 Agency, motives..... 261
 and fact..... 261
 they do not make God the author of..... 261
 sin..... 261
 practical use of the doctrine of..... 261
 the doctrine of duty in practical..... 261
 demanding and deep experience..... 261
 how the doctrine should be mastered..... 261
 Deism, defined..... 414
 name of the adherents..... 414
 an exaggeration of God's transcen..... 414
 dence..... 414
 rests upon a false analogy..... 414
 a system of anthropomorphism..... 414
 denies providential interference..... 414
 tends to atheism..... 414
 "Dei veritas in Satan"..... 414
 Deism, origin..... 414
 Deism, see Anselm, evil..... 414
 Depravity, explained by a personal..... 414
 act in the previous timeless state..... 414
 of nature, repeated or by Christian, see..... 414
 Aristotelian theory of..... 414, 415
 New School theory of..... 414, 415

1074

1075

INDEX OF SUBJECTS. 1075

Evolution, is partial..... 781
 the ethical side of natural selection, 781
 is arbitrary..... 787
 is innumerable..... 787, 788
 features of..... 788
 discourages effort..... 788, 789
 implies reproduction..... 788
 line of authors on..... 790
 Huxley, his translation..... 791
 John the Baptist as..... 791
 Huxley, Queen, immovable..... 792
 Huxley..... 792, 793
 Huxley's theory of origin of man..... 792-793
 verba..... 792-793
 Huxley's theory of morals, truth in, 792
 reconciled with intellectual theory, 792
 Huxley's key to woman 'the life'..... 792
 Age of God..... 794
 Huxley, woman of..... 794
 'Huxley's' Rom. 8:10..... 793
 Huxley, moral life..... 793
 material, force..... 793
 universe defined from..... 793
 its change into force is creation..... 793
 description of..... 793, 402
 English and Neanderthal crania..... 471
 Huxley to God..... 471, 794, 795
 Huxley, translation of..... 471, 794, 795
 Huxley..... 471, 794, 795
 Huxley and Bacon..... 471
 Huxleyism..... 471, 794, 795
 Error, systems of, suggest organizing..... 471
 superhuman intelligence..... 471-472
 Errors in Scripture, allegorical..... 472
 Huxleyism..... 472-473
 Huxley's gold (matter) Schelling's sun..... 472
 not..... 472
 Emmaus..... 472
 Father, book of..... 472
 'Eternal life, an'..... 472, 473
 Huxley..... 472, 473
 Huxley, how conditioned..... 472
 Huxley and Christian faith..... 472
 Huxley, the Huxley, the Lecky..... 472
 Huxleyism..... 472
 Huxleyism (Huxleyism)..... 472
 Huxleyism, principles of..... 472, 473
 Huxley..... 472, 473
 Huxley, behind that of our own..... 472
 Huxley's struggle the Supreme Reason, 2
 and evolution constitute nature, 2
 an, of Scripture as of natural selection..... 472
 of Man, not from sense to sense..... 472
 has given man the light from which to see divine stars of moral truth previously hidden below the horizon..... 472
 a process, not a power..... 472

1076 INDEX OF SUBJECTS.

struggle for life and for the life of others..... 395, 396
 Evolution, in God's omnipotence in time..... 395
 of his own being, God not shut out to a necessity..... 397
 working out a nobler and nobler justice is proof that God is just..... 397
 a method of Christ's operation..... 397
 in its most scientific form will maintain the divinity of man and exalt Jesus of Nazareth to an omniscient source and support..... 397
 'Father,' more than symbol of the cause of creation..... 397
 and gravitation, all the laws of are the work and manifestation of the present Christ..... 397
 the conception of God in, leads to a Trinitarian conception..... 397
 theological, see the Huxley, first the stage in..... 397
 is a supreme summation in the beauty of a creator..... 397
 regarded the world..... 397
 implies previous evolution..... 397
 assumes initial arrangements containing the possibilities of the order afterwards evolved..... 397
 unable to create something out of nothing..... 397
 the attempt to comprehend the world of experience in terms of fundamental idealistic postulates..... 397
 that ignores freedom of God is possible..... 397
 from the status to man, unfolds a Trinity itself..... 397
 but a habitual operation of God..... 397
 not an eternal or self-organizing process..... 397
 natural selection without teleological factors cannot account for biological..... 397
 and creation, no antagonism between..... 397
 its limits..... 397
 Spencer's definition of, stated and criticized..... 397
 illustrated to progress from Dinobirds to birds of the present..... 397
 of inorganic forces and materialism, as in this the source of animate species, yet the Mosaic account of creation not discarded..... 397
 in all forms of energy, higher and lower, dependent directly on will of God..... 397
 the struggle for life in paleontological stages of, the beginning of the sense of right and justice, 395, 396

Evolution, only a method of God..... 78
 epistle purpose..... 78
 seems to rule within the universe, but not to the great end of the universe itself..... 78
 answers objections by showing the development of moral consciousness from initial imperfections..... 78
 may understand the evidence of intelligence in the universe..... 78
 therefore seems to an imminent rational principle..... 78
 a methodological logical process..... 78
 of universe intelligible unless matter is carved from without..... 78
 extension and being, having thought and will, reveals itself..... 78
 only another name for Christ..... 78
 shows nature as a progressive order consisting of higher levels and phenomena unknown before..... 78
 its principle, the Logos or Divine Reason..... 78
 its constancy that of plan not of force..... 78
 depends on increments of force with persistence of plan..... 78
 irreconcilable with Deism and its Great God..... 78
 the basis and background of a Christianity which believes in a dynamical universe of which a personal and living God is the inner source of energy..... 78
 implies not the uniformity, but the causality of law..... 78
 no successive stages, with new laws coming in, and becoming dominant..... 78
 of Hegel, a fact but fatalistic..... 78
 of human society but primarily intellectual, but religious..... 78
 of developing evolution with its allied qualities..... 78
 of not recognized in Scripture leads to a denial of the unity..... 78
 of truth - evolution from the whole, evolved at last partially..... 78
 has given as a new Bible - a book which has grown..... 78, 208, 209
 in a progress in prophecy, doctrine and church-history seen in Paul's epistles..... 78
 not a tale of battle, but a love-story..... 78
 the object of nature, and altruism the object of evolution..... 78
 explains the world as the return of the highest to itself..... 78
 in the least of beings and have exhibited in the paleontological



1076



1077

INDEX OF SUBJECTS, 1077

Faith, a higher sort of knowledge... 3
 liberal science rests on... 3
 never opposed to reason... 3
 conditioned by holy affection... 3
 act of integral soul... 4
 one alone furnish material for a... 4
 scientific theology... 4
 not blind... 5
 its fitness includes nothing... 5
 its place in the Aristotelian system... 5
 in a truth, possible in spite of... 562, 564
 scilicet to be impossible... 562
 does not save, but attainment which... 562
 if accepts... 571
 acting in the gift of God... 562
 an effect, not cause, of election... 574
 involves repentance... 574
 defined... 574
 an intellectual element (notitia, credere Deum)... 577
 an emotional element (intensus, credere Deo)... 577
 must lay hold of a present Christ... 577
 a voluntary element (adus, credere Deo)... 577
 desire in Deum)... 577
 self-surrender to good physician... 578
 the reduction of the Divine knowl-... 578
 ing and willing in man's faith-... 578
 spirit... 578
 its most important element... 578
 is a bond between person... 578
 appropriate Christ as source of... 578
 garden and life... 578
 its three elements illustrated... 578
 obvious description of... 578
 at expense of the other... 578
 views related by a proper concep-... 578
 tion of... 578
 not a purely intellectual state... 581
 is a moral act and involves respon-... 581
 sibility... 581
 is a moral act and involves respon-... 581
 sibility... 581
 is believed in God as the one who... 582
 revealed himself... 582
 is it ever produced "without a... 582
 preacher"?... 582, 584
 its ground of assurance, the Spirit... 584
 word... 584
 its ground of assurance, the Spirit... 584
 word... 584
 inverted witness... 584
 it is possible without assurance... 585
 necessarily leads to good works... 585
 is not to be confounded with love... 585
 or obedience... 587
 a work and yet excluded from the... 587
 category of works... 587
 instrumental cause of salvation... 587

1078 INDEX OF SUBJECTS

Fall, moral effects of the, contin-... 107
 ed by grace... 107
 death said by some not to be a... 107
 consequence of the... 107
 spiritual death, a consequence of... 107
 arrested the original tendency of... 107
 man's whole nature to God... 107
 depraved man's moral and religious... 107
 nature... 107
 left him with his will fundamental... 107
 ly inclined to evil... 107
 deflected the institution of reason... 107
 rendered conscience perverse in its... 107
 judgments... 107
 terminated man's unweakened in-... 107
 tercourse with God... 107
 imposed banishment from the gar-... 107
 den... 107
 constituted Adam's posterity sinful, see Imputation
 of human nature could only occur... 107
 in Adam... 107
 repeated, because apostasy of our... 107
 common nature... 107
 all responsible for the one sin of... 107
 sin, as regards... 107
 has depraved human nature... 107
 has rendered human nature totally... 107
 unable to do that which is good... 107
 to God's right... 107
 has brought the race under obliga-... 107
 tion to render satisfaction... 107
 Father condition of man, Romanist... 107
 and Protestant views of... 107, 121
 Fatalism... 107
 Fate and the device of God... 107
 Father, God as, see Trinity
 "Father," how applied to whole Tri-... 107
 nity... 107
 Federal theology... 107, 121, 122, 123
 Fasting... 107, 121, 122, 123
 Fellowship, Christian, not church... 107
 Fetishism... 107
 Fiction, the truth, has no horizon... 107
 Final cause... 107, 121, 122, 123
 Final Things, doctrine of... 107, 121, 122, 123
 Finality... 107, 121, 122, 123
 Flux, the earliest, possible large and... 107
 advanced in time... 107, 121, 122, 123
 "Flux," noun under New Dispensation... 107
 Fomes Trinitatis... 107
 Force, so usual language of... 107
 not the atom, the real ultimate... 107
 a property of matter... 107
 behind all its forms, co-ordinating... 107
 mind... 107
 atom a centre of... 107
 matter a manifestation of... 107, 121

Force, expressed in vibrations four-... 107
 datus of all we know of extended... 107
 world... 107
 the only, we know is that of our... 107
 own will... 107
 real, lies in the Divine Being, as... 107
 living, active will... 107
 matter and mind as respectively... 107
 external and internal centres of... 107
 as a function of will... 107, 120, 121, 122
 all except that of man's free will, is... 107
 the will of God... 107
 the product of will... 107
 its universe works in rational ways... 107
 and must be product of spirit... 107
 Christ, the principle of every man... 107
 illustration of... 107
 in God with his moral attributes... 107
 omitted... 107
 is energy manifesting itself under... 107
 self-conditioning or differential... 107
 forms... 107
 identified with the Divine Will, the... 107
 order in which... 107
 and will sin in God... 107
 every natural, a generic volition of... 107
 God... 107
 a portion of God's, displaced from... 107
 him in the cross will of intelligent... 107
 beings... 107
 super creature, rather creature... 107
 not always Divine will... 107
 in its various differentiations ad-... 107
 justed by God... 107
 Foreknowledge of God of all future... 107
 acts of free will excepted by spirit... 107
 107, 121, 122, 123
 denial of the abolition, productive of... 107
 dread... 107
 regarded by some as inevitable... 107
 perhaps applicable by the possibil-... 107
 ity of an all-combating present... 107
 constant teaching of Scripture... 107
 farswe... 107
 medicine, what?... 107
 immediate, what?... 107
 if intuitive, difficulty removed... 107
 rests on foreordination... 107
 proceeded logically by decree... 107
 of undecorated actual (volens vol-... 107
 unt), not possibility... 107
 two kinds of... 107
 of individuals... 107
 distinguished from foreordination... 107
 Forgiveness, not in nature but in... 107
 grace... 107
 cannot be granted unconditionally... 107
 by public bodies... 107

1078

1079

INDEX OF SUBJECTS 1079

Progress, more than the taking
 way of reality..... 377
 optional with God since he makes
 satisfaction..... 377
 human accorded without consent,
 why not divine..... 380
 defined in personal, ethical and legal
 terms..... 380-381
 God's act as Father..... 381
 none in nature..... 381
 does not ensure immediate presence
 of natural consequences of sin..... 381
 the peculiar characteristic of Chris-
 tian experience..... 381
 Fore-ordination, its nature..... 381-382
 the basis of foreknowledge..... 382
 distinguished from foreknowledge..... 382
 Forms of thought are facts of nature..... 382
 Fourth gospel, its gentleness..... 382
 Free agency defined..... 382
 can predict its action..... 382
 Freedom, man's, consistent with the
 divine decree..... 382-383
 four senses of word..... 383
 of indifference..... 383
 of choice, which is not thought..... 383
 idea with the complete knowledge of
 will..... 383, 383
 remains of, left to man..... 383, 383
 Freedom war for grosser virtues..... 383
 Freedom and Fore-ordination combined..... 383
 in 'Providence'..... 383
 Future life, the evidence of Jewish
 belief in..... 383
 Egyptian ideas about..... 383
 Moses instructed in Egyptian 'learn-
 ing' concerning..... 383
 pre-date for..... 383
 doctrine of Platonists supports..... 383
 Christ's argument for..... 383
 argument for, presupposes the exist-
 ence of a truthful, wise and good
 creature..... 383
 the most conclusive proof of Christ's
 resurrection..... 383
 Christ taught the doctrine of..... 383
 a revelation of God..... 383
 Patristic method of interpreting Her-
 cules..... 383
 Galen's view of..... 383
 Genesis, the first apologetic fable..... 383
 Genesis, see, sin in..... 383
 Genealogies of Scripture..... 383
 Generation, as applied to the Son, 383-384
 spontaneous..... 383
 Generation of the Christian doc-
 trine..... 383-384
 of the books of O. T..... 383-384
 Genesis apologetic..... 383
 Ideals..... 383
 Ideals..... 383

Idem Interpretation..... 383
 Ideas..... 383
 Gedanken..... 383, 383
 Gedanken, see, in not God..... 383
 Glory, final state of righteous..... 383
 his own, why doct and in re-
 sult..... 383-384
 Gnostic Platonism..... 383-384
 Gnosticism..... 383, 383, 383, 383
 God, the subject of theology, though
 apprehended by faith, yet a sub-
 ject of science..... 383
 human mind can recognize God..... 383
 though not phenomenon, can be
 known..... 383
 because of analogies between his
 nature and ours, can be known..... 383
 though no adequate image of, can
 be formed, yet may be known..... 383
 since all predicates of God are not
 negative, he may be known..... 383
 his love of thought, and so he
 can reveal himself by external rea-
 son..... 383
 revealed in nature, history, sci-
 ence, Scripture..... 383
 Christ the only revealer of..... 383
 the existence of..... 383-384
 conditions of the term..... 383
 his existence a first truth, or ration-
 al intuition..... 383
 his existence conditions observation
 and reasoning..... 383
 his existence rises into conscious-
 ness on reflection on phenomena
 of nature and mind..... 383
 knowledge of his existence, intrin-
 sical..... 383
 knowledge of his existence, how..... 383
 may..... 383
 knowledge of and prior to, all
 other knowledge..... 383
 other suggested sources of our idea
 of..... 383
 Idea of, not from external revela-
 tion..... 383
 Idea of, not from tradition..... 383
 Idea of, not from experience..... 383
 Idea of, not from sense perception
 and reflection..... 383
 Idea of, not from non-experience, 383
 Idea of, not from actual contact of
 our sensitive nature with God..... 383
 rational intuition of, sometimes be-
 comes preservative..... 383
 Idea of, does not arise from reason-
 ing..... 383, 383

1080

1080 INDEX OF SUBJECTS

God, faith in, not proportioned to
 strength of reasoning faculty..... 383
 we know more of, than reasoning
 can furnish..... 383
 Idea of, not derived from inference..... 383
 belief in, not a mere working hy-
 pothesis..... 383
 intuition of, its contents..... 383
 what he is, man to some extent
 know intuitively..... 383
 a preservative intuition of, possible..... 383
 a preservative intuition of, perhaps
 normal experience..... 383
 loss of love has weakened natural
 intuition of..... 383
 the passage of the intuition of, into
 personal and preservative knowl-
 edge..... 383
 his existence not proved but as-
 sumed and declared in Scripture..... 383
 evidence of his existence hold in
 man's intellect..... 383
 knowledge of, though intuitive may
 be explained and confirmed by
 argument..... 383
 the intuition of, supported by argu-
 ments probable and conclusive..... 383
 the intuition of, established by re-
 flection and reasoning..... 383
 arguments for existence of, class-
 ed..... 383
 Cosmological Argument for his ex-
 istence..... 383-384
 its proper statement..... 383
 its defects..... 383
 Theological Argument for his exist-
 ence..... 383-384
 its nature..... 383
 its defects..... 383
 its value..... 383
 Anthropological Argument for his
 existence..... 383-384
 its nature..... 383
 its defects..... 383
 its value..... 383
 Historical Argument for his exist-
 ence..... 383
 Ontological Argument for his exist-
 ence..... 383-384
 its nature..... 383
 its defects..... 383
 its value..... 383
 evidence of his existence from the
 intellectual attributes..... 383
 evidence of his existence from the
 religious development..... 383
 the nature, decree and works of..... 383-384
 the attributes of..... 383-384

God, his acts and words arise from
 settled disposition..... 383
 his disposition inheres in a spiritual
 substance..... 383
 his attributes, definition of..... 383
 relation of his attributes to his es-
 sence..... 383-384
 his attributes have an objective
 character..... 383
 his attributes are distinguishable
 from his essence and from each
 other..... 383
 regarded simply as being of sub-
 stance..... 383
 his simplicity..... 383
 he is a being infinitely complex..... 383
 nominalistic notion, its error..... 383
 his attributes inhere in his essence..... 383, 383
 he is not a compound of attributes..... 383
 essence realises, its danger..... 383
 attributes of, being to his essence..... 383
 his attributes distinguished from
 personal distinctions in his God-
 hood..... 383
 his attributes distinguished from
 his relation to the world..... 383
 illustrated by intellect and will in
 man..... 383
 his attributes essential to his being..... 383
 his attributes manifest his essence..... 383
 in knowing his attributes, we know
 the being in whom attributes be-
 long..... 383
 his attributes, methods of determi-
 ning..... 383-384
 his attributes, methods of determin-
 ing..... 383-384
 three rise of rational method of de-
 termining his attributes..... 383
 biblical method..... 383-384
 his attributes, how classified..... 383-384
 absolute or immanent..... 383
 his attributes, a threshold division
 of the relative or transitive..... 383
 his attributes, relative..... 383
 under in which they present them-
 selves to the mind..... 383
 his moral perfection involves rela-
 tion of himself to himself..... 383
 his absolute or immanent attributes..... 383-384
 his spirituality..... 383-384
 is not matter..... 383
 is not dependent upon matter..... 383
 the material universe, not his sen-
 sibility..... 383
 his spirituality not denied by an-
 thropomorphic Scripture..... 383
 picture of him, depicting..... 383
 desire for an immanent God, sat-
 isfied in Christ..... 383

1081

INDEX OF SUBJECTS. 1085

God, 'his own sake,' the fundament-
al reason of activity in..... 209
his self-expression not selfless..... 210
but benevolent..... 210
the only being who can rightly live
for himself..... 210
that he will secure his end in crea-
tion, the great source of comfort..... 211
his end, a new exercise of power..... 211
not 'the end of the universe'..... 211
the physical universe in no sense in-
dependent in the free will of in-
telligent beings a certain amount
of force from himself..... 212
the perpetual Observer..... 212
does not work all, but all in all..... 212
represented sometimes by Hebrew
writers as doing what he only
permits..... 212
his agency, natural and moral, dis-
tinguished..... 212
his Fatherhood..... 212
implied in man's divine sonship..... 212
extends in a natural relation to all..... 212
provides the atonement..... 212
special towards those who believe..... 212
secures the natural and physical
sonship of all men..... 212
the natural sonship preliminary
to some to a spiritual sonship..... 212
texts referring to, in a natural or
common sense..... 212
in the larger sense what it implies..... 212
natural, mediated by Christ..... 212
texts referring to, in a special
sense..... 212
to the race fundamental to the actual
realization in Christ..... 212
to those who are not his
children..... 212
controversy on the doctrine mere
logomachy..... 212
as assumed by Jesus, a relation of
love and holiness..... 212
if not true, then worthless logical..... 212
this relationship mediated in a spiri-
tual sense through atoning and
regenerating grace..... 212
logical outcome of the denial of..... 212
universal ground for accepting..... 212
entire upon..... 212
our knowledge of, conditioned by
love..... 212
'God preys' fulfilled in Christ..... 212
selected in universe..... 212
the humanist, is Christ, the Logos..... 212
exercise the creative, preserving
and providential activity through
Christ..... 212
the Revealer of, is Christ, the Logos..... 212

1084 INDEX OF SUBJECTS.

Grace, universal according to Wesley..... 208
what, from the Arminian point of
view..... 208
may affect sinners a better security
for salvation than if they were
sinners..... 208
a kingdom of..... 208
man as sinners its object..... 208
certain sinners chosen to be re-
cipients of special..... 208
'unassisted favor to sinners'..... 208
more may be equitably bestowed on
one man than on another..... 208
Gnostic Axioms..... 208
Guilt, defined..... 208
how related to sin..... 208
how incurred..... 208
not more heinous its penalty..... 208
constructive, has no place in divine
government..... 208
to be distinguished from depravity..... 208
is obligation to satisfy outraged
holiness of God..... 208
of sin, how set forth in Scripture..... 208
how Christ may have, without so-
plicity..... 208
and depravity, evades and unobscures..... 208
of race, how Christ bears..... 208
not to be outbalanced with the con-
sciousness of..... 208
first a relation to God, then to con-
science..... 208
mitigates its own atonement..... 208
degree of, set forth in Hebrew rit-
ual..... 208
penal consequences upon, not
to be regarded..... 208
velocity of atonement in judgment re-
sulting by degree in..... 208
measured by man's opportunities..... 208
and power..... 208
measured by the energy of will, but
measured by degree of unresponsive-
ness in soul..... 208
of race, shared in by Christ..... 208
imputed and imputed to Christ..... 208
Habit and character..... 208
'Habit of the Living God,' what..... 208
Habit, what..... 208
Heart, its meaning in Scripture..... 208
Heart, the, their virtues, what..... 208
may be saved who have not heard
the gospel..... 208
their religious systems corrupting
whatever good in their religions..... 208
God in..... 208
in proportion to their culture, be-
come despising..... 208
have an eternal revealing..... 208

Hesitant, instances of apparently re-
gretted..... 208, 209
Hesitation, a negative preparation
for redemption..... 208, 209
partly a positive preparation for
redemption..... 208
in it Christ as Logos or Immanent
God revealed himself in conscience
and history..... 208
had the start of religious knowl-
edge..... 208
their religious not direct work
of the devil..... 208
active on baptism as an evan-
gelical preparation..... 208
Heaven, conception of..... 208
element of its happy perfection..... 208
rewards its reward per se..... 208
is deliverance from defective phys-
ical organization and circum-
stances..... 208
for rest..... 208
how perfect on entering..... 208
a city..... 208
its love..... 208
its activities..... 208
is it a place as well as a state?..... 208
probably a place..... 208
may be a state..... 208
the essential presence of Christ's
body would imply place..... 208
is it on a purified and prepared
earth?..... 208, 209
Hebrew, gentleness and submissiveness
anti-identical..... 208
felt, especially in present condition..... 208, 209
the outward corresponds with in
ward..... 208
the pains of not necessarily just
the indications of God..... 208
to not an endless succession of self-
strife..... 208
its extent and scope..... 208
compared with heaven, narrow and
limited..... 208
only a spot, a corner in the un-
iverse..... 208
Hesitation, what..... 208
Hesitancy, none in the race to pro-
determine self-consciousness..... 208
some facts which hesitancy cannot
explain..... 208
often presents a product differing
from both the producing agents..... 208
the laborer in letters..... 208
laws of simply descriptive not ex-
planatory..... 208
illustrations of heredity..... 208, 209
cases of variation in disease..... 208
Wetmore's views of..... 208, 209
works for theology..... 208, 209

1084

1085

INDEX OF SUBJECTS. 1085

Hereditarily, is God working in us..... 424
 the law by which living beings tend to reproduce themselves in their descendants..... 425
 the scientific attitude of mind in regard to..... 425
 the opposing views of, illustrated..... 425
 the conclusion best warranted by science in relation to..... 425
 when modifications are transmitted by..... 425
 may be influenced by individual action..... 425
 has given new currency to..... 425
 theory, what?..... 425
 Hippocratus, the two-foot horse..... 425
 Holiness of God, see God..... 425
 Holy Spirit..... 425
 origin of, in general revelation..... 425
 recognized as God..... 425
 possession of..... 425
 is a person..... 425
 his work other than that of Christ..... 425
 sin against..... 425
 relation to Christ in his state of humanity..... 425
 application of redemption through work of..... 425
 Homestead and wife..... 425
 Host, British adoration of..... 425
 Host, Scriptural use of..... 425
 Humility, capable of, in general..... 425
 Full concept of, married in First Adam, related in Second..... 425
 his exaltation in Christ, the expression of his people..... 425
 Humility of Christ's justification..... 425
 assumed as related to..... 425
 as Christ..... 425
 Humility, what?..... 425
 Hypothetical communication between..... 425
 I Am, I as a Divine title..... 425
 Idea of God, origin of our..... 425
 Ideal human nature in Christ..... 425
 Idealism, the view of revelation..... 425
 Idealism, Materialistic..... 425
 Ideas have decided fate of world..... 425
 Identity, Edwards' theory of..... 425
 Ignorance, what?..... 425
 Ignorance, sin of..... 425

Ignorance, hereditary..... 425
 Ignorance, how modern science..... 425
 Image, what it suggests..... 425
 and likeness..... 425
 Image of God, in what it consisted..... 425
 its natural element..... 425
 its moral element..... 425
 personality, its element in..... 425
 holiness, its element in..... 425
 its original righteousness..... 425
 not confined to personality..... 425
 not consisting in a natural capacity for religion..... 425
 reflects itself in physical form..... 425
 in soul proper, in body separate..... 425
 from..... 425
 subjects numerous impulses to control of spirit..... 425
 gives dominion over lower creation..... 425
 secure communion with God..... 425
 had suitable surroundings and society..... 425
 furnished with tests of virtue..... 425
 had associated with it an opportunity of securing physical immortality..... 425
 completed by those who hold that..... 425
 spiritual life proceeded from..... 425
 positive advantage..... 425
 contained by those who hold that religion begins in selfishness..... 425
 immortality, metaphysical argument for..... 425
 theological argument for..... 425
 ethical argument for..... 425
 historical argument for..... 425
 widespread belief in..... 425
 a general expectancy of..... 425
 idea of congruity with our nature..... 425
 maintained on doctrinal grounds..... 425
 an inference from the institution of the resurrection of Jesus Christ the most conclusive proof of..... 425
 Christ, logical..... 425
 resurrexory..... 425
 Impulsive metaphysics..... 425
 Impulsion of Adam's sin to his posterity..... 425
 might in Scripture..... 425
 two questions demanding answer..... 425
 the meaning of the phrase..... 425
 has a realistic basis in Scripture..... 425
 two fundamental principles..... 425
 theories of New and Old Schools..... 425
 theories of..... 425
 Fallacy theory of, considered..... 425
 Aristotle theory of, considered..... 425
 New School theory of, considered..... 425

INDEX OF SUBJECTS. 1086

Imputation, Federal theory of, considered..... 425
 Mediate theory of..... 425
 Augustinian theory of, considered..... 425
 grounded on organic unity of man-kind..... 425
 Imputation views..... 425
 objections to Augustinian theory..... 425
 authors on..... 425
 of sin to Christ, grounded on a real union..... 425
 of Christ's righteousness to us, grounded on a real union..... 425
 Imputation of God..... 425
 Imputation..... 425
 doctrine of..... 425
 its early advocates..... 425
 leads to the conclusion that no one is lost solely for sin of nature..... 425
 Imputation might have been encouraged by too definite assurance of infant salvation..... 425
 Infants, their death proves their sinful nature..... 425
 are regarded by some as unborn..... 425
 are unregenerate and in a state of sin..... 425
 relatively innocent..... 425
 objects of special divine care..... 425
 chosen by Christ to eternal life..... 425
 instruction ascribed to those who die prior to moral consciousness..... 425
 in some may receive and are united to Christ..... 425
 as real independent about the atonement..... 425
 View of Christ..... 425
 Inference, its nature and kinds..... 425
 Indivisible..... 425
 Infinity of God..... 425
 see God..... 425
 Infirmary, sin of..... 425
 Innate or innate ideas, what?..... 425
 Justice set positive sense of obligation..... 425
 Inspiration of Scripture..... 425
 definition of..... 425
 defined by revelation..... 425
 may include revelation..... 425
 list of works on..... 425
 presumption in favor of..... 425
 of the O. T., verified for by Jesus..... 425
 grounded by Jesus..... 425
 claimed by the apostles..... 425
 attested by miracle or prophecy..... 425

Inspiration of Scripture, chief proof of, internal characteristics..... 425
 theories of..... 425
 the Intrinsic-theory of..... 425
 this theory of, its doctrinal consequences..... 425
 this theory of, uses only man's natural language..... 425
 this theory of, denies to man's insight, violated in matters of religion and morals, an independent help..... 425
 this theory of, is self-contradictory..... 425
 is the growth of the Divine through the capacities of the human..... 425
 this theory of, makes moral and religious truth purely subjective..... 425
 this theory of, practically denies a God who is Truth and its Revealer..... 425
 the Illumination theory of..... 425
 this theory of, its doctrinal consequences..... 425
 this theory of, principal advocates of..... 425
 in some cases associated only to illumination..... 425
 more than an illumination, which cannot account for revelation of new truth..... 425
 if illumination only, cannot secure writers from serious error..... 425
 as mere illumination can enlighten truth already imparted but not impart it..... 425
 the Intrinsic-theory of..... 425
 this theory of, its doctrinal consequences..... 425
 this theory of, its principal advocates..... 425
 this theory of, post-reformation..... 425
 this theory of, covers the few cases in which definite words were used with the command to write them down..... 425
 this theory of, rests on an imperfect induction of Scriptural facts..... 425
 the human element in Scripture..... 425
 this theory of, specific in man as dictating truth already known to revelation..... 425
 this theory of, reduces man's highest spiritual experience to mechanism..... 425
 Innate..... 425
 the Innate theory of..... 425
 distinguished from other theories of, its theory of, necessary to Christian faith..... 425
 union of the Divine and human elements..... 425

1086

1087

INDEX OF SUBJECTS. 1087

Inspiration of Scripture, its mystery, the nature of the divine and human, 212
 and typic suggestion, 212
 the speaking and writing the words of God from within, in the unconscious possession and exercise of language, emotion and will, 213
 pressed into service all the personal peculiarities, sensitivities and defects of its subjects, 213
 uses all normal methods of literary composition, 214
 may use even myth and legend, 214
 a gradual evolution, 214, 215
 the divine side of what on the human side is discovery, 215
 does not guarantee inferrary in things not essential to its purpose, 215
 in it God uses imperfect nature, 215
 is divine truth in historical and indefinitely conditioned form, 215
 did not directly communicate the words which its subjects employed, 214
 has permitted no form of words which would touch essential error, 214
 verbal, refuted by two facts, 214
 constitutes the Scripture an organic whole, 217
 develops a progressive system with Christ as centre, 217
 furnishes, in the Bible as a whole, a sufficient guide to truth and salvation, 218
 overstatement of, has made suspicious, 218
 constitutes Scripture an authority, but subordinate to the ultimate authority, Christ, 219
 three cardinal principles regarding, 219
 three common questions regarding, 219
 objections to the doctrine of, 222-242
 objected to, on the ground of error, 222
 in secular matters, 222
 said to be erroneous in its science, 222
 reply to above allegation against, 222-223
 said to be erroneous in its history, 223
 reply to above allegation against, 223-224
 said to be erroneous in its morality, 224
 reply to above allegation against, 224-225
 said to be erroneous in its reason- ing, 225
 reply to above allegation against, 225-226
 said to be erroneous in its science, 226
 reply to above allegation against, 226-227
 said to be erroneous in quotation and interpretation, 227
 reply to above allegation against, 227, 228

1088 INDEX OF SUBJECTS.

Jews, effects of the exile upon, 301
 authors on Judaism as a prepara- tion for Christ, 302
 John, the book of, when written, 301
 John, gospel of, differs from synoptic in its account of Jesus, 301
 in its position, 301
 compared with Revelation, 301, 302
 does its characteristic Logos doctrine necessitate a later date? 301, 302
 John, 301
 Jude demonstrum cum nocere abstin- ere, 301
 Judge, Christ the final, 302, 303
 Judgment, the last, a final and complete vindication of God's right- eousness, 303
 its nature outwardly, yields, definite in itself, the manifestation of character, and assignment of cor- responding conditions, 303, 304
 evidence of, and preparation for, already in the nature of man, 303
 single acts and words adduced in, 303
 Judge in, see preceding item.
 the grounds of, the law of God and Grace of Christ, 303
 list of sinners on, 303
 Justice of God, 303-305
 Justification, involved in union with Christ, 305
 the doctrine of, 305-309
 defined, 305
 declarative and judicial, 305
 held as sovereign by Arminians, 305
 Scriptural proof of, 305
 its nature distinguished by Scrip- ture, 305
 use of "justify" and its deriva- tives, 305
 James and Paul on, 305
 includes remission of punishment, 305
 a declaration that the sinner is just or free from condemnation of law, 305
 is pardon or forgiveness as God is regarded as judge or father, 305
 is in the ground of union with Christ who has borne the penalty, 305
 includes restoration to favor, 305
 since it treats the sinner as per- sonally righteous it must give him the rewards of obedience, 305
 is reconciliation or adoption as God is regarded as friend or father, 307

Inspiration of Scripture, said to be erroneous in its prophecy, 205
 reply to above allegation against, 205-206
 admits looks unworthy of a place as inspired, 206
 reply to above allegation against, 206-208
 admits as authentic portions of books written by others than the persons to whom they are as- cribed, 208
 reply to above allegation against, 208-210
 admits sceptical or scottish nar- ratives, 210
 reply to above allegation against, 210-212
 acknowledges non-inspiration of its teachers and writers, 212
 reply to above allegation against, 212
 intervention of Christ, 212-215
 see Christ.
 Intercessors, saints on earth are, 215
 Intercommunion, 215
 Intercommunion of the Persons in the Trinity, 215-216
 Intermediary states, 216-217
 of the righteous, 216, 217
 of the wicked, 216, 217
 not a sleep, 217
 not purgation, 217
 one of incompleteness, 217
 a state of temporary demerit, 217
 sin if professed in title more aggrava- ted state becomes demerit, 217
 some place the end of man's proba- tion at the close of the present station, 217, 218, 219, 220
 justification-theory of, 217
 Inspiration, 215
 inspiration theory of morals, 215
 reconciled with the empirical the- ory, 215
 intuition, 215, 216, 217, 218
 tasks, its composite character, 215
 Isaac, 301
 Isaac, the apostle, his position on Justification, 301
 Jackson, Thomas, a Baptist church as the true form of dem- ocracy, 300
 Jakob, being at the same of, 300
 Jews, the only forward-looking peo- ple, 300
 educated in three great truths, 300, 301
 above truths promulgated by three agencies, 300, 301
 the education first of all by law, 301
 the education by prophecy, 301
 the education by judgment, 301

Justification, this restoration rests solely on the righteousness of Christ to whom sinner is united by faith, 302
 its different features marked, 302
 believed on testimony of Scripture, 302
 its difficulty, is relieved by three considerations, 302
 is granted to an sinner in whom sinner Christ has borne penalty, 302
 is bestowed on one who is so united to Christ as to have Christ's life dominating his being, 302
 is declared of one in whom the pres- ent Christ life will inevitably actu- ate all remaining depravity, 302
 its ground is not the inherent nat- ure of righteousness and love (Roman view), 302
 its ground is not the essential righteousness of Christ become the sinner's by faith, (Calvinist), 302
 its ground is the satisfaction and obedience of Christ the head of a new humanity of which believers are members, 302
 it is not, not because Christ is in us, not because we are in Christ, 302
 its relation to regeneration and sanctification delivers it from ex- ceptancy and uncertainty, 302
 said sanctification, not different stages of same process, 302
 its efficient cause is God's grace, regeneration and sanctification, 302
 gifts and grace accompaniments, not consequences of, 302
 why "by faith" rather than other ground? 302
 produced efficiently by grace, meri- toriously by Christ, instrumentally by faith, essentially by works, 302
 as latter complete at the moment of believing, in the ground of peace, is instantaneous, complete and final, 302
 not eternal in the present, 302
 its God grants actual pardon for past sin, not virtual pardon for future sin, 302
 cannot be secured by future obedi- ence, 302
 must be secured by accepting Christ and manifesting trust and sub- mission by prompt obedience, 302
 list of authors on, 302
 Justitia, 302
 Justus of Justification, 302
 Kato's tradition, 302
 Erasmus, 302, 303, 304
 Karl and Kathol, 302

1088

1089

INDEX OF SUBJECTS. 1089

'Know', its meaning in Scripture, 310
 Knowledge includes faith as a higher
 sort of, 310
 necessary to man's nature or existence, 310
 sense not necessary to, 310
 in recognition and classification, 310
 mental image, not essential to, 310
 of whose not essential to, 310
 end of a part, 310
 may be adequate through not ex-
 haustive, 310
 Inverse illustration or definition, 310
 relative to knowing agent, 310
 is of the thing as it is, 310
 though imperfect, valuable, 310
 requires pre-occupation of an ab-
 solute essence, 310
 does not ensure right action, 310
 aggravation, but is not essential to,
 310
 two kinds of, and essence media, 310
 idea of, 310
 final state of righteous one of, 310
 Jones, 310
 Jung-Fu-tai, see Chian-fu-tai
 Language, difficulty of putting signifi-
 cant truths into, 310
 does only imply, 310
 not essential to thought, 310
 defined, 310
 is the effect, not the cause of mind, 310
 Law, came and force known without
 mental image, 310
 is method, not cause, 310
 the transcript of God's nature, 310
 its essential idea, 310
 the implications, 310
 first need of voluntary agents, 310
 is the law, not cause, 310
 forms a Supreme Will, 310
 its derivation in several languages, 310
 because of its hereditary implica-
 tions, "lawful" has been sug-
 gested as a substitute, 310
 definitions of, 310
 cannot refer, 310
 its generality, 310
 implies power to enforce, 310
 without penalty is advice, 310
 to the man of natural and free
 agents implies duty and sanctions, 310
 expresses and demands nature, 310
 formulae relations arising in na-
 ture, 310
 of God in particular, 310
 elemental, 310
 physical or natural, 310
 moral law, its implications, 310
 is directed, not made, 310

INDEX OF SUBJECTS. 1090

Law, its basis in the nature of God, 70
 as a moral rule unchanging, 70
 freedom from, what? 70
 believer not free from obligation to
 observe, 70
 as a system of penalty, believer
 free from, 70
 as a method of attraction, believer
 free from, 70
 as an outward and foreign compel-
 sion, believer free from, 70
 not a sliding scale graduated to
 one's moral condition, 70
 God's, as known in conscience and
 Scripture, a ground of final judg-
 ment, 70
 Laws of natural correspond to the
 nature of things, 70
 of theological thought, laws of God,
 thought, 70
 of nature, not touched in miracle, 70
 of nature, act not merely slight,
 but its consequences, 70
 'Laying-on of hands,' its significance,
 70
 Letter-union calling council of cer-
 nity, 70
 Zee, its derivation, 70
 Licensure, its nature, 70
 Life contains promise and potency of
 every form of matter, 70
 not produced from matter, 70
 as it ascends, it differentiates, 70
 not definable, 70
 but a mere process, 70
 more than environmental corre-
 spondence, 70
 ascribed to Christ, 70
 ascribed to Holy Spirit, 70
 animal, though propagated, not his
 nature, 70
 has power to draw from the higher
 cost material for its fire, 70
 its various relations honored by be-
 liever taken into union with Trinity
 in Christ, 70
 man's physical, conscious of a life
 within not subject to will, 70
 man's spiritual, conscious of life
 within its life, 70
 man's nature, preserved by God,
 much more his spiritual, 70
 Christ, attains completeness in fu-
 ture, 70
 actual, attains completeness in fu-
 ture, 70
 'book of the book of justification,' 70
 'Lectures on self,' 70
 'Lectures on self,' and non con-
 trary, drawn, and non adverb, 70
 Logic, the whole, present in the man,
 Christ Jesus, 70

Law, not constituted, but tested, by
 virtue, 310
 of God, what? 310
 the method of Christ, 310
 authors upon, 310
 not arbitrary, 310
 not temporary, or provisional, 310
 not merely negative, 310
 as seen in Deeds, 310
 not addressed to one part of man's
 nature, 310
 not exclusively prohibitive, 310
 not limited by man's consciousness
 of it, 310
 not local, 310
 not modifiable, 310
 not violated even in salvation, 310
 the blood of human nature, 310
 reveals love and mercy mandatorily,
 310
 is all-comprehensive, 310
 is spiritual, 310
 is a will, 310
 is not law proposed as a method
 of salvation, 310
 is a means of cloveeting and de-
 veloping sin, 310
 reveals man of the heights from
 which he has fallen, 310
 as positive enactment, 310
 as shown in general moral precepts, 310
 as shown in ceremonial or special
 injunctions, 310
 its positive from a recognition of
 its elemental principle, 310
 the written, why important? 310
 the Puritan mistake in relation to, 310
 its relation to the grace of God,
 310
 is a general expression of God's
 will, 310
 is a partial, not an exhaustive, ex-
 pression of God's nature, 310
 pantheistic mistake in relation to,
 310
 always, leaves part of God's nature
 to be expressed by people, 310
 is not Christ in perfect image,
 310
 not abstracted by grace, but re-
 vealed and reinforced, 310
 of sin and death, 310
 in the manifestation of grace, com-
 bined with a view of the person-
 hood of the Lawgiver, 310
 its all-embracing requirement, 310
 identical with the consistent prin-
 ciples of being, 310
 all-comprehensive demand of har-
 mony with God, 310
 the Mosaic, inspired hope of pardon
 and access to God, 310

1090

INDEX OF SUBJECTS. 1091

Logic, John's doctrine of the real,
 only different from Plato's, 201
 John's doctrine of the related to
 the "mores" doctrine, 201
 doctrine of the authoritativeness,
 201
 significance of terms, 201
 the predicaments, graded to man
 a natural light of reason and con-
 science, 201
 purged of depravity that portion of
 human nature which he assumed
 in incarnation, in the very act of
 taking, 201
 during earthly life of Jesus related
 outside, 201
 the whole present in Christ, and yet
 present everywhere, 201
 can suffer on earth, and yet reign
 in heaven at same time, 201
 his surrender of independent exer-
 cise of divine attributes, how not
 conceived, 201
 his part in evangelical propagation, 201
 'Lord of Hosts,' its significance, 201
 Lord's Day, 201
 Lord's Supper, 201-202
 Lord's Supper and Baptism, historical
 moment, 201
 Love, necessary to right use of reason
 with regard to God, 201, 202, 203
 its less obscure rational inhibition
 of God, 201
 God's nature cannot prove it, 201
 God's immanent, what? 201
 not to be confounded with mercy
 and goodness, 201
 God's love a personal object within
 the Trinity, 201
 constitutes a ground of divine
 immanence, 201
 God's transitive, what? 201
 God's transitive, its mercy and good-
 ness, 201
 distinct from holiness, 201
 attributed to Christ, 201
 attributed to Holy Spirit, 201
 revealed in grace rather than
 law, 201
 to God, all-embracing requirement
 of law, 201
 clarity of God's, an effective ele-
 ment in support, 201
 God's, fixed on sinners of whom he
 knows the worst, 201
 God's unchanging, 201
 God's, his dignity, 201
 brotherly, in heaven implies knowl-
 edge, 201
 Mead, the Egyptian god, 201
 Michael, First, no direct mention
 of God in, 201

1091

INDEX OF SUBJECTS. 1091

Magister semestris..... 41
 Magister, personal, what?..... 53
 Magnetism, power..... 50
 Malton, what?..... 50
 Malton metaphysics, what?..... 50
 Man, in what sense supernatural?..... 76
 Formative highest type of man?..... 76
 as to intellect and freedom, not etc..... 76
 as a *per se* entity..... 81
 his intellectual and moral nature..... 81
 implies an intellectual and moral author..... 81
 his moral nature proves existence of a holy lawgiver..... 81
 his emotional and voluntary nature proves the existence of a Being who may be a satisfying object of human affection and end of human activity..... 83
 recognizes in God, not his like, but his opposite..... 83
 mistakes as to his own nature lead him into mistakes as to the First Cause..... 83, 253
 his consciousness, Boyer's view..... 89
 his will above nature..... 91
 a concrete gaze towards God..... 92
 can objectively self-determine..... 92
 is self-determining..... 92
 not explainable from nature..... 92
 a spiritually reproductive agent, yet God dependent..... 93
 a creation, and child of God..... 93-95
 his creation a fact of Scripture..... 95
 exists by creative acts of God..... 95
 through result of evolution, yet of creating agency of God needed..... 95
 whether instantly or immediately created, Scripture does not say..... 95
 the true doctrine of evolution consistent with the Scriptural doctrine of creation..... 95
 certain psychological human elements cannot have come from the brute..... 95
 God's breathing into man was such a reinforcement of the process of life as turned the animal into man and brute, both created by the immortal God, the former comes to his status not from but through the latter..... 97
 the beginning of his conscious life..... 97
 some simple distinctions between man and brute..... 97, 465
 if of brute ancestry, yet the offspring of God..... 97
 Scripture teaches that man's nature is the creation of God..... 99

INDEX OF SUBJECTS. 1092

Man, unity of species of, argues unity of origin..... 451
 according to Augustin from right notion of origin..... 451
 his racial unity, consistent with all existing physical varieties..... 452
 physiological change in, illustrated..... 452
 his 'originally greater plasticity'..... 452
 his racial unity, authorities on..... 452-453
 the essential elements of his nature..... 453
 the dichotomous theory of his nature..... 453-454
 the dichotomous theory of, supported by consciousness..... 453
 the trichotomous theory of, supported by Scripture..... 454
 the trichotomous theory of his nature..... 454
 his spirit and soul, facts of..... 454
 trichotomous theory of his nature..... 454
 element of truth in..... 454
 the trichotomous theory of his nature, untenable..... 454
 the true relation of soul and body in his nature..... 454-455
 is different in kind from the brute, though possessed of certain powers in common with it..... 454
 since spirit is soul when in contact with the body, soul cannot be immortal unless with spiritual body..... 454
 the trichotomous theory of the nature of, untenable on psychological grounds..... 455
 a true view of the spiritual nature of, within six errors..... 457
 some who have held the trichotomous view of..... 457
 his body, why honorabile..... 458
 has been glorified with a death body, for two suggested reasons..... 458
 origin of his soul..... 458-459
 the theory of the pre-existence of his soul..... 459
 the advocates, ancient and modern, of this theory of soul pre-existence..... 459
 the truth at the basis of soul pre-existence..... 459
 the theory of soul pre-existence founded on an illusion of sense..... 459
 the theory of the soul's pre-existence, without Scriptural warrant..... 459
 if the soul was conscious and personal in the pre-existent state, why is recollection even of important doctores so defective..... 460
 Man, the pre-existence theory of the soul of, is of no theological assistance..... 460
 Miller's view of pre-existence state of soul examined..... 460-461
 his creation theory of his soul, 461-462
 the advocates..... 461
 Scripture does not teach that God immediately creates his soul..... 461
 certainism repudiated as representing him as not father of his offspring's noblest part..... 462
 his individuality, how best explained..... 462
 the creation theory of his birth makes God the author of sin..... 463
 the creation theory of his birth, certain mediating modifications of..... 463
 the trichotomous theory of his birth..... 463-464
 the trichotomous theory explained..... 464
 the trichotomous theory best accords with Scripture..... 464
 the trichotomous theory is favored by the analogy of animal and vegetable life..... 465
 the trichotomous theory supported by the transmission of physical, mental, and moral characteristics..... 465, 466
 the trichotomous theory embraces the element of truth in the creation theory in that it holds to a divine concurrence in the development of the human species..... 467
 his moral nature..... 467-468
 the powers which enter into his moral nature defined..... 468
 has no separate volitional faculty..... 468
 his conscience discriminative and impulsive..... 468
 his conscience distinguished from related mental processes..... 469
 his conscience the moral judiciary of the soul..... 469
 his conscience an echo of God's voice..... 469
 has the authority of the personal God, of whose nature law is but a transcript..... 469-470
 his will defined..... 470, 465
 his will and the other faculties..... 465
 his will and permanent states..... 465, 466
 his will and motives..... 466
 his will and contrary choices..... 466, 467
 his will and his responsibility..... 466, 467



1092



1093

INDEX OF SUBJECTS.

1093

Man, his responsibility for the in-
hered and preference of his
will, his Scriptural explanation, 320
his natural bent of will to evil an
constant, hereditary, and powerful
that only regeneration can save
him from it, 321-322
the harmful nature of a determina-
tion theory of his will, 321-322
and his will, authors upon, 321
his original state, 322
his original state described only in
Scripture, 321
list of authors on his original state, 321
essentials of the original state, 322
made 'in the image of God,' what
implies? 321
made in natural likeness to God
of personality, 324
made in moral likeness to God or
billions, 324
the elements in his original likeness
to God, more clearly explained, 324
inferred by the Logos or divine Son,
324
never wholly loses 'the image of
God,' 324
in a minor sense 'guide' and 'con-
tainers of the divine nature,' 325
has 'a deeper depth' and is
grounded in God, 325
created a personal being with power
to know and determine self, 325
his natural likeness to God in-
alienable and the capacity that
makes redemption possible, 325
his personality further defined, 325
should reverence his humanity, 325
originally possessed such a direc-
tion of affection and will as con-
stituted God the supreme end of
his being, and himself a deity re-
garding God's moral attributes, 327
his child endowment, billions, 327
his original righteousness as taught
in Scripture, 327
in what the dignity of his human
nature consisted, 327
his original righteousness not the
essence of his human nature, 328
his original righteousness not a
gift from without and after crea-
tion, 328
his original righteousness a kind-
ness of affection and will to God, 328
his original righteousness propa-
gated to descendants, 328
his likeness to God, more than the
perfect natural endowment of his
spiritual powers, 328-329

Man, his fall assigned by some to pre-
sistent state, 329
'the image of God' in, was some-
say, merely the possibility (as
Sartre) of real likeness, 329
his individual will not the author
of his condition of sin or of his
fall, 329
does he originally know God, must
have loved God, 329, 330
primal 'image of God' not simply
ability to be like God, but actual
likeness, 329
if morally neutral, is a violator of
God's law, 329
the original 'image of God' in,
more than capacity for religion, 329
scholarship and the Romanist
church distinguished between
'image' and 'likeness' as applied
to his first state, 329
his nature at creation, according to
Romanism, received a downward
precondition of grace, 329
his progress from the state of pure
subordination to the state of self-
sufficiency, as the Scotch church
teaches, pictorially stated, 331
the Scotch theory as to his origi-
nal state considered in detail,
331-332
results of his original possession of
the divine image, 332-333
his physical form reflects his origi-
nal endowment, 333
originally possessed an equivo-
cousness of 'body and spirit'
which, though physically perfect,
was only providential, 333
had dominion over the lower crea-
tion, 333
enjoyed communion with God, 333
circumstances of his possession of
the divine image, 333-334
his surroundings and early trial
to attain happiness and help, 333
his wife and her creation, 333
was perhaps hermaphroditic, 333
his position, 333
provisions for trying his virtue, 334
opportunity for securing for him-
self physical immortality, 334
the first had he maintained his in-
tegrity, would have been developed
and transformed without under-
going death, 334
the Scriptural view of the original
state opposed by those who hold a
probationary condition of the
race from savagery to civilization, 334
the originally saved condition of
an ill-founded assumption, 334-335

1094

INDEX OF SUBJECTS.

Man, the Scriptural account of his
original state opposed by those
who hold the Faustian theory
of the three consecutive condi-
tions of knowledge, 321
the assumption that he must hold
feticism, polytheism, and mono-
theism in successive steps, if he
progresses religiously, contradic-
ted by facts, 321
monotheistic before polytheistic, 321
in some stocks never practiced fi-
cicism, 321
the earliest discovered epithelial
remains of, prove by presence of
food and weapons an advance up-
on feticism, 321
his theologic thought not treated
but rooted in his institutions and
ideas, 321
in what sense a law unto himself,
321
as a free being needs moral law,
321
as a progressive being needs an
ideal and infinite standard of ad-
vancement, 321
according to Scripture responsible
for more than his merely personal
acts, 321
not wholly a spontaneous develop-
ment of fabric tendencies, 321
the ideal, realized only in Christ,
321
his perfection reached only in the
world to come, 321
Method of Christ, ideal, 321
Menschheit, 321
Mendacity, invasion of saints and
transubstantiation, origin of, 321
Merrigap, a type of human and divine
nature in Christ, 321
Mery, mother of God, 321
Material force as little observable as
divine agency, 321
organization, not necessarily a hind-
rance to activity of spirit, 321
Materialism, idealism, and pantheism,
rise from deities after scientific
nullity, 321
Materialism, what? 321
element of truth in, 321
objection to, from Kantianism, 321
objection to, from man's attrition,
321
cannot explain the psychical from
the physical, 321
furnishes no sufficient cause for
highest phenomena of culture, 321
furnishes no evidence of conscious-
ness in others, 321

Materialism, Schopenhauer, denies resur-
rection of body, 321
Pagan, its service to proper views
of body, 321
Materialistic idealism, 321
his definition, 321
defective in his definition of matter, 321
defective in his definition of mind,
321
opposed to the imperative assump-
tion of non-empirical, transcen-
dent knowledge of things-in-them-
selves, 321
however modified, combined with
the difficulties of pure materialism,
321
a view of, held by many Christian
thinkers, 321
Mathematics, a disclosure of the di-
vine nature, 321
crystallized the heavens and earth,
321
state regarded as atoms which have
force as a universal and impera-
ble property, 321
in its more modern aspect, a mani-
festation of force, 321
the "Treadmill and Crookes delirium"
concerning, 321
mind intuitively regarded as dif-
ferent from it in kind and higher
in rank, 321
to be regarded as secondary and
subordinate to mind, 321
and mind, relation between, 321
does it provide 'the needful objec-
tivity for God's' 321
is eternally not disproveable by rea-
son, 321
not stuff that emanated from God, 321
not stuff, but an activity of God, 321
according to Schelling, spirit paid, 321
its continuance dependent on God, 321
made by God, and, therefore, pure, 321
his capacities, as subsistent to
spirit, inextinguishable, 321, 322
Memory, its impossibility in the case
of the apostles, secured by prom-
ised spirits, 321
a preparation for the final judg-
ment, 321
of an evil deed, becomes clearer
with time, 321
Merrigap, relation to Johannes Logos, 321
Mendacity, offenses, 321
Mendacity, 321
Merrigap, essential to crime, 321
Mery, in the God of nature, none in
discussions which point to, 321
epitaph, 321, 322, 327
defined, 321

1094

1095

INDEX OF SUBJECTS 1005

Mercy, divine, a matter of revelation, 256
 a matter of, 273
 Metaphysical generation of the soul, 420
 Military theory of sin, 105
 Millenium, 300-302
 Mind, has no parts, not divided, 78
 Its operating function, 78, 79
 give both final and efficient cause, 78
 recognizes itself as another and
 higher than the material organ-
 isation it uses, 92
 its attributes and their different in-
 kind and higher in rank than mat-
 ter, 92
 not transmuted physical form, 92
 the only substantive thing in the
 universe, all else is adjectival, 94
 manifestly defined as a series
 of feelings aware of itself, 94
 Absolute, not conditioned as the di-
 vine mind, 204
 "eternal," its application, 202
 Minister, his chief qualification, 117
 his relation to church work, 117
 forfeiture of his standing as, 118, 119
 Miracle, a preliminary definition, 117
 modified definition suggested by
 Hahnemann, 117, 118
 "signality" must be preserved in de-
 scription of, 118
 preferable definition, 118, 119
 never regarded in Scripture as an
 intrusion of law, 119
 natural processes may be, 119
 the attitude of some theologians
 toward, irrational, 119
 a number of opinions upon, present-
 ed, 119
 possibility of, 119-123
 not beyond the power of a God
 dwelling in and controlling the
 universe, shown in some observa-
 tions, 119-121
 possibility of, doubly strong in those
 who give the Logos of Divine Be-
 ing his place in his universe, 121
 possible on Lutheran view of uni-
 verse, 121
 possible because God is not far
 away, 121
 possible because of the action and
 reaction between the world and
 the personal Absolute, 121
 a presumption against, 124
 presupposes, and derives its value
 from, law, 124
 a uniformity of nature, demands,
 not with miracles, non-existent, 124
 that it is justified to say a priori
 that it is impossible (Huxley), 124

1006 INDEX OF SUBJECTS

Miracle of Christ's resurrection, not
 explainable by the science-theory
 of Borne, 121
 of Christ's resurrection, its three
 lessons, 121
 the counterfactual, 121
 only a direct act of God, 121
 the counterfactual, attests the truth, 121
 how the false, may be distinguished
 from the true, 121, 122
 Miracles as attesting Divine Revela-
 tion, 117-123
 Mohammedanism, 306, 307, 427
 Molecular movement and thought, 81
 Molecules, manufactured articles, 71
 Motion, their beauty intelligible by
 "natural selection," 427
 Mosaicisms, 427
 Motion presents that deep force, in
 which effects, spiritual and bod-
 ily, find common origin, 49
 there must be a base, 49
 Motion, Ethical, defined, 49
 consistent with the teachings of
 Holy Writ, 49
 the faith of Augustine, 49
 the faith of Anselm, 49, 50
 implies the one element of truth,
 in positivism, 49
 is entirely consistent with ethical
 fact, 49
 is Metaphysical Motion qualified by
 Psychological Motion, 49
 is supplanting Dualism in philo-
 sophic thought, 49
 it rejects the two main errors of
 positivism, 49, 50
 it regards the universe as a finite,
 partial, and progressive revelation
 of God, 49, 50
 it regards matter as God's limita-
 tion under law of necessity, 50
 it regards humanity as God's self-
 limitation under law of freedom, 50
 it regards incarnation and atone-
 ment as God's self-limitation un-
 der law of grace, 50
 regards universe as related to God
 as thought to the thinker, 50
 regards nature as the province of
 God's pledged and habitual con-
 sistency, 50
 is the doctrine largely of the poets,
 50
 guarantees individuality and rights
 of each particle of universe, 50
 in moral realm estimates worth by
 the voluntary recognition and ap-
 propriation of the divine, 50
 does not, like positivism, involve
 moral indifference to the vari-
 ous orders in universe, 50

Motion, Ethical, does not regard
 exist and non-exist, but and
 value as of equal value, 50
 it regards the universe as a graded
 and progressive manifestation
 of God's love for righteousness and
 opposition to wrong, 50
 it recognizes the mysterious power
 of selfhood to oppose the divine
 law, 50
 it recognizes the protective and vi-
 dicatory reaction of the divine
 against evil, 50
 it gives ethical content to Spinoza's
 "appetition," all things strive, 50
 it neither causes moral distinctions,
 nor enables restriction, 50
 recognizes Christ as the focus of
 God in his universal acceptance, 50
 recognizes as the Creator, Upholder,
 and Governor of the universe, Him
 who in history became incarnate
 and by death made atonement for
 human sin, 50
 rests on Scriptural statements, 50
 scores a Christian application of
 modern philosophical doctrine, 50
 gives a more fruitful conception of
 matter, 50
 considers nature as the embodiment
 of Christ, 50
 presents Christ as the uniting
 reality of physical, mental and
 moral phenomena, 50
 its relation to positivism and de-
 dualism, 50
 furnishes a foundation for new in-
 terpretation in theology and philo-
 sophy, 50
 helps to acceptance of "Trinitarian-
 ism," 50
 teaches that while the natural bond
 uniting to God cannot be broken,
 the moral bond may, 50, 51
 how it interprets "rejecting" Christ, 51
 enables us to understand the prin-
 ciple of the atonement, 51
 strengthens the probability of mi-
 racles, 51
 teaches that not to give and per-
 feet mind that passes beyond all
 phenomena and its own ground, 51
 teaches that "that which hath been
 made was life in him, Christ," 51
 teaches that in Christ all things
 "cohere," held together, as cosmic
 rather than chaotic, 51
 teaches that gravitation, evolution,
 and the law of nature are Christ's
 habits, and nature but his con-
 stant self, 51

1096

1097

INDEX OF SUBJECTS.
1007

Moham, Khalil, teaches that in Christ is the intellectual head, the uniformity of law, the unity of truth..... 211
 teaches that Christ is the principle of induction, the medium of interaction, and the moral attraction of the universe, reconciling all things in heaven and earth..... 211
 teaches that God transcendent, the Father, is revealed by God immanent, the Son..... 214
 teaches that Christ is the life of nature..... 227
 teaches that creation is thought in expression, means eternalized..... 231
 teaches a dualism that holds to unimproved conditions of life between man and man, man and nature, man and God..... 238
 teaches that the universe is a life and not a mechanism..... 241
 teaches that God personally present in the wheat makes it grow, and in the dough turns it into bread..... 242
 teaches that every man lives, moves, and has his being in God, and that whatever has come into being, whether material or spiritual, has its life only in Christ..... 243
 teaches that "the universe set before nature"..... 243
 teaches that nothing exists in only faith..... 244
 in his further teaching concerning natural forces and personal being..... 244, 245, 246
 allows of "second cause"..... 248
 Monism, modern science in favor of..... 249
 Monogamy..... 250
 see Polygamy..... 250
 Monism, facts point to an original..... 261
 Hebrew, present psychological systems of antiquity..... 261
 more and more evident in backward relation as we trace them back..... 261
 Montanists..... 262
 an original, authors on..... 262, 263
 Moral argument for the existence of God, the designation criticism, faculty, its deliverance, evidence of an intelligent cause..... 263
 freedom, what?..... 263
 nature of man..... 263
 likeness to himself, how restored by God..... 263

INDEX OF SUBJECTS.
1098

Nature..... 264
 Nature, abstract from man, cannot be interpreted..... 264
 does not assure us of God's love and providence for the discipline..... 264
 by itself furnished a presumption against miracles..... 264
 as a system of substance..... 264
 according to Leibniz..... 264
 its force, dependent and independent..... 264
 human, why it should be revereed..... 264
 its had some idea..... 264
 as something inherent..... 264
 the know has corrupted nature..... 264
 in its nature and disposition explained by a corruption..... 264
 a corrupt, belongs to man from the moment of his being..... 264
 corrupt, under the man's connection..... 264
 by a man's own power..... 264
 a corrupt, the common heritage of the man..... 264
 degenerate, not substance, but corruption of substance..... 264
 how responsible for a depraved, which one did not personally originate..... 264
 human, Augustinian view of..... 264
 human, Augustinian view of..... 264
 human, Augustinian view of..... 264
 human, Augustinian view of..... 264
 human, Augustinian view of..... 264
 the whole human race once a person..... 264
 by J. J. Adams..... 264
 human, man separates but one..... 264
 human, body depraved..... 264
 man, and to a certain extent modify..... 264
 his..... 264
 impersonal human..... 264
 sin, and personal transgression..... 264
 and person..... 264
 Johnson's condition..... 264
 human, is it to develop into new form..... 264
 Nature of things, in the phrase examined..... 264
 Nature..... 264
 see Philosophy..... 264
 Nebular hypothesis..... 266
 Newtonian philosophy, correct for the truth..... 266
 Newton, Isaac..... 266
 Newton, Isaac, and God..... 266
 Newton, Isaac..... 266
 see God..... 266
 Newtonian..... 266
 Newtonian, moral, never created by God..... 266
 moral, a sin..... 266
 New England theology..... 266
 New Haven theology..... 266

INDEX OF SUBJECTS.
1099

Nature, abstract from man, cannot be interpreted..... 79
 does not assure us of God's love and providence for the discipline..... 118, 114
 by itself furnished a presumption against miracles..... 124
 as a system of substance..... 264
 according to Leibniz..... 264
 its force, dependent and independent..... 264
 human, why it should be revereed..... 264
 its had some idea..... 264
 as something inherent..... 264
 the know has corrupted nature..... 264
 in its nature and disposition explained by a corruption..... 264
 a corrupt, belongs to man from the moment of his being..... 264
 corrupt, under the man's connection..... 264
 by a man's own power..... 264
 a corrupt, the common heritage of the man..... 264
 degenerate, not substance, but corruption of substance..... 264
 how responsible for a depraved, which one did not personally originate..... 264
 human, Augustinian view of..... 264
 human, Augustinian view of..... 264
 human, Augustinian view of..... 264
 human, Augustinian view of..... 264
 the whole human race once a person..... 264
 by J. J. Adams..... 264
 human, man separates but one..... 264
 human, body depraved..... 264
 man, and to a certain extent modify..... 264
 his..... 264
 impersonal human..... 264
 sin, and personal transgression..... 264
 and person..... 264
 Johnson's condition..... 264
 human, is it to develop into new form..... 264
 Nature of things, in the phrase examined..... 264
 Nature..... 264
 see Philosophy..... 264
 Nebular hypothesis..... 266
 Newtonian philosophy, correct for the truth..... 266
 Newton, Isaac..... 266
 Newton, Isaac, and God..... 266
 Newton, Isaac..... 266
 see God..... 266
 Newtonian..... 266
 Newtonian, moral, never created by God..... 266
 moral, a sin..... 266
 New England theology..... 266
 New Haven theology..... 266

1098

1099

INDEX OF SUBJECTS. 1103

Punishment, future, some conceptions regarding..... 298
 of wicked, the future, not annihilating..... 298
 time..... 298
 not a weakening process ending in cessation of existence..... 298
 not an annihilating punishment..... 297
 error..... 298
 light from the evolutionary process..... 298
 thrown on..... 298
 exclude, how probation and ultimate redemption of the wicked..... 298
 doctored in Scripture to be eternal..... 298
 is a revelation of God's justice..... 298
 as the reaction of holiness against sin must continue while sin continues..... 298
 is eternal since sin is eternal..... 298
 the facts of human life and tendencies of scientific thought point to the perpetuity of..... 298
 need have degrees yet be eternal..... 298
 may be eternal as the desert of sin of infinite eternities..... 298
 not inconsistent with God's benevolence..... 298
 its proper preaching not a hindrance to success of the gospel..... 298
 if it is a fact, it ought to be preached..... 298
 lowers the holiness of God..... 298
 the fear of, not the highest but a proper motive to seek salvation..... 298
 in preaching it, the sinner of the soul should have special sympathies..... 298
 Purification of Christ, the final..... 298
 Purgatory..... 298, 299, 300-302
 Purpose of God includes many degrees..... 298
 in election, what..... 298
 in reprobation, what..... 298
 to save individuals, passages which prove..... 298-302
 to do what he does..... 298
 to save, not conditioned upon merit or faith..... 298
 Quest, where, Christ not then in Heaven..... 298
 Quest, where, Christ, not that answer as to God's work..... 404
 Quinquagesima, Charles, distinguished from his resurrection..... 707
 Quietism..... 409, 410
 One man, somewhat, not Christ's query..... 704
 Race, Scripture teaches its descent from a single pair..... 475

INDEX OF SUBJECTS. 1104

Regeneration, the view that a child may be educated into..... 402
 its place in the order of nature..... 775
 does a physical miracle attend..... 404
 defined..... 402
 its active and passive aspects..... 402
 how represented in Scripture..... 402-403
 indispensable..... 402
 a change in the innermost principle of life..... 402
 a change in governing disposition..... 402
 a change in moral relations..... 402
 wrought through use of truth..... 402
 its instantaneousness..... 402
 wrought by God..... 402
 through union of soul with Christ..... 402, 403
 its essentialness..... 402-403
 its efficient cause..... 402-403
 the will not the efficient cause..... 402-403
 is more than self-formation..... 402
 is not co-operation with divine influence, which to the natural man is impossible..... 402
 the truth is not the efficient cause..... 402-403
 the Holy Spirit, the efficient cause..... 402-403
 the Spirit is, operates not on the will but in the soul..... 402
 the Spirit is, effects a change in the innermost disposition..... 402
 the instrumentally used in..... 402-403
 as a spiritual change cannot be effected by physical means..... 402
 is accomplished through the innermost activity of the truth..... 402
 man not wholly passive at time of life..... 402
 man's mind at time of, active in view of truth..... 402
 nature of the change wrought in..... 402
 is a change by which governing disposition is made holy..... 402
 does not affect the quantity but the quality of the soul..... 402
 involves an establishment of the understanding and a purification of the will..... 402
 an origination of holy tendencies..... 402
 an instantaneous change in soul, below consciousness and known only in results..... 402-403
 is an instantaneous change..... 402-403
 should not be confounded with preparatory stages..... 402
 takes place in region of the soul below consciousness..... 402
 is recognized indirectly in its results..... 402, 403

INDEX OF SUBJECTS. 1105

Regeneration, the growth that follows, is sanctification..... 402
 seems glorious, greater (of nature)..... 775
 Signs of sin, what..... 404, 404
 Religion and theology, how related..... 39
 destruction of world..... 39
 false conceptions of it, advanced by Hegel, Schopenhauer, and Kant..... 39, 41
 its essential idea..... 39, 41
 there is but one..... 39, 41
 its content greater than that of theology..... 39
 distinguished from formal worship..... 39, 41
 prospect of the extension of, in world..... 39-40
 Remorse, perhaps an element in Christ's suffering..... 709
 Repentive goodness of God in nature..... 113
 Repentance, more for sin than sin..... 225
 its gift of God..... 402
 described..... 402
 contains an emotional element..... 402
 contains a voluntary element..... 402
 implies free-will..... 402
 Finnish view..... 402
 wholly an inward act..... 402
 manifested by fruits of repentance..... 402
 a negative and not a positive means of salvation..... 402
 if true, is in conjunction with faith..... 402
 Reprobation..... 402
 Zoroaster's 2d witness of..... 402
 Respite, apostle, promise of Bernard applied to prophet's function..... 113
 Responsibility for whatever springs from will..... 402
 for inherited moral evil, its ground, for special help of Spirit essential to?..... 402, 404
 for a small nature which will not not personally originate a fact..... 402
 one for immediate benefit..... 402
 for belief, authors of..... 402
 Restoration of all human beings..... 102-104
 Enumeration, at least not within the realm of nature..... 113
 of Christ, the central and sufficient evidence of Christianity..... 113
 of Christ, dilemma for those who deny..... 113
 of Christ, Strauss fails to explain belief in..... 113
 of Christ, attacked by science regarded as genuine by Haeckel..... 113
 of Christ, Haeckel's view of..... 113
 Christ's argument for, Matt. 23: 11, 11, 11..... 113, 114, 114

1104

1105

INDEX OF SUBJECTS. 1105

Resurrection attributed to Christ..... 231
 attributed to Holy Spirit..... 231
 of Christ, may present..... 450
 of Christ, may present that penalty
 of sin was eliminated..... 467
 a stage in Christ's realization..... 467
 predestined Christ as perfected and
 glorified man..... 70
 of Christ, the time of his justifica-
 tion..... 70
 received to believer by union with
 Christ..... 36, 86, 97
 relation to regeneration..... 54
 sanctification completed at the..... 54
 of Christ and of the believer, His
 time a symbol of..... 46-48
 implied in symbolism of Leviticus
 law..... 46, 56
 Christ's body, an object that may be
 worshipped..... 46
 as a vessel preparing for the kingdom
 of God..... 46
 of Christ, the only certain proof of
 immortality..... 97
 perfect by or merely subsequent to..... 100
 Scriptures describing a spiritual..... 100
 Scriptures describing a physical..... 100
 art and post-resurrection possi-
 bilities..... 100
 personality in, being indestructible,
 takes to itself a body..... 100
 Christ's body in, an open question, 100
 an essential selection in..... 100
 'of the body, the phrase not in
 N. T..... 100
 receives a 'spiritual body' in..... 100, 101
 the indwelling of the Holy Spirit..... 101
 secure preservation of body in..... 101
 the believer's, as eternal and phys-
 ical as Christ's..... 101
 interest, to be suitable to create..... 101
 which accompanies..... 101
 its practical connection between old
 and new body in, not understood..... 101
 its causes of the body in, and our
 present body, rests on two things..... 101
 the body in, though not absolutely
 the same, will be identical with
 the present..... 101, 102
 the spiritual body in, will complete
 rather than continue, the activi-
 ties of spirit..... 101, 102
 four principles should influence our
 thinking about..... 101, 102
 authors on the subject in depart-
 ments and centers..... 102
 Revelation, of each a nature as to
 make scientific theology possible, 11-15
 Revelation in nature requires sup-
 plement..... 11, 15
 God reveals to limitations of..... 11, 15
 70

INDEX OF SUBJECTS. 1106

options upon..... 409
 Sabbath, Christ's example and apoc-
 ryphe sanction have transformed it
 from seventh to first day of week..... 409
 Fourth Martyr on..... 409
 authors on..... 409
 substitution..... 409
 Maclean..... 409
 what it is not..... 409
 its true import..... 409
 pagan and Semitic, its implications..... 409
 in the legend of John..... 409
 of the Passover, H. C. Trumbull's
 views of..... 409
 its theoretical and spiritual of-
 fice..... 409
 of O. T., when rightly offered, what
 implied in..... 409
 cannot present a formal divine in-
 stitution..... 409
 how Abel's differed from Cain's..... 409
 the terminology of O. T., regarding..... 409
 needed to correct interpretation
 of N. T. usage regarding same..... 409
 ment of Christ..... 409
 Aethiopian, Jewish, a tentative scheme
 of..... 409
 Sabiaz, prayer in..... 409
 have intercourse..... 409
 as applied to believers..... 409
 Baptism, related to regnum..... 409
 and justification..... 409
 definition..... 409
 what implied in definition of..... 409
 explanations and Scripture proof of..... 409
 a work of God..... 409
 a continuous process..... 409
 distinguished from regeneration..... 409
 shown in intelligent and voluntary
 activity of believer..... 409
 the agency employed in, the in-
 dwelling Spirit of Christ..... 409
 its mediate or instrumental cause is
 faith..... 409
 the object of this instrumental
 faith is Christ himself..... 409
 measured by strength of faith..... 409
 influenced by lack of persistency..... 409
 using means of growth..... 409
 compared to life in corn..... 409
 erroneous views of..... 409
 the Aristotelian view..... 409
 the Periclean view..... 409
 reality, its twofold meaning..... 409
 Sabiaz, his personality..... 409
 not a collective term for all and
 things..... 409
 various literary conceptions..... 409
 meaning of term..... 409

which are largely those of the
 ology..... 409
 New regarded in period of criti-
 cism and apocrypha..... 409
 the Scriptures a. from God..... 409
 reasons for expecting from God a..... 409
 psychology shows that the intel-
 lectual and moral nature of man
 needs a..... 409
 history shows that man needs a..... 409
 what we know of God's nature
 leads to hope of..... 409
 a good reason for expecting..... 409
 marks of the expected..... 409
 his relation..... 409
 his method..... 409
 will have due attention..... 409
 attended by miracles..... 409
 attended by prophecy..... 409
 principles of historical evidence
 applicable to..... 409
 illumination..... 409
 Revue, what..... 409
 'Revelation to type' never occurs in
 many..... 409
 Revelation, scripturally, appealed to in O. T., 20
 ground from goodness of God..... 20, 24
 not bestowed by justice or right-
 eousness..... 20
 goodness to creature, righteousness
 to Christ..... 20
 law motive, not satisfaction..... 20
 right, abstract, not ground of moral
 obligation..... 20
 God is self-willing..... 20
 based on arbitrary will is not right..... 20
 based on positive nature, is not
 right..... 20
 as being in Father..... 20
 as willing in Son..... 20
 righteousness of God what?..... 20
 holiness in its mandatory aspect..... 20
 its meaning in 2 Cor. 1:1..... 20
 demands punishment of sin..... 20
 in justification and sanctification..... 20
 Romanism, and Scripture..... 20
 a typical element in..... 20
 it pleases church before the Bible..... 20
 would keep men in perpetual child-
 hood..... 20
 Sabiaz commences God's act of
 creation..... 409
 made at creation applies to man
 always and everywhere..... 409
 recognized in Jewish and Sab-
 ian, as far back as Aedean
 times before Abraham..... 409
 was not abrogated by our Lord or
 his apostles..... 409



1106



1107

INDEX OF SUBJECTS.

Scripture and rationalism..... 10-21
 contains nothing relevant to a
 properly conditioned and enlight-
 ened reason..... 10
 and mysticism..... 11
 and Romanism..... 12
 knowledge of, incompleteness..... 13
 topics on which situated..... 14
 supernatural character of its teach-
 ing..... 15
 Its moral and religious ideas un-
 understood and unappreciated..... 16
 Its supernaturally secured unity..... 17
 Christ testifies to its supernatural
 character..... 18
 result of the propagation..... 19
 how interpreted?..... 20
 authors differ, divine mind same..... 21
 the Christian rule of faith and prac-
 tice..... 22
 contains no scientific material..... 23
 not a code of practical action..... 24
 an enumeration of principles..... 25
 Scripture, the, a revelation from
 God..... 26-32
 work of the God and an organ..... 27
 articulated (Scripture)..... 28
 why so many interpretations of?..... 29
 a rule in their interpretation..... 30
 leading..... 31
 basis, in Revelation..... 32
 Relevance, nature, without intellectual
 factors, its inadequacy..... 33
 It has probably increased the capacity
 of development..... 34
 or "injury" of the brain, how..... 35
 defined..... 36
 is partially true..... 37
 It gives no account of the origin of
 enhance or variation..... 38
 not the actor of the sin, but the
 destroyer of the fall..... 39
 fact that it is not a revelation..... 40
 nor artificial has produced a new
 self-limitation, divine..... 41
 Relevance, the essence of..... 42
 cannot be resolved into simpler ele-
 ments..... 43
 forms in its nature..... 44
 of unchangeable, the substantiation of a
 lower for a higher end..... 45
 Relevance..... 46
 "Signality," its nature..... 47
 sin, God the author of free being..... 48
 are the authors of..... 49
 the decree to permit not efficient..... 50

INDEX OF SUBJECTS.

sin, regarded by the Christian as a man-
 ifestation of subconscious depravity
 of nature..... 50
 regarded, principally as a depravity
 of nature..... 51
 rather than "sin" regarded of by
 Christians advanced in spiritual cul-
 ture a consequence of conviction to
 prove this..... 52-57
 its definition as "the voluntary trans-
 gression of known law" (Thomas)
 is not always a distinct and conscious
 volition..... 58
 intention aggression, but is not con-
 scious..... 59
 knowledge aggression, but is not con-
 scious..... 60
 ability to fulfil the law, not essential
 to..... 61
 definition of..... 62
 its essential principle..... 63
 is not unconscious..... 64
 is not self-determined..... 65
 is not self-determined..... 66
 is not self-determined..... 67
 is not self-determined..... 68
 is not self-determined..... 69
 is not self-determined..... 70
 is not self-determined..... 71
 is not self-determined..... 72
 is not self-determined..... 73
 is not self-determined..... 74
 is not self-determined..... 75
 is not self-determined..... 76
 is not self-determined..... 77
 is not self-determined..... 78
 is not self-determined..... 79
 is not self-determined..... 80
 is not self-determined..... 81
 is not self-determined..... 82
 is not self-determined..... 83
 is not self-determined..... 84
 is not self-determined..... 85
 is not self-determined..... 86
 is not self-determined..... 87
 is not self-determined..... 88
 is not self-determined..... 89
 is not self-determined..... 90
 is not self-determined..... 91
 is not self-determined..... 92
 is not self-determined..... 93
 is not self-determined..... 94
 is not self-determined..... 95
 is not self-determined..... 96
 is not self-determined..... 97
 is not self-determined..... 98
 is not self-determined..... 99
 is not self-determined..... 100

1108

1109

INDEX OF SUBJECTS.

1109

his as Adam's, mine, so Christ's ob-
 -dience was,..... 238
 consequence of Adam's posterity,..... 238
 depravity a consequence of Adam's,
 -..... 238
 in nature, as 'total depravity' con-
 -sidered,..... 238
 total inability a consequence of
 -Adam's,..... 238
 guilt a consequence of Adam's,..... 238
 penalty a consequence of Adam's,..... 238
 infants in a state of,..... 238
 void and natural,..... 238
 of nature and personal transmission,
 -..... 238
 of ignorance and of knowledge,..... 238
 of infirmity and of preservation,..... 238
 of incomplete and final oblation,..... 238
 into death, considered,..... 238
 against Holy Spirit, why suspension,
 -..... 238
 penalty of, considered,..... 238
 infirm in a state of,..... 238
 Christ free from hereditary and
 -acquired,..... 238
 Christ responsible for human,..... 238
 Christ responsible for Adam's,..... 238
 Christ as great Penitent, confessed,
 -..... 238
 Christ, how made to be,..... 238
 a personification of, justified by grace,..... 238
 does not condemn, but the failure to
 -obey makes for it,..... 238
 judged and condemned on Calvary,..... 238
 future, the virtual position of,..... 238
 'dwelling' and 'residing',..... 238
 does he meet sympathies with sin,..... 238
 his sin intercourse with other works,..... 238
 'eternal',..... 238
 made the cause of sinning against it,
 -..... 238
 'eternal',..... 238
 the contrary,..... 238
 sinners, the knowledge, glorifies God,
 -..... 238
 his destruction,..... 238
 negatively described,..... 238
 what he met do,..... 238
 what he cannot do,..... 238
 under correction, none of a sin-
 -ner,..... 238
 than before,..... 238
 has no right to do anything before,..... 238
 'copying' Christ,..... 238
 'his limited deity',..... 238
 'Sops, the',..... 238
 Society, Incarnate theory of,..... 238
 Society, before common sense,..... 238
 (Hilbert),..... 238
 Socialism, cf. 200, 201, 202, 203, 204
 Solitary,..... 238

1110

INDEX OF SUBJECTS.

Spirit, the Holy, his duty not dispersed
 -by O. T. limitations,..... 239
 his duty, authors on,..... 239
 his person,..... 239
 designations of personality given to
 -him,..... 239
 'the another-personality' in the Gospels,..... 239
 so mentioned with other persons as to
 -imply personality,..... 239
 perform acts of personality,..... 239
 affected by acts of others,..... 239
 possesses an emotional nature,..... 239
 visibly appears as distinct from, yet
 -connected with Father and Son,..... 239
 ascription to him, of personal sub-
 -stitution,..... 239
 support of his presence in Trinity,..... 239
 the central movement of Deity,..... 239
 and Christ, differences in their work,
 -..... 239
 his nature and work, authors on,..... 239
 his eternal procession,..... 239
 if not God, God could not be appre-
 -hended,..... 239
 a work of completing belongs to,..... 239
 applies Scriptural truth to present cir-
 -cumstances,..... 239
 directs the God-man in his human-
 -ity,..... 239
 his intercession,..... 239
 his interpellation,..... 239
 witness of, what?,..... 239
 doctrine of 'realizing' distinguished
 -from mysticism,..... 239
 in believe, substitution old exesie-
 -sistic,..... 239
 'spirit' and 'soul',..... 239
 Spirit, how applied to Christ,..... 239
 Spirit, evil, tempt,..... 239
 central internal phenomena,..... 239
 exercise God's plan,..... 239
 not independent of Father will,..... 239
 restrained by permissive will of God,..... 239
 cause and not an influence,..... 239
 their extreme not inconsistent with
 -benevolence of God,..... 239
 are organized,..... 239
 the doctrine of, not important,..... 239
 doctrine of, not depending,..... 239
 their nature and actions illustrate the
 -will of sin,..... 239
 knowledge of their existence implies
 -a necessary free,..... 239
 sense of their power drives to Christ,..... 239
 contrasting their unwarred state with
 -our spiritual advantage comes as
 -to signify grace of God,..... 239
 'spirit in prison',..... 239
 spiritual body,..... 239
 Spirituality,..... 239
 Spontaneous generation,..... 239
 Stochastic,..... 239

Syn,..... 239
 Syncretism,..... 239
 Subordinationism,..... 239
 Substitution,..... 239
 its characteristics,..... 239
 a direct knowledge of it as indicating
 -phenomena,..... 239
 substance, the theory of,..... 239-240
 the Philistines,..... 239
 Substantive use of,..... 239
 suffering, in their not reformatory,..... 239
 suggestion,..... 239
 Sunday,..... 239
 Sunday, lead by Justin Martyr,..... 239
 Supplication, works of,..... 239
 Supper, the Lord's, a historical occur-
 -rence,..... 239
 its ritual and import,..... 239
 instituted by Christ,..... 239
 its mode of administration,..... 239
 its elements,..... 239
 its consecration of both kinds,..... 239
 its of a final nature,..... 239
 commemorative,..... 239
 celebrated by assembled church,..... 239
 responsibility of proper observance
 -rests with pastor as representative
 -of church,..... 239
 its frequency discretionary,..... 239
 its symbolic personal appropriation,
 -..... 239
 of the benefits of Christ's death,..... 239
 its symbolic union with Christ,..... 239
 its symbolic dependence on Christ,..... 239
 its symbolic reproduction of death
 -and resurrection in believe,..... 239
 its symbolic union in Christ,..... 239
 its symbolic the coming joy and pro-
 -fection of the kingdom of God,..... 239
 its connection with baptism,..... 239
 its to be often repeated,..... 239
 implies a previous state of grace,..... 239
 depends on commitment,..... 239
 expressed fellowship of believe,..... 239
 the Romanist view of,..... 239-240
 the Lutheran and High Church view
 -of,..... 239-240
 there are pre-emptive,..... 239
 pre-emption laid down by Christ,..... 239
 pre-emption, a pre-emptive to,..... 239
 baptism, a pre-emptive to,..... 239-240
 church membership, a pre-emptive to,..... 239
 an orderly walk, a pre-emptive to,..... 239-240
 the local church the judge as to the
 -fulfillment of these pre-emptive,..... 239-240
 special obligations to open communion,
 -..... 239
 present,..... 239
 Syncretism, derivation and meaning,..... 239
 less than three syncretism,..... 239
 Syncretism, period of,..... 239
 Syncretism,..... 239

1110

1111

INDEX OF SUBJECTS

INDEX OF SUBJECTS 1111
Synonymy..... 22
Synonymy, does not..... 22
Synonymy, Old, in what sense its works are genuine..... 176-186
Synonymy, Old, in what sense its works are genuine..... 176-186
Synonymy, Old, in what sense its works are genuine..... 176-186

1111
Testament New, its morality contrasted with that of heathenism..... 176-186
Testament, Old, in what sense its works are genuine..... 176-186
Testament, Old, in what sense its works are genuine..... 176-186

INDEX OF SUBJECTS

1112
Theology, systematic, order in which its subjects may be treated..... 48-51
Theology, systematic, order in which its subjects may be treated..... 48-51
Theology, systematic, order in which its subjects may be treated..... 48-51

1112
Transgression, its universality proved by history and individual experience and observation..... 51, 52
Transgression, its universality proved by history and individual experience and observation..... 51, 52
Transgression, its universality proved by history and individual experience and observation..... 51, 52

1112

1113

INDEX OF SUBJECTS. 1113

Trinity, intimations of, in the O. T. 217-223

monogamy allowed in its passage which has a plurality of sons part in the Godhead. 217-219

monogamy allowed in its passage relating to the Angel of Jehovah. 219

monogamy allowed in its description of Divine Wisdom and Word. 220

cross including its foreign source. 220

monogamy allowed in its description of the Messiah. 220-223

O. T. contains germ of doctrine of its clear revelation, why delayed? 223

hints that the three recognized as God are presented in Scripture as distinct persons. 223-228

asserts that this tripersonality of the divine nature is immanent and eternal. 228

if allow Scriptural proof that the distinctness of personality are eternal. 228

the Sabellian heresy regarding. 227-228

the Arian heresy regarding. 228-230

teaches a tripersonality which is not tritheism, for while the persons are three, the essence is one. 230

how the term "person" is used in. 230, 231

the names of essence explained. 232-234

teaches an association which is more than partnership. 234

presents itself as the originator of the deity. 234

permits intercommunication and mutual immensity of persons. 232, 233

teaches equality of the three persons. 233

teaches that the titles belong to the person. 234

applies the personal titles in a qualified sense. 234

presents to us life-movement in the Godhead. 234-235

teaches a "generation" that is coeternal with equality. 235

teaches a "procession" that is coeternal with equality. 235

is inseparable. 234

all analogies inadequate to represent it. 234

illustration of, their only use. 234

not self-contradictory. 234

presents faculty and function at highest differentiation. 234

its relations to other deities. 234

its acceptance essential to our proper theme. 234

its initial leads to pantheism. 234

essential to any proper revelation. 234

evidence of, in progress. 234

essential to our proper revelation. 234

INDEX OF SUBJECTS. 1114

Unity of transgression, a demonstration of impotence of will. 411

Two persons. 409, 410

Union of the two natures in the one person of Christ. 409-410

union, between different souls. 409

with Christ, believer's, and man's with Adam, compared. 407

with Christ, believer's, widely due to God. 407

its relation to regeneration and conversion. 407

doctrine of. 407-408

reason for its strength. 408

Scripture representations of. 407-408

represented by building and foundation. 407

represented by marriage union. 407

represented by line and branch. 407

represented by hand and member. 407

represented by union of race with Adam. 407

believer is in Christ. 407

Christ is in believer. 407

Father and Son dwell in believer. 407

believer has life by Christ as Christ has life by union with the Father. 407

believer are one through. 407

believer made partaker of divine nature through. 407

by it believer made one spirit with the Lord. 407

nature of. 407-408

not a merely natural union. 407

not a merely moral union. 407

not a union of essence. 407

in it believer most conscious of his homogeneity and love. 407

not mediated by sacraments. 407

an organic union. 407

a vital union. 407

a spiritual union. 407

organized and sustained by Holy Spirit. 407

by virtue of omnipotence the whole Christ with each believer. 407, 408, 409

in what sense inseparable. 407

in what sense separable. 407

in what sense inseparable. 407

removes the internal obstacle to man's return to God. In the case of the people. 407

involve changes in the doctrinal definition of the word (Regeneration). 407

in the new translation of "blood". 407

involves a new exercise of man's powers by Regeneration and Faith (Conversion). 407

this phrase of, substituted by the deprivation of Chicago River. 407, 408

Union with Christ gives to believer legal standing and rights of Christ (Justification). 406

secure to the believer the transforming, sanctifying power of Christ's life, for soul and body (Sanctification and Perseverance). 406

does it secure physical intimacy in deliverance from bodily temptations of those who experience it? 406

beliefs about a fellowship with Christ, and thus a fellowship of believers with one another here and hereafter (Theology and Eschatology). 406

secure among Christians the unity not of external organization, but of a common life. 406

give assurance of salvation. 406

exercise upon them united names in theology. 406

reference upon. 406, 409

Design, the. 406

Distinction, derivation of term. 406

its founders. 406

their relation to Arianism. 406

tends to pantheism. 406

contains but views of sin. 406

holds to Platonic views of sin. 406

holds to Platonic views of atonement. 406

Unity of Scripture. 406, 407

Unity of God. 406

consistent with a reality. 406

Unity of human race, taught in Scripture. 406

line as foundation of Platonic doctrine of sin and salvation. 406

ground of obligation of brotherhood among men. 406

various arguments for. 406-407

opposed by theories who proposed different centres of creation. 406

opposed on the ground that the physical diversities in the race are inconsistent with a common origin. 406, 409

Dissemination, ends and process, and its results. 406

Universality, its term. 406

Universality of transgression. 406-407

Universality, its term. 406

Universality, regarded as thought, must have had an absolute thinking. 406

its substance cannot be shown to have had a beginning. 406

had its phenomena had a cause within itself (pantheism?). 406

and it, both to do more than in nature. 406

of eternal, yet, as contingent and relative, it only requires an eternal creator. 406

show its initial cannot be proved, why later from its perhaps limited existence an infinite creator? 406

1114

1115

INDEX OF SUBJECTS. 1115

Universe, its order and useful combination may be due to an impressed intelligence (pantheism), 77
 its present harmony proves a will and intelligence equal to its complexity, 80
 facts of erroneous explanations of, 95-105
 not necessary to divine blasphemy, 105
 God's omniscient conversation with his creatures, 105
 exists for moral and spiritual ends, 105
 a help in which our being, our world, is out of tune, 105
 Thus, as applied to divine nature, 105
 Utopia, More's, an administration of, 105
 John's City of God, 105
 Vanities, 105
 Variations, law of, 105
 Variations, are in the divine operation, and in the divine plan, 105
 Vain, 105
 Vanity and faithfulness of God, the, his treasure truth, 105
 by virtue of, his revelations consist with his being and with each other, 105
 by virtue of, he fulfils all his promises expressed or implied, 105
 Van, employed in determining the divine attributes, 105
 Van, can it be created? 105
 Virgins, the Immaculate Conception of, in themselves, 105
 Virtue, 105
 no More obligation, 105
 Virtues, inseparations of, 105
 Volition, the shadow of the electrode, 105
 voluntarily, not always understood by fundamental choice, 105
 'Voluntary' and 'rational' considered, 105
 'Voluntas' and 'rationalis' distinguished, 105
 Voluntas, an aspect of providence, 105
 Voluntas, 105
 Voluntas, the best term in Hebrew to express 'free will', 105
 Voluntas, de, de de Filigran, 105
 Voluntas, in the intermediate state, 105
 Voluntas, in intermediate state, under consistent and guard, 105
 in intermediate state, in comradia suffering, 105
 in intermediate state, under punishment, 105
 in intermediate state, their souls do not sleep, 105
 in the final state, 105
 their final state, in Scriptural figures, 105

Wicked, their final state, a summing up statement, 105
 their final state is not annihilation, 105
 their final state has in it no element of new probation or final reprobation, 105-106
 their final state, one of revelation, 106-106
 their final state, a revelation of God's punishment, 106-106
 their final state, a revelation of a Justice, 106-106
 their final state, a revelation of a benevolence which permits the self-chosen rule of a free will to work for the salvation of the many, 106-106
 their final state, should be preached with sympathy and solemnity, 106-106
 Will, Free, not under law of physical causation, 105
 human, acts on nature without awaiting the laws, 105
 human, acts initially without reason, 105
 its power over body, 105
 has not the freedom of indifference, 105
 an act of pure, unknown to human consciousness, 105
 and sensibility, two distinct powers, 105
 Christianity gives us more, 105
 Holy Spirit manipulates the, 105
 defined, 105
 determination of, rejected, 105
 and other faculties, 105
 element in every act of soul, 105
 must be obeyed, 105
 the verb has no imperative, 105
 and permanent state, 105
 slight decisions of, lead to fixation of character, 105
 permanent state inflexible, 105
 permanent state inflexible, 105
 not compelled, but persuaded by motives, 105
 in choosing between motives, chooses with a motive, namely the motive chosen, 105
 and contrary motives, 105
 we know causality only as we know, 105
 a power of originating action, limited by subjective and social conditions, 105
 will, free, choice between impulses and responsibility, 105
 naturally exercised with a free will, 105
 free, give existence to duty and morality, 105
 is defined in immortality, 105
 determinative theory of, objection to, 105
 will does not create force, but directs it, 105
 will as great a mystery as the Trinity, 105
 preference of, 105
 evil, the man himself, 105
 more than faculty of volition, 105

1116 INDEX OF SUBJECTS.

Will, its impotence proved by uniformity of transgression, 111
 such a decision of as will justify God in condemning man, when found, 111
 a determination of the power to individual consciousness - a decision but trivial hypothesis, 111
 the cause of sin in holy beings, 111
 not essentially as a man's character, 111
 character he cannot but not his intelligible fact, 111
 man's, does more than express, it may curb his nature, 111
 has permanent status, as well as transient acts, 111
 God's action, in conversion, 111
 the depraved, has inconceivable power to resist God, 111
 God's, not able force in nature, 111
 God's 'revelation' and 'power', 111
 'Will' and 'shall' as to man's action, distinguished, 111
 will and 'shall', 111
 Wisdom, divine, its nature, 111

Wisdom, divine, in O. T., 111
 in Apocrypha, 111
 Wisdom of Spirit, 111
 Work, divine, the medium and test of spiritual communication, 111
 divine, in O. T., 111
 Christ, the, 111
 World of God, 111
 World, final configuration and relation to, 111
 may be part of the beam of the scale, 111
 Forsyth, defined, 111
 its relation to religion, 111
 depends on God's glory, 111
 final state of righteous one of, 111
 From, must be punished whether good comes of it or not, 111
 Yes, the' (J. Chr. I. II) - objective certainty, 111
 Zoharim, proper reading for 'Jerusalem', in Mat. P. A., 111
 Socretarianism, Parosian, 111, 111, 111

1116

INDEX OF AUTHORS. 1121

Alford, H. W. 149, 152, 153, 154
Alford, W. H. 300, 311
Alford, W. H. 300, 311
Alford, W. H. 300, 311
Alford, W. H. 300, 311
Alford, W. H. 300, 311
Alford, W. H. 300, 311
Alford, W. H. 300, 311
Alford, W. H. 300, 311
Alford, W. H. 300, 311
Alford, W. H. 300, 311

INDEX OF AUTHORS. 1122

Deussen, Johann 226, 243, 711, 712
Deussen, Johann 226, 243, 711, 712
Deussen, Johann 226, 243, 711, 712
Deussen, Johann 226, 243, 711, 712
Deussen, Johann 226, 243, 711, 712
Deussen, Johann 226, 243, 711, 712
Deussen, Johann 226, 243, 711, 712
Deussen, Johann 226, 243, 711, 712
Deussen, Johann 226, 243, 711, 712
Deussen, Johann 226, 243, 711, 712

1122

1123

INDEX OF AUTHORS 1120

Table listing authors and their corresponding page numbers. Includes entries for Martensen, H., Martin, W. A., Martin, H., Martin, James, etc.

1130

INDEX OF AUTHORS

Table listing authors and their corresponding page numbers. Includes entries for Massey, J. H., Mascher, G. C., Mascher, G. C., Mascher, G. C., etc.

1131

INDEX OF AUTHORS

1137

Wilkinson, W. C.	61, 87, 90	Woolman, John	50
Wilkinson, W.	70	Woolsey, T. D.	29, 31, 33, 105
Wilkinson, W. F.	54	Woods, C.	61, 64, 62, 63
Wilkey, Frances E.	63	Woods, William	30, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

72

1138

1139

INDEX OF SCRIPTURE TEXTS.

Table with columns for book names (GENESIS, EXODUS, etc.), chapter/verse ranges, and page numbers. Includes entries for Genesis 1:1 through 11:32 and Exodus 1:1 through 11:32.

1140

1140 INDEX OF SCRIPTURE TEXTS.

Table with columns for book names (JOSHUA, JUDGES, NUMBERS, I SAMUEL, LEVITICUS, DEUTERONOMY, I KINGS), chapter/verse ranges, and page numbers. Includes entries for Joshua 1:1 through 24:33, Judges 1:1 through 21:25, Numbers 1:1 through 36:13, I Samuel 1:1 through 31:13, Leviticus 1:1 through 27:34, Deuteronomy 1:1 through 34:12, and I Kings 1:1 through 22:40.

INDEX OF SCRIPTURAL TEXTS. 1141

NO. VERSE.	PAGE.	NO. VERSE.	PAGE.	NO. VERSE.	PAGE.
18:43-46	422.	1: 9	481.	3: 6-9	672.
18: 5	423.	1: 11, 13	482.	8: 5	673.
18:16	422.	1:11	482.	8: 5-6	677.
18: 18	423.	1:13	482.	8: 5-9	674.
18:20	442.	1:13, 24, 25	482.	8: 6	778.
18:22	467.	2: 4, 6	482.	8: 7	1022.
I KINGS.					
2: 11	495, 496.	2: 7	482.	10: 9	617.
4: 1-7	462.	2: 8	482.	11: 10	62.
5: 14	394.	2:13, 19	482.	12: 1	671.
6:10	32.	4: 13	482.	12: 7	32.
6:17	421, 422.	7: 9	393.	12: 10-11	595, 596.
7: 1, 2, 3, 10, 21.	421, 422.	7: 20	392, 412.	12: 11	213.
8: 10	387.	11: 7	34.	17:13, 14	423.
10: 20	387.	11: 9	34.	18:10-20	200.
10: 26	387.	12: 18	421.	18: 20	200.
11: 3	387.	14: 4	373, 461.	19: 1, 2	27, 254.
12: 3	387.	14: 5	366.	19: 1	27, 254.
I CHRONICLES.					
21: 1	446.	19: 25	662.	19: 7	523.
22: 14	338.	19: 27	662, 663.	19:12	612, 613, 674.
22:18	222.	21: 7	121.	20:12, 13	667.
II CHRONICLES.					
2: 1	394.	23: 13	392, 393.	23: 13	423.
2: 14	394.	23: 14	392.	23:18	423.
2: 18	394.	24: 1	121.	23: 20	392.
2: 22	394.	24: 2	121.	23: 20	392.
2: 27	394.	24: 3	121.	23: 20	392.
2: 31	394.	24: 4	121.	23: 20	392.
2: 35	394.	24: 5	121.	23: 20	392.
2: 38	394.	24: 6	121.	23: 20	392.
2: 42	394.	24: 7	121.	23: 20	392.
2: 46	394.	24: 8	121.	23: 20	392.
2: 50	394.	24: 9	121.	23: 20	392.
2: 54	394.	24: 10	121.	23: 20	392.
2: 58	394.	24: 11	121.	23: 20	392.
2: 62	394.	24: 12	121.	23: 20	392.
2: 66	394.	24: 13	121.	23: 20	392.
2: 70	394.	24: 14	121.	23: 20	392.
2: 74	394.	24: 15	121.	23: 20	392.
2: 78	394.	24: 16	121.	23: 20	392.
2: 82	394.	24: 17	121.	23: 20	392.
2: 86	394.	24: 18	121.	23: 20	392.
2: 90	394.	24: 19	121.	23: 20	392.
2: 94	394.	24: 20	121.	23: 20	392.
2: 98	394.	24: 21	121.	23: 20	392.
2: 102	394.	24: 22	121.	23: 20	392.
2: 106	394.	24: 23	121.	23: 20	392.
2: 110	394.	24: 24	121.	23: 20	392.
2: 114	394.	24: 25	121.	23: 20	392.
2: 118	394.	24: 26	121.	23: 20	392.
2: 122	394.	24: 27	121.	23: 20	392.
2: 126	394.	24: 28	121.	23: 20	392.
2: 130	394.	24: 29	121.	23: 20	392.
2: 134	394.	24: 30	121.	23: 20	392.
2: 138	394.	24: 31	121.	23: 20	392.
2: 142	394.	24: 32	121.	23: 20	392.
2: 146	394.	24: 33	121.	23: 20	392.
2: 150	394.	24: 34	121.	23: 20	392.
2: 154	394.	24: 35	121.	23: 20	392.
2: 158	394.	24: 36	121.	23: 20	392.
2: 162	394.	24: 37	121.	23: 20	392.
2: 166	394.	24: 38	121.	23: 20	392.
2: 170	394.	24: 39	121.	23: 20	392.
2: 174	394.	24: 40	121.	23: 20	392.
2: 178	394.	24: 41	121.	23: 20	392.
2: 182	394.	24: 42	121.	23: 20	392.
2: 186	394.	24: 43	121.	23: 20	392.
2: 190	394.	24: 44	121.	23: 20	392.
2: 194	394.	24: 45	121.	23: 20	392.
2: 198	394.	24: 46	121.	23: 20	392.
2: 202	394.	24: 47	121.	23: 20	392.
2: 206	394.	24: 48	121.	23: 20	392.
2: 210	394.	24: 49	121.	23: 20	392.
2: 214	394.	24: 50	121.	23: 20	392.
2: 218	394.	24: 51	121.	23: 20	392.
2: 222	394.	24: 52	121.	23: 20	392.
2: 226	394.	24: 53	121.	23: 20	392.
2: 230	394.	24: 54	121.	23: 20	392.
2: 234	394.	24: 55	121.	23: 20	392.
2: 238	394.	24: 56	121.	23: 20	392.
2: 242	394.	24: 57	121.	23: 20	392.
2: 246	394.	24: 58	121.	23: 20	392.
2: 250	394.	24: 59	121.	23: 20	392.
2: 254	394.	24: 60	121.	23: 20	392.
2: 258	394.	24: 61	121.	23: 20	392.
2: 262	394.	24: 62	121.	23: 20	392.
2: 266	394.	24: 63	121.	23: 20	392.
2: 270	394.	24: 64	121.	23: 20	392.
2: 274	394.	24: 65	121.	23: 20	392.
2: 278	394.	24: 66	121.	23: 20	392.
2: 282	394.	24: 67	121.	23: 20	392.
2: 286	394.	24: 68	121.	23: 20	392.
2: 290	394.	24: 69	121.	23: 20	392.
2: 294	394.	24: 70	121.	23: 20	392.
2: 298	394.	24: 71	121.	23: 20	392.
2: 302	394.	24: 72	121.	23: 20	392.
2: 306	394.	24: 73	121.	23: 20	392.
2: 310	394.	24: 74	121.	23: 20	392.
2: 314	394.	24: 75	121.	23: 20	392.
2: 318	394.	24: 76	121.	23: 20	392.
2: 322	394.	24: 77	121.	23: 20	392.
2: 326	394.	24: 78	121.	23: 20	392.
2: 330	394.	24: 79	121.	23: 20	392.
2: 334	394.	24: 80	121.	23: 20	392.
2: 338	394.	24: 81	121.	23: 20	392.
2: 342	394.	24: 82	121.	23: 20	392.
2: 346	394.	24: 83	121.	23: 20	392.
2: 350	394.	24: 84	121.	23: 20	392.
2: 354	394.	24: 85	121.	23: 20	392.
2: 358	394.	24: 86	121.	23: 20	392.
2: 362	394.	24: 87	121.	23: 20	392.
2: 366	394.	24: 88	121.	23: 20	392.
2: 370	394.	24: 89	121.	23: 20	392.
2: 374	394.	24: 90	121.	23: 20	392.
2: 378	394.	24: 91	121.	23: 20	392.
2: 382	394.	24: 92	121.	23: 20	392.
2: 386	394.	24: 93	121.	23: 20	392.
2: 390	394.	24: 94	121.	23: 20	392.
2: 394	394.	24: 95	121.	23: 20	392.
2: 398	394.	24: 96	121.	23: 20	392.
2: 402	394.	24: 97	121.	23: 20	392.
2: 406	394.	24: 98	121.	23: 20	392.
2: 410	394.	24: 99	121.	23: 20	392.
2: 414	394.	24: 100	121.	23: 20	392.
III CHRONICLES.					
2: 1	446.	25: 1	662.	25: 1	662.
2: 2	446.	25: 2	662.	25: 2	662.
2: 3	446.	25: 3	662.	25: 3	662.
2: 4	446.	25: 4	662.	25: 4	662.
2: 5	446.	25: 5	662.	25: 5	662.
2: 6	446.	25: 6	662.	25: 6	662.
2: 7	446.	25: 7	662.	25: 7	662.
2: 8	446.	25: 8	662.	25: 8	662.
2: 9	446.	25: 9	662.	25: 9	662.
2: 10	446.	25: 10	662.	25: 10	662.
2: 11	446.	25: 11	662.	25: 11	662.
2: 12	446.	25: 12	662.	25: 12	662.
2: 13	446.	25: 13	662.	25: 13	662.
2: 14	446.	25: 14	662.	25: 14	662.
2: 15	446.	25: 15	662.	25: 15	662.
2: 16	446.	25: 16	662.	25: 16	662.
2: 17	446.	25: 17	662.	25: 17	662.
2: 18	446.	25: 18	662.	25: 18	662.
2: 19	446.	25: 19	662.	25: 19	662.
2: 20	446.	25: 20	662.	25: 20	662.
2: 21	446.	25: 21	662.	25: 21	662.
2: 22	446.	25: 22	662.	25: 22	662.
2: 23	446.	25: 23	662.	25: 23	662.
2: 24	446.	25: 24	662.	25: 24	662.
2: 25	446.	25: 25	662.	25: 25	662.
2: 26	446.	25: 26	662.	25: 26	662.
2: 27	446.	25: 27	662.	25: 27	662.
2: 28	446.	25: 28	662.	25: 28	662.
2: 29	446.	25: 29	662.	25: 29	662.
2: 30	446.	25: 30	662.	25: 30	662.
2: 31	446.	25: 31	662.	25: 31	662.
2: 32	446.	25: 32	662.	25: 32	662.
2: 33	446.	25: 33	662.	25: 33	662.
2: 34	446.	25: 34	662.	25: 34	662.
2: 35	446.	25: 35	662.	25: 35	662.
2: 36	446.	25: 36	662.	25: 36	662.
2: 37	446.	25: 37	662.	25: 37	662.
2: 38	446.	25: 38	662.	25: 38	662.
2: 39	446.	25: 39	662.	25: 39	662.
2: 40	446.	25: 40	662.	25: 40	662.
2: 41	446.	25: 41	662.	25: 41	662.
2: 42	446.	25: 42	662.	25: 42	662.
2: 43	446.	25: 43	662.	25: 43	662.
2: 44	446.	25: 44	662.	25: 44	662.
2: 45	446.	25: 45	662.	25: 45	662.
2: 46	446.	25: 46	662.	25: 46	662.
2: 47	446.	25: 47	662.	25: 47	662.
2: 48	446.	25: 48	662.	25: 48	662.
2: 49	446.	25: 49	662.	25: 49	662.
2: 50	446.	25: 50	662.	25: 50	662.
2: 51	446.	25: 51	662.	25: 51	662.
2: 52	446.	25: 52	662.	25: 52	662.
2: 53	446.	25: 53	662.	25: 53	662.
2: 54	446.	25: 54	662.	25: 54	662.
2: 55	446.	25: 55	662.	25: 55	662.
2: 56	446.	25: 56	662.	25: 56	662.
2: 57	446.	25: 57	662.	25: 57	662.
2: 58	446.	25: 58	662.	25: 58	662.
2: 59	446.	25: 59	662.	25: 59	662.
2: 60	446.	25: 60	662.	25: 60	662.
2: 61	446.	25: 61	662.	25: 61	662.
2: 62	446.	25: 62	662.	25: 62	662.
2: 63	446.	25: 63	662.	25: 63	662.
2: 64	446.	25: 64	662.	25: 64	662.
2: 65	446.	25: 65	662.	25: 65	662.
2: 66	446.	25: 66	662.	25: 66	662.
2: 67	446.	25: 67	662.	25: 67	662.
2: 68	446.	25: 68	662.	25: 68	662.
2: 69	446.	25: 69	662.	25: 69	662.
2: 70	446.	25: 70	662.	25: 70	662.
2: 71	446.	25: 71	662.	25: 71	662.
2: 72	446.	25: 72	662.	25: 72	662.
2: 73	446.	25: 73	662.	25: 73	662.
2: 74	446.	25: 74	662.	25: 74	662.

1146

INDEX OF SCRIPTURE TEXTS

no. verso.	recto.	no. verso.	recto.	no. verso.	recto.
7:22	722	13:42	1342	20:22	2022
8:11	772	13:42	1342	20:22	2022
8:12	772	13:42	1342	20:22	2022
8:22	822	13:42	1342	20:22	2022
8:23	822	13:42	1342	20:22	2022
8:24	822	13:42	1342	20:22	2022
8:25	822	13:42	1342	20:22	2022
8:26	822	13:42	1342	20:22	2022
8:27	822	13:42	1342	20:22	2022
8:28	822	13:42	1342	20:22	2022
8:29	822	13:42	1342	20:22	2022
8:30	822	13:42	1342	20:22	2022
8:31	822	13:42	1342	20:22	2022
8:32	822	13:42	1342	20:22	2022
8:33	822	13:42	1342	20:22	2022
8:34	822	13:42	1342	20:22	2022
8:35	822	13:42	1342	20:22	2022
8:36	822	13:42	1342	20:22	2022
8:37	822	13:42	1342	20:22	2022
8:38	822	13:42	1342	20:22	2022
8:39	822	13:42	1342	20:22	2022
8:40	822	13:42	1342	20:22	2022
8:41	822	13:42	1342	20:22	2022
8:42	822	13:42	1342	20:22	2022
8:43	822	13:42	1342	20:22	2022
8:44	822	13:42	1342	20:22	2022
8:45	822	13:42	1342	20:22	2022
8:46	822	13:42	1342	20:22	2022
8:47	822	13:42	1342	20:22	2022
8:48	822	13:42	1342	20:22	2022
8:49	822	13:42	1342	20:22	2022
8:50	822	13:42	1342	20:22	2022
8:51	822	13:42	1342	20:22	2022
8:52	822	13:42	1342	20:22	2022
8:53	822	13:42	1342	20:22	2022
8:54	822	13:42	1342	20:22	2022
8:55	822	13:42	1342	20:22	2022
8:56	822	13:42	1342	20:22	2022
8:57	822	13:42	1342	20:22	2022
8:58	822	13:42	1342	20:22	2022
8:59	822	13:42	1342	20:22	2022
8:60	822	13:42	1342	20:22	2022
8:61	822	13:42	1342	20:22	2022
8:62	822	13:42	1342	20:22	2022
8:63	822	13:42	1342	20:22	2022
8:64	822	13:42	1342	20:22	2022
8:65	822	13:42	1342	20:22	2022
8:66	822	13:42	1342	20:22	2022
8:67	822	13:42	1342	20:22	2022
8:68	822	13:42	1342	20:22	2022
8:69	822	13:42	1342	20:22	2022
8:70	822	13:42	1342	20:22	2022
8:71	822	13:42	1342	20:22	2022
8:72	822	13:42	1342	20:22	2022
8:73	822	13:42	1342	20:22	2022
8:74	822	13:42	1342	20:22	2022
8:75	822	13:42	1342	20:22	2022
8:76	822	13:42	1342	20:22	2022
8:77	822	13:42	1342	20:22	2022
8:78	822	13:42	1342	20:22	2022
8:79	822	13:42	1342	20:22	2022
8:80	822	13:42	1342	20:22	2022
8:81	822	13:42	1342	20:22	2022
8:82	822	13:42	1342	20:22	2022
8:83	822	13:42	1342	20:22	2022
8:84	822	13:42	1342	20:22	2022
8:85	822	13:42	1342	20:22	2022
8:86	822	13:42	1342	20:22	2022
8:87	822	13:42	1342	20:22	2022
8:88	822	13:42	1342	20:22	2022
8:89	822	13:42	1342	20:22	2022
8:90	822	13:42	1342	20:22	2022
8:91	822	13:42	1342	20:22	2022
8:92	822	13:42	1342	20:22	2022
8:93	822	13:42	1342	20:22	2022
8:94	822	13:42	1342	20:22	2022
8:95	822	13:42	1342	20:22	2022
8:96	822	13:42	1342	20:22	2022
8:97	822	13:42	1342	20:22	2022
8:98	822	13:42	1342	20:22	2022
8:99	822	13:42	1342	20:22	2022
8:100	822	13:42	1342	20:22	2022

1146

1146

INDEX OF SCRIPTURE TEXTS

no. verso.	recto.	no. verso.	recto.	no. verso.	recto.
36:28,29	3628,29	7:16	716	2:40,41,42	40,41,42
36:30	3630	7:17	717	2:43	43
36:31	3631	7:18	718	2:44	44
36:32	3632	7:19	719	2:45	45
36:33	3633	7:20	720	2:46	46
36:34	3634	7:21	721	2:47	47
36:35	3635	7:22	722	2:48	48
36:36	3636	7:23	723	2:49	49
36:37	3637	7:24	724	2:50	50
36:38	3638	7:25	725	2:51	51
36:39	3639	7:26	726	2:52	52
36:40	3640	7:27	727	2:53	53
36:41	3641	7:28	728	2:54	54
36:42	3642	7:29	729	2:55	55
36:43	3643	7:30	730	2:56	56
36:44	3644	7:31	731	2:57	57
36:45	3645	7:32	732	2:58	58
36:46	3646	7:33	733	2:59	59
36:47	3647	7:34	734	3:1	1
36:48	3648	7:35	735	3:2	2
36:49	3649	7:36	736	3:3	3
36:50	3650	7:37	737	3:4	4
36:51	3651	7:38	738	3:5	5
36:52	3652	7:39	739	3:6	6
36:53	3653	7:40	740	3:7	7
36:54	3654	7:41	741	3:8	8
36:55	3655	7:42	742	3:9	9
36:56	3656	7:43	743	3:10	10
36:57	3657	7:44	744	3:11	11
36:58	3658	7:45	745	3:12	12
36:59	3659	7:46	746	3:13	13
36:60	3660	7:47	747	3:14	14
36:61	3661	7:48	748	3:15	15
36:62	3662	7:49	749	3:16	16
36:63	3663	7:50	750	3:17	17
36:64	3664	7:51	751	3:18	18
36:65	3665	7:52	752	3:19	19
36:66	3666	7:53	753	3:20	20
36:67	3667	7:54	754	3:21	21
36:68	3668	7:55	755	3:22	22
36:69	3669	7:56	756	3:23	23
36:70	3670	7:57	757	3:24	24
36:71	3671	7:58	758	3:25	25
36:72	3672	7:59	759	3:26	26
36:73	3673	7:60	760	3:27	27
36:74	3674	7:61	761	3:28	28
36:75	3675	7:62	762	3:29	29
36:76	3676	7:63	763	3:30	30
36:77	3677	7:64	764	3:31	31
36:78	3678	7:65	765	3:32	32
36:79	3679	7:66	766	3:33	33
36:80	3680	7:67	767	3:34	34
36:81	3681	7:68	768	3:35	35
36:82	3682	7:69	769	3:36	36
36:83	3683	7:70	770	3:37	37
36:84	3684	7:71	771	3:38	38
36:85	3685	7:72	772	3:39	39
36:86	3686	7:73	773	3:40	40
36:87	3687	7:74	774	3:41	41
36:88	3688	7:75	775	3:42	42
36:89	3689	7:76	776	3:43	43
36:90	3690	7:77	777	3:44	44
36:91	3691	7:78	778	3:45	45
36:92	3692	7:79	779	3:46	46
36:93	3693	7:80	780	3:47	47
36:94	3694	7:81	781	3:48	48
36:95	3695	7:82	782	3:49	49
36:96	3696	7:83	783	3:50	50
36:97	3697	7:84	784	3:51	51
36:98	3698	7:85	785	3:52	52
36:99	3699	7:86	786	3:53	53
36:100	3700	7:87	787	3:54	54

1147

INDEX OF SCRIPTURAL TEXTS.				1149			
no.	verse	book	page	no.	verse	book	page
10	1:1	ACTS	1:1	10	1:1	ACTS	1:1
11	1:2	ACTS	1:2	11	1:2	ACTS	1:2
12	1:3	ACTS	1:3	12	1:3	ACTS	1:3
13	1:4	ACTS	1:4	13	1:4	ACTS	1:4
14	1:5	ACTS	1:5	14	1:5	ACTS	1:5
15	1:6	ACTS	1:6	15	1:6	ACTS	1:6
16	1:7	ACTS	1:7	16	1:7	ACTS	1:7
17	1:8	ACTS	1:8	17	1:8	ACTS	1:8
18	1:9	ACTS	1:9	18	1:9	ACTS	1:9
19	1:10	ACTS	1:10	19	1:10	ACTS	1:10
20	1:11	ACTS	1:11	20	1:11	ACTS	1:11
21	1:12	ACTS	1:12	21	1:12	ACTS	1:12
22	1:13	ACTS	1:13	22	1:13	ACTS	1:13
23	1:14	ACTS	1:14	23	1:14	ACTS	1:14
24	1:15	ACTS	1:15	24	1:15	ACTS	1:15
25	1:16	ACTS	1:16	25	1:16	ACTS	1:16
26	1:17	ACTS	1:17	26	1:17	ACTS	1:17
27	1:18	ACTS	1:18	27	1:18	ACTS	1:18
28	1:19	ACTS	1:19	28	1:19	ACTS	1:19
29	1:20	ACTS	1:20	29	1:20	ACTS	1:20
30	1:21	ACTS	1:21	30	1:21	ACTS	1:21
31	1:22	ACTS	1:22	31	1:22	ACTS	1:22
32	1:23	ACTS	1:23	32	1:23	ACTS	1:23
33	1:24	ACTS	1:24	33	1:24	ACTS	1:24
34	1:25	ACTS	1:25	34	1:25	ACTS	1:25
35	1:26	ACTS	1:26	35	1:26	ACTS	1:26
36	1:27	ACTS	1:27	36	1:27	ACTS	1:27
37	1:28	ACTS	1:28	37	1:28	ACTS	1:28
38	1:29	ACTS	1:29	38	1:29	ACTS	1:29
39	1:30	ACTS	1:30	39	1:30	ACTS	1:30
40	1:31	ACTS	1:31	40	1:31	ACTS	1:31
41	1:32	ACTS	1:32	41	1:32	ACTS	1:32
42	1:33	ACTS	1:33	42	1:33	ACTS	1:33
43	1:34	ACTS	1:34	43	1:34	ACTS	1:34
44	1:35	ACTS	1:35	44	1:35	ACTS	1:35
45	1:36	ACTS	1:36	45	1:36	ACTS	1:36
46	1:37	ACTS	1:37	46	1:37	ACTS	1:37
47	1:38	ACTS	1:38	47	1:38	ACTS	1:38
48	1:39	ACTS	1:39	48	1:39	ACTS	1:39
49	1:40	ACTS	1:40	49	1:40	ACTS	1:40
50	1:41	ACTS	1:41	50	1:41	ACTS	1:41
51	1:42	ACTS	1:42	51	1:42	ACTS	1:42
52	1:43	ACTS	1:43	52	1:43	ACTS	1:43
53	1:44	ACTS	1:44	53	1:44	ACTS	1:44
54	1:45	ACTS	1:45	54	1:45	ACTS	1:45
55	1:46	ACTS	1:46	55	1:46	ACTS	1:46
56	1:47	ACTS	1:47	56	1:47	ACTS	1:47
57	1:48	ACTS	1:48	57	1:48	ACTS	1:48
58	1:49	ACTS	1:49	58	1:49	ACTS	1:49
59	1:50	ACTS	1:50	59	1:50	ACTS	1:50
60	1:51	ACTS	1:51	60	1:51	ACTS	1:51
61	1:52	ACTS	1:52	61	1:52	ACTS	1:52
62	1:53	ACTS	1:53	62	1:53	ACTS	1:53
63	1:54	ACTS	1:54	63	1:54	ACTS	1:54
64	1:55	ACTS	1:55	64	1:55	ACTS	1:55
65	1:56	ACTS	1:56	65	1:56	ACTS	1:56
66	1:57	ACTS	1:57	66	1:57	ACTS	1:57
67	1:58	ACTS	1:58	67	1:58	ACTS	1:58
68	1:59	ACTS	1:59	68	1:59	ACTS	1:59
69	1:60	ACTS	1:60	69	1:60	ACTS	1:60
70	1:61	ACTS	1:61	70	1:61	ACTS	1:61
71	1:62	ACTS	1:62	71	1:62	ACTS	1:62
72	1:63	ACTS	1:63	72	1:63	ACTS	1:63
73	1:64	ACTS	1:64	73	1:64	ACTS	1:64
74	1:65	ACTS	1:65	74	1:65	ACTS	1:65
75	1:66	ACTS	1:66	75	1:66	ACTS	1:66
76	1:67	ACTS	1:67	76	1:67	ACTS	1:67
77	1:68	ACTS	1:68	77	1:68	ACTS	1:68
78	1:69	ACTS	1:69	78	1:69	ACTS	1:69
79	1:70	ACTS	1:70	79	1:70	ACTS	1:70
80	1:71	ACTS	1:71	80	1:71	ACTS	1:71
81	1:72	ACTS	1:72	81	1:72	ACTS	1:72
82	1:73	ACTS	1:73	82	1:73	ACTS	1:73
83	1:74	ACTS	1:74	83	1:74	ACTS	1:74
84	1:75	ACTS	1:75	84	1:75	ACTS	1:75
85	1:76	ACTS	1:76	85	1:76	ACTS	1:76
86	1:77	ACTS	1:77	86	1:77	ACTS	1:77
87	1:78	ACTS	1:78	87	1:78	ACTS	1:78
88	1:79	ACTS	1:79	88	1:79	ACTS	1:79
89	1:80	ACTS	1:80	89	1:80	ACTS	1:80
90	1:81	ACTS	1:81	90	1:81	ACTS	1:81
91	1:82	ACTS	1:82	91	1:82	ACTS	1:82
92	1:83	ACTS	1:83	92	1:83	ACTS	1:83
93	1:84	ACTS	1:84	93	1:84	ACTS	1:84
94	1:85	ACTS	1:85	94	1:85	ACTS	1:85
95	1:86	ACTS	1:86	95	1:86	ACTS	1:86
96	1:87	ACTS	1:87	96	1:87	ACTS	1:87
97	1:88	ACTS	1:88	97	1:88	ACTS	1:88
98	1:89	ACTS	1:89	98	1:89	ACTS	1:89
99	1:90	ACTS	1:90	99	1:90	ACTS	1:90
100	1:91	ACTS	1:91	100	1:91	ACTS	1:91
101	1:92	ACTS	1:92	101	1:92	ACTS	1:92
102	1:93	ACTS	1:93	102	1:93	ACTS	1:93
103	1:94	ACTS	1:94	103	1:94	ACTS	1:94
104	1:95	ACTS	1:95	104	1:95	ACTS	1:95
105	1:96	ACTS	1:96	105	1:96	ACTS	1:96
106	1:97	ACTS	1:97	106	1:97	ACTS	1:97
107	1:98	ACTS	1:98	107	1:98	ACTS	1:98
108	1:99	ACTS	1:99	108	1:99	ACTS	1:99
109	1:100	ACTS	1:100	109	1:100	ACTS	1:100
110	1:101	ACTS	1:101	110	1:101	ACTS	1:101

INDEX OF SCRIPTURAL TEXTS.				1150			
no.	verse	book	page	no.	verse	book	page
111	1:102	ACTS	1:102	111	1:102	ACTS	1:102
112	1:103	ACTS	1:103	112	1:103	ACTS	1:103
113	1:104	ACTS	1:104	113	1:104	ACTS	1:104
114	1:105	ACTS	1:105	114	1:105	ACTS	1:105
115	1:106	ACTS	1:106	115	1:106	ACTS	1:106
116	1:107	ACTS	1:107	116	1:107	ACTS	1:107
117	1:108	ACTS	1:108	117	1:108	ACTS	1:108
118	1:109	ACTS	1:109	118	1:109	ACTS	1:109
119	1:110	ACTS	1:110	119	1:110	ACTS	1:110
120	1:111	ACTS	1:111	120	1:111	ACTS	1:111
121	1:112	ACTS	1:112	121	1:112	ACTS	1:112
122	1:113	ACTS	1:113	122	1:113	ACTS	1:113
123	1:114	ACTS	1:114	123	1:114	ACTS	1:114
124	1:115	ACTS	1:115	124	1:115	ACTS	1:115
125	1:116	ACTS	1:116	125	1:116	ACTS	1:116
126	1:117	ACTS	1:117	126	1:117	ACTS	1:117
127	1:118	ACTS	1:118	127	1:118	ACTS	1:118
128	1:119	ACTS	1:119	128	1:119	ACTS	1:119
129	1:120	ACTS	1:120	129	1:120	ACTS	1:120
130	1:121	ACTS	1:121	130	1:121	ACTS	1:121
131	1:122	ACTS	1:122	131	1:122	ACTS	1:122
132	1:123	ACTS	1:123	132	1:123	ACTS	1:123
133	1:124	ACTS	1:124	133	1:124	ACTS	1:124
134	1:125	ACTS	1:125	134	1:125	ACTS	1:125
135	1:126	ACTS	1:126	135	1:126	ACTS	1:126
136	1:127	ACTS	1:127	136	1:127	ACTS	1:127
137	1:128	ACTS	1:128	137	1:128	ACTS	1:128
138	1:129	ACTS	1:129	138	1:129	ACTS	1:129
139	1:130	ACTS	1:130	139	1:130	ACTS	1:130
140	1:131	ACTS	1:131	140	1:131	ACTS	1:131
141	1:132	ACTS	1:132	141	1:132	ACTS	1:132
142	1:133	ACTS	1:133	142	1:133	ACTS	1:133
143	1:134	ACTS	1:134	143	1:134	ACTS	1:134
144	1:135	ACTS	1:135	144	1:135	ACTS	1:135
145	1:136	ACTS	1:136	145	1:136	ACTS	1:136
146	1:137	ACTS	1:137	146	1:137	ACTS	1:137
147	1:138	ACTS	1:138	147	1:138	ACTS	1:138
148	1:139	ACTS	1:139	148	1:139	ACTS	1:139
149	1:140	ACTS	1:140	149	1:140	ACTS	1:140
150	1:141	ACTS	1:141	150	1:141	ACTS	1:141
151	1:142	ACTS	1:142	151	1:142	ACTS	1:142
152	1:143	ACTS	1:143	152	1:143	ACTS	1:143
153	1:144	ACTS	1:144	153	1:144	ACTS	1:144
154	1:145	ACTS	1:145	154	1:145	ACTS	1:145
155	1:146	ACTS	1:146	155	1:146	ACTS	1:146
156	1:147	ACTS	1:147	156	1:147	ACTS	1:147
157	1:148	ACTS	1:148	157	1:148	ACTS	1:148
158	1:149	ACTS	1:149	158	1:149	ACTS	1:149

INDEX OF SCRIPTURE TEXTS

1101

no. vers.	text	no. vers.	text	no. vers.	text
9:11	861.	10:11	841.	11:1	827.
9:12	784.	10:12	842.	11:2	146, 150.
9:13	784.	10:13	843.	11:3	897, 898.
9:14	844.	10:14	844.	11:4	846, 747.
9:15	844.	10:15	845.	11:5	846.
9:16	844.	10:16	846.	11:6	446, 446.
9:17	844.	10:17	847.	11:7	846.
9:18	844.	10:18	848.	11:8	1017.
9:19	844.	10:19	849.	11:9	794.
9:20	844.	10:20	850.	11:10	794.
9:21	844.	10:21	851.	11:11	846.
9:22	844.	10:22	852.	11:12	846.
9:23	844.	10:23	853.	11:13	846.
9:24	844.	10:24	854.	11:14	846.
9:25	844.	10:25	855.	11:15	846.
9:26	844.	10:26	856.	11:16	846.
9:27	844.	10:27	857.	11:17	846.
9:28	844.	10:28	858.	11:18	846.
9:29	844.	10:29	859.	11:19	846.
9:30	844.	10:30	860.	11:20	846.
9:31	844.	10:31	861.	11:21	846.
9:32	844.	10:32	862.	11:22	846.
9:33	844.	10:33	863.	11:23	846.
9:34	844.	10:34	864.	11:24	846.
9:35	844.	10:35	865.	11:25	846.
9:36	844.	10:36	866.	11:26	846.
9:37	844.	10:37	867.	11:27	846.
9:38	844.	10:38	868.	11:28	846.
9:39	844.	10:39	869.	11:29	846.
9:40	844.	10:40	870.	11:30	846.
9:41	844.	10:41	871.	11:31	846.
9:42	844.	10:42	872.	11:32	846.
9:43	844.	10:43	873.	11:33	846.
9:44	844.	10:44	874.	11:34	846.
9:45	844.	10:45	875.	11:35	846.
9:46	844.	10:46	876.	11:36	846.
9:47	844.	10:47	877.	11:37	846.
9:48	844.	10:48	878.	11:38	846.
9:49	844.	10:49	879.	11:39	846.
9:50	844.	10:50	880.	11:40	846.
9:51	844.	10:51	881.	11:41	846.
9:52	844.	10:52	882.	11:42	846.
9:53	844.	10:53	883.	11:43	846.
9:54	844.	10:54	884.	11:44	846.
9:55	844.	10:55	885.	11:45	846.
9:56	844.	10:56	886.	11:46	846.
9:57	844.	10:57	887.	11:47	846.
9:58	844.	10:58	888.	11:48	846.
9:59	844.	10:59	889.	11:49	846.
9:60	844.	10:60	890.	11:50	846.
9:61	844.	10:61	891.	11:51	846.
9:62	844.	10:62	892.	11:52	846.
9:63	844.	10:63	893.	11:53	846.
9:64	844.	10:64	894.	11:54	846.
9:65	844.	10:65	895.	11:55	846.
9:66	844.	10:66	896.	11:56	846.
9:67	844.	10:67	897.	11:57	846.
9:68	844.	10:68	898.	11:58	846.
9:69	844.	10:69	899.	11:59	846.
9:70	844.	10:70	900.	11:60	846.
9:71	844.	10:71	901.	11:61	846.
9:72	844.	10:72	902.	11:62	846.
9:73	844.	10:73	903.	11:63	846.
9:74	844.	10:74	904.	11:64	846.
9:75	844.	10:75	905.	11:65	846.
9:76	844.	10:76	906.	11:66	846.
9:77	844.	10:77	907.	11:67	846.
9:78	844.	10:78	908.	11:68	846.
9:79	844.	10:79	909.	11:69	846.
9:80	844.	10:80	910.	11:70	846.
9:81	844.	10:81	911.	11:71	846.
9:82	844.	10:82	912.	11:72	846.
9:83	844.	10:83	913.	11:73	846.
9:84	844.	10:84	914.	11:74	846.
9:85	844.	10:85	915.	11:75	846.
9:86	844.	10:86	916.	11:76	846.
9:87	844.	10:87	917.	11:77	846.
9:88	844.	10:88	918.	11:78	846.
9:89	844.	10:89	919.	11:79	846.
9:90	844.	10:90	920.	11:80	846.
9:91	844.	10:91	921.	11:81	846.
9:92	844.	10:92	922.	11:82	846.
9:93	844.	10:93	923.	11:83	846.
9:94	844.	10:94	924.	11:84	846.
9:95	844.	10:95	925.	11:85	846.
9:96	844.	10:96	926.	11:86	846.
9:97	844.	10:97	927.	11:87	846.
9:98	844.	10:98	928.	11:88	846.
9:99	844.	10:99	929.	11:89	846.
9:100	844.	10:100	930.	11:90	846.
9:101	844.	10:101	931.	11:91	846.
9:102	844.	10:102	932.	11:92	846.
9:103	844.	10:103	933.	11:93	846.
9:104	844.	10:104	934.	11:94	846.
9:105	844.	10:105	935.	11:95	846.
9:106	844.	10:106	936.	11:96	846.
9:107	844.	10:107	937.	11:97	846.
9:108	844.	10:108	938.	11:98	846.
9:109	844.	10:109	939.	11:99	846.
9:110	844.	10:110	940.	11:100	846.

INDEX OF SCRIPTURE TEXTS

1102

no. vers.	text	no. vers.	text	no. vers.	text
1:1	846.	1:1	846.	1:1	846.
1:2	846.	1:2	846.	1:2	846.
1:3	846.	1:3	846.	1:3	846.
1:4	846.	1:4	846.	1:4	846.
1:5	846.	1:5	846.	1:5	846.
1:6	846.	1:6	846.	1:6	846.
1:7	846.	1:7	846.	1:7	846.
1:8	846.	1:8	846.	1:8	846.
1:9	846.	1:9	846.	1:9	846.
1:10	846.	1:10	846.	1:10	846.
1:11	846.	1:11	846.	1:11	846.
1:12	846.	1:12	846.	1:12	846.
1:13	846.	1:13	846.	1:13	846.
1:14	846.	1:14	846.	1:14	846.
1:15	846.	1:15	846.	1:15	846.
1:16	846.	1:16	846.	1:16	846.
1:17	846.	1:17	846.	1:17	846.
1:18	846.	1:18	846.	1:18	846.
1:19	846.	1:19	846.	1:19	846.
1:20	846.	1:20	846.	1:20	846.
1:21	846.	1:21	846.	1:21	846.
1:22	846.	1:22	846.	1:22	846.
1:23	846.	1:23	846.	1:23	846.
1:24	846.	1:24	846.	1:24	846.
1:25	846.	1:25	846.	1:25	846.
1:26	846.	1:26	846.	1:26	846.
1:27	846.	1:27	846.	1:27	846.
1:28	846.	1:28	846.	1:28	846.
1:29	846.	1:29	846.	1:29	846.
1:30	846.	1:30	846.	1:30	846.
1:31	846.	1:31	846.	1:31	846.
1:32	846.	1:32	846.	1:32	846.
1:33	846.	1:33	846.	1:33	846.
1:34	846.	1:34	846.	1:34	846.
1:35	846.	1:35	846.	1:35	846.
1:36	846.	1:36	846.	1:36	846.
1:37	846.	1:37	846.	1:37	846.
1:38	846.	1:38	846.	1:38	846.
1:39	846.	1:39	846.	1:39	846.
1:40	846.	1:40	846.	1:40	846.
1:41	846.	1:41	846.	1:41	846.
1:42	846.	1:42	846.	1:42	846.
1:43	846.	1:43	846.	1:43	846.
1:44	846.	1:44	846.	1:44	846.
1:45	846.	1:45	846.	1:45	846.
1:46	846.	1:46	846.	1:46	846.
1:47	846.	1:47	846.	1:47	846.
1:48	846.	1:48	846.	1:48	846.
1:49	846.	1:49	846.	1:49	846.
1:50	846.	1:50	846.	1:50	846.
1:51	846.	1:51	846.	1:51	846.
1:52	846.	1:52	846.	1:52	846.
1:53	846.	1:53	846.	1:53	846.
1:54	846.	1:54	846.	1:54	846.
1:55	846.	1:55	846.	1:55	846.
1:56	846.	1:56	846.	1:56	846.
1:57	846.	1:57	846.	1:57	846.
1:58	846.	1:58	846.	1:58	846.
1:59	846.	1:59	846.	1:59	846.
1:60	846.	1:60	846.	1:60	846.
1:61	846.	1:61	846.	1:61	846.
1:62	846.	1:62	846.	1:62	846.
1:63	846.	1:63	846.	1:63	846.
1:64	846.	1:64	846.	1:64	846.
1:65	846.	1:65	846.	1:65	846.
1:66	846.	1:66	846.	1:66	846.
1:67	846.	1:67	846.	1:67	846.
1:68	846.	1:68	846.	1:68	846.
1:69	846.	1:69	846.	1:69	846.
1:70	846.	1:70	846.	1:70	846.
1:71	846.	1:71	846.	1:71	846.
1:72	846.	1:72	846.	1:72	846.
1:73	846.	1:73	846.	1:73	846.
1:74	846.	1:74	846.	1:74	846.
1:75	846.	1:75	846.	1:75	846.
1:76	846.	1:76	846.	1:76	846.
1:77	846.	1:77	846.	1:77	846.
1:78	846.	1:78	846.	1:78	846.
1:79	846.	1:79	846.	1:79	846.
1:80	846.	1:80	846.	1:80	846.
1:81	846.	1:81	846.	1:81	846.
1:82	846.	1:82	846.	1:82	846.
1:83	846.	1:83	846.	1:83	846.
1:84	846.	1:84	846.	1:84	846.
1:85	846.	1:85	846.	1:85	846.
1:86	846.	1:86	846.	1:86	846.
1:87	846.	1:87	846.	1:87	846.
1:88	846.	1:88	846.	1:88	846.
1:89	846.	1:89	846.	1:89	846.
1:90	846.	1:90	846.	1:90	846.
1:91	846.	1:91	846.	1:91	846.
1:92	846.	1:92	846.	1:92	846.
1:93	846.	1:93	846.	1:93	846.
1:94	846.	1:94	846.	1:94	846.
1:95	846.	1:95	846.	1:95	846.
1:96	846.	1:96	846.	1:96	846.
1:97	846.	1:97	846.	1:97	846.
1:98	846.	1:98	846.	1:98	846.
1:99	846.	1:99	846.	1:99	846.
1:100	846.	1:100	846.	1:100	846.



1152



1153

INDEX OF SCRIPTURAL TEXTS 1153

CH. VERSE	PAGE	CH. VERSE	PAGE	CH. VERSE	PAGE
1:4	274, 280, 281	7:10-11	356	1:1	285, 287, 461
1:4-6	274	7:12	374	1:2	332
1:4-7	274, 281	7:13-15	356, 446, 474	1:3	403
1:5	280, 282	7:16-17	356	1:4	271, 280
1:5-6	274	7:17	356	1:5	286
1:5-6-9	281	7:18	356, 420, 423	1:6	286, 312, 314
1:6-9	274	7:19	356	1:7	286, 306, 310
1:6	274	7:20	356	1:8	273
1:7	114, 248, 251	7:21	356, 341	1:9, 7	249, 310
1:8	252	7:22	356	1:9-11	273, 306
1:8-11	274	7:23	356	1:7	314, 372, 400
1:9	444, 450, 453	7:24	356	1:10	284
1:10	252, 287, 288	7:25	356	1:11	284
1:11	285, 421	7:26	356	1:12	284
1:12	284	7:27	356, 370	1:13-15	284
1:12-15	284	7:28	356, 370	1:13	284, 285, 286
1:15	284	7:29	356	1:14	284, 285, 286
1:15-18	284	7:30	356	1:15	284, 285, 286
1:16	4, 49, 235	7:31	356	1:16	284, 285, 286
1:16	281	7:32	356	1:17	284, 285, 286
1:16-20	281	7:33	356	1:18	284, 285, 286
1:17	281	7:34	356	1:19	284, 285, 286
1:17-22	281	7:35	356	1:20	284, 285, 286
1:18	281	7:36	356	1:21	284, 285, 286
1:18-22	281	7:37	356	1:22	284, 285, 286
1:19	281	7:38	356	1:23	284, 285, 286
1:19-22	281	7:39	356	1:24	284, 285, 286
1:20	281	7:40	356	1:25	284, 285, 286
1:20-22	281	7:41	356	1:26	284, 285, 286
1:21	281	7:42	356	1:27	284, 285, 286
1:21-22	281	7:43	356	1:28	284, 285, 286
1:22	281	7:44	356	1:29	284, 285, 286
1:22-24	281	7:45	356	1:30	284, 285, 286
1:23	281	7:46	356	1:31	284, 285, 286
1:23-24	281	7:47	356	1:32	284, 285, 286
1:24	281	7:48	356	1:33	284, 285, 286
1:24-26	281	7:49	356	1:34	284, 285, 286
1:25	281	7:50	356	1:35	284, 285, 286
1:25-26	281	7:51	356	1:36	284, 285, 286
1:26	281	7:52	356	1:37	284, 285, 286
1:26-28	281	7:53	356	1:38	284, 285, 286
1:27	281	7:54	356	1:39	284, 285, 286
1:27-28	281	7:55	356	1:40	284, 285, 286
1:28	281	7:56	356	1:41	284, 285, 286
1:28-30	281	7:57	356	1:42	284, 285, 286
1:29	281	7:58	356	1:43	284, 285, 286
1:29-30	281	7:59	356	1:44	284, 285, 286
1:30	281	7:60	356	1:45	284, 285, 286
1:30-32	281	7:61	356	1:46	284, 285, 286
1:31	281	7:62	356	1:47	284, 285, 286
1:31-32	281	7:63	356	1:48	284, 285, 286
1:32	281	7:64	356	1:49	284, 285, 286
1:32-34	281	7:65	356	1:50	284, 285, 286
1:33	281	7:66	356	1:51	284, 285, 286
1:33-34	281	7:67	356	1:52	284, 285, 286
1:34	281	7:68	356	1:53	284, 285, 286
1:34-36	281	7:69	356	1:54	284, 285, 286
1:35	281	7:70	356	1:55	284, 285, 286
1:35-36	281	7:71	356	1:56	284, 285, 286
1:36	281	7:72	356	1:57	284, 285, 286
1:36-38	281	7:73	356	1:58	284, 285, 286
1:37	281	7:74	356	1:59	284, 285, 286
1:37-38	281	7:75	356	1:60	284, 285, 286
1:38	281	7:76	356	1:61	284, 285, 286
1:38-40	281	7:77	356	1:62	284, 285, 286
1:39	281	7:78	356	1:63	284, 285, 286
1:39-40	281	7:79	356	1:64	284, 285, 286
1:40	281	7:80	356	1:65	284, 285, 286
1:40-42	281	7:81	356	1:66	284, 285, 286
1:41	281	7:82	356	1:67	284, 285, 286
1:41-42	281	7:83	356	1:68	284, 285, 286
1:42	281	7:84	356	1:69	284, 285, 286
1:42-44	281	7:85	356	1:70	284, 285, 286
1:43	281	7:86	356	1:71	284, 285, 286
1:43-44	281	7:87	356	1:72	284, 285, 286
1:44	281	7:88	356	1:73	284, 285, 286
1:44-46	281	7:89	356	1:74	284, 285, 286
1:45	281	7:90	356	1:75	284, 285, 286
1:45-46	281	7:91	356	1:76	284, 285, 286
1:46	281	7:92	356	1:77	284, 285, 286
1:46-48	281	7:93	356	1:78	284, 285, 286
1:47	281	7:94	356	1:79	284, 285, 286
1:47-48	281	7:95	356	1:80	284, 285, 286
1:48	281	7:96	356	1:81	284, 285, 286
1:48-50	281	7:97	356	1:82	284, 285, 286
1:49	281	7:98	356	1:83	284, 285, 286
1:49-50	281	7:99	356	1:84	284, 285, 286
1:50	281	7:100	356	1:85	284, 285, 286

INDEX OF SCRIPTURAL TEXTS 1154

CH. VERSE	PAGE	CH. VERSE	PAGE	CH. VERSE	PAGE
1:1	274	1:6-20	311	3:6	285
1:1-7	274, 281, 282	1:7	450	3:7	285, 311
1:2	280	1:7-10	306	3:7-11	285, 311, 451
1:2-3	280	1:8	306	3:12	285
1:2-3-5	280	1:8-10	306, 340	3:13	285
1:3	280	1:9	306	3:14	285
1:3-5	280, 281	1:10	306	3:15	285
1:4	280	1:10-12	306, 340	3:16	285
1:4-5	280	1:11	306	3:17	285
1:4-5-9	280	1:12	306	3:18	285
1:5	280	1:13	306	3:19	285
1:5-9	280, 281	1:13-15	306, 340	3:20	285
1:6	280	1:14	306	3:21	285
1:6-9	280, 281	1:15	306	3:22	285
1:7	280	1:16	306	3:23	285
1:7-9	280, 281	1:17	306	3:24	285
1:8	280	1:18	306	3:25	285
1:8-9	280, 281	1:19	306	3:26	285
1:9	280	1:20	306	3:27	285
1:9-11	280, 281	1:21	306	3:28	285
1:10	280	1:22	306	3:29	285
1:10-11	280, 281	1:23	306	3:30	285
1:11	280	1:24	306	3:31	285
1:11-13	280, 281	1:25	306	3:32	285
1:12	280	1:26	306	3:33	285
1:12-13	280, 281	1:27	306	3:34	285
1:13	280	1:28	306	3:35	285
1:13-15	280, 281	1:29	306	3:36	285
1:14	280	1:30	306	3:37	285
1:14-15	280, 281	1:31	306	3:38	285
1:15	280	1:32	306	3:39	285
1:15-17	280, 281	1:33	306	3:40	285
1:16	280	1:34	306	3:41	285
1:16-17	280, 281	1:35	306	3:42	285
1:17	280	1:36	306	3:43	285
1:17-19	280, 281	1:37	306	3:44	285
1:18	280	1:38	306	3:45	285
1:18-19	280, 281	1:39	306	3:46	285
1:19	280	1:40	306	3:47	285
1:19-21	280, 281	1:41	306	3:48	285
1:20	280	1:42	306	3:49	285
1:20-21	280, 281	1:43	306	3:50	285
1:21	280	1:44	306	3:51	285
1:21-23	280, 281	1:45	306	3:52	285
1:22	280	1:46	306	3:53	285
1:22-23	280, 281	1:47	306	3:54	285
1:23	280	1:48	306	3:55	285
1:23-25	280, 281	1:49	306	3:56	285
1:24	280	1:50	306	3:57	285
1:24-25	280, 281	1:51	306	3:58	285
1:25	280	1:52	306	3:59	285
1:25-27	280, 281	1:53	306	3:60	285
1:26	280	1:54	306	3:61	285
1:26-27	280, 281	1:55	306	3:62	285
1:27	280	1:56	306	3:63	285
1:27-29	280, 281	1:57	306	3:64	285
1:28	280	1:58	306	3:65	285
1:28-29	280, 281	1:59	306	3:66	285
1:29	280	1:60	306	3:67	285
1:29-31	280, 281	1:61	306	3:68	285
1:30	280	1:62	306	3:69	285
1:30-31	280, 281	1:63	306	3:70	285
1:31	280	1:64	306	3:71	285
1:31-33	280, 281	1:65	306	3:72	285
1:32	280	1:66	306	3:73	285
1:32-33	280, 281	1:67	306	3:74	285
1:33	280	1:68	306	3:75	285
1:33-35	280, 281	1:69	306	3:76	285
1:34	280	1:70	306	3:77	285
1:34-35	280, 281	1:71	306	3:78	285
1:35	280	1:72	306	3:79	285
1:35-37	280, 281	1:73	306	3:80	285
1:36	280	1:74	306	3:81	285
1:36-37	280, 281	1:75	306	3:82	285
1:37	280	1:76	306	3:83	285
1:37-39	280, 281	1:77	306	3:84	285
1:38	280	1:78	306	3:85	285
1:38-39	280, 281	1:79	306	3:86	285
1:39	280	1:80	306	3:87	285
1:39-41	280, 281	1:81	306	3:88	285
1:40	280	1:82	306	3:89	285
1:40-41	280, 281	1:83	306	3:90	285
1:41	280	1:84	306	3:91	285
1:41-43	280, 281	1:85	306	3:92	285
1:42	280	1:86	306	3:93	285
1:42-43	280, 281	1:87	306	3:94	285
1:43	280	1:88	306	3:95	285
1:43-45	280, 281	1:89	306	3:96	285
1:44	280	1:90	306	3:97	285
1:44-45	280, 281	1:91	306	3:98	285
1:45	280	1:92	306	3:99	285
1:45-47	280, 281	1:93	306	3:100	285
1:46	280	1:94	306	3:101	285
1:46-47	280, 281	1:95	306	3:102	285
1:47	280	1:96	306	3:103	285
1:47-49	280, 281	1:97	306	3:104	285
1:48	280	1:98	306	3:105	285
1:48-49	280, 281	1:99	306	3:106	285
1:49	280	1:100	306	3:107	285
1:49-51	280, 281	1:101	306	3:108	285
1:50	280	1:102	306	3:109	285
1:50-51	280, 281	1:103	306	3:110	285
1:51	280	1:104	306	3:111	285
1:51-53	280, 281	1:105	306	3:112	285
1:52	280	1:106	306	3:113	285
1:52-53	280, 281	1:107	306	3:114	285
1:5					

INDEX OF SCRIPTURE TEXTS. 1155

CH. VERSE	PAGE	CH. VERSE	PAGE	CH. VERSE	PAGE
2: 5	254	1: 2	100	17: 9	486, 474, 485
2: 6	254	1: 3	100	17: 14	481, 482
		1: 4	100	17: 15	486
		1: 5	100	17: 16	486
		1: 6	100	17: 17	486
		1: 7	100	17: 18	486
		1: 8	100	17: 19	486
		1: 9	100	17: 20	486
		1: 10	100	17: 21	486
		1: 11	100	17: 22	486
		1: 12	100	17: 23	486
		1: 13	100	17: 24	486
		1: 14	100	17: 25	486
		1: 15	100	17: 26	486
		1: 16	100	17: 27	486
		1: 17	100	17: 28	486
		1: 18	100	17: 29	486
		1: 19	100	17: 30	486
		1: 20	100	17: 31	486
		1: 21	100	17: 32	486
		1: 22	100	17: 33	486
		1: 23	100	17: 34	486
		1: 24	100	17: 35	486
		1: 25	100	17: 36	486
		1: 26	100	17: 37	486
		1: 27	100	17: 38	486
		1: 28	100	17: 39	486
		1: 29	100	17: 40	486
		1: 30	100	17: 41	486
		1: 31	100	17: 42	486
		1: 32	100	17: 43	486
		1: 33	100	17: 44	486
		1: 34	100	17: 45	486
		1: 35	100	17: 46	486
		1: 36	100	17: 47	486
		1: 37	100	17: 48	486
		1: 38	100	17: 49	486
		1: 39	100	17: 50	486
		1: 40	100	17: 51	486
		1: 41	100	17: 52	486
		1: 42	100	17: 53	486
		1: 43	100	17: 54	486
		1: 44	100	17: 55	486
		1: 45	100	17: 56	486
		1: 46	100	17: 57	486
		1: 47	100	17: 58	486
		1: 48	100	17: 59	486
		1: 49	100	17: 60	486
		1: 50	100	17: 61	486
		1: 51	100	17: 62	486
		1: 52	100	17: 63	486
		1: 53	100	17: 64	486
		1: 54	100	17: 65	486
		1: 55	100	17: 66	486
		1: 56	100	17: 67	486
		1: 57	100	17: 68	486
		1: 58	100	17: 69	486
		1: 59	100	17: 70	486
		1: 60	100	17: 71	486
		1: 61	100	17: 72	486
		1: 62	100	17: 73	486
		1: 63	100	17: 74	486
		1: 64	100	17: 75	486
		1: 65	100	17: 76	486
		1: 66	100	17: 77	486
		1: 67	100	17: 78	486
		1: 68	100	17: 79	486
		1: 69	100	17: 80	486
		1: 70	100	17: 81	486
		1: 71	100	17: 82	486
		1: 72	100	17: 83	486
		1: 73	100	17: 84	486
		1: 74	100	17: 85	486
		1: 75	100	17: 86	486
		1: 76	100	17: 87	486
		1: 77	100	17: 88	486
		1: 78	100	17: 89	486
		1: 79	100	17: 90	486
		1: 80	100	17: 91	486
		1: 81	100	17: 92	486
		1: 82	100	17: 93	486
		1: 83	100	17: 94	486
		1: 84	100	17: 95	486
		1: 85	100	17: 96	486
		1: 86	100	17: 97	486
		1: 87	100	17: 98	486
		1: 88	100	17: 99	486
		1: 89	100	17: 100	486

INDEX OF SCRIPTURE TEXTS. 1156

CH. VERSE	PAGE	CH. VERSE	PAGE	CH. VERSE	PAGE
1: 5	254	2: 4	250, 252, 450	5: 5	251, 252
1: 10, 11	254	2: 9	254	5: 10	250, 254
1: 12	254	2: 14	250, 252	5: 15	252
1: 13, 14	254	2: 19	254	5: 20	252
1: 15	254	2: 24	254	5: 25	252
1: 16	254	2: 29	254	5: 30	252
1: 17	254	2: 34	254	5: 35	252
1: 18	254	2: 39	254	5: 40	252
1: 19	254	2: 44	254	5: 45	252
1: 20	254	2: 49	254	5: 50	252
1: 21	254	2: 54	254	5: 55	252
1: 22	254	2: 59	254	5: 60	252
1: 23	254	3: 4	250, 252	5: 65	252
1: 24	254	3: 9	250, 252	5: 70	252
1: 25	254	3: 14	250, 252	5: 75	252
1: 26	254	3: 19	250, 252	5: 80	252
1: 27	254	3: 24	250, 252	5: 85	252
1: 28	254	3: 29	250, 252	5: 90	252
1: 29	254	3: 34	250, 252	5: 95	252
1: 30	254	3: 39	250, 252	5: 100	252
1: 31	254	3: 44	250, 252	5: 105	252
1: 32	254	3: 49	250, 252	5: 110	252
1: 33	254	3: 54	250, 252	5: 115	252
1: 34	254	3: 59	250, 252	5: 120	252
1: 35	254	4: 4	250, 252	5: 125	252
1: 36	254	4: 9	250, 252	5: 130	252
1: 37	254	4: 14	250, 252	5: 135	252
1: 38	254	4: 19	250, 252	5: 140	252
1: 39	254	4: 24	250, 252	5: 145	252
1: 40	254	4: 29	250, 252	5: 150	252
1: 41	254	4: 34	250, 252	5: 155	252
1: 42	254	4: 39	250, 252	5: 160	252
1: 43	254	4: 44	250, 252	5: 165	252
1: 44	254	4: 49	250, 252	5: 170	252
1: 45	254	4: 54	250, 252	5: 175	252
1: 46	254	4: 59	250, 252	5: 180	252
1: 47	254	5: 4	250, 252	5: 185	252
1: 48	254	5: 9	250, 252	5: 190	252
1: 49	254	5: 14	250, 252	5: 195	252
1: 50	254	5: 19	250, 252	5: 200	252
1: 51	254	5: 24	250, 252	5: 205	252
1: 52	254	5: 29	250, 252	5: 210	252
1: 53	254	5: 34	250, 252	5: 215	252
1: 54	254	5: 39	250, 252	5: 220	252
1: 55	254	5: 44	250, 252	5: 225	252
1: 56	254	5: 49	250, 252	5: 230	252
1: 57	254	5: 54	250, 252	5: 235	252
1: 58	254	5: 59	250, 252	5: 240	252
1: 59	254	6: 4	250, 252	5: 245	252
1: 60	254	6: 9	250, 252	5: 250	252
1: 61	254	6: 14	250, 252	5: 255	252
1: 62	254	6: 19	250, 252	5: 260	252
1: 63	254	6: 24	250, 252	5: 265	252
1: 64	254	6: 29	250, 252	5: 270	252
1: 65	254	6: 34	250, 252	5: 275	252
1: 66	254	6: 39	250, 252	5: 280	252
1: 67	254	6: 44	250, 252	5: 285	252
1: 68	254	6: 49	250, 252	5: 290	252
1: 69	254	6: 54	250, 252	5: 295	252
1: 70	254	6: 59	250, 252	5: 300	252
1: 71	254	7: 4	250, 252	5: 305	252
1: 72	254	7: 9	250, 252	5: 310	252
1: 73	254	7: 14	250, 252	5: 315	252
1: 74	254	7: 19	250, 252	5: 320	252
1: 75	254	7: 24	250, 252	5: 325	252
1: 76	254	7: 29	250, 252	5: 330	252
1: 77	254	7: 34	250, 252	5: 335	252
1: 78	254	7: 39	250, 252	5: 340	252
1: 79	254	7: 44	250, 252	5: 345	252
1: 80	254	7: 49	250, 252	5: 350	252
1: 81	254	7: 54	250, 252	5: 355	252
1: 82	254	7: 59	250, 252	5: 360	252
1: 83	254	8: 4	250, 252	5: 365	252
1: 84	254	8: 9	250, 252	5: 370	252
1: 85	254	8: 14	250, 252	5: 375	252
1: 86	254	8: 19	250, 252	5: 380	252
1: 87	254	8: 24	250, 252	5: 385	252
1: 88	254	8: 29	250, 252	5: 390	252
1: 89	254	8: 34	250, 252	5: 395	252
1: 90	254	8: 39	250, 252	5: 400	252
1: 91	254	8: 44	250, 252	5: 405	252
1: 92	254	8: 49	250, 252	5: 410	252
1: 93	254	8: 54	250, 252	5: 415	252
1: 94	254	8: 59	250, 252	5: 420	252
1: 95	254	9: 4	250, 252	5: 425	252
1: 96	254	9: 9	250, 252	5: 430	252
1: 97	254	9: 14	250, 252	5: 435	252
1: 98	254	9: 19	250, 252	5: 440	252
1: 99	254	9: 24	250, 252	5: 445	252
1: 100	254	9: 29	250, 252	5: 450	252

1156

1157

INDEX OF SCRIPTURAL TEXTS. 1157

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
4: 2	274	12: 9	282, 286, 294	20: 12	323.
4: 5-8	445.	14: 10	462.	20: 13	323.
4: 9	286.	14: 11	462.	20: 14	323.
4: 10	287, 406.	14: 12	462.	20: 15	323.
4: 11	286.	14: 13	462.	20: 16	323.
4: 12	286.	14: 14	462.	20: 17	323.
4: 13	286.	14: 15	462.	20: 18	323.
4: 14	286.	14: 16	462.	20: 19	323.
4: 15	286.	14: 17	462.	20: 20	323.
4: 16	286.	14: 18	462.	20: 21	323.
4: 17	286.	14: 19	462.	20: 22	323.
4: 18	286.	14: 20	462.	20: 23	323.
4: 19	286.	14: 21	462.	20: 24	323.
4: 20	286.	14: 22	462.	20: 25	323.
4: 21	286.	14: 23	462.	20: 26	323.
4: 22	286.	14: 24	462.	20: 27	323.
4: 23	286.	14: 25	462.	20: 28	323.
4: 24	286.	14: 26	462.	20: 29	323.
4: 25	286.	14: 27	462.	20: 30	323.
4: 26	286.	14: 28	462.	20: 31	323.
4: 27	286.	14: 29	462.	20: 32	323.
4: 28	286.	14: 30	462.	20: 33	323.
4: 29	286.	14: 31	462.	20: 34	323.
4: 30	286.	14: 32	462.	20: 35	323.
4: 31	286.	14: 33	462.	20: 36	323.
4: 32	286.	14: 34	462.	20: 37	323.
4: 33	286.	14: 35	462.	20: 38	323.
4: 34	286.	14: 36	462.	20: 39	323.
4: 35	286.	14: 37	462.	20: 40	323.
4: 36	286.	14: 38	462.	20: 41	323.
4: 37	286.	14: 39	462.	20: 42	323.
4: 38	286.	14: 40	462.	20: 43	323.
4: 39	286.	14: 41	462.	20: 44	323.
4: 40	286.	14: 42	462.	20: 45	323.
4: 41	286.	14: 43	462.	20: 46	323.
4: 42	286.	14: 44	462.	20: 47	323.
4: 43	286.	14: 45	462.	20: 48	323.
4: 44	286.	14: 46	462.	20: 49	323.
4: 45	286.	14: 47	462.	20: 50	323.
4: 46	286.	14: 48	462.	20: 51	323.
4: 47	286.	14: 49	462.	20: 52	323.
4: 48	286.	14: 50	462.	20: 53	323.
4: 49	286.	14: 51	462.	20: 54	323.
4: 50	286.	14: 52	462.	20: 55	323.
4: 51	286.	14: 53	462.	20: 56	323.
4: 52	286.	14: 54	462.	20: 57	323.
4: 53	286.	14: 55	462.	20: 58	323.
4: 54	286.	14: 56	462.	20: 59	323.
4: 55	286.	14: 57	462.	20: 60	323.
4: 56	286.	14: 58	462.	20: 61	323.
4: 57	286.	14: 59	462.	20: 62	323.
4: 58	286.	14: 60	462.	20: 63	323.
4: 59	286.	14: 61	462.	20: 64	323.
4: 60	286.	14: 62	462.	20: 65	323.
4: 61	286.	14: 63	462.	20: 66	323.
4: 62	286.	14: 64	462.	20: 67	323.
4: 63	286.	14: 65	462.	20: 68	323.
4: 64	286.	14: 66	462.	20: 69	323.
4: 65	286.	14: 67	462.	20: 70	323.
4: 66	286.	14: 68	462.	20: 71	323.
4: 67	286.	14: 69	462.	20: 72	323.
4: 68	286.	14: 70	462.	20: 73	323.
4: 69	286.	14: 71	462.	20: 74	323.
4: 70	286.	14: 72	462.	20: 75	323.
4: 71	286.	14: 73	462.	20: 76	323.
4: 72	286.	14: 74	462.	20: 77	323.
4: 73	286.	14: 75	462.	20: 78	323.
4: 74	286.	14: 76	462.	20: 79	323.
4: 75	286.	14: 77	462.	20: 80	323.
4: 76	286.	14: 78	462.	20: 81	323.
4: 77	286.	14: 79	462.	20: 82	323.
4: 78	286.	14: 80	462.	20: 83	323.
4: 79	286.	14: 81	462.	20: 84	323.
4: 80	286.	14: 82	462.	20: 85	323.
4: 81	286.	14: 83	462.	20: 86	323.
4: 82	286.	14: 84	462.	20: 87	323.
4: 83	286.	14: 85	462.	20: 88	323.
4: 84	286.	14: 86	462.	20: 89	323.
4: 85	286.	14: 87	462.	20: 90	323.
4: 86	286.	14: 88	462.	20: 91	323.
4: 87	286.	14: 89	462.	20: 92	323.
4: 88	286.	14: 90	462.	20: 93	323.
4: 89	286.	14: 91	462.	20: 94	323.
4: 90	286.	14: 92	462.	20: 95	323.
4: 91	286.	14: 93	462.	20: 96	323.
4: 92	286.	14: 94	462.	20: 97	323.
4: 93	286.	14: 95	462.	20: 98	323.
4: 94	286.	14: 96	462.	20: 99	323.
4: 95	286.	14: 97	462.	20: 100	323.

1158

INDEX OF APOCRYPHAL TEXTS.

I. MISC.		ECCLESIASTICUS OR WISDOM.		BARUCH.	
CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
1: 1	100.	1: 1	100.	1: 1	100.
1: 2	100.	1: 2	100.	1: 2	100.
1: 3	100.	1: 3	100.	1: 3	100.
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1: 24	100.	1: 24	100.	1: 24	100.
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1: 26	100.	1: 26	100.	1: 26	100.
1: 27	100.	1: 27	100.	1: 27	100.
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1: 29	100.	1: 29	100.	1: 29	100.
1: 30	100.	1: 30	100.	1: 30	100.
1: 31	100.	1: 31	100.	1: 31	100.
1: 32	100.	1: 32	100.	1: 32	100.
1: 33	100.	1: 33	100.	1: 33	100.
1: 34	100.	1: 34	100.	1: 34	100.
1: 35	100.	1: 35	100.	1: 35	100.
1: 36	100.	1: 36	100.	1: 36	100.
1: 37	100.	1: 37	100.	1: 37	100.
1: 38	100.	1: 38	100.	1: 38	100.
1: 39	100.	1: 39	100.	1: 39	100.
1: 40	100.	1: 40	100.	1: 40	100.
1: 41	100.	1: 41	100.	1: 41	100.
1: 42	100.	1: 42	100.	1: 42	100.
1: 43	100.	1: 43	100.	1: 43	100.
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1: 86	100.	1: 86	100.	1: 86	100.
1: 87	100.	1: 87	100.	1: 87	100.

INDEX OF HEBREW WORDS.

א, Ochoh translation..... 201, 202, 446, 461, 494, 497, 511, 512, 514, 515.
 אָוֶן, 'poor,' whence term 'Eloheinu'..... 202
 אָוֶן, Hos. 6:1, אָוֶן, אֵלֹהֵינוּ אָוֶן, 'the one that break a covenant,' 446
 אָוֶן..... 202
 אָוֶן, Hos. 6:1, אֵלֹהֵינוּ אָוֶן..... 202, 203
 אָוֶן, in singular form, might have been used instead of אָוֶן..... 203
 אָוֶן, to fear, to adore, root of אָוֶן..... 203
 אָוֶן..... 203
 אָוֶן, employed with singular verb..... 203
 אָוֶן applied to Son..... 203
 אָוֶן, not a pluralic modification..... 203
 אָוֶן, according to Oehler, "a quantitative plural,"..... 203
 אָוֶן, in derivation..... 203
 אָוֶן, implies production of effect without natural antecedent..... 203
 אָוֶן, in Hal used only of God..... 203
 אָוֶן, never has accusative of material..... 203
 אָוֶן, used, in Gen. 1 and 2, to mark introduction of world of matter, life, and spirit..... 204
 אָוֶן, distinguished from words signifying 'to make' and 'to form,'..... 205
 אָוֶן, in Gen. 1:1, must mean 'calling into being'..... 205
 אָוֶן, the original signification 'to cut,' though retained in Heb. does not militate against a more spiritual sense in other apocrypha..... 205
 אָוֶן, the only word for absolute creation in Hebrew..... 205
 אָוֶן, the meaning 'creation by law' may apply..... 205

אָוֶן, 'the likeness of God,' according to Stocker..... 205
 אָוֶן, 'the place reserved for the religious faculty,'..... 205
 אָוֶן, according to Romanist theologians, a product of man's obedience..... 205
 אָוֶן, a synonym of אָוֶן..... 205
 אָוֶן, 'seed,' Gen. 22:13, referred to in Gal. 3:12..... 205
 אָוֶן, Judge 21:12..... 205
 אָוֶן, implies, in Hebrew, failure applicable not merely to act but likewise to state..... 205
 אָוֶן..... 205
 אָוֶן, 'day,' Gen. 1..... 205
 אָוֶן, its hypothetical interpretation..... 204
 אָוֶן, often used for a period of indefinite duration..... 204
 אָוֶן, theory that 'six days' indicates seven months..... 205
 אָוֶן, a scheme harmonizing the Moslem 'six days' creation with the order of the geologic record..... 205-207
 אָוֶן..... 205
 אָוֶן, Gen. 1, Ex. 21:6, Gen. 2:2,..... 449
 אָוֶן, to be identified with the 'separate' and 'the living creatures,'..... 449
 אָוֶן, are temporary symbolic figures..... 449
 אָוֶן, symbols of human nature spiritual and material..... 449
 אָוֶן, exhibited to be the dwelling-place of God..... 449
 אָוֶן, symbols of mercy..... 449
 אָוֶן, angels and cherubim never together..... 449

1166 INDEX OF HEBREW WORDS.

עֲוֹנוֹת (continued).
 in closing visions of Revelation as
 longer men..... 448
 same regard them as symbols of
 divine government..... 449
 list of authorities..... 449
עֲוֹן..... 449
עֲוֹנִים, identifies himself with 2a-
 bowah..... 449
 is so identified by others..... 449
 accepts divine worship..... 449
 with perhaps single exception in
 O. T., designates pre-Adamic in-
 quity..... 449
עֲוֹנֵי, **עֲוֹנֵי**, heading, perversion,
 iniquity, referring to state as well
 as act..... 449
עֲוֹנֵי..... 449
עֲוֹנֵי, judicial violation, punishment..... 449
עֲוֹנֵי, divine law, separation from, re-
 bellion, indicative of state as well
 as act..... 449
עֲוֹנֵי, Gen. 1:16, according to Mosler,
 'the religious faculty'..... 449
 according to Bellarmine, 'ipsa natu-
 ra mentis et voluntatis'..... 449

עֲוֹנֵי (continued).
 according to Scholastic and Roman-
 ist theologians, since belonged to
 man's nature at its creation..... 449
 required addition of supernatural
 grace that it might possess original
 righteousness..... 449
 a synonym of **עֲוֹנֵי**..... 449
עֲוֹנֵי, right form in Dan. 2:1 & held
 used 'they that justify many'..... 449
עֲוֹנֵי, its meaning in O. T. and Targum, 449
 perhaps used by Christ in Mat. 23:17, 449
 how it differs from **עֲוֹנֵי**..... 449
עֲוֹנֵי..... 449
עֲוֹנֵי, bad, evil..... 449
עֲוֹנֵי, a wicked person..... 449
עֲוֹנֵי, an alleged root of **עֲוֹנֵי**..... 449
עֲוֹנֵי, a probable root of **עֲוֹנֵי**..... 449
עֲוֹנֵי..... 449
עֲוֹנֵי, its derivation..... 449
 its root-meaning..... 449
 the root is still considered..... 449
 God can recover men from..... 449
עֲוֹנֵי, in Gen. 1:16 to be identified with the
 'cherubim' of Genesis, Exodus
 and Ezekiel, and with 'the living
 creatures' of Revelation..... 449

Indexes

Index of Pages of the Print Edition

i ii iii iv v vi vii viii ix x xi xii 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791
792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814
815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837
838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860
861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883
884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906
907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929
930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952
953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975
976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998
999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016
1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034
1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047 1048 1049 1050 1051 1052
1053 1054 1055 1056 1057 1058 1059 1060 1061 1062 1063 1064 1065 1066 1067 1068 1069 1070
1071 1072 1073 1074 1075 1076 1077 1078 1079 1080 1081 1082 1083 1084 1085 1086 1087 1088
1089 1090 1091 1092 1093 1094 1095 1096 1097 1098 1099 1100 1101 1102 1103 1104 1105 1106
1107 1108 1109 1110 1111 1112 1113 1114 1115 1116 1117 1118 1119 1120 1121 1122 1123 1124
1125 1126 1127 1128 1129 1130 1131 1132 1133 1134 1135 1136 1137 1138 1139 1140 1141 1142
1143 1144 1145 1146 1147 1148 1149 1150 1151 1152 1153 1154 1155 1156 1157 1158 1159 1160
1161 1162 1163 1164 1165 1166