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

A. H. Strong





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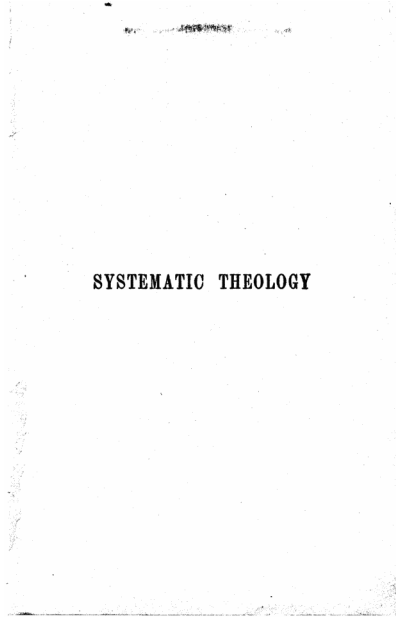
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SYSTEMATIC THEOLOGY

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."—*Cloro.*

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

FOR WITH THEE IS THE FOUNTAIN OF LIFE: IN THE 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.*

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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 *John Miller, Proof-texts*, &c. "Revelation to us aims to bring about revelation to us. In any being absolutely perfect, God's intercourse with us by *frankness*, and by direct teaching, would absolutely cease, and the former be just as much God's voice as the latter" (*Horton, Works*).

(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 preceding, 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, 20-27, shows that Calvin, while in his early work, the *Institution*, he avowed definite statements of the position with respect to the extent of the atonement, yet in his later works, the *Commentaries*, acceded 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.

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The progress in Calvin's thought may be seen by comparing some of his earlier with his later utterances. *Institution*, I:11:1—"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 *Institution*, 3:11:8, 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 foreknewing, foretelling, turning the other he describes as the consequence of the divine desertion, not the divine creation. The relation of God to the origin of sin is not defined, but perverted. In later days Calvin wrote in his *Commentary* on 1:16:1-3—"In his plan for us, and as far as we are, he made us as he willed"—as follows: "Christ is the first of the whole world, 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 *Institution*, 3:11:8, and 3:11:1, 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 *ipse* and his later 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, proud and forgiving toward personal offences." The device upon his seal is a beating heart from which proceeded forth a beaming light.

Calvin's share in the burning of Servetus must be explained by his mistaken and for God's wrath 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 Berneese Calvinists raised to Servetus: "On October 27, 1553, died at the stake at Champel, Michael Servetus, of Villeneuve d'Aranson, born September 28, 1511, Reverent and pious man of Calvin, our great benefactor, but committing an error which was that of his age, and manifestly 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, 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.*, 1:108, 109.

(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 decree 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. "If ye see the world, the world will live to you: but how ye see the world, let it show you out of the world, thence the world will not see you." Rom. 1: 18—"From us then as the ground shows them by a certain measure of grace. To do by us in any way with which we are not grace as we are grace. What then? The will here which is to be obtained out, but the actual obtained is, of the not grace indeed." Rom. 1: 18—"From us then as the ground shows them by a certain measure of grace, the world will live to you: but how ye see the world, let it show you out of the world, thence the world will not see you." Rom. 1: 18—"From us then as the ground shows them by a certain measure of grace, the world will live to you: but how ye see the world, let it show you out of the world, thence the world will not see you."

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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 Sublapsarism 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'; and '4' should read: 'The decree that a certain number should be saved...'

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; that is, they teach the doctrine of personal election."

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—'... that he will have mercy on whom he will have mercy, and he will harden whom he will harden...'

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

Rom. 9: 13—'As he hath said of Israel, I will have mercy on whom I will have mercy, and I will harden whom I will harden...'

Thirdly, that "God has become either remiss than that of saving as many as possible for the way in which he distributes his grace."

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Rom. 9: 11—'By no means! for he will have mercy on whom he will have mercy, and he will harden whom he will harden...'

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. 1: 17—'... that he will have mercy on whom he will have mercy, and he will harden whom he will harden...'

Rom. 9: 11—'By no means! for he will have mercy on whom he will have mercy, and he will harden whom he will 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. 8: 29—'Forasmuch as he hath foreknown them, he also predestinated them unto conformity with the image of his Son...'

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 Rom. 9: 11—'I have known him, before he was born...'

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But this last admission seems to grant what Erasmus had before denied. See Thayer, *Lex. N. T.*, on *veritas*: "With act. of person, to recognize as worthy of intimacy and love as those whom the subject worthy of the blessing of the gospel are said not to *dece*..."

In the 18th, quoted above, "electus" - electus - that is, made certain individuals, in the future, the objects of his love and care; "electio" - describes God's designation of these men individually to receive the general gift of salvation. In other words, "foreknowledge" is of persons; "foreordination" is of blessings to be bestowed upon them.

(c) With assertions that this choice is matter of grace, or unmerited favor, bestowed in eternity past:

Roh 8: 28 - "Forasmuch as he hath loved us, and himself hath given himself for us, that he might redeem us unto himself by his own blood, to purify unto himself a peculiar people, zealous of good works."

(d) That the Father has given certain persons to the Son, to be his peculiar possession:

John 17: 24 - "Father, I will that whosoever thou hast given me, be with me, and that they may see my glory, which thou hast given me, forasmuch as thou hast loved me before the world began."

(e) That the Father has given certain persons to the Son, to be his peculiar possession:

John 17: 24 - "Father, I will that whosoever thou hast given me, be with me, and that they may see my glory, which thou hast given me, forasmuch as thou hast loved me before the world began."

(f) That those who are written in the Lamb's book of life, and they only, shall be saved:

Rev 21: 27 - "And there shall be no sorrow, nor crying, nor mourning, nor any more sorrow, because those things are absent from the city."

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(g) That those are allotted, as disciples, to certain of God's servants:

John 17: 4 - "I have glorified thee on earth, and now glorify in thee, that thou mayest glorify in me, O Father, who art the Father of the Son."

(A) Are made the recipients of a special call of God:

Rom 8: 28 - "Forasmuch as he hath loved us, and himself hath given himself for us, that he might redeem us unto himself by his own blood, to purify unto himself a peculiar people, zealous of good works."

(4) Are born into God's kingdom, not by virtue of man's will, but of God's will:

John 1: 12 - "Whosoever receiveth him, to him he will give the right to become the children of God, who are born of God, and do not come by man's will, nor by man's desire, nor by man's effort, but by God's will."

(5) Receiving repentance, as the gift of God:

John 1: 12 - "Whosoever receiveth him, to him he will give the right to become the children of God, who are born of God, and do not come by man's will, nor by man's desire, nor by man's effort, but by God's will."

(6) Faith, as the gift of God:

John 1: 12 - "Whosoever receiveth him, to him he will give the right to become the children of God, who are born of God, and do not come by man's will, nor by man's desire, nor by man's effort, but by God's will."

(7) Holiness and good works, as the gift of God.

Rom 8: 28 - "Forasmuch as he hath loved us, and himself hath given himself for us, that he might redeem us unto himself by his own blood, to purify unto himself a peculiar people, zealous of good works."

These passages furnish an abundant and conclusive refutation, on the one hand, of the Lutheran view that election is simply God's determination from eternity to provide an objective salvation for universal humanity;



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.

Bohlander stated, we may say that Bohlander elects all men subjectively; Lutherans all men objectively; Arminians all believers; Augustines all foreknowers as God's own. Bohlander holds that decree logically precedes foreknowledge, and that election is a foreknowledge, not a cause. But he holds 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 Prodest 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 predilection or election, but only general. . . There can be no reprobation of individuals from all eternity." Archbishop Sumner: "Election is predilection of communities and nations to eternal knowledge and to the privilege of the gospel." Archbishop Whately: "Election is the choice of individual men to membership in the eternal church and the means of grace." Gove, in *Lex Mosaicæ*:—"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 predilection, 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 Fitch, on Predilection and Election, in *Christian Theology*, 1:122—"God's foreknowledge of what would be the result of the 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 foreknow 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 predilection. So in the present case, election must precede predilection.

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*, 125-166. 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 will." See Foster, in *ibid.*, 360, 377-111—"we must have foreknown whom he would save, just as he foreknew to his determination 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 present grace. . . With the doctrine of present grace, the evangelical doctrine stands false."

(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." (Jan. 11:—"It did not seem as he had seen me," Jan. 1:—"he saw me"; 11:—"as if it had seen.")

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. Rev. 17:—"the lightest is in a last of them as its measure; in none it is otherwise in all"—"as easily as the rivings of the eastern fields are turned by the slightest motion of the hand or foot of the husbandman; in 18: 13—"thy people shall know victory in all thy way."

(c) The deplorable 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. *Revelated Theology*, 373-44; *Systematic Theology*, 1:424-45—"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.*, 1:188—"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 these 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. Ricker, *Popular Lectures*, 148—"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." Hodge, *Manual of Theology*, 2:—"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

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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. 11. 7. "For we in his weakness, stand in their hands to get work, what did else prevent but what will is his."

(4) The doctrine of election becomes more acceptable to reason when we remember, first, 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, Plinius of the August. Acad.—"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 recurs identically to time again, and puts the link 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 Individuals, p. 216.—"God does not temporally 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 temporally, 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, present and future. This knowledge is its eternal foreknowledge. It is eternal knowledge. And as there is eternal knowledge of all individuality and of all freedom, free will and its occurring, also the knowledge in the mutual knowledge, precisely when and how they actually occur. . . . If this we see much truth in the preceding statement, we find it to be to our faith that God does translate his eternal knowledge into finite knowledge and one thus put it for special purposes to possession of his creature."

E. H. Johnson, Theology, 3d ed., 211.—"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 Father or divine Reason, Christ creates in humanity everywhere and constitutes the principle of its being. Humanity abhors 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 these sins in the . . . If Christ, in the principle and life of all things, than divine sovereignty and human freedom, if there are no essential opposition, it must have their ancient antagonism, and we can rationally 'not see our sinners' for this very reason that 'it is his will that he wills it not, he is his power' (2d. 11. 8. 17.)"

3. Objections to the Doctrine of Election.

(a) It is unjust to those who are not included in this purpose of salvation.—Answer: Election does, 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.

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God can say to all men, saved or unsaved, "Plead I to thee no more. . . . It is his will that I will not see thee" (2d. 11. 8. 17). 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 inflicts a debt on 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. Bap., 2.—"Why does not God teach all? Because it is to mercy that he teaches all who do not teach, while he is in judgment that he does not teach those whom he does not teach." In his Manual of Theology and Ethics, 203, Hovey remarks that he 1st. 1. 17.—"Heaven has appointed all"—teaches, 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. 2d. 11. 8.—"He had chosen even as though he were not. All they had he saw in his hand." 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: 401.

(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 men.

Ps. 11. 7.—"For they that are laid in prison by their own revolt, shall see their own eyes dim; but they shall not see me, and they shall be of the light of the sun, because they shall not see me." 2d. 11. 8. 1: 4: 1.—"The sun is his name, is Cyrus, when right had I have taken, he hath taken before him. . . . For had he given me, and had I seen it, I saw not the by my name. I have assumed the thing that was not mine, but I saw it;—then was every where in hand. . . . and the name of him who kept me, which I brought in, he had in hand, and he came out as a whole. All they were my own in hand. . . . and the name of him who saved me, was Cyrus the Great." 2d. 11. 8. 17.—"For he said to me in hand, . . . and that he had not let me out, but I saw that he had me in his grip, as if he had said 'I will not let thee go, but I will give thee, and I will give thee to me.'" 2d. 11. 8. 17.—"For they that are laid in prison by their own revolt, shall see their own eyes dim; but they shall not see me, and they shall be of the light of the sun."

In God partial, in choosing Israel, Cyrus, Neaman? 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, and endowed with beauty of person, splendid talents, unobstructed opportunities, immense wealth. Another is born at the Five Points, or among the Hutteners, 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 kingdoms without thought of them. They are preserved while others die. In the matter of individual health, talents, property, credit, honor and character, if we add all this the result of opinion, the reply is that God does the system, knowing precisely what would come of it. Brown, Apologetic, 217.—"Election to distinction in salubriousness or any not inconceivable, for those are not matters of vital concern; but election to holiness on the part of man, and to withdrawal on the part of others, would be inconsistent with God's own holiness." But there is no such election to holiness 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, 11.—"The world is ordered on a basis of inequality; in the organic world, as Darwin has shown, it is of inequality."

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of favored race—that all progress comes. History shows the same to be true of the human and spiritual world. All human progress is due to elect human individuals, elect not only to be a blessing to themselves, but still more to be a blessing to multitudes of others. Any superiority, whether in the natural or in the mental and spiritual world, becomes a vantage-ground for gaining a greater superiority. . . . It is the method of the divine government, acting in the province both of nature and of grace, that all benefits should come to the many through the elect few."

(c) It represents God as arbitrary.—Answer: It represents God, not as arbitrary, but as exercising the free choice of a wise and sovereign will, in ways and for reasons which are inscrutable to us. To deny the possibility of such a choice is to deny God's personality. To deny that God has reasons for his choice is to deny his wisdom. The doctrine of election finds these reasons, not in men, but in God.

When a suppliant is determined for imbecillimation, the fact that every tenth man is chosen for death is for reasons; but the reasons are not to the man. In one case, the reason for God's choice seems revealed in the 1st. 1:17—"Marked for his name, I chose you, but as a chief sign I was laid as his signifying, for as many of you as shall breathe before as he can send I'll—here Paul indicates that the reason why God chose him was that he was so great a sinner; see 1:18—"But I was made to be a vessel, of whom I am ashamed." Every remark that "the cause to which God can put men, as vessels of grace, may determine his selection of them." But since the naturally weak are saved, as well as the naturally strong, we cannot draw any general conclusion, or choose any general rule, in God's dealings, unless it be this, that in election God seeks to illustrate the goodness and the variety of his grace,—the reason being, therefore, not in men, but in God. We must remember that God's sovereignty is the sovereignty of God—the inability, we say, but not loving God, to whose hands the destinies of men may be left more safely than in the hands of the wisest, most just, and most kind of his creatures.

We must believe in the grace of sovereignty as well as in the sovereignty of grace. Election and reprobation are not matters of arbitrary will. God saves all whom he can save; we are left no room for the exercise of man's will, but only for the exercise of God's will. No man can be saved without God, but it is also true that there is no man whom God is not willing to save. It is 18:10, 11, 12, 13, 14, 15. "It may be that many of the finally impenitent refuse more light than that of the law." Here, Moral Tradition, (1) the substance of it—sovereignty is not lost in the Church, but is recovered as the divine law of righteousness. Doubtless those act our Father, though Augustine thought of us, and Christ's salvific will was not lost, Hooker, God. Polity, 1:12—"They say who think that of God's will there is no reason except his will." E. E. Hooker, The Divine Imperative, 16—sovereignty is "just a name for what is sovereignty of God."

We do not know of God's reasons for saving particular men, but we do know some of the reasons for his having revealed them to us. These reasons are not men's merits or works. We may mention the first of these reasons: (1) Men do not see and need it. The 1:18—"That is as a chief sign I was laid as his signifying." We may add to this: (2) The fact that men have not believed against the Holy Spirit and made themselves unresponsive to Christ's salvation; 1:18:10—"I showed many, whom I did ignorantly select, the fact that Paul had not chosen with full knowledge of what he was doing, but why God would choose him; (3) Men's ability by the help of Christ to be witnesses and martyrs for their Lord; 1:18:11—"It is to be saved need as he saw me save by the fact as signs as the signs of God: he will save his way things to see me for my name sake." As Paul's mission to the Gentiles may have determined God's choice, so Augustine's mission to the heathen and abandoned may have had the same influence. But if Paul's sin, as foreseen, constituted one reason why God chose to save him, why might not his ability to serve the Kingdom have constituted another reason? We add therefore: (4) Men's foreseen ability to serve Christ's Kingdom in bringing others to the knowledge of the truth; Job 18:14—"I saw not and understand not, that I should see and hear him." Notice however that this choice is action, and not simply choice on account of merit. In all these cases the reasons do not lie in the men themselves, for what these men are and what they possess is due to God's sovereignty and grace.

(d) It tends to immorality, by representing men's salvation as independent of their own obedience.—Answer: The objection ignores the fact



that the salvation of believers is obtained only in connection with their regeneration and sanctification, as means; and that the certainty of final triumph is the strongest incentive to strenuous conflict with sin.

Philosophy: "God is the brave man's hope, and not the coward's excuse." The purpose of God as an author is the sorrowful spirit. But a ship needs engine, as well as author. God does not elect to save any without repentance and faith. Some hold the doctrine of election, but the doctrine of election does not hold them. Such should ponder 1:14, in which Christians are said to be elect, "inasmuch as he hath, who elects us as a sign of his love to us."

Augustine: "He loved her [the church] first, that he might make her fair." Dr. John Watson (see McLean): "The greatest reinforcement religion could have in our time would be a return to the ancient belief in the sovereignty of God." This is because there is lack of a strong conviction of sin, guilt, and helplessness, still existing, and unwillingness to submit to God, imperfect faith in God's truthfulness and goodness. We must not exclude Arminians from our fellowship—there are too many good Methodists for that. But we may maintain that they hold but half the truth, and that absence of the doctrine of election from their creed makes preaching less effective and character less severe.

(c) It implies pride in those who think themselves elect.—Answer: This is possible only in the case of those who pervert the doctrine. On the contrary, its proper influence is to humble men. Those who exalt themselves above others, upon the ground that they are special favorites of God, have reason to question their election.

In the novel, there was great effectiveness in the lover's plea to the object of his affection, that he had loved since he had first set his eyes upon her in her childhood. But God's love for us is of longer standing than that. It dates back to a time before we were born—yes, even to eternity past. It is a love which was fastened upon us, although God knew the worst of us. It is unchangeable, because founded upon his infinite and eternal love to Christ. Job 3:1—"I shewed speech of all evil, as a sinner, he have loved me with as a remnant: his hands will lengthen over me I have loved." Job 1:12—"If he is as we are equal as." We said as we are the lot of God." And the answer is, that nothing shall be able to separate us from the love of God, which is that love we love." This eternal love abides and abounds in 1:11—"But as a 1:12, as we see in his love by our great joy for his brightness and by his very love."

Of the effect of the doctrine of election, Calvin, in his Institutes, 3:12:1, remarks that "when the human mind hears of it, his irritation breaks all restraint, and it discovers an anxious and violent agitation as if stirred by the sound of a martial trumpet." The cause of this agitation is the apprehension of the fact that one is an enemy of God and yet absolutely dependent upon his mercy. This apprehension leads normally to estimation. But the conquered rebel can give no thanks to himself—all thanks are due to God who has chosen and received him. The objection stated is not one of pride and self-complacency, but of gratitude and love. Christian hymnology witnesses to these effects. Isaac Watts (1706): "Why was I made to hear thy voice And enter while there's room, When thousands make a wretched choice, And rather starve than come." "I was the same love that spread the feast That sweetly fed me to; Mine I had still refused to taste, And perished in my sin. Pity the nation O our God! Counteract the work to come; Send thy victorious word abroad, And bring the wanderers home." Josiah Couder (1768): "It is not that I did choose thee, For, lo! that could not be; This heart would still refuse thee; But thou hast chosen me—Hast, From the sin that stilled me, Washed me and set me free, And to this end ordained me That I should live to thee." "I was evergreen mercy called me, And taught my opening mind; The world had me corrupted me, To heavenly glories thine. My heart's great cross above thee; For thy rich grace I thine! This knowledge, If I love thee, Thou must have loved me first."

(f) It discourages effort for the salvation of the impenitent, whether on their own part or on the part of others.—Answer: Since it is a secret decree, it cannot hinder or discourage such effort. On the other hand, it is a ground of encouragement, and so a stimulus to effort; for, without



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(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 1:14, 15). For further discussion of the subject, see, in the next section, the remarks on Regeneration, with which this discussion will be identical.

Act 1:24—"But as many as were bent, and of that, as of the will of God, as of the will of man, but of 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, 1:271, 281, and 3:187; Gill, Body of Divinity, 2:12-13; Robert Hall, Works, 2:175.

Matheson, Moments on the Mount, 124, 125—"The love to Him is to be loved to the extent that the sunlight on the sea is to be seen in the sky—a red light, a reflection, 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 wearing 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 mind, 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 not 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, 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.

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"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."

Matheson, 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 Beave Aldrich, The Meaning: "I lost my life in being born. The blessing may spring and kindle its dove. Along my path the flying ones fall, and I followed the dove therefrom. I found my life in finding God. In coming I see the soul; for who that wins the prize, but lightly thinks of the throne whereon he toad?"

See A. A. Hodges, on the Christ Subject, 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, 188-9.

H. H. South, however, in his System of Christian Theology, is more clear in the putting of Union with Christ before Regeneration. On page 98, 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 (22:49). He says Christ defines regeneration as coming to us by participation in Christ, and apparently agrees with this view (19).

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(e) From the union of the race with the source of its life in Adam. Jan. 10, 18.—“The thought was an eternal life, but the work was not. . . . That is, we regard it, as a gift given to mankind through Adam, but not through him. . . . The gift was not given to Adam as a gift, but as a gift given to the race through Adam. . . . The gift was not given to Adam as a gift, but as a gift given to the race through Adam. . . .”

B. Direct statements.

(a) The believer is said to be in Christ. Just as should regard the figure mentioned above as merely Oriental metaphors, the fact of the believer's union with Christ is asserted in the most direct and precise manner. Jan. 10, 18.—“In the spirit of the Father, and in the power of the Holy Spirit, we are united to Christ, the Son of God. . . .”

(b) Christ is said to be in the believer. Jan. 10, 18.—“The Spirit of the Father, and the power of the Holy Spirit, are in the believer. . . .”

(c) The Father and the Son dwell in the believer. Jan. 10, 18.—“The Father and the Son dwell in the believer. . . .”

(d) The believer has life by partaking of Christ, as Christ has life by partaking of the Father.

Jan. 10, 18.—“The Father and the Son dwell in the believer. . . .”

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but the soul's actual participation in the life of Christ, and the manner properly translate the word *union*, not “communion,” but “participation.” Cf. I Jan. 10, 18.—“The union of the believer with Christ is not a communion, but a participation.”

(e) All believers are one in Christ.

Jan. 10, 18.—“We are all one in Christ, the Son of God. . . .”

(f) The believer is made partaker of the divine nature.

I Dec. 10.—“The thought [is] that [the] believer [is] made partaker of the divine nature.”

(g) The believer is made one spirit with the Lord.

I Dec. 10.—“The thought [is] that [the] believer [is] made one spirit with the Lord.”

2. Nature of this Union.

We have here to do not only with a fact of life, but with a unique relation between the finite and the infinite. Our descriptions must therefore be inadequate. Yet in many respects we know what this union is not; in certain respects we can positively characterize it.

It should not surprise us if we find it far more difficult to give a suitable definition of this union, than to determine the fact of its existence. It is a fact of life which we have to deal with, and the more of life, even in its lowest form, no philosopher has ever yet discovered. The union, however, between the finite and the infinite, is a fact of life which we have to deal with, and the more of life, even in its lowest form, no philosopher has ever yet discovered.

It is easier to-day than at any other previous period of history to believe in the union of the believer with Christ. That God is imminent in the universe, and that there is a divine element in man, is familiar to our generation. All men are naturally one with Christ, the Immanent God, and the natural union prepares the way for that spiritual union in which Christ enters himself to our faith. Chrylwell, The Indwelling Christ, 211.—“In the Immanence of Christ in nature we find the ground of his Immanence in human nature. . . . A man may be out of Christ, but Christ is never out of him. Those who breathe him do not breathe.” John Chrysostom, Disc. of Christianity, 7, 10.

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Rev. Apr. 1871:301-285). It is not the union of Christ with the believer, but the union of Christ with humanity at large, that explains his taking upon him human guilt and sin.

Amnesty offered to a rebellious city may be complete, yet it may still only be for those who surrender. Pardon secured from a Governor, upon the ground of the service of an Abolitionist, may be effective only when the culprit accepts it. There is no hope for him when he bears up the pardon. Dr. H. H. Robins: "The judicial declaration of acquittal on the ground of the death of Christ, which seems to all men (see p. 181), and into the benefits of which they are introduced by natural birth, is inchoate justification, and will become perfect justification through the new birth of the Holy Spirit, unless the working of this divine agent is resisted by the personal moralization of those who have been born."

W. W. Phelps: "What Dr. Robins calls 'inchoate justification' we prefer to call 'final justification,' or 'attainable justification.'" Humanity in Christ is justified, and every member of the race who joins himself to Christ by faith partakes in Christ's justification. H. H. Dudley: "Adam's sin holds us all down just as gravely loads us. It will in due season, through apostasy, be all accounted to us. It involves an intent of will to disobey and renounce which not all will make." Justification in Christ is the inheritance of humanity; but, in order to possess and enjoy it, each of us must claim and appropriate it by faith.

H. W. Phelps, *Unity with Christ*, p. 1. "When we were created, Christ, the first-born of the human race for good or evil, became his. The Incarnation revealed and fulfilled the relations which heaven existed between the Son of God and mankind. From the beginning Christ had entered into fellowship with us. When we stand, he remains in fellowship with still. Our sinners: 'We would not, our guilt'—we are his, by his own choice. . . . His fellowship with us is the foundation of our fellowship with him. . . . We have discovered that by the very constitution of my nature I am to achieve perfection in the power of the life of Another—who is yet not Another, but the very ground of my being—a cause to be immortal in that Another—who is yet not Another—should be the Attestation for my sin, and that his relation to God should determine mine."

A creed entitled "The Seven Together" sums up the Scripture testimony with respect to the consequences of the believer's Union with Christ: 1. Identified together with Christ—2d. 3d.—overcome. 2. Died together with Christ—3d. 4d.—redeemed. 3. Buried together with Christ—4d. 5d.—resurrected. 4. Glorified together with Christ—5d. 6d.—sanctified. 5. Banned together with Christ—6d. 7d.—overcome. 6. Redeemed together with Christ—7d. 8d.—resurrected. 7. Identified together with Christ—8d. 9d.—redeemed. Union with Christ results in common death, resurrection to God, character, inheritance, and glory.

Imprecise apprehensions of the believer's union with Christ works to the great injury of Christian doctrine. As experience of union with Christ first enables us to understand the death of sin and separation from God which has befallen the race since from the first Adam. The life and theory of the children of God in Christ Jesus shows us by contrast how far astray we had gone. The vital and organic unity of the new man springing from the second Adam reveals the depravity and indignation which we had inherited from our first father. We see that in these two sources of spiritual life in Christ, there was the essence of our redemption in Adam; and that as we are justified by union of our oneness with the justified Christ, so we are condemned by reason of our oneness with the condemned Adam.

A. H. Strong, *Christ in Creation*, 113—114. "If it is consistent with evolution that the physical and natural life of man should be derived from a single source, then it is equally consistent with evolution that the moral and spiritual life of the race should be derived from a single source, and that evolution is only a fact when it takes the second Adam, the head of redeemed humanity, over against the first Adam, the head of fallen humanity. We are not that evolution is given us by Christ. We apply that evolution has not given us many Adams. Evolution, as it seeks to the natural of the race is a supreme and unique position to Jesus Christ, the spiritual head of the race. As there was not Adam from whom all the natural life of the race was derived, so that there can be but one Christ from whom all the spiritual life of the race is derived."

The consequences of union with Christ may be summarily stated as follows:

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(a) Union with Christ involves a change in the dominant affection of the soul. Christ's entrance into the soul makes it a new creature, in the sense that the ruling disposition, which before was sinful, now becomes holy. This change we call *Regeneration*.

1st. It—"For he that is born of the Spirit is born again, and he that is not born of the Spirit is not born again. . . . For as the wind bloweth, so thou knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. . . . For we are his workmanship, created in Christ Jesus for good works. . . . As we desire our old nature from the first man Adam, by birth, so we desire a new nature from the second man Christ, by the new birth. Union with Christ is the true 'transfusion of blood.'" "The death-stroke disease, like the war, ascends, dying inward, is saved by having poured into his veins the healthier blood of Christ" (Drummond, *Not Law in the Spirit*, World). God regenerates the soul by uniting it to Jesus Christ.

In the *Illustration* Hervey's Works at Bathurst, when they paint their machinery, they do it by inscribing part after part in a great tank of paint, so the painting is instantaneous and complete. Our baptism into Christ is the outward picture of an inward immersion of the soul not only into his love and fellowship, but into his very life, so that in him we become new creatures (1st. 1:17). As His Father, surrounded Him with the influence of his strong personality, by intelligence and sympathy and determination striving to awaken the blind and dumb soul and give it light and love, so Jesus envelops us. But his Spirit is more encompassing and more penetrating than any human influence however powerful, because his life is the very ground and principle of our being.

Drummond: "O for a man to see in me, 'That the man that I am may cease to be!' Reason: 'Himself from God he could not free; He builded better than he knew.' Religion is not the setting of a new department of activities as an addition to our own life or the grafting of a new method of manifestation upon the old. It is rather the grafting of our souls into Christ, so that his life dominates and manifests itself in all our activities. The magnet which left to itself can lift only three pound weight, will lift three hundred when it is attached to the electric dynamo. Repetition's broad Testament on 1st. 4: 4, 6—"The action of Jesus in 'leading' upon his disciples while he still 'knew he lay here' (1st. 11: 51) is a symbolical of the vitalizing relationship which at this epoch he assumed towards mankind; this act related to a higher potency the original 'making of God' by which was Jesus 'led' (1st. 1: 7)."

(b) Union with Christ involves a new exercise of the soul's powers in repentance and faith; faith, indeed, is the act of the soul by which, under the operation of God, Christ is received. This new exercise of the soul's powers we call *Conversion* (Repentance and Faith). It is the obverse or human side of Regeneration.

1st. 1: 17—"Who may feed us not have through him" 1: 18—"He seed sowing which we sow is not the seed which we sow, but the seed which is sown in us." Faith is the soul's laying hold of Christ as the only source of life, pardon, and salvation. And as we sow what true religion is. It is not a moral life; it is not a determination to be pious; it is not faith, it is by faith we receive an eternal rest; that someone Christ will save us; it is nothing less than the life of the soul in God, through Christ his Son. To Christ then we are to look for the origin, continuance and increase of our faith (1st. 1: 17—"we are to let, know or faith"). Our faith is but a part of "his faith" of which "we all need, and grow by grace" (1st. 1: 18).

A. H. Strong, Sermon before the Baptist World Congress, London, 1866—"Christianity is summed up in the two facts: Christ for us, and Christ in us—Christ for us upon the Cross, revealing the eternal opposition of holiness to sin, and yet, through God's eternal suffering for sin making collective atonement for us; and Christ in us by his Spirit, renewing in us the lost image of God, and abiding in us as the all-sufficient source of purity and power. Here are the two feet of the Christian savior: Christ for us, who redeemed us from the curse of the law by being made a curse for us, and Christ in us, the hope of glory, when the spirit shall satisfy the mystery of the gospel. "We need Christ to us as well as Christ for us. How shall I show shall today, not bearing and purification within? Let us be saved by reminding you of what they did at Chicago. In all the world there was no river more stagnant and fetid than was Chicago River,

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Fellowship of Christ with the believer: Phil. 4:11-13 -- I am not ashamed to say that I have learned to be content in whatever situation I am... I have learned to be content in whatever situation I am... I have learned to be content in whatever situation I am...

Of the believer with Christ: Phil. 4:11-13 -- I am not ashamed to say that I have learned to be content in whatever situation I am... I have learned to be content in whatever situation I am... I have learned to be content in whatever situation I am...

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away, as the pagans did? It was this meeting together which exposed them to persecution and martyrdom. It was the natural and inevitable expression of their union with Christ and so of their union with one another.

The consecration of union with Christ gives assurance of salvation. It is a great stimulus to believing prayer and to saintly labor. It is a duty to "have your feet washed" in the blood of the Son of God... It is a duty to "have your feet washed" in the blood of the Son of God...

We need a few statements with regard to this union and its consequences, from which we may draw our theology and our ethics. Luther: "By faith thou art so grafted to Christ that thou and him thence art as one person, so that with confidence thou canst say: 'I am Christ'... that is, Christ's righteousness, victory, etc., are mine; and Christ is mine and my life... that is, thou art in him, and he is in thee, etc., are mine, because he clings to me and I to him, for we have been joined through faith into one flesh and bone..."

See Luther, quoted with other references in Thomaston, Christ Preach and Work, 8:188. See also Calvin, Institutes, I:118; Edwards, Works, 4:46, 48, 70; Andrew Fuller, Works, 3:45; Trapp, Theology, 1:101; Hodge, Systematic Theology, 3:46; Hodge, Systematic Theology, 3:46; Trapp, Theology, 1:101; Hodge, Systematic Theology, 3:46; Trapp, Theology, 1:101; Hodge, Systematic Theology, 3:46...



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It is to be noted in the spirit of prayer and in the use of the word "I," that the truth is spoken of as a medium of the divine nature, and of something else, but the truth is spoken of as a medium of the divine nature, and of something else, but the truth is spoken of as a medium of the divine nature, and of something else...

(c) It is a change wrought in connection with the use of truth as a means.
Note: 1. It is to be noted in the spirit of prayer and in the use of the word "I," that the truth is spoken of as a medium of the divine nature, and of something else, but the truth is spoken of as a medium of the divine nature, and of something else...

(f) It is a change instantaneous, secretly wrought, and known only in its results.
Note: 1. It is to be noted in the spirit of prayer and in the use of the word "I," that the truth is spoken of as a medium of the divine nature, and of something else, but the truth is spoken of as a medium of the divine nature, and of something else...

(g) It is a change wrought by God.
Note: 1. It is to be noted in the spirit of prayer and in the use of the word "I," that the truth is spoken of as a medium of the divine nature, and of something else, but the truth is spoken of as a medium of the divine nature, and of something else...

(A) It is a change accomplished through the union of the soul with Christ.
Note: 1. It is to be noted in the spirit of prayer and in the use of the word "I," that the truth is spoken of as a medium of the divine nature, and of something else, but the truth is spoken of as a medium of the divine nature, and of something else...



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... of our earthly and unity in Christ, our Creator, and Upholder. His is the representation of this final relationship. Regeneration by the Spirit restores our unity by joining us once more, eternally and eternally, 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. Soberly in Christ makes us not only individually children of God, but also members of a commonwealth. In it we are "in Christ," as it is said, "we are born in him" — the most glorious thing to be said about "him" is not something pertaining to their separate history, but that they have become members, by adoption, of the city of God ("Peoples"). 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 Scriptural 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, p. 100:—"The entrance into this deeper condition of soulship to God and into the more power which it carries is Regeneration, the new birth, not merely with reference to time, but with reference also to perfection. Human sin has something manifold, but all other things. I may know that the Holy Spirit is working within me whenever I more clearly perceive Christ. Soberly in Christ makes us not only individually children of God, but also members of a commonwealth. In it we are 'in Christ,' as it is said, 'we are born in him' — the most glorious thing to be said about 'him' is not something pertaining to their separate history, but that they have become members, by adoption, of the city of God ("Peoples"). The Psalm speaks of the adoption of nations, but it is equally true of individuals.

Others seem 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 education. This educational theory of regeneration is represented by Shattuck, 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 surely 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 teachings of the Bible. There had come into his hands for inspection several thousands of letters written to medical men 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 psychological investigation.

A. H. Hering, Cleared Heresies, 1901:—"Here is the danger of some modern theories of Christian education. They give us statistics to show that the age of puberty is the



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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 inside." Ethical Diseases of the Will, 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 degree of grace as a few gifts appear to us therefore founded upon a much more exact psychology than the ordinary religious." "Persons are chosen to be wise of the few by those who would stand over. 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 own 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 where 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 soil. 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 the soul be saved? "The soul of an imperfect seed is the impeding power of the soil." Frost cannot be removed from a window pane simply by striking it away — you must raise 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 apples from a tree, and only place good apples on a string (Dr. Peabody). It is reformation or degradation — the beginning of an upward movement by a power not man's own, or the continuation and increase of a downward movement that end not only in ruin.

Kant, Moral Philosophy, shows that humanity itself contains 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 waves. 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

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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 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 increment 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 led us once far distant seas may be the cure left, and still the same."

"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 divinis affectu, unquam fuit." Boece: "None ever does his own good." Aristotle: "Without man's own judgment and makes man see with respect to practical principles, so that no man can be wise and just and good." Genesis: "Who will be bread in service also, Who will be 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's self 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, 41-42; Janet O'Connell, Nature and Lecture, 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

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whole past is everywhere the same, the effects must, upon this view, at each instant be every where one and the same. "The theory that, of every successive event, the real cause is the whole of the antecedents, does not distinguish between the passive condition acted upon and changed, and the active agencies which act upon and change them; does not distinguish what produces, from what merely provides change."

We prefer the definition given by Porter, Human Intelligence, 462—"Cause is 'the most conspicuous and prominent of the agencies, or conditions that produce an effect.' " or that of Dr. Mark Hopkins: "Any exertion or manifestation of energy that produces a change in a cause, and nothing else is. We must distinguish cause from condition, or material. Cause is not to be defined as 'everything without which the effect could not be realized.' " Better still, perhaps, may we say that efficient cause is the competent producing power by which the effect is secured. James Martineau, 77, pp. 1, 2, perfect, all—"A cause is that which determines the antecedents." Not the light, but the photographer, is the cause of the picture; light is but the photographer's servant. So the "real light" is "the real of light" (184:17); the light uses the word as his instrument; but the Spirit himself is the cause of regeneration.

A. The human will, as the efficient cause of regeneration. This view takes two forms, according as the will is regarded as acting apart from, or in conjunction with, special influences of the truth applied by God. Pelagians hold the former; Arminians the latter.

(1) To the Pelagian view, that regeneration is solely the act of man, and is identical with self-reformation, we object that the sinner's depravity, since it consists in a fixed state of the affections which determine the settled character of the will, amounts to a moral inability. Without a renewal of the affections from which all moral action springs, man will not choose holiness nor accept salvation.

Man's will does not precisely resemble that of the effluvia. It is an instance to think of a man's will as separating itself from his affections, and drawing his towards God, as it is to think of a man's will separating itself from him, and leading him in the opposite direction to that in which he is going. Man's affections, to use Calvin's words, are like horses that have traces of the chariot and are running wildly,—they need a new hand to direct them. In disease, we must be helped by a physician. We do not stop a locomotive engine by applying force to the wheels, but by reversing the lever. So the change in man must be, not in the transient will, but in the deeper springs of action—the fundamental basis of the affections and will. See H. L. Rev. Evolution, 18, Shakespeare, A. 1. 1. 114—115. "It is not so with him that all things know, As with us that never our senses show."

But so it is presumed in us when the help of heaven we count the act of men."

Henry Chap said that he did not know of any man generally what the change of heart effected by Christian means; but he had seen Kentucky family friends of long standing headed by religious revival; and that whatever could best a Kentucky family friend was more than human. — Mr. Peter Harvey was a lifelong friend of Daniel Webster. He wrote a most interesting account of the great man. He tells how one John Colby married the oldest sister of Mr. Webster. said Mr. Webster of John Colby: "Finally he was a man, a good man, a Christian, and brought a gem, and the only production I have about him is that he was called the wicked man in the neighborhood, so far as we are concerned. I used to know how my sister could marry so prodigious a man as John Colby." Years afterwards news came to Mr. Webster that a wonderful man had passed over to the other side. Mr. Webster took a journey together to visit John Colby. As Mr. Webster enters John Colby's home he sees some one who has a large paper which he has just been reading. When greetings have been interchanged, the first question John Colby asks of Mr. Webster is: "Are you a Christian?" And then of John Colby: "Mr. Harvey and I were men kind and great together. When the visit is done, this is what Mr. Webster says to Mr. Harvey as they ride away: "I should like to know what the outcome of religion would say to John Colby's conversion. There was a man as unshakably humanly speaking, to become a Christian as ever man I ever saw. He was reckless, headstrong, impatient, never attended church, never experienced the good influence of associating with religious people. And here he has been living on in that reckless way until he



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has got to be an old man, until a period of life when you naturally would not expect his habits to change. And yet he has been brought into the condition in which we have seen him to-day,—a patient, trusting, humble believer." "Whatever people may say," added Mr. Webster, "nothing can convince me that anything short of the work of Almighty God could make such a change as I, with my own eyes, have witnessed in the life of John Colby." From that day he took to Francis, New Hampshire, in the evening, they met another lifelong friend of Mr. Webster, John Taylor, standing at his door. Mr. Webster called out: "Well, John Taylor, mine's happy in these latter days as well as in the days of old." "What now, Squire?" asked John Taylor. "Why," replied Mr. Webster, "John Colby has become a Christian. If that is not a miracle, what is?"

(2) To the Arminian view, that regeneration is the act of man, co-operating with divine influences applied through the truth (propositional theory), we object that no beginning of holiness is in this way conceivable. For, so long as man's selfish and perverse affections are unchanged, no choosing God is possible but such as proceeds from supreme desire for one's own interest and happiness. But the man thus supremely bent on self-gratification cannot see in God, or his service, anything productive of happiness; or, if he could see in them anything of advantage, his choice of God and his service from such a motive would not be a holy choice, and therefore could not be a beginning of holiness.

Although Mosheim (1745-1802) preceded Arminianism (1600-1800), his view was substantially the same with that of the Dutch theologian. Mosheim never experienced the throes and travail of a new spiritual life, as Luther did. His external and internal development was peculiarly placid and serene. This Protestant Germanist had the modesty of the genuine scholar. He was not a dogmatist, and he never entered the ranks of the ministry. He never could be persuaded to accept the degree of Doctor of Theology, though he lectured on theological subjects to multitudes of thousands. Former says of Mosheim: "He held at first that the Spirit of God is the primary, and the word of God the secondary, or instrumental, agency in conversion, while the human will alone their action and freely yields to it." Later, he held that "conversion is the result of the combined action (operative) of the word of God, the Holy Spirit, and the will of man." This evangelical view in his last years involved the thought of the German Reformation in serious trouble. Let us see "He made a fortune out of a mere epistle." Former says again: "Man's usuality is not to be contradicted with that of God, however small the influence ascribed to it. It is a purely receptive, not a productive, agency. The opposite is the fundamental Romanist error." But now will never induce a man to give up self-love. Holiness will not therefore set out on a selfishness. "Such a choice from a selfish motive would be unholy, when judged by God's standard. It is essential to make salvation depend upon the exercise of a wholly ungodly power," see Dorner, Glaubenslehre, § 118-120 (rev. Doct., 417-420), chod. Dogm. Theol., § 138—"He does not first place, and then holiness come in place of it; but holiness positively expels sin. Holiness does not first come, and then light enter; but light drives out darkness." On the Arminian view, see Bib. Soc., 37: 185, 205.

John Wesley's theology was a modified Arminianism, yet it was John Wesley who did most to establish the doctrine of regeneration. He asserted that the Holy Spirit came through the truth, in distinction from the doctrine that the Holy Spirit works solely through the influence and sacraments of the church. But in asserting the work of the Holy Spirit in the individual soul, he went too far to the opposite extreme of emphasizing the ability of man to choose God's service, when without love to God there was nothing in truth's service to attract. A. J. Bradford, Age of Faith "It is as if I saw had said: If a sailor will properly set his order the wind will fill his sails. The will is the rudder of the character; if it is turned in the right direction, all the winds of heaven will favor; if it is turned in the wrong direction, they will oppose." The question returns: What shall move the man to set his rudder aright, if he has no desire to reach the harbor heaven? Here is the need of divine power, not merely to cooperate with man, after man's will is set in the right direction, but to set it in the right direction in the first place. Phil. 1:13—"It is he who within you has will set to work, to do good faster."



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, saints and sinners, 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 West Windsor Seminary in 1818. For Taylor's views see N. W. Taylor, Revealed Theology, 21-24, 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 it is 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, 1818-21, pp. 184, 185, 181; Letters on the New Heaven Theology, 21-24, 184-186; review of Taylor and Pluck by R. D. Griffin, Divine Ministry, 1841; Methodist Unity, 1-9—"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 me alone to turn the way?"—"By making that by the bid and lark of a living sinner?" The sinner, apart from the grace of God, cannot see the truth. Whither goes Taylor to hear God speak, but he declared 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, resist it in the heart, he more deeply he see 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

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 Heaven Theology, 184-171. 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 is of grace (grace, however, gives equally to all). Without this power, the world has a spontaneous 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, 28—"Christianity puts three motives before men: 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. Bradburn, "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 beauty 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



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which changes its moral character. We add two remarks by way of further explanation:

(a) The Scriptural assertions of the indwelling of the Holy Spirit and of his mighty power in the soul forbid us to regard the divine Spirit in regeneration as coming in contact with the soul, but only with the truth. The phrases, "to energize the truth," "to intensify the truth," "to illuminate the truth," have no proper meaning; since even God cannot make the truth more true. If any change is wrought, it must be wrought, not in the truth, but in the soul.

The main, "Truth is mighty and will prevail," is very untrue, if God be left out of the account. Truth without God is an abstraction, and a mere power. It is a mere instrument, useless without an agent. "The sword of the Lord which is the word of God" (Isa. 55:11) must be wielded by the Holy Spirit himself. And the Holy Spirit comes in contact, not directly with the instrument, but with the soul. To all minds, and especially to all religious truths, there is an inward unassailability, arising from the pervasiveness of the affections and the will. This blindness and hardness of heart must be removed, before the soul can perceive or be moved by the truth. Hence the Spirit must deal directly with the soul. Denovra: "Our national hearts are hearts of stone. The word of God is good seed sown on the hard, modern, manufactured highway, which the horses of passion, the sense of self-will, the vapors of imaginary treasures, have made impenetrable. Only the Holy Spirit can soften and pulverize this earth."

The Psalmist prays: "Incline my heart unto thy testimonies" (Ps. 119:10), while of Lydia it is said: "How soon her heart was opened to the word of God" (Acts 16:14). We may say of the Holy Spirit: "His fingers and then made the soil. He breaks the hard, coldness. Kills the root of the weed on which he does sown. And every virtue we possess. And every victory won. And every thought of holiness, are his, and his alone." Hence, to his 8:15 the Psalmist says first: "In the rock upon which we were built," then "make him to be with our best eyes us"—God's work is first to appear;—then man's work, which is God's work carried out by human instruments. At Jerusalem, the force was not applied to the man's heart, but to the soil. When Jesus healed the blind man, his power was applied, not to the spirit, but to the eye. The instrument is prepared, not by heating the soil, but by softening the wax. So God's power acts, not upon the truth, but upon the sinner.

Ps. 119:10—"Incline my heart unto thy testimonies" (Ps. 119:10), "The seed of my seed shall prosper" (Isa. 55:11). A vague, untraced cause that has no power that grows of God proceeds from man; "What didst thou do to me but only dust? Before I do any thing good, his mercy will go before me. What shall I say to him that is not only dust? But how every step may be a pious, but it is not a fair, use of the passage. The passage does teach dependence upon God; but God's participation of our efforts, or in other words, the doctrine of prevenient grace, must be derived from other portions of Scripture, such as Isa. 55:1 and Isa. 64:1. "The exaltation of humanity" is which 2:16, before the author of Rome Homo, exalts on, is doubtless the secret of happiness and usefulness; unfortunately he does not tell how it may come. John Stuart Mill sets the need of it, but he did not get it. Arthur Hugh Clough, Clergyman's First Tale: "Would I could wish to wish all a rest. And know to wish the wish that will be best." Deatour, However, 2M—"God is the environment of the soul, yet man has free will. Light fills the universe, man is free from ignorance may result in a cure, or from choice may dwell in darkness." Man needs therefore a divine influence which will begin to him a disposition to use his opportunities right.

We may illustrate the philosophy of revival by the canal boat which lies before the gate of a lock. No power can reach him open the lock. But once the lock begins to rise and when the water has reached the proper level, the gate can be opened almost at a touch. Or, as another man into another. This gate will the vessel off. For every engine cannot accomplish it. But when the tide comes in, the swings free without effort. To what we need in religion is an influx of spiritual influence which will make man what he is himself, if not impossible. The Superintendent of a New York State Prison tells us that the common school furnish 10 per cent, and the colleges and academies over 4 per cent, of the inmates of Auburn and Sing Sing. Truth without the Holy Spirit is as dry as the sunburnt without the sun's rays which alone give it vitalizing energy.

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(b) Even if truth could be energized, intensified, illuminated, there would still be needed a change in the moral disposition, before the soul could recognize its beauty or be affected by it. No mere increase of light can enable a blind man to see; the disease of the eye must first be cured before external objects are visible. So God's work in regeneration must be performed within the soul itself. Over and above all influence of the truth, there must be a direct influence of the Holy Spirit upon the heart. Although wrought in conjunction with the presentation of truth to the intellect, regeneration differs from moral instruction in being an immediate act of God.

Before regeneration, man's knowledge of God is the blind man's knowledge of color. The doctrine and such knowledge "game" (Ps. 119:10). The heart does not appreciate God's mercy. Regeneration gives an experiential or heart knowledge; see Rom. 8:29. Thus, I can. Is it I—God "saves me as a man." It is time to say that soul can come in contact with soul only through the influence of truth. In the intercourse of our friends, as in the intercourse of the color, there is a personal influence, distinct from the word spoken, which persuades the heart and conquers the will. We sometimes call it "sympathy," but we mean simply that soul reaches soul, in ways apart from the use of physical intermediaries. Compare the facts, imperfectly known as yet, of sound, light, mesmerism, clairvoyance. But whether these be accepted or not, it still is true that God has not made the human soul as that it is inaccessible to himself. The omnipotent Spirit instructs and purifies all spirits that have been made by him. See Lotze, Outline of Psychology (Ladd), 146, 148.

In the primary change of disposition, which is the most essential feature of regeneration, the Spirit of God acts directly upon the spirit of man. In the exercise of the initial exercise of this new disposition—which constitutes the secondary feature of God's work of regeneration—the truth is used as a means. Hence, before in case I'll we read: "If no will be brought forth by the word of God" instead of "he began us by the word of truth,"—the reference being to the necessary, not to the primary, feature of regeneration. The advocate of the opposite view—the view that God works only through the truth as a means, and that his only influence upon the soul is a moral influence—very naturally deny the mystical union of the soul with Christ. Squier, for example, in the Autobiography, Boston, 1850, on the Spirit's influence, quotes his 8:1—"The influence of the word is of God"—to show that God regenerates by applying truth to man's mind, so far as to convince them, by fair and sufficient arguments, that they are sinners.

Christ, opening blind eyes and unstoppering deaf ears, illustrates the nature of God's operation in regeneration,—in the case of the blind, there is plenty of light,—what is wanted is sight. The man's concern is not that his correction was due to himself and God he fought against God with all his might, and God did the work. So our moral weakness are due to ourselves and God,—we have done only the fighting against God, and God has done the rest. The mind of Socrates would not bring forth flowers and fruit, even if from turned into a beautiful garden like the Nile. Man may lose reverence for a lifetime, and still be barren of all spiritual growth. The soil of the heart needs to be changed, and the good seed of the kingdom needs to be planted there.

For the view that truth is "energized" or "intensified" by the Holy Spirit, see Phelps, New Birth, 61, 62; Walker, Philosophy of Plan of Salvation, chap. 18. For others, see Wardlaw, Syst. Theol., 2:14, 15; E. D. Griffin, Divine Ethnology, 76-112; Anderson, Regeneration, 128-130; Edwards, Works, 1:145-167; Chalmers, Lectures on Christian Union; J. P. Kenney, Divine Sovereignty, 2d. ed. (1861); Hodge, Syst. Theol., 3:42, 43; 44, 45. On the whole subject of the Evidential Cause of Regeneration, see Perkins, Works, 1:61; Dwight, Theology, 2:44-45; John Owen, Works, 3:182-187, 266-268; Roberts Hall, Sermons on the Cause, Agent, and Purpose of Regeneration.

4. The Instrumentality used in Regeneration.

A. The Roman, English and Lutheran churches hold that regeneration is accomplished through the instrumentality of baptism. The disciples, or followers of Alexander Campbell, make regeneration include baptism,

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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 would perform both operations at the same moment. God does. 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 Bag, Quest., Jan. 1871, p. For notes, see Anderson, Regeneration, p. 218. 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. Before that infants 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 first sinners in regeneration are Shedd's words true: “A dead man cannot assist in his own resurrection” (Dogm. Theol., II, 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. II, 1-11). 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., II, 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.



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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 united to him by his indwelling.” (See page 76, c. 1.)

We must therefore take with a grain of allowance the generally excellent words of A. J. Gordon, World's Life, II.—“Regeneration is the communication of the divine nature by man by the operation of the Holy Spirit through the word (2 Th. I, 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 is the result of literalizing the Scripture metaphors of creation and life. This turning of scriptural 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, 49—“Regeneration consists in a truly wrought change in the inner affections.”

So, too, we would criticize the doctrine of Drummond, Nat. Law in the Spirit 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. II, 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 Bag, Quest., 1871, p. 101, etc. As to resurrection there is a physical connection with the old body, so in regeneration there is a natural connection with the old soul.” A. H. H. Quest., July, 1867, p. 101. 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 intelligences which guide the evolution of living beings.” Murphy's answer to Drummond is republished, Murphy's Natural Science and Spiritual Freedom, 1-8.—“The will can no more create force, 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



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Drummond, that regeneration acts something—as edifying—to the substance of the soul. Christ is transmuted into the soul's substance; or, the *verbum* is added. But we have given over talking of 'vitality,' as if it were a substance or faculty. We regard it as merely a mode of action. Prohibition, moreover, uses that *aliquid* rather, so far as it will go, instead of creating new; as in the miracle of the loaves, and as in the original creation of man, as in his recreation or regeneration. Dr. Charles Hodge also makes the same mistake in calling regeneration an "originator of the principle of truth in life, just as Christ and God a creation as the originator of the principle of natural life." This, too, literalizes Scripture metaphor, and ignores the fact that the change accomplished in regeneration is an exclusively moral one. There is indeed a new entrance of Christ into the soul, or a new exercise of his spiritual power within the soul. But the effect of Christ's working is not to add any new faculty or substance, but only to give new direction to already existing powers.

(5) Regeneration involves an enlightenment of the understanding and a reformation of the will. But it seems most consonant with Scripture and with a correct psychology to regard these changes as immediate and necessary consequences of the change of disposition already mentioned, rather than as the primary and central facts in regeneration. The tests for truth logically precede perception of the truth, and love for God logically precedes obedience to God; indeed, without love no obedience is possible. Reverse the lever of affection, and this moral locomotive, without further change, will move away from sin, and toward truth and God.

Tests which seem to imply that a right taste, disposition, affection, happily precede both knowledge of God and obedience to God, are the following: *Ra 41*—"It was not as I had heard you"; *Ph 28*—"I had no part in my sinners"; *Ma 31*—"I will give you a heart to know me"; *Ma 13*—"I had as the Jews in heart; for they did not see"; *Ma 17*—"If any man will be as I, let him take up his cross, and follow me"; *Ma 18*—"If any man will be first, let him be last"; *Ma 23*—"I have been to Jerusalem to adore, and as to all who received him, he gave them grace by which they were enabled to do this and so to become God's children."

The text *Ma 18*—"It is not as I had heard you"; *Ph 28*—"I had no part in my sinners"; *Ma 31*—"I will give you a heart to know me"; *Ma 13*—"I had as the Jews in heart; for they did not see"; *Ma 17*—"If any man will be as I, let him take up his cross, and follow me"; *Ma 18*—"If any man will be first, let him be last"; *Ma 23*—"I have been to Jerusalem to adore, and as to all who received him, he gave them grace by which they were enabled to do this and so to become God's children."

Haskin: "The first and last and oldest trial question to any living creature is, 'What dost thou?' Go out into the street and ask the first man you meet what his taste is, and, if he answers readily, you know him, body and soul. What we like to determine what we are, and in the direction of what we are, and to know taste is invariably to form character." If the taste here spoken of is moral and spiritual taste, the words of Haskin are never true. Regeneration is essentially a changing of the fundamental taste of the soul. But by taste we mean the direction of man's love, the bent of his affections, the trend of his will. And to alter that taste is not to impart a new faculty, or to create a new substance, but simply to set toward God the affection which hitherto have been set upon self and sin. We may illustrate by the engineer who adds new iron not to the engine, but simply by reversing the lever. The engine does not and soon moves in an opposite direction to that in which it has been going. Man needs no new faculty of love; he needs only to have his love set in a new and holy direction; this is virtually to give him a new life, to make him a new creature, to impart to him a new life. But being born again, created anew, made alive from the dead, are physical metaphors, to be interpreted not literally but spiritually.

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(c) It is objected, indeed, that we know only of mental substance and of mental acts, and that the new disposition or state just mentioned, since it is not an act, must be regarded as a new substance, and so lack all moral quality. But we reply that, besides substance and acts, there are habits, tendencies, proclivities, some of them native and some of them acquired. They are voluntary, and have moral character. If we can by repeated acts originate sinful tendencies, God can surely originate in us holy tendencies. Such holy tendencies formed a part of the nature of Adam, as he came from the hand of God. As the result of the Fall, we are born with tendencies toward evil for which we are responsible. Regeneration is a restoration of the original tendency toward God which were lost by the Fall. Such holy tendencies (actions, dispositions, affections) are not only not immoral—they are the only possible springs of right moral action. Only in the restoration of them does man become truly free.

Ra 13—"It is not as I had heard you"; *Ph 28*—"I had no part in my sinners"; *Ma 31*—"I will give you a heart to know me"; *Ma 13*—"I had as the Jews in heart; for they did not see"; *Ma 17*—"If any man will be as I, let him take up his cross, and follow me"; *Ma 18*—"If any man will be first, let him be last"; *Ma 23*—"I have been to Jerusalem to adore, and as to all who received him, he gave them grace by which they were enabled to do this and so to become God's children."

On holy affection as the spring of holy action, see especially Edwards, *Religious Affections*, in Works, 1:14. This tendency is Jonathan Edwards's Christianism, as much as if it were directly addressed to the Deity. Albin, his biographer, calls it "a work which will not suffer by comparison with the work of great nations in history, whether ancient or modern." President Timothy Dwight regarded it as most worthy of preservation only in the Bible. See also Hodge, *Heaven and Hell*, 1:41; Drum on the Holy Spirit, in Works, 1:27-28; Charnock on Regeneration, in Andrew Fuller, Works, 2:141, 152-56; and 3:79; Hodge, in Works, 2:120; Dwight, Works, 2:148; Woods, Works, 1:1-21; Anderson, *Regeneration*, 2:20.

B. It is an instantaneous change, in a region of the soul below consciousness, and is therefore known only in its results.

(c) It is an instantaneous change.—Regeneration is not a gradual work. Although there may be a gradual work of God's providence and Spirit, preparing the change, and a gradual recognition of it after it has taken place, there must be an instant of time when, under the influence of God's Spirit, the disposition of the soul, just before hostile to God, is changed to love. Any other view assumes an intermediate state of indecision which has no moral character at all, and confounds regeneration either with conviction or with sanctification.

Conviction of sin is an ordinary, if not an invariable, antecedent of regeneration. It results from the contemplation of truth. It is often accompanied by fear, remorse, and even for mercy. But these desires and fears are not signs of regeneration. They are within. They are quite consistent with unrepentant and dramatic enmity to God.

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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,—like that of John Baptist, 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. *Wendell's* indeed distinguished five kinds of grace, namely, preparatory, propensory, copious, widespread, 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 *2: 3*). 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, so there is danger of confounding regeneration with justification. Justification, 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 measure 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 far from him" is said to be "a living light"; the morning-dawn that begins in faithfulness, but "is not yet a sun" is said to be "a living light" (see *1: 17*). Of the latter it is said, "I will not say that I am regenerate, but I will say that I am in the path of God, who is a living God, and as such I am saved." Here the recognition of God's work is described as a living light, and as such it is instantaneous, appears from the following text:—"The light is not, and light shall not be set of darkness, who shall be set, light in the light of the knowledge of the glory of the Son of God." (see *1: 17*).

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—"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 regenerated and faithful members of the church." (Dumouchet, in his *2d. Lec. in the Spirit, World*, remarks upon the instantaneous of sudden conversion. As

self-illumination, self-sanctification, outside of the old nature, it is well to have it at once done and over with, and not to die 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 no law of 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. *1st 3: 18*—"If indeed he be not made by us, 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, Calvinists in general came to treat it separately. And John Wesley resorted to the distinction with success, 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 revealed in the *1st* instrument. The object of religion is to produce a mind rather than an intellectual dependence. Revivals of religion are valuable in just the proportion in which they produce rational conversion and permanently righteous action." But some are left unconverted by them. "An arm of the magnetic power must be attracted to the magnetic pole of the earth, or it will be repelled, where there 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 hate 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 sanctification by faith—justification not only justification by faith (see *1: 1*) but sanctification by faith (see *2: 1*). On evidence of regeneration, see *Anderson, Regeneration*, 38-214, 227-245; *Woods, Works*, 44-68. The transition from justification 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 sentimental 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.



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

Luk. 11: 32 — "But the palm-tree, standing straight, will not tell you so much as his eye can bear, but he will tell you, for he has ears, like a man; (he is propitiated to see the signs?) If it is not ashamed, and will not tell you, but, to his lord, he will tell you to his face; and if I have wrought such signs as these, why do you not believe?"

On Luk. 11: 32 — "If he were the palm-tree, and if he were the eye, he would tell you, for he has ears, like a man; (he is propitiated to see the signs?) If it is not ashamed, and will not tell you, but, to his lord, he will tell you to his face; and if I have wrought such signs as these, why do you not believe?"

On the question whether the requirement that we forgive without statement implies that God does, see *Brit. and For. Revue*, Nov., Oct. 1881 (1882) — "Answer: 1. The present constitution of things is based upon statement. Forgiveness on our part is required upon the ground of the Cross, without which the word would be null. 2. God is Judge. We forgive, as he forgives. 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 statement that would abolish statement 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 statement, is the same being that provides it. This is 'handmade and groined.' But I can never provide statement for my brother. I must, therefore, forgive freely, 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 eye that sees with its right hand is a dove and a hawk, so it is given to him, and he will see with his right hand. But the eye that sees with its left hand is a hawk and a dove, so it is given to him, and he will see with his left hand. The truly penitent man recognizes the demands of the law, and is making his punishment without. Whitehead: 'Our repentance must be to the work of another in him. It is not the spirit of the blood of Christ.' Shakespeare, Henry V, 4: 1 — 'More will I do! Through all that I can do is nothing worth, thus the same excuse after all, 'Impious pardon' — 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-



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ing of faith (Mat. 3: 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. 19: 8 — "And I will tell you from now on, that I will not tell you to his face, but to his lord, he will tell you to his face. But the eye that sees with its left hand is a hawk and a dove, so it is given to him, and he will see with his left hand. The truly penitent man recognizes the demands of the law, and is making his punishment without. Whitehead: 'Our repentance must be to the work of another in him. It is not the spirit of the blood of Christ.' Shakespeare, Henry V, 4: 1 — 'More will I do! Through all that I can do is nothing worth, thus the same excuse after all, 'Impious pardon' — implying pardon both for the crime and for the imperfect repentance."

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(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 the forsaking of sin and a trustful surrender to Christ.

ishop Hall — "Never will Christ enter into that soul where the heart of repentance hath not been before him." Est. 7: 18 — "repente sine anima." In consequence, sensation and perception are in their nature to each other. Clear ideas are hardly conscious of sensation, but sensation and ideas are hardly conscious of anything but sensation. No sensation and faith are seldom equally prominent in the consciousness of the converted man; but it is important to know that neither can exist without the other. The truly penitent man, sooner or later, shows that he has faith; and the true believer will certainly show, in due season, that he has and possesses sin.

The question, how much conviction a man needs to insure his salvation, may be answered by asking how much excitement one needs on a burning steamer. As in the latter case, just enough to prevent oneself from falling overboard, so, in the former case, just enough to prevent oneself from falling into sin.

On the general subject of Repentance, see Anderson, *Regeneration*, pp. 208; *Sp. Conv.*, Nature and Effects of Faith, ch. 4, 42-44; *Worship*, Works, 2: 10-25; Phillips, *Discipleship*, 1: 1-10, 20-24; Eastham, *Compendium*, 2d ed., pp. 20-23; *Worship*, Outline of Theology, 1881; Alexander, *Principles of Christianity*, 4th ed., Chapter, Attonement, 418-421.

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



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).

Heb. 6:11, 12—"Looking now the promise of God, he wove not though he had, but went on through faith, giving glory to God, and being fully assured that he had promised, he was also the savior." 1:11—"The Spirit himself bears witness with our spirit, that we are children of God." 1:13—"It was, being assured, ye were made with his sign of promise." 1:14, 15—"And ye have not within in him, and he is in him, as he has given of his Spirit"; 1:16—"It is not before us as he had his witness in him." This assurance is not of the essence of faith, because believers are exhorted to attain to it. Heb. 11:1—"And we desire that each of you may show the same diligence to make your calling and election sure." Cf. 1 Pet. 1:10—"And ye shall be able to know the truth."

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.

Edwards, Religious Affections, in Works, 2:18-21, says the witness of the Spirit is not a new work or suggestion 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 in this sense 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 "bears 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. Heals had suggested upon them the image or name of the person to whom they belonged. The "mark of the Spirit," "the witness of the Spirit," "the witness of the Holy Spirit," are all the same thing. The abiding 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 A. S. Teachers, 178, 180. Faith should be distinguished not only from assurance, but also from feeling or joy. Instance Abraham's faith when he went to sacrifice Isaac; and Hagar's joyous faith, when God's face seemed hid from her. See, on the witness of the Spirit, Short, Descriptive Lectures for 1841, British and For. Trav. Jour. 1841, 47, 48, for the view which confounds faith with assurance, see Alexander, Discourses on Faith, 28-31.

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 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 Hymen's "Martyr'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 living 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." Sir Francis Drake, the great English sailor, said for his crew as

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andover with a cable running up into the sky. A poor boy, taught in a mission school in London, 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 election 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 personal Christ had been kept in mind, much religious discrepancy might have been avoided. Murphy, Natural Selection and Spiritual Freedom, 31, 32, tells us that Francis Willer Harvard could serve 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 Protestant Doctor Maynor, 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 will be 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, Christian Beliefs, 221—"It has been said that any one who read Edward'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 Edward's time who gained the assurance, may be inferred from the circumstance that Dr. Hopkins and Dr. Burrows, the two most eminent and 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 wisely 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 his promise that "I will be ye eyes, one side to the end of the world" (Mat. 18:33). "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 unreal, faith. Such faith is not saving, since it lacks the voluntary element—actual appropriation of Christ (James 2:14-26).

Heb. 11:1—"And ye shall be able to know the truth." 1:11—"The Spirit himself bears witness with our spirit, that we are children of God." 1:13—"It was, being assured, ye were made with his sign of promise." 1:14, 15—"And ye have not within in him, and he is in him, as he has given of his Spirit"; 1:16—"It is not before us as he had his witness in him." This assurance is not of the essence of faith, because believers are exhorted to attain to it. Heb. 11:1—"And we desire that each of you may show the same diligence to make your calling and election sure." Cf. 1 Pet. 1:10—"And ye shall be able to know the truth."

The best evidence that I believe a man's word 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 communication may cause me no special joy. My faith in the banker's word is tested by my going, or not going, 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 resulting light and heat and motion to the car that before stood dark and cold and motionless upon the track.

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himself all his righteous earnest justice; and is that his true justice? ... he is a righteous man, as he is for and not ... (they that justify many) ...

The Christian minister absolves from sin, only as he marries a couple; he does not ... the only doctrine thus pointed. In the doctrine concerning ... if they have ...

McNemar, Evolution of immortality, 104, 105. "Christ's terms are biological; those ... of many theologians are legal. It may be again before we recover from the misadventure ...

In Rom. 6:7 - 2 ylo arwobwob dekonarus dno rly dnoyric = "he that once ... died with Christ was acquitted from the service of sin considered as a pen- ...

In 1 Cor. 4:4 - dnoy rly dnoy rly dnoy rly dnoy rly dnoy rly dnoy rly dnoy rly dnoy rly ... "I am conscious of no fault, but that does not in itself make certain God's ...

"He uses the word exclusively in a judicial sense; he combines a mistaken ... view of error, not a mistaken view of deano"; see James 2:21, 24, 26, and ...

"The man is not justified by works, but by faith, and by faith he is justified"; ... Rom. 4:16 - "It is by faith that we are justified, and by faith we shall be anointed"; ...

James 2:14, 15 - "Ye see that he is justified by works, but by faith he is justified"; ... James 2:14, 15 - "Ye see that he is justified by works, but by faith he is justified"; ...

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a man is justified, not only by his works, but by his faith; and by faith he is justified; ... James is denouncing a dead faith, while Paul is speaking ...

Christ is the great Physician. The physician says "if you wish to be cured, you ... must trust me." The patient replies "I do trust you fully." But the physician con- ...

(b) *deano* - is the act, in process, of declaring a man just, - that is, ... acquitted from guilt and restored to the divine favor (Rom. 4:25; 5:18); ...

(c) *deano* - is the act, as already accomplished, of declaring a man ... just, - that is, no longer exposed to penalty, but restored to God's favor ...

(d) *deano* - is the state of one justified, or declared just (Rom. 8: ... 10; 1 Cor. 1:30). In Rom. 10:3, Paul inveighs against the *deano* ...

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Rom. 1:17—"the faith is the basis of righteousness" (see 1:17—"the faith is the basis of righteousness" . . .)

Since this state of acquittal is accompanied by changes in the character and conduct, however comes to man, accordingly, the moral condition of the believer as resulting from this acquittal and inseparably connected with it (Rom. 14:17; 8 Cor. 5:21).

On these doctrinal terms, see Ep. of Osnabr. Nature and Effects of Faith, 68-69; Lumen, Oct. 10, 1911; Protestantism on Justification, 20-21; Verus Modus Syn-

It is worthy of special observation that, in the passages cited above, the terms "justify" and "justification" are contrasted, not with the process of depriving or corrupting, but with the outward act of continuing; and that the expressions used to explain and illustrate them are all derived, not from the inward operation of purifying the soul or infusing into it righteousness, but from the procedure of courts in their judgments, or of officials persons in their forgiveness of offenders. We conclude that those terms, wherever

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they have reference to the sinner's relation to God, signify a declarative and judicial act of God, external to the sinner, and not an efficient and averting act of God changing the sinner's nature and making him subjectively righteous.

In the Decree and Decree of the Council of Trent, section 6, chap. 4, is devoted to the refutation of the "humanistic doctrine"; and Canon 17 of the same constitution those who say: "From justification nihil aliud esse quam Romanam divinam misericordiam, proinde quantitatively proprie Christus"; or that "justifying faith is nothing but trust in the divine mercy which pardons sins for Christ's sake." The Roman Catholic doctrine on the contrary maintains that the ground of justification is not simply the faith by which the sinner appropriates Christ and his atoning work, but it also the new law and good works wrought within him by Christ's Spirit. This introduces a subjective element which is foreign to the scriptural doctrine of justification.

Dr. A. G. Robinson argues that justification consists of three elements: 1. Acquittal; 2. Restoration to favor; 3. Infusion of righteousness. In this he accepted a fundamental error of Romanism. He says: "Justification and sanctification are not to be taken, guided as chronologically and materially different. Justification and righteousness are the same thing from different points of view. Pardon is not a mere declaration of forgiveness—a merely arbitrary thing. Salvation introduces a new law into our strict nature which annuls the law of sin and destroys its penal and destructive consequences. Progression of sin must be its itself a gradual process. The final consequence of a man's sin are written indelibly upon his nature and remain forever. When Christ said: 'The sins are forgiven thee,' it was an objective statement of a subjective fact. The person was always in a state of trial relation to Christ. The gospel of redemption to the damnable, and invitation, love and mercy to those who feel their need of it. We are saved through the enforcement of law on every one of us. Progression consists in the removal from consciousness of a sense of ill-doing. Justification, aside from its forensic use, is a transformation, and a promotion. Some of forgiveness is a sense of relief from a hated habit of mind." This seems to us dangerously near to a denial that justification is an act of God, and not to an affirmation that it is simply a subjective change in man's condition.

Dr. H. Johnson: "If Dr. Robinson had been content to say that the divine act of justification had the transient effect of regeneration, he would have been correct; for the verdict would be empty without this inward change. But unfortunately, he made the effect a part of the cause, identifying the divine justification with the human fruitfulness, the dependence of the one on the other for the future." We must grant that the words inward and outward are misleading, for God is not under the law of space, and the law itself is not in space. Justification takes place just as much in man as outside of him. Justification and regeneration take place at the same moment, but logically God's act of renewing in the cause and God's act of forgiving is the effect. Or we may say that regeneration and justification are both the effect of one action with Christ. John 1:17—"For as we have not seen his face." Regeneration and justification may be different aspects of God's blessing—the former, so, and the latter himself. But it still is true that justification is a change in God and not in the creature.

8. Elements of Justification. There are two:

A. Declaration of punishment.

(a) God acquits the ungodly who believe in Christ, and declares them just. This is not to declare them innocent,—that would be a judgment contrary to truth. It declares that the demands of the law have been satisfied with respect to them, and that they are now free from its condemnation.

Rom. 4:1—"But he who works not, but believes in him that justifies the ungodly, his faith is reckoned as righteousness." (cf. Gal. 3:11—"For as many as are of the law are under a curse"; see page 822, (a) and Rhodé, Dogm. Theol., 2:166. Rom. 1:1—"The law is made by faith, but not by works"—not subjective praise or glorification of itself, but objective praise or reconciliation, the opposite of the state of war, in which we are subject to the divine wrath. Deak, Epistolae, 67—"Progression may be defined: 1. In personal terms, as



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'Justification cannot be conceived without some work of the Spirit in conferring a title to salvation.' The prisoner who has simply served out his term escapes without further punishment and that is all. But the pardoned man reverts back to his position the full rights of citizenship, can again vote, serve on juries, testify in court, and exercise all his individual liberties, as the discharged convict cannot. The Society of Friends is so called, not because they are friends to one another, but because they regard themselves as friends of God. So, in the Middle Ages, Master Richard, John Thaler, Henry Swan, called themselves the friends of God, after the pattern of Abraham 11 Gen. 18:7—'Abraham by God.' James 1:5—'Abraham asked God, and it was related to him for evidence; and he was able to bear it all.' i. e., one not merely acquitted from the charge of sin, but also educated true love and fellowship with God.

(b) This restoration to favor, viewed in its aspect as the renewal of a broken friendship, is denominated reconciliation; viewed in its aspect as a renewal of the sinner's true relation to God as a father, it is denominated adoption.

John 1:12—'As many as may receive him, to them give he the right to become children of God, even to them that believe in his name.' John 1:13—'and as many as receive him, to them give he the right to become children of God, even to them that believe in his name.' John 1:14—'and as many as receive him, to them give he the right to become children of God, even to them that believe in his name.' John 1:15—'and as many as receive him, to them give he the right to become children of God, even to them that believe in his name.'

Letter called Hebrews II, ch. 10, 'the Peshito Psalms,' because these declare forgiveness to be granted to the believer without law and without works. In 10:1, 4—'Now, Jesus, made and became, I feel, we need not! But law is imposed on him, that law never is law' is followed by verse 11—'I have, for with Jesus there is no obligation, but with his presence remains, and it will remain law for all things.' Which was introduced for declaring in a discourse that Christ would receive even the devil's outwits; but that very day while at dinner at Lady Huntington's, he was called out to meet two women who were stricken, and to whose broken hearts and blasted lives that remark gave hope and healing.

(c) In an earthly pardon there are no special helps bestowed upon the pardoned. There are no penalties, but there are also no rewards; law cannot claim anything of the discharged, but then they also can claim nothing of the law. But what, though greatly needed, is left unprovided by human government, God does provide. In justification, there is not only acquittal, but approval; not only pardon, but promotion. Remission is never separated from restoration.

After serving a term in the penitentiary, the convict goes out with a stigma upon him and with no friends. His past conviction and charges follow him. He cannot obtain employment. He cannot vote. Want often leads him to commit crime again; and then the old conviction is brought up as proof of bad character, and increases his punishment. None of Friends' men had refuge for delinquents' mistakes. But the justified sinner is differently treated. He is not only relieved from God's wrath and eternal death, but he is admitted to God's favor and eternal life. The discovery of this is surely the cause of the convict's joy. Expecting pardon, at most, he has with him unnumbered favors. The pardon made the sinner's sinless heart open to him, and more for him than if he had never sinned. This was not a reward, but a blessing. The one obtains acquittal and restoration to favor, and never separated. Like the rays of darkness and restoration of light, they always go together. None can have, until it would have, an incomplete justification. Christ's justification is ours, as Jesus' own sinless sinless could not be divided, so the robe of righteousness which he provides cannot be cut in two.

Failure to apprehend this positive aspect of justification as restoration to favor is the reason why so many Christians have little joy and little enthusiasm in their religious lives. The preaching of the magnanimity and generosity of God makes the gospel 'as good as dead.' In 10, 'Hebrews' St. Paul has often repeated over Abraham Lincoln in the conduct of a case at law in which they had been joint counsel.

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Shanton had become relative and even violent when Lincoln was made President. But Lincoln invited Shanton to be Secretary of War and he sent the invitation by Harding, who knew of all the former trouble. When Shanton heard it, he said with trembling voice: "Do you tell me, Harding, that Mr. Lincoln sent this message to me? Tell him that such magnanimity will make no work with him as man was never served before!"

(d) The declaration that the sinner is restored to God's favor, has its ground, not in the sinner's personal character or conduct, but solely in the obedience and righteousness of Christ, to whom the sinner is united by faith. Thus Christ's work is the procuring cause of our justification, in both its elements. As we are acquitted on account of Christ's suffering of the penalty of the law, so on account of Christ's obedience we receive the reward of law.

All this comes to us in Christ. We participate in the rewards promised to his obedience: that is—'and having given law to us.' (1) In 10:12—'For all things we have... as we have, as you are there, and that is all.' The man, Thomas Merton, Dec. 10th, maintains that 'grace operates in two ways: (1) for the sinner it provides pardon—fatherly forgiveness on repentance.' In 7:12—'he has made and made... a simple change of a name has changed with us law and law.' This 'name law' is offered to us in Christ's death and resurrection. The true end of the temple was the symbol of separation from God. The meaning of that veil was the symbol on the one hand that sin had been atoned for, and on the other hand that sacrificial access to God was now permitted us in Christ the great forerunner. Roman's hymn, 'Jesus, whom angels hold in awe,' has for its concluding stanza: 'If he finished all; the veil is rent, the welcome given, the access free—Now then, we leave our banishment, O Father, to return to thee!' See page 59 (1), 70 (1).

James Russell Lowell: 'As the devil's booth all things are sold. Each ounce of flesh costs its ounce of gold; for a man and his wife our three we pay; thibbles we buy with a whole soul's yielding.' 'It happens done that is given away.' 'It is only God may be had for the asking.' John G. Whittier: 'The hour draws near, however delayed and late, when at the Eternal Gate, We leave the world and work we call our own, and lift our hands alone for love to God. Our salvation of evil things to that gate we sell; Ourselves we come to him who all things give, and live because he lives.'

It is faith, systems of Christian doctrine, etc. etc.—'Justification and pardon are not the same in doctrine. We object to the view of Emerson (Works, vol. 4), that justification is no more and than pardon; and that 'God rewards man for that, and not Christ's obedience; for the reason that the work, as used in common life, refers to wholly different things. If a man is declared just by human judgment, he is not pardoned, he is acquitted; his own inherent righteousness, as respects the charge against him, is recognized and declared. The pupil pronounces both pardon and justification. There is no significance in the use of the word 'justify,' if pardon be all that is intended. . . .

'Justification involves what pardon does not, a righteousness which is the ground of the acquittal and favor; not the more favor of the forgiveness, but the merit of Christ, is at the basis—the righteousness which is of God. The ends of the law are so far advanced by what Christ has done, that the sinner can be pardoned. The law is not merely set aside, but its great ends are answered by what Christ has done in our behalf. God might pardon as a sovereign, from mere benevolence (as respect to happiness); but in the gospel he does more,—he pardons in consistency with his holiness,—upholding that as the basis and end of all his dealings and works. Justification involves acquittal from all the penalty of the law, and the inheritance of all the blessings of the redeemed state. The penalty of the law—spiritual, temporal, eternal death—is all taken away; and the opposite blessings are conferred, in and through Christ—the resurrection to blessedness, the gift of the Spirit, and eternal life. . . .

'If justification is forgiveness simply, it applies only to the past. If it is also a title to life, it involves the future condition of the soul. The latter view is consistent with the plan and decree of God respecting redemption—his seeing the end from the beginning. The reason why justification had been taken as pardon in two-fold first, it is now revised

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ration—this is the negative side, while it has a positive side also—the title to eternal life; secondly, the tendency to resolve the paper into an ethical reality. Only our state of choice as mere mortals 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, 2: 28; Philipp, Active Obedience of Christ; Stodd, Dogm. Theol., 1: 164, 165.

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 *factus*, and might therefore seem to imply the making of a man subjectively righteous, should remind us to beware. The *alibi* 'natus in die deus' (1st. 2: 18); or, (1st. 3: 1)—'natus in die deus in factis'—and 'quod facti' (1st. 4: 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 pronouncing him 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 (Pars. 1). So long as any remnant of sin exists, no justification, in the sense of making holy, can be attributed to man. And 7: 12—"they then do not receive the righteousness of the law, but count him as if he were not a law-breaker." God cannot pronounce him just, for God cannot lie. Justification, therefore, must signify a deliverance from legal penalization, and an assignment of legal rewards. O. P. Different: There is no such thing as "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 righteousness, for us. The objective atonement stands apart from the subjective purification of our nature. And justification is upon the ground of that objective atonement, and not upon the ground of the subjective cleansing.

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The Jews had a proverb that if only one man could perfectly know 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 ungodly man do not stand in it." To recognize the impossibility of being justified by Pharisaic works was a preparation for the gospel; see Brown, Apocalyptic, 431. The Germans speak of Works, Letters, Bookkeeping, Negotiations, Partridge-reckoning; but all these are forms of self-righteousness. Knowledge: "A man may read some general from the works of Jesus and be guilty only of petty hypocrisy, . . . but the man who would justify himself by his own works smite the cross itself, puts it on his own head, and proclaims himself by his own conquest 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: 13—"Christ redeemed us from all sin, 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 mercantile account in a distant bank. It is only the faithful and honest acceptance of justification already provided." Rom. 8: 1—"So, using his own . . . estimate he is not the believer's sin, but he is judged and condemned on Calvary. The way of pardon through Christ honors God's justice as well as God's mercy; cf. Rom. 9: 13—"He is not ashamed to be just, and he judges the law has him in view."

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

Gal. 2: 20—"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 perceive that he can and will sanctify. Some prophecies promise their own fulfillment. "Till a man be holy, and you help him to become so, no secondary justification, when prohibited in the heart by the Holy Spirit, helps to make men just." Harnack, God in Christ, 3: 240—"The objection to the doctrine of justification by faith is that it denies the doctrine of a justification conditioned on right character, because faith is God's only possible bestowment of right character, either to one or another." Goddard, 3: 2, 3. It is a familiar error to suppose that Paul's emphasis is on the spiritual effect of the death of our Lord, rather than on the ethical effect. The source of thought in the Epistles is the Romanesque 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, extirpate 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 glory of our justification, that is may be referred to the body of the glory, according to the way which we have chosen to follow the same." Gal. 3: 14—"For we are made partakers of the glory of the same, when Christ is united to the right hand of God. He was not made to be glorified, but as the things that are not of the earth. For he did not see that he had died in God. The things, who is not yet, shall be made to see the things that are not yet." Truth of fact, and that truth, are not opposed to each other. P. W. Holstenes, Lectures and Addresses, 255—"When the agricultural sees a small white, almond-like thing rising from the ground, he says that an oak; but this is not a truth of fact, it is

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an ideal truth. The oak is a large tree, with spreading branches and leaves and acorns...

The Mill on the Floss, "you might hope that the daughter would become like her - which is a prospective advantage equal to a dowry - the mother too often standing behind the daughter like a malignant prophesy...

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...

Bibsch opened justification as primarily an endorsement of the church, in which the individual participated only insofar as he belonged to the church...

A. J. Gordon, Ministry of the Spirit, 41, 58, 119, 126 - "Christ must be justified in the spirit and received by his glory, before he can be made righteous to us and we can become the righteousness of God in him...

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An 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...

1 Tim. 1:16 - "that not I, but Christ Jesus, died for me" - In what was justified in the flesh, justified in the spirit...

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...

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 this, humanity, for the first time, is acquitted from punishment and restored to the Father...

See also H. H. Smith, Fresh Rev., July, 1881 - "Union with Adam and with Christ is the ground of imputation. But the imputation is inoperative. While the sin of Adam is imputed to us because he is ours, the righteousness of Christ is imputed to us simply because of our union with him, not at all because of our personal righteousness...

G. H. H. on Genesis, page 33 - "The question for every believer is not 'What am I?' but 'What is Christ?' Of Adam it is said - 'let us make of him a god like us'...

B. The relation of justification to regeneration and sanctification, moreover, delivers us from the charges of externality and impersonality. 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

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Spirit, can make them just, not only in the eye of the law, but in moral character. The very faith by which the sinner receives Christ is an act in which he ratifies all that Christ has done, and accepts God's judgment against sin as his own. (John 15:11).

John 15:11. — "I have loved, because to give of this world has been judged." — The Holy Spirit leads the believer to ratify God's judgment against sin and Satan. Accepting Christ, the believer accepts Christ's death for sin, and consecrates to life for his own. If it were otherwise, the first act of the believer, after his discharge, might be a repetition of his offense. Such a justification would offend against the fundamental principle of justice and the safety of government. It would also fail to satisfy the conscience. This clearance not only for pardon, but for renewal. Union with Christ as one legal fruit — justification; but it has also one moral fruit — sanctification.

A really guilty man, when acquitted by judge and jury, does not cease to be the victim of remorse and fear. Repentance of sin is not in itself a deliverance from sin. The outward acquittal needs to be accompanied by an inward change to be really effective. Pardon for sin without power to overcome sin would be a mockery of the criminal. Justification for Christ's sake therefore goes into effect through regeneration by the Holy Spirit; see R. H. Johnson, in *Rev. Rev.*, July, 1881, pp. 86.

A husband prior to the last divorce some years in England printed in *Thoughts not long ago a pamphlet entitled "Justification by Faith the only true basis of Morality."* It argues that any other foundation is nothing but pure selfishness, but that morality, to have any merit, must be unselfish. Justification by faith supposes an unselfish motive, because we accept the work done for us by another, and we receive work from gratitude, which is not a selfish motive. After laying down this Christian foundation, the writer reveals the directions of faith in the Amida incarnation of Buddha. Buddhaism opposes to the Christian doctrine of a creative Person, only a creative process; sin has relation only to the man sinning, and has no relation to Amida Buddha or to the eternal law of emanation; salvation by faith in Amida Buddha is faith in one who is the product of a process, and a product and perish. Therefore: "They are but broken lights of Thee, And thou, O Christ, art more than they."

Justification is possible, therefore, because it is always accompanied by regeneration and union with Christ, and is followed by sanctification. But this is a very different thing from the Romanist confounding of justification and sanctification, as different stages of the same process of making the sinner actually holy. It holds fast to the Scriptural distinction between justification as a declarative act of God, and regeneration and sanctification as those efficient acts of God by which justification is accompanied and followed.

Both history and our personal observation show that nothing can change the life and make men more, like the gospel of free person Jesus Christ. More preaching of morality will effect nothing of consequence. There never has been more influence upon morality than the most innocent times, like those of Rome, and of the English States. As to their moral State, we can safely compare Protestant with Roman Catholic systems and leaders and countries. We do not become right by doing right, for only those can do right who have become right. The prodigal son is forgiven before he actually confesses and amends (see R. H. J.). Justification is always accompanied by regeneration, and is followed by sanctification; and all three are results of the death of Christ. But the sin-offender must precede the thank-offering. We must first be accepted unconditionally before we offer gifts; see R. H. J. — "By this the dead are not as yet made alive, though which he had when here in the land he was righteous, but being vivified in respect of the gift."

Hence we read in R. H. J. — "That one level his mind, and put himself up for it; that is right nearly before God — (John 1:12) — 'and I will be with him, and will be with him' (1 Cor. 13:3); (1 Th. 1:1) — 'and . . . setting of his knowledge of God to make it manifest of the Spirit (regeneration), and manifest of (conversion) and spiritual of the land of men that (justification)'; (1 John 1:7) — 'If we walk in the light, we are in the light, we have fellowship with one another, and the blood of Jesus which cleanses us from all sin' — hence the 'containing' rather primary and mainly to

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Justification, not to sanctification; for the apostle himself declares in verse 1 — "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Consequently says with this "Justification, since it is an act, outside of man, in God, cannot produce an intrinsic change in us." And yet, he says, "although faith alone justifies, yet faith is not alone." — "Beliefs alone justify, and faith is not seen." With faith go all manner of gifts of the Spirit and internal graces of character. But we should keep all the doctrinal gains of the Reformation if we did not trust that these gifts and graces are accompaniments and consequences of justification, instead of being a merit or a ground of justification. See *Confessions*, O. S. Synodical, 2d, note — "Justification is God's declaration that the individual sinner, on account of the faith which unites him to Christ, is taken up into the relation which Christ holds to the Father, and has applied to him personally the objective work accomplished for humanity by Christ."

6. Relation of Justification to Faith.

A. We are justified by faith, rather than by love or by any other grace: (a) not because faith is itself a work of obedience by which we merit justification, — for this would be a doctrine of justification by works; (b) nor because faith is accepted as an equivalent of obedience, — for there is no equivalent except the perfect obedience of Christ; (c) nor because faith is the germ from which obedience may spring hereafter, — for it is not the faith which accepts, but the Christ who is accepted, that renders such obedience possible; but (d) because faith, and not repentance, or love, or hope, is the medium or instrument by which we receive Christ and are united to him. Hence we are never said to be justified *de viis*, — on account of faith, but only *de virtute*, — through faith, or *de virtute*, — by faith. Or, to express the same truth in other words, while the grace of God is the efficient cause of justification, and the obedience and sufferings of Christ are the meritorious or procuring cause, faith is the medium or instrumental cause.

Howards, Works, 4:10-12. — "Faith justifies, because faith includes the whole act of union to Christ as a favor. It is not the nature of any other grace or virtue directly to close with Christ as a mediator, any further than they enter into the constitution of justifying faith, and do belong to its nature." Observations on Tr. 1:7 4-6. — "Salvation is not offered to us upon any condition, but freely and for nothing. We are to do nothing for it, — we are only to take it. This taking and receiving is faith." H. H. Smith, *Synod*, 2d. — "An internal change is a sine qua non of justification, but not its meritorious ground." — "There is a man a good man. It is he. He has not worked for it; he has only to work it. Working for it is the only thing working for it. He is quite satisfied. The marriage of a poor girl to a wealthy proprietor makes her possession of his riches, despite the former poverty. Yet her acceptance has not purchased wealth. It is love, not because of what she did do for him, but because of what through it Christ becomes one, and with him. His acceptance and forgiveness. Salvation comes not because our faith saves us, but because it links us to the Christ who saves and bestows it upon the link. There is no more merit in this than in the beggar's stretching forth his hand to receive the offered purse, or the dove's man's presenting the dove that is desired to him."

The Wesleyan scheme is inclined to make faith a work. See DeWayne, *Theology*, 107. This is to make faith the cause and ground, or at least to add to Christ's work as a final cause and ground, or justification as if justification were *de viis*, instead of *de virtute*. As a mere *de viis*, since faith is never perfect, there is no ground for the Roman Catholic uncertainty of salvation. See Porter, *Christianity*, § 174, 75 (Syl. *Evangel.* 4, 10, 11). C. H. M. of C. H. M. — "They make themselves slaves of themselves, before God made them slaves of him. Man ever tries to clothe himself in garments of his own righteousness, before he will take the robe of Christ's. But Adam's full himself naked when God visited him, even though he had his fig-leave on him."

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We are justified efficiently by the grace of God, meritoriously by Christ, instrumentally by faith, essentially by works. Faith justifies, as a rope brings plank and wall 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 connect 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 cease to move, but the hook dies and the lights go out. Dr. John Owen: "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. What, Divine Indications, 10. "The Protestant Reformers saw that it was by act inward act, not by passion or sacrament that men were justified. But they failed in the crude notion of a legal outward rite process, 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 salvation, and is an act rather than a process, an act external to the sinner 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 love has saved me by thy gift; but the sinner has knowledge of my soul's weakness" (Gal. 2:12).

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 to us, 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 regenerated. The Catholic doctrine therefore enjoins that men, even though they 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 hostile to sin; but they only become sin by the positive concurrence of the human will. But is not internal law dispensation to God? Can we draw the line between law and will? The Catholic favors self 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 in despair. How in Romanism is it, an Aposporyal declaration that sins make atonement for sin. In Romanism it is no doubt God's grace and the forgiveness of sin.

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See Turner, Geesh, 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 justify 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 substance of Romanist doctrine, see Hooker, Epitaphium, 7-10; Newman, Lectures on Justification, 23-26; 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 saves 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 following the steps of St. John, Luther, 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 that 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 sacramentalism generally, are afflicted with this disease of the Romanists. Dr. H. W. Dale remarks with regard 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 praying 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 prayers and would replace the continuous prayer in 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 nothing.

Even Luther did not fully apprehend and apply his favorite doctrine of justification by faith. Harnack, Wasen des Christentums, 102 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 Schicksal und das, Mein Freund und Vater sei; 'Und das ist also, Pflanz zu mir und Böhme sei; 'Und das ist also, Pflanz zu mir und Vater sei; 'Und was mir bringst, was?' A justification 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."

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Yet Luther talked of beating the heads of the Wittenbergers with the flints, 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.

Mat. 6:14.—"Ye shall have your fathers' sin forgiven you." John 8:12.—"I am the light of the world; whosoever followeth me shall not walk in darkness, but shall have the light of life." John 8:13.—"If I be not the light of the world, how can I say these things?"

1. Pardon is not final until the Christian has sinned, but not on him, because Christ had sinned for him, but not to him. The Christian has sinned but not guilt, because Christ had sinned for him. All our sins are buried in the grave with Christ, and Christ's resurrection is our resurrection. Reply: "From whence this fear and subjection? Hast thou, O Father, not to grief Thy agonizing Son for me? And wilt 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 received the whole of wrath divine, Pardon 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 us actual pardon for past sin, but virtual pardon for future sin. Edwards, Works, 4: 196.—"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 sins before he has committed them, nor to be saved before he is born. A remarkable illustration of the extent to which hyper-Calvinism may be pushed by Thomas Chalmers, Sermons, 1: 168.—"The Lord hath no mercy to be had on the charge of an absent person, yet in the height of his glory, and in the crown of glory, and commencing all the elect to be sanctified, . . . that he has the charge of the absent triumphant life." A far better statement is found in Moberly, Assent and Personality, 4:—"As there is upon earth no uncommitted position, so neither is there any forgiveness uncommenced. . . . Forgiveness is the recognition, by satisfaction, of something which is to be, something toward which it is the duty of the subject of something which is to be, something which is not, or at least is not perfectly, yet . . . Present forgiveness is looked, in substantial, . . . It reaches the final 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 forgiven do not finally fall away."



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7. 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 his 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 assent 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 title or entrance, its divisions 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), 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 him 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 an sinner, however apparently well disposed, how to believe on Christ, is beyond the power of man. God is the only giver of faith. But various 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.

Example: "Those who are secure Jesus refers to the law; those who are outside he compares with the good." A man, just wreck and some home. His wife asked why? "Because I am a sinner." "But she said she did promise." "I am not her sinner for punishment. 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. 1: Ep. of Oseas, Nature and Effects of Faith, 40-8; Hoag, Eye Test, 1: 11-21; Thomson, Christ Present and Work, 3: 136-206; Herzog, Encyclopædie, art.; Beckström; Bushnell, Vindication doctrine, 416-26, 68.

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.



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1st II 3.—"Knowing that he hath by faith"; Rom. 1:17—"For therein is revealed a righteousness of the law which shall be by faith. The righteousness which is by faith is not by the law, but by the grace of God through the redemption which is in Christ Jesus, unto whom we have access by the blood of Jesus, our Redeemer, through the faith which is in His blood, to the end that we should bring forth the fruit of righteousness unto ourselves which shall be by faith, and not by the law." ...

(p) 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. ...

1st II 3.—"every one that hath this hope set on him (4th 4th) perfect himself, even as he is born." Sanctification does not begin from within. The objective factor must come first. The hope based on him must give the motive and the standard of self-purification. ...

(A) 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.

1st II 3.—"Knowing by your faith he is true who says"; 1st II 3.—"I am, because he hath"; Rom. 1:17—"For therein is revealed a righteousness of the law which shall be by faith. The righteousness which is by faith is not by the law, but by the grace of God through the redemption which is in Christ Jesus, unto whom we have access by the blood of Jesus, our Redeemer, through the faith which is in His blood, to the end that we should bring forth the fruit of righteousness unto ourselves which shall be by faith, and not by the law." ...

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Foot 1. Mr. Chadstone had the habit of reading the Bible every Sunday afternoon to old women on the estate. "I have but one passion, and that is Christ." This is an echo of Paul's words: "as a tree is this" (1st II 3). But Paul is far from thinking that he has already obtained, or is already made perfect. His prayer "that my grace be ... that I may have him" (1st II 3:19).

(f) 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.

1st II 3.—"I have already obtained, or is already made perfect"; 1st II 3.—"I am, because he hath"; Rom. 1:17—"For therein is revealed a righteousness of the law which shall be by faith. The righteousness which is by faith is not by the law, but by the grace of God through the redemption which is in Christ Jesus, unto whom we have access by the blood of Jesus, our Redeemer, through the faith which is in His blood, to the end that we should bring forth the fruit of righteousness unto ourselves which shall be by faith, and not by the law." ...

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(j) 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.

1st II 3.—"I have already obtained, or is already made perfect"; 1st II 3.—"I am, because he hath"; Rom. 1:17—"For therein is revealed a righteousness of the law which shall be by faith. The righteousness which is by faith is not by the law, but by the grace of God through the redemption which is in Christ Jesus, unto whom we have access by the blood of Jesus, our Redeemer, through the faith which is in His blood, to the end that we should bring forth the fruit of righteousness unto ourselves which shall be by faith, and not by the law." ...

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is left behind." "O more or pure, O peaks so high! I shall not reach you till I die!" As Jesus' resurrection was prepared by hollowed life, so the Christian's resurrection is prepared by sanctification. "From our souls are freed from the last remains of sin, Twisted life, or Christ's Work for us and in us; But, and For, Being, low, April, 1864, 20-23; Van Ossemer, Christian Exposition, 46-49.

3. Erroneous Views refuted by these Scripture Passages.

A. The Antinomian, — which holds that, since Christ's obedience and sufferings have satisfied the demands of the law, the believer is free from obligation to observe it.

The Antinomian view rests upon a misinterpretation of Isa. 41:14 — "Ye are not under law, but under grace." Agricola and Amos (166) were representatives of this view. Amos said that "good works are hurtful to salvation." But Amos's words were said to the Jews: "Ye are not under law, but under grace." F. W. Robertson states that he "Puts some justice, but not the truth that is grace." And he illustrates "Light-ship alone drives, but not the lightning which is without thunder (for that is lightning, lightning and lightning)." See Browne's Power, Christian Artisan in Meditation, p. 170. Amos said, "I have God's witness, Could I build all houses as ye do in a city, Ye drink the mingled vintage up, because my nature will convert the drunkard to blossoming gileads." Agricola said that Moses ought to be honored. This is sanctification without perseverance.

Bowman, the founder of the sect called Swedenborgians, asserted as his fundamental principle the freedom of all beings; the necessity for inactivity to let God do his work in the world. See his essay, "Theon and Asperita," referred to by Allen, in his Life of Jonathan Edwards, 114. Anne Hutchinson was excommunicated and banished by the Puritans from Massachusetts, in 1637, for holding "two dangerous errors: 1. The Holy Spirit personally dwells in a purified person; 2. No sanctification nor obedience to our justifications." Here the latter error almost destroyed the influence of the former truth. There is a tiny Antinomianism in the popular hymn: "Let your earthly things down, Down at Jesus' feet; Doing is a deadly thing; Doing ends in death." The colored preacher's poetry presented the doctrine in the concrete: "You reap rip and re-ye, You may reap and re-ye, But you've not done a morsel of heaven, 'Till you've done good for ye." (The. Andrew Fuller in England (1784-185) did not consider service as overruling popular Antinomianism.

To this view we urge the following objections:

(a) That since the law is a transcript of the holiness of God, its demands as a moral rule are unchanging. Only as a system of penalty and a method of salvation is the law abolished in Christ's death.

Isa. 41:10 — "that as I am a heavy load to you, so the burden I was set to bear, let it fall. For why? I say unto you, He that is not with me against me, and he that is not with me against me, shall be accounted unto me as though he were not there. He that is with me against me, shall be accounted unto me as though he were not there." Isa. 41:10 — "that as I am a heavy load to you, so the burden I was set to bear, let it fall. For why? I say unto you, He that is not with me against me, and he that is not with me against me, shall be accounted unto me as though he were not there. He that is with me against me, shall be accounted unto me as though he were not there."

(b) That the union between Christ and the believer secures not only the bearing of the penalty of the law by Christ, but also the impartation of Christ's spirit of obedience to the believer, — in other words, brings him into communion with Christ's work, and leads him to rally it in his own experience.

Isa. 1:3, 10, 12 — "ye are not in the law but in the Spirit, it is to be that Spirit of God dwells in you, but if any man has not the Spirit of God, he is a man of the law, and if there is in you, the law is dead because of God, but

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the spirit is life because of righteousness. . . . For ye received not the spirit of bondage again with fear; but ye received the spirit of adoption, whereby ye cry, Abba, Father." Gal. 4:5, 6 — "that the fruit of the Spirit is love, peace, kindness, benignity, gentleness, meekness, self-control; against such there is no law." Gal. 5:22 — "If ye may not be yoked with the old and evil in nature, ye do, and do not both." 1:14 — "Whom ye shall in his death set; whether ye shall not set him, neither knoweth he."

(c) That the freedom from the law of which the Scriptures speak, is therefore simply that freedom from the constraint and bondage of the law, which characterizes those who have become one with Christ by faith.

Is. 41:10 — "that as I am a heavy load to you, so the burden I was set to bear, let it fall. For why? I say unto you, He that is not with me against me, and he that is not with me against me, shall be accounted unto me as though he were not there. He that is with me against me, shall be accounted unto me as though he were not there." Gal. 5:22 — "If ye may not be yoked with the old and evil in nature, ye do, and do not both." 1:14 — "Whom ye shall in his death set; whether ye shall not set him, neither knoweth he."

To sum up the doctrine of Christian Freedom as opposed to Antinomianism, we may say that Christ does not free us, as the Antinomian believes, from the law as a rule of life. But he does free us (1) from the law as a system of curse and penalty; this he does by bearing the curse and penalty himself. Christ frees us (2) from the law with its claims as a method of salvation; this he does by making his obedience and meritorious. Christ frees us (3) from the law as an outward and foreign compulsion; this he does by giving to us the spirit of obedience and sanctity, by which the law is progressively realized within.

Christ, then, does not free us, as the Antinomian believes, from the law as a rule of life. But he does free us (1) from the law as a system of curse and penalty. This he does by bearing the curse and penalty himself. Just as law was do nothing with a man after it has executed the death-penalty upon him, so we owe nothing with the law, now that the death-penalty has been executed upon Christ. There are some hearts that are pure in the act of placing their faith in God, when the law against their step and placed his living in the heart of Christ, it expended all its power as a judge and avenger over us who believe. In the Christ, the law as a system of curse and penalty vanished itself; so we were set free.

Christ frees us (2) from the law with its claims as a method of salvation; in other words, he frees us from the necessity of trusting our salvation to an impossible future obedience. As the sufferings of Christ, apart from any sufferings of ours, deliver us from eternal death, so the merits of Christ, apart from any merits of ours, give us a title to eternal life. By faith in what Christ has done and simple acceptance of his work for us, we secure a right to heaven. Obedience on our part is no longer meritorious; not as if our salvation depended on it, but freely and gladly in gratitude for what Christ has done for us. Illustrate by the English nobleman's invitation to his park, and the regulations he chooses to be passed up.

Christ frees us (3) from the law as an outward and foreign compulsion. In putting us out to England, he provides against them. This he does by giving the spirit of obedience and sanctity. He puts love in the place of fear; and this resource an obedient man transgresses, goes through, and more hearty, thus could give him freedom by mere law. He is free us from the burden and compulsion of the law, by realizing the law within us by the Spirit. The freedom of the Christian is freedom to the law, such as the ministerial experience when the scales and coercion have become easy, and work has ceased to play. See John Owen, Works, 2:180-201; 4:1-20; Cambridge, The Westminster Press, 1941.

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Interpretation of essentially different and at first slight inconsistent passages. There was a "sin which was as if it had not been," and for this primitive faith were extorted "a more earnest" (1st 1).

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

1st 1: 4-4. — "For as touching them who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and had tasted the good word of God, and the powers of the world to come, and who afterwards have fallen away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God abominably, and put him to open shame." This is to be understood as a hypothetical case, — not a case from verse 8 which follows: "But he that hath once fallen away, shall never be again brought into fellowship with the saints." In A. C. Kierkegaard, *Om de levende*: "In the phrase 'one might have' the 'one' 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 saint who once apostatizes has apostatized forever." So R. H. H. — "The theologians must have the goodness and wisdom to say: . . . 'I have sinned to God'; 1st 1: 10. — 'For if they have sinned the judgment of the world through the knowledge of the law and their neglect, they are again brought under the curse, for such a man's name will not be taken.' So, in 1st 1: 10. — 'If he will have his name, whither shall he be added?' — If this means 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 (Hebrews, 10: 26).

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

1st 1: 11. — "I have my body, and bring it into bondage: let by any means, after that I have pushed to them, I myself stand by myself" — or, to bring out the meaning more fully: "I have my body but I will not let it be under the eye", and make it do, but after being led to it, I myself will be saved" ("unperished," "constant surety of the price"); 1st 1: 11. — "Whoso believeth that he shall be saved, let him be saved." Quaker, *Emblems*: "The way to be safe is never to be secure." Westminster: "Warning a traveler to keep a certain path, and for this means 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 despair, there was but one patient that, that some might presume. The hypocrite 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



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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's Works*, 3: 205-20, and 4: 104; *Ridgely's Body of Divinity*, 1: 16-18; *John Owen, Works*, vol. II, *Woods, Works*, 3: 221-224; *Van Oosterzee, Christian Dogmatics*, 225-266.

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life of his brethren also, that that which gives his safety must give it to all... both held that as men reach the full development of their nature and appropriate the perfection of the church, the expansion between the religious and the moral life will narrow...

In the church, unlike the family and the state, is a voluntary society... (c) This results from the fact that the local church is the outward expression of that national and free life in Christ which characterizes the church as a whole...

We have seen that the church is the body of Christ. We now perceive that the church is to be interpreted to it or Christ's life, made a living body, with duties and powers of its own... A. J. Gordon, Ministry of the Church, emphasizes the priestly work.

Inasmuch as the church is the body of Christ (1) the genesis of the church, through the new birth of the Spirit, or Regeneration; (2) the growth and persistence of the church through the continued operation of the Spirit in the means of grace...

The value of compulsory religion may be illustrated from David Hunt's experience... A goodly number of the Churches, so runs the story, when Hunt sank in the mud in her vicinity...

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tion of human life, into the perfect working of which all the disordered affections and moral weaknesses and evils contribute...

Socialism abolishes freedom, which the church cultivates and trusts upon as the principle of life... The abolition of freedom, which the church cultivates and trusts upon as the principle of life...

On socialism, see James Madison, in French and Brit. Rev., Jan. 1849, 35-36. Reformers, Agnostics, etc. "Two things are of more practical consequence for the future of religion in America than the story of all good men to become identified with the white church..."

II. ORGANIZATION OF THE CHURCH. 1. The fact of organization. Organization may exist without knowledge of writing, without written records, lists of members, or formal choice of officers...

That there was such organization is abundantly shown from (a) its related meetings, (b) objections, and (c) officers; (d) from the designations of its ministers together with (e) the recognized authority of the minister and of the church; (f) from the discipline, (g) contributions, (h) letters of commendation, (i) registers of widows, (j) uniform customs, and (k) collations; (l) from the order explained and observed, (m) the qualifications for membership, and (n) the common work of the whole body.

(a) See 27-7- "we on the first day of the week, when we were gathered together to break bread, had sung with hymns..."; (b) See 27-10- "we had as yet no building, nor any standing temple, as yet none of us had his calling as member..."; (c) See 27-10- "the election of Matthias"; (d) See 1-4- "the election of deacons..."; (e) See 1-2- "we were in those times that were as follows, with the things and things..."; (f) See 1-11- "the office of the church..."; (g) See 1-11- "we had as yet no building..."; (h) See 1-11- "we had as yet no building..."; (i) See 1-11- "we had as yet no building..."; (j) See 1-11- "we had as yet no building..."; (k) See 1-11- "we had as yet no building..."; (l) See 1-11- "we had as yet no building..."; (m) See 1-11- "we had as yet no building..."; (n) See 1-11- "we had as yet no building...";

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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, and bound together only by the mutual relation of each believer to his individualizing Lord.

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

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

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to existing sects than any other." Yet the tendency to organize is so strong in human nature, that even Plymouth Brethren, when they meet regularly together, fall into an informal, if not a formal, organization...

The Nation, Oct. 16, 1880, 1881.—'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; (2) the visible and invisible church identical; (3) the one assembly of God; (4) the presidency of the Holy Spirit; (5) rejection of a one-man and man-made ministry; (6) the church is without government...

B. The theory that the form of church organization is not definitely prescribed in the New Testament, but is a matter of expediency, each body of believers being permitted to adopt that method of organization which best suits its circumstances and condition.

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 as a progressive development.

Dr. Galsbolter Anderson holds the theory of optional church government in Hooker's Ecclesiastical Polity, and says that not until Hubert Donn's was there claimed a divine right of Episcopacy...



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. 1:7; 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, 23. 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 outline 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 be 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 Oremus, 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; 1:11; "and let them be the same side as we" (1:11; 1:11; "as much as of with a church, one man can be united to the same side as we, and as we say to us and for our side that is every man, and let all say."

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 say that we have all things from the King, but we have all things" — see Oremus, Orem., in his — "The believer is at liberty to form his authority and personal independence, bestowed in that inward assisting [of the Holy Spirit], or to place himself in a dependent relation, in accordance with his insight, to any teacher whatever among men."

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... This inward assisting furnishes an element of resistance to such unregulated 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 perfective 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 — "we are all as plain glass in his hand." 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 say that we have all things from the King, but we have all things." — see Oremus, Orem., in his — "The believer is at liberty to form his authority and personal independence, bestowed in that inward assisting [of the Holy Spirit], or to place himself in a dependent relation, in accordance with his insight, to any teacher whatever among men."

Constitution 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 preacher 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 say that we have all things from the King, but we have all things." — see Oremus, Orem., in his — "The believer is at liberty to form his authority and personal independence, bestowed in that inward assisting [of the Holy Spirit], or to place himself in a dependent relation, in accordance with his insight, to any teacher whatever among men."



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Christ has always been distinguished from Baptists, as it is of the New Testament (cf. Isa. 44: 4—'We set up the image of silver or of gold? In his own land he shall be made a god. We, in fact, shall be made a god, for he that hath given to him the soul?'). John Locke, 20 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 Christendom 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 see 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 sixteenth century, in Massachusetts or elsewhere.' Cotton Mather said that Roger Williams 'carried a whip to his head' and even John Quincy Adams called him 'conspicuously oppositional.' Cotton Mather's wife said that he was not so remembered or had heard of in Holland. It had even been a goal as to set itself and whole town on fire. Leonard Bacon, General of the New England Churches, 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 extend 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 no right to interfere with the internal affairs of the church, not the other of the church, but the outward, that sets the state out of it. It is in the state, when it transmits its powers and compels 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: 186-77. 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 find it was added to it as a result of the church's own action. . . . The had of set for a year of ten had been for set'—is a model for the church's own action. . . . The church as a whole 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 1868, see A. H. Strong, Christ in Creation, 20-21, 200-201. On taxation of church property, and opposing it, see H. C. Vedder, in Magazine of Christian Literature, Feb. 1860: 260-272.

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 edification and exhortation; (c) by common labors for the redemption of the impertinent world.

(a) Isa. 42: 1—'I have called me my name, with the name of my God, but seeking an altar.' One burning and yet itself will ever draw itself and go out, but if kindled together will give a fire of flame that will set the world on fire. Notice the value of 'the crowd' in politics and in religion. One man will set the world on fire, but a crowd will not, and may outrate religion apart from the church; but the number of such people will be small, and they will not choose the best way to become militant or religious.

(b) 1 Tim. 4: 12—'Whosoever will be an altar, let him set up, even as ye do.' Isa. 42: 1—'I have called me my name, with the name of my God, but seeking an altar.' Churches exist in order to: 1. create idols; 2. supply motives; 3. direct energies. There are the best, hidden in the three measures of steel. But there must be life in the heart, or no good will come of it. There is no use of talking to China a lamp that will not burn in America. The light that shines the furthest shines brightest nearest home.

(c) Isa. 42: 1—'I have called me my name, with the name of my God, but seeking an altar.' Isa. 4: 4—'The burden that was named shall set itself on the way.' Isa. 4: 4—'The burden that was named shall set itself on the way.' Isa. 4: 4—'The burden that was named shall set itself on the way.'

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And; and was seen, making them out of the sea." Inscrutable upon a mural tablet of a Christian church, in Antrim in the fourth year, to the memory of Dr. John Giddens, the pioneer missionary in that field, are the words: "When he came here, there were no Christians; when he went away, there were no heathens." Inscription over the grave of David Livingston in Westminster Abbey: "For thirty years his life was spent in an unswerving effort to evangelize the native races, to explore the unknown records, to abolish the degrading slave trade of Central Africa, where with his last words he wrote: 'All I can add in my solitude is, May Heaven's richest blessing come down on every man, American, English or Dutch, who will help to hasten this open sea 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 to 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 alliances in marriage or in business 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 stimulus for their work. In this sense, however, the church is to influence all human relations. The Jewish commonwealth was rather than that of the Greek state. 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 worldwide religious extension in 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, History, 95-97; John Paine, Baptists of New England, 1: 81; Hays, Church Order, 14-19; Christ in Creation, 1-11.

Abraham Lincoln: "This country cannot be half heathen and half free—who one part will put the other over; there is an irrepressible conflict between them. So with the forces of Christ and Antichrist in the world at large. 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 burning 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. Emerson called his society "The Mutual-aid Society" because it should remove obstacles (see C. B. Herriman, Faith and Morals, 4: 121). "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

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could have been "added" (Acts 2: 47). Among the apostles, regenerate as they were, united to Christ by faith and in that faith baptized (Acts 19: 4), under Christ's instruction and engaged in common work for him, there were already the beginnings of organization. There was a treasurer of the body (John 13: 29) and as a body they celebrated for the first time the Lord's Supper (Mat. 26: 26-28). To all intents and purposes they constituted a church, although the church was not yet fully equipped for its work by the outpouring of the Spirit (Acts 2), and by the appointment of pastors and deacons. The church existed without officers, as in the first days succeeding Pentecost.

1st J. 1: 1-2—'and he had added to them [many: 'regenera'] day by day those that were being saved.' 1st J. 1: 1-2—'and he had, day by day, added to them [many: 'regenera'] day by day those that were being saved.' 1st J. 1: 1-2—'and he had, day by day, added to them [many: 'regenera'] day by day those that were being saved.'

A. J. Gordon, Ministry of the Church, 46 quotes and 1-2—'and he was added' not to them, or to the church, but, as in 1st J. 1: 1, and 1st J. 1: 2—'to be led.' This, Dr. Gordon declares, denotes not a mutual union of believers, but their direct union with Christ; not voluntary association of Christians, but their sovereign incorporation into the Body, and this incorporation effected by the Head, through the Holy Spirit. The old proverb, 'Two distinct eucharists,' is always true when one of the three is Jesus (Dr. Gordon). Christ was wrong when he said that 'he who has not the church for his mother, has not God for his Father'; for this could not account for the conversion of the first Christian, and it makes salvation dependent upon the church rather than upon Christ. The Cambridge Platform, 160, chapter 4, makes officers essential, not to the being, but only to the well being of churches, and declares that officers and deacons are the only ordinary officers; see Deuter, Congregationalism, 48.

Paul, Ecclesiology, 141; for a striking analogy, distinguishes three periods of the church's life: (1) the pre-natal period, in which the church is not separated from Christ's bodily presence; (2) the period of childhood, in which the church is under tutelage, preparing for an independent life; (3) the period of maturity, in which the church, equipped with doctrine and officers, is ready for self-government. The three periods may be likened to seed, blossom, and fruit. Before Christ's death, the church existed in seed only.

(5) That provision for those offices was made gradually as exigencies arose, in natural way we consider that the church immediately after Christ's ascension was under the tutelage of inspired apostles, and was to be prepared, by a process of education, for independence and self-government. As doctrine was communicated gradually yet infallibly, through the oral and written teaching of the apostles, so we are warranted in believing that the church was gradually but infallibly guided to the adoption of Christ's own plan of church organization and of Christian work. The same promise of the Spirit which renders the New Testament an unerring and sufficient rule of faith, renders it also an unerring and sufficient rule of practice, for the church in all places and times.

1st J. 1: 1-2 is to be interpreted as a promise of gradual leading by the Spirit into all the truth; 1st J. 1: 1-2—'the things which I wrote you . . . that ye may be assured of the truth.' An examination of Paul's epistles in their chronological order shows a progress in development of teaching with respect to church polity, as well as with respect to doctrine in general. In this manner, as in other matters, apostolic instruction was given as practical exigencies demanded it. In the earliest days of the church, attention was paid

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to preaching rather than to organization. Like Luther, Paul thought more of church order in his later days than at the beginning of his work. Yet even in his first epistle we find the germ which afterwards continuously developed. See:

(1) 1st Tim. 3: 1-11 (A. D. 62)—'For as I have seen you, because, in some way, you had one you [episcopos] in the land, and although you; and I want you to have light in you for the work.'

(2) 1st Cor. 12 (A. D. 57)—'and he had set up in the church, to wit, apostles, prophets, teachers, etc., as gifts of grace, given by the Spirit, to the church, to the edification of the body, to the equipping of the saints, to the perfecting of the saints, to the building up of the church, to the glory of the Father, by whom all things are done, through Jesus Christ, our Lord, who is the head of the church, his body, of which he is the saviour, who himself is the church, which he has purchased with his blood, to cleanse it to himself, by the word, to present it to himself, a glorious church, not having spot, or anything of the kind, but that it should be holy, without blemish.'

(3) 1st Tim. 3: 1-11 (A. D. 62)—'For as I have seen you, because, in some way, you had one you [episcopos] in the land, and although you; and I want you to have light in you for the work.'

(4) 1st Tim. 3: 1-11 (A. D. 62)—'For as I have seen you, because, in some way, you had one you [episcopos] in the land, and although you; and I want you to have light in you for the work.'

(5) 1st Tim. 3: 1-11 (A. D. 62)—'For as I have seen you, because, in some way, you had one you [episcopos] in the land, and although you; and I want you to have light in you for the work.'

McGiffert, in his Apostolic Church, puts the dates of Paul's Epistles considerably earlier: for example, 1st Tim. 3: 1-11, c. 50; Rom. 16: 1-2, c. 55; 1st Cor. 12: 1-11, c. 57; 1st Tim. 3: 1-11, c. 62. But even before the earliest Epistles of Paul comes 1st J. 1: 1-2—'the things which I wrote you . . . that ye may be assured of the truth.'—written about A. D. 40, and showing that within twenty years after the death of our Lord there had grown up a very definite form of church organization.

On the question how far our Lord and his apostles, in the organization of the church, viewed themselves of the episcopos as a model, see Sessions, Pastors and Training, 20-24. The ministry of the church is without doubt an outgrowth and adaptation of the ministry of the episcopos. In the episcopos, there were others who gave themselves to the study and expounding of the Scriptures. The episcopos held united prayer, and executed discipline. They were ministers in government, and independent of each other. It has sometimes been said that election of officers by the membership of the church came from the Greek church, or popular assembly. But Robertson, Life and Times of Jesus the Messiah, 1: 426, says of the officers of the episcopos that 'their election depended on the choice of the congregation.' Haines, Jerusalem, 174: 'No ruler is appointed over a congregation, unless the congregation is consulted.'

(6) Any number of believers, therefore, may constitute themselves into a Christian church, by adopting for their rule of faith and practice Christ's law as laid down in the New Testament, and by associating themselves together, in accordance with it, for his worship and service. It is important, where practicable, that a council of churches be previously called, to advise the brethren proposing this union as to the desirableness of constituting a new and distinct local body; and, if it be found desirable, to recognize them, after its formation, as being a church of Christ. But such action of a council, however valuable as affording ground for the fellowship of other churches, is not constitutive, but is simply declaratory; and, without such action, the body of believers attached to, if formed after the N. T. example, may notwithstanding be a true church of Christ. Still further, a band of converts, among the heathen or providentially produced from access to existing churches, might rightfully appoint one of their number to baptize the rest, and then might organize, de novo, a New Testament church.

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The church at Antioch was apparently self-constituted and self-directed. There is no evidence that any human authority, outside of the conference there, was invoked to constitute or to organize the church. As John Spalding put it about 1841: "Where there is a gathering, 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 do the same with an individual man as Abraham, he can also raise up pastors and teachers from within the company of believers whom he has converted and saved.

Hagenbach, Hist. Doct. § 208, 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." Baxter, Congregationalism, § 1.—"Luther came near discovering and recognizing Congregationalism. Three things checked him: 1. he understood polity as compared with doctrine; 2. he reacted from Anabaptist fantasies; 3. he thought Providence intended that priests should lead and people should follow. He, while he said private sins had the right 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 united 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 unforced, 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 at Scotland, on the memorable 21st of May, 1844, embodied in their protest the following words: We go out "from an establishment which we loved and prized, with interference with conscience, with disobedience to Christ's orders, and the rejection of his sole and supreme authority as King in his church." "The church should be a democracy, guided as in the interpretative and guardian of God's truth—the 'rule and guide' (1 Tim. 3:15)—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 limit 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 in its constitution an absolute democracy. President Vander Kaay, the liberal Christian organizer of individual Christians, no individual church or member of individual churches, has expressed authority, or has 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

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other, has right to a voice in the decisions 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 ministerial in the church themselves." Cambridge Platform, 1648, 2d chapter—"So far as Christ is sovereign, the church is a democracy; so far as the brotherhood of the church is concerned, it resembles a monarchy." "Christianity the Platform goes further and declares that, in respect of the Presbytery and the Elders' power, it is also an aristocracy."

Herbert 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 morals 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 respond in others the fear of private judgment while steadfastly adhering themselves to the truth as Christ has made it known to them.

Joseph, founder of the Society of Jesus, charged his most zealous agents, and hurried him all his hand, asking him: "Art thou dead?" "Yes," he said: "Yes," the General asked: "How long, and when he served, for a short time only he served Jesus, on the other hand, while only being used to serve him, for to give life and give it eternally (see St. Ignace, the Jesuit's story), in like manner, violates the principle of sole allegiance to Christ, and like the Jesuits took the individual consent and will into account in a human matter, good intentions may at first prevail and justify, but, since no man can be treated with absolute power, the ultimate consequence, as in the case of the Jesuits, will be the abandonment of the individual members. Such autonomy does not end congenial soil in America, hence the rebellion of Mr. and Mrs. Hallington 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: 2—"If of the same mind we stand together"; 1 Cor. 1:10—"For I have prayed for you, that ye all speak with like mind, and let one be divided among you"; 1st Cor. 5:12—"I have written to you in the same manner"; 1 Cor. 6:17—"He that is joined to the Lord shall be one spirit with him"; Eph. 4:3—"Striving to keep the unity of the Spirit in the bond of peace"; Phil. 1:27—"Ye must stand as one spirit, with one mind, being in like mind of the Lord." 1 Cor. 1:10—"As ye all speak, with one mind."

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 freest right to do so, and that a final opinion as to the will of God is to be reached only through compromise of views. The exhortation to unity is therefore no exhortation to be open-minded, docile, ready to submit our opinion to discussion in without new light will regard to our own, and to give up any opinion which 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 selfishness.

A quiet and peaceful unity in the church of the Holy Spirit is the best possible for the benefit 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 an unresponsive church-membership, and for belated conversion of Christians. 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 disunion, and compels a wincey formal union after the Holy Spirit has departed, is a hindrance instead of a help to true religion.

Congregationalism is not a government to look at. Neither in the same opinion. Its essence is a rope of sand. It is rather a rope of iron rings held together by a magnetic current. Wordsworth: "A fighter for the strength of nerve or sinew, or the

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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 the 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 "key" is a confiding heart. The confessor of Christ means Peter & took upon which the church can be built. Preaching on Sabbath of Peter, Introd., 14.—"He was a witness with that rock with which he was once joined by his indissoluble union." But others came to be associated with him: Mt. 18:18—"I will give the keys of the kingdom of heaven, and whosoever shall bind on earth shall be bound in heaven, and whosoever shall loose on earth shall be loosed in heaven." In 18:18—"I will give the keys of the kingdom of heaven, and whosoever shall bind on earth shall be bound in heaven, and whosoever shall loose on earth shall be loosed in heaven." In 18:18—"I will give the keys of the kingdom of heaven, and whosoever shall bind on earth shall be bound in heaven, and whosoever shall loose on earth shall be loosed in heaven."

Here it should be remembered that these things were necessary to constitute an apostle: (1) he must have seen Christ after his resurrection, so as to be a witness to the fact that Christ had risen from the dead; (2) he must be a worker of miracles, to certify that he was Christ's messenger; (3) he must be an inspired teacher of Christ's truth, so that his final utterance are the very word of God. In Mat. 17—"These twelve have I named, as ye have given them names, as of an name to signify" means simply: "who are highly esteemed among, or by, the apostles." Barnabas is called an apostle, in the etymological sense of a messenger; and 13:13—"These twelve have I named, as ye have given them names, as of an name to signify" means simply: "who are highly esteemed among, or by, the apostles." Barnabas is called an apostle, in the etymological sense of a messenger; and 13:13—"These twelve have I named, as ye have given them names, as of an name to signify" means simply: "who are highly esteemed among, or by, the apostles."

Protestants are in danger of forgetting the reference to Mat. 16 to Peter; Christ recognizes Peter's personal position as constituting his kingdom. But Romanists equally err in ignoring Peter's own confession as constituting his kingdom. Christ and confederates will never convert the world; they need to be embodied in living personalities in order to carry this to 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; there must be a substance of doctrine with regard to sin, and with regard to Christ as the divine Saviour 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 Ignorance, but experiential. It makes, not upon character, 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. Phillip Brooks: "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 means hierarchy.

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

Peter, first Christian Church, 36.—William of Occam (1285-1349) composed a treatise on the power of the pope. He went beyond his predecessors in arguing that the church, since it had authority given to it, was not under the necessity of being subject to a single pontiff. 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 absolute authority." W. Bauschbach, in The Examiner, July 18, 1888.—"The act of ecclesiastical organization, instead of being an argument in its favor, is presumptive evidence against it, because all bodies composed for good or religious ends must meet such a frightful inclination to become corrupt. . . . Marks of the true church



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

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 speaks in a. A. Rev. Dec. 1888, 364. Scherman, p. 107 to 114.—"Like the Christian pope, Peter is conceived in the Homeric poem 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 pope were acknowledged, there would still be abundant proof that he is not infallible. The condemnation of the letters of Pope Honorius, acknowledging monothelism and offering it to be preached, by Pope Martin I and the first Council of Lateran in 680, shows that both could not be right. Yet both were so authoritative utterances, one saying what the other affirmed. Pevsner concludes that only one error committed by a pope in an ex cathedra announcement would be fatal to the doctrine of papal infallibility.

Martinez, Real of Authority, 126, 127, gives instances of several innovations and contradictions, 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. immutability; 4. apostolicity. Dean Hailey 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 conversation, says that he detects errors even where they are most abundant. He speaks of "infallibility" as a "liability" who think they hold God in their councils, and distribute him to whosoever they will." The Pope of Rome has no more trace of 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 dates back only to Diogenes Laertius and Firmicus of Laon, who did not write earlier than the eighth decade of the second century, or more than a hundred years after Peter's death. Professor Leighton of Rome admitted the Roman tradition to a searching examination, and came to the conclusion that Peter was never in Italy.

A. A. Hoyle, in Protestantism, 19—"There are no explicit assertions: 1. that Peter was prime; 2. that Peter was bishop of Rome; 3. that Peter was prime and bishop of Rome. The last is not unimportant, because Clement, 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, Cyrus 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, introd., vol. 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 left his epistle to the Roman from Ephesus, of Gal. 1:18, 21; 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 Pledge to the Romanists," says "since Peter cannot have labored at Rome before it was written, is a fact destructive of the historical basis of the Pledge" (p. 21). See also Elliott, How a Apostrophe, 41-68.

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

Denney, Studies in Theology, 21.—"The church was first the company of those united to Christ and living in Christ; then it became a society based on creed. Really a society based on creed." A. J. Gordon, Ministry of the Spirit, 10—"The Holy Spirit is the real 'Voice of Christ.' It is the voice that calls to the great assembly from dark oblige now covers the globe and the domain of Christendom, here it is: 'The role and authority of the Holy Spirit ignored in the church, is the secret of the house of mourning history and succeeding ages and days 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 Voice of Christ.'" See also E. V. Litchfield, The Future Church.



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The secret of happy success and progress is in putting truth before unity. . . . The substitution of external for internal unity, of which the apostolic succession is the sign and symbol, is of a piece with the whole sacramental scheme of salvation. . . .

Fifthly.—If Peter did not appoint the bishops of Rome, the evidence of continuous succession since that time is lacking.

On the weakness of the argument for apostolic succession, see remarks with regard to the national church theory, below. . . .

"Romanism," says Dornse, "describes the church and the kingdom of God. The professedly perfect hierarchy is itself the church, or its essence. . . .

Sixthly.—There is abundant evidence that a hierarchical form of church government is corrupting to the church and dishonoring to Christ.

A. J. Gordon, Ministry of the Spirit, 113-140.—Catholic writers claim that the Pope, as the Vicar of Christ, is the only successor of the Holy Ghost. . . .

Canon Melville: "Make peace if you will with Popery, receive it into your Senate, enshrine it in your chamber, plant it in your hearts. . . .

On the strength and weakness of Romanism, see Heracleus, What is Christianity? 176-201.

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(b) The national-church theory, or the theory of providential or national churches.—This holds that all members of the church in any province or nation are bound together in providential or national organization, and that this organization has jurisdiction over the local churches. . . .

First.—The theory has no support in the Scriptures. . . .

In Acts 15:22.—"It seemed good to the Holy Spirit, and to us, to select certain men from among us, to carry the letters to the brethren with peace and good will. . . .

Secondly.—It is contradicted by the intercourse which the New Testament churches held with each other as independent bodies. . . .

In Acts 15:14, 15, 16.—"In hearing we ought not to add unto the yoke which our fathers have not yoked upon us. . . .

Thirdly.—It has no practical advantage over the Congregational polity, but rather tends to formality, division, and the extinction of the principles of self-government and direct responsibility to Christ. . . .

R. O. Robinson: "The Anglican scheme is the most unchristian of all the modern. . . .

There were no councils that claimed authority till the second century, and the independence of the churches was not given up until the third or fourth century. . . .

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Fourthly.—It is inconsistent with itself, in binding a professedly spiritual church by formal and geographical lines.
Fifthly.—It logically leads to the theory of Romanism. If two churches need a superior authority to control them and settle their differences, then two countries and two hemispheres need a common ecclesiastical government,—and a world-church, under one visible head, is Romanism.

It is in his famous Lessons on Organization of Early Christian Churches, without discussing the evidence from the New Testament, proceeds to treat of the post-apostolic development of organization, as if the extension of a general Episcopacy very soon after the apostles proved such a system to be legitimate or obligatory. In reality we would not wish to see under actual obligation to conform to whatever succeeds in developing itself. If so, then the priests of Baal, as well as the priests of Rome, had just claims to human notice and obedience. Foot-Block: "We have no objection to antiquity, if they will only go back far enough. We wish to listen, not only to the fathers of the church, but also to the great fathers."

Phillips Brooks speaks of "the fantastic absurdity of apostolic succession." And with reason, for in the Episcopal system, bishops called to ordain must be (1) baptized persons; (2) not manifestly heretical; (3) not having obtained office by turpitude; (4) must not have been deposed. In view of these conditions, Archbishop Whately pronounced the doctrine of apostolic succession untenable, and declares that "there is no Christian minister capable now, who can trace up with complete certainty the unbroken chain, through perfectly regular steps, to the time of the apostles." See Macaulay's History of Churches and Bishops, to the Library, p. 197, 198, 199. There is a note in the line, and a chain is only as strong as its weakest part. See Fresh, Nov. 1890, p. 126. Mr. F. W. Fay called Phillips Brooks "an Episcopalian with limited mental Christianity." Bishop Brooks replied that he could not be angry with "such a deep old institution as that." On apostolic succession, see C. Anderson Sermon, Evangelical Doctrine, p. 44, pp. 46-48.

Apostolic succession has been called the step-ladder conception of divine grace. To change the figure, it may be compared to the monopoly of communication with Europe by the submarine cable. But we are not confined to the cable-line or to the wire. There are wide fields of salvation in our private grounds, and wireless telegraphy practicable to every human soul, apart from any control of corporations.

We are leaning toward the world-church idea in Pennington and Presbyterianism Outside. Human nature ever tends to substitute the unity of external organization for the spiritual unity which belongs to all really in Christ. There is no necessity for common government, whether Presbyterian or Episcopal; since Christ's truth and Spirit are common to govern all as really as one. It is a remarkable fact, that the Baptist denomination, without external bonds, has maintained a greater unity in doctrine, and a closer conformity to New Testament standards, than the churches which adopt the principle of episcopacy, or of provincial organization. With Archbishop Whately, we find the true symbol of Christian unity in "to see if, being twice massed"

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Body" (see B. H. Cf. Acts II, 46—verses 46, 47, 48)—"they shall have been so fast as bread"—not one loaf, but external unity, but one Bread in many loaves. See Jacob, Book Polity of N. T. 107; Devier, Congregationalism, 38; Coleman, Manual on Prelogy and Missions, 18-24; Albert Barnes, Apostolic Church.

An illustration to the analogy of Baptist polity to maintain sound doctrine, we quote from the Congregationalist, Dr. C. E. Wither: "There is not a denomination of evangelical Christians that is throughout as sound theologically as the Baptist denomination. There is not an evangelical denomination in America (except that is set free to the simple plain gospel of God, as it is recorded in the word, as the Baptist denomination." Add the Presbyterians, Dr. W. C. T. Hoelt, in a private letter dated Oct. 1, 1886, writes as follows: "Among the denominations, we all look to the Baptists for steady and firm adherence to sound doctrine. You have never had any internal doctrinal contentions, and from year to year you present an undivided front in defense of the Christian faith. Having no pretensions and regarding the local church as the unit, it is remarkable that you maintain such a unity and stability of belief. If you could impart your secret to our Congregational brethren, I think that some of them at least would thank you."

A. H. Brown, Sermon in London before the Baptist World Congress, July, 1887.—"Cooperation with Christ involves the spiritual unity not only of all Baptists with one another, but of all Baptists with the whole company of true believers of every name. We cannot, indeed, be true to our convictions without organizing into one body those who agree with our interpretation of the Scriptures. Our denominational divisions are a present necessity of nature. But we regret these divisions, and, as we grow in grace and in the knowledge of the truth, we strive, at least in spirit, to overcome them. In America our farms are separated from one another by fences, and in the springing, when the wind and heavy sea just coming from the north, these fences are very distinguishable and imposing features of the landscape. But later in the season, when the sun has grown and the heat of harvest is past, the grain so tall that the fences are entirely hidden, and for miles together you seem to see only a single field. It is surely our duty to endeavor everywhere and always that we see not Christians and only secondarily Baptists. The tie which binds us to Christ is more important in our eyes than that which binds us to those of the same faith and order. We live in hope that the spirit of Christ in us, and in all other Christian bodies, may induce each growth of mind and heart that the sense of unity may not only overcome and hide the fences of division, but may ultimately do away with those fences altogether."

2. Officers of the Church. A. The number of offices in the church is two:—first, the office of bishop, presbyter, or pastor; and, secondly, the office of deacon.

(a) That the appellations 'bishop,' 'presbyter,' and 'pastor' designate the same office and order of persons, may be shown from Acts 20: 28—'Take heed to yourselves (cf. 17—'watchfulness'); Phil. 1: 1; 1 Tim. 3: 1, 4; Titus 1: 5, 7; 1 Pet. 5: 1, 2—'presbyteros' . . . επισκοπος ε επισημοτροπος . . . επισημοτροπος . . . ιεροδιδασκαλος; Colossians and Hebrews; "The terms 'bishop' and 'elder' are used in the New Testament as equivalents,—the former denoting (as its meaning of overseer implies) the duties, the latter the rank of the office." See passages quoted in Gleason, Church History, 1: 90, note 1—e. g., for example, Jerome: "Apud veteres silem episcopi et presbyteri, quia illud nomen dignitatis est, hoc estatis. Idem est ergo presbyter qui episcopus."

Acts 20: 28—"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops [επισκοποι] (overseers); be vigilant (επισημοτροπος) in that duty of the fact which is committed unto you: for I know not whether I shall see you again: therefore I exhort you to take heed to yourselves, and when ye shall see all the flock, take heed to yourselves. For I know not whether I shall see you again. For I have much to say unto you, but I cannot say now; for I am bound to go hence; therefore I exhort you to take heed to yourselves, and when ye shall see all the flock, take heed to yourselves." See also 1 Pet. 5: 2—"Be shepherds of the flock which is among you, as one who is to be overseen. . . . And [the] 'shepherd' is a name which is used in the Bible of the fact that in being you, standing by example [acting as a bishop] set of example, let

which, according to the text of the... In this last passage, Westcott and Hort, with Thoburn's 1844 edition, follow it and it is omitted... Lightfoot, Com. on Philippians, 95-96--It is a fact now generally recognized by theologians of all shades of opinion that in the language of the N. T. the same office in the church is called indifferently bishop, presbyter and elder or pastor (episcopos)...

... To these special officers the primary functions and privileges of the Christian people are never separated as transferred or delegated. They are called stewards in as far as they are entrusted with the care of the church, and the like, but the sacerdotal is never once conferred upon them. The only priests under the gospel designated as such in the N. T. are the saints, the members of the Christian brotherhood. On this point the word 'for' is quite out of place unless bishops and elders are identical. All these officers, bishops as well as deacons, are confined to the local church in their jurisdiction. 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, Congregationalism, II, shows that bishop, elder, pastor are names for the same office (1) from the significance of the words; (2) from the fact that the same qualifications are demanded from all; (3) from the fact that the same duties are assigned to all; (4) from the fact that the texts lead to prove higher rank of the bishop do not support that claim. Plumptre, in Pop. Com. Pauline Epistles, 96, 98--There cannot be a shadow of doubt that the two titles of Bishop and Presbyter were in the Apostolic Age interchangeable.

(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. That gifts of teaching and ruling belonged to the same individual, is clear from Acts 20: 28-31; Eph. 4: 11; Heb. 13: 7; 1 Tim. 5: 1-2 (former elders).

1 Th. 5: 17--"Let them that rule well be feared of the church, as the Lord is to be feared and obeyed." Wilson, Primitive Government of Christian Churches, concludes that this text "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.

1 Th. 5: 17--"Let them that rule well be feared of the church, as the Lord is to be feared and obeyed." Wilson, Primitive Government of Christian Churches, concludes that this text "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.

(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,

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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.

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B. The duties belonging to these offices.

(a) The pastor, bishop, or elder is:

First,--a spiritual teacher, in public and private;

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Secondly,-- administrator of the ordinances;

1 Th. 5: 17--"Let them that rule well be feared of the church, as the Lord is to be feared and obeyed." Wilson, Primitive Government of Christian Churches, concludes that this text "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.



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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 to devote his narration into five minutes for his Christian profession, 10 minutes for his call to the ministry, and 15 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 set 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 point 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 his may not seem involving in compromise. 3. His 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.

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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 popular feeling, should be obviated by its conducting its deliberations, and arriving at its decision, in private session. We propose the form of a letter inviting, calling a Council of ordination; an order of procedure after the Council has assembled; and a programme of exercises for the public service.

LETTER INVITING.—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 each neighboring church, in fellowship with us, or shall be so, be invited, 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 the 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-notice, 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

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together again. This method would prevent the packing of a Council, and the Council when once constituted would have greater influence. We feel able to endorse such a plan, not only for the reasons that some *Journalists of New Testament authority* and permanent bodies of this sort gradually arrogate to themselves power, indirectly if not directly they cut across original jurisdiction; their decisions have altogether too great influence, if they go further than general promotion. The independence of the individual church is a primary element of polity which must not be sacrificed or undervalued for the mere sake of inter-communicational harmony. The fundamental principle of inter-communicational validity, they need to be kept under constant watch and criticism, but they undermine our English church government, a fundamental principle of which is that there is no authority on earth above that of the local church.

2. This fellowship involves the duty of special consultation with regard to matters affecting the common interest.

(a) The duty of seeking advice.—Since the order and good repute of each is valuable to all the others, cases of grave importance and difficulty in internal discipline, as well as the question of ordaining members to the ministry, should be submitted to a council of churches called for the purpose.

(b) The duty of taking advice.—For the same reason, each church should show readiness to receive admonition from others. So long as this is in the nature of friendly reminder that the church is guilty of defects from the doctrine or practice enjoined by Christ, the mutual acceptance of whose commands is the basis of all church fellowship, no church can justly refuse to have such defects pointed out, or to consider the Scripturalness of its own proceedings. Such admonition or advice, however, whether coming from a single church or from a council of churches, is not itself of binding authority. It is simply in the nature of moral suasion. The church receiving it has still to compare it with Christ's laws. The ultimate decision rests entirely with the church so advised or seeking advice.

Churches should observe comity, and should not draw away one another's members. Ministers should labor churches together, and should teach that men are the larger unity of the whole church of God. The pastor should not confine his interest to his flock, or even to his own Association. The Free Conference, the *Missions Society*, the *National Association*, should all claim his attention and that of his people. He should welcome new laborers and helpers, instead of reserving the ministry as a closed corporation whose numbers are to be kept forever small. St. G. Robinson, in "The Spirit of Asceticism is deformed," in these words speaks of Christ: "Christ did not say, 'I come to the man who accepts the Westminster Confession or the Thirty-Nine Articles.' There is not the least shadow of sectarianism in Christ. Christ is a universal Redeemer and Redeemer of all men, and it is not to the subtle wiles of parties which Christ has broken down."

Dr. C. H. Hill, in his *Manual of Parliamentary Practice*, calls Church Councils "Committees of Help." President James C. Walling held that "We baptize not into our denomination but into the church of our collective evangelistic operations. In these matters we are simply a bureaucracy, tempered by individual impartiality." A. J. Gordon, *Ministry of the Spirit*, ch. vi, *The Church*, p. 84, says: "If you have a word to say to a man, do not say it to the man's ears, but to his heart. If he is a man of words, let him say it. If he is a man of deeds, let him do it. If he is a man of prayer, let him pray. If he is a man of counsel, let him counsel. If he is a man of action, let him act. If he is a man of love, let him love. If he is a man of grace, let him grace. If he is a man of glory, let him glory. If he is a man of honor, let him honor. If he is a man of power, let him power. If he is a man of wisdom, let him wisdom. If he is a man of faith, let him faith. If he is a man of hope, let him hope. If he is a man of charity, let him charity. If he is a man of peace, let him peace. If he is a man of justice, let him justice. If he is a man of mercy, let him mercy. If he is a man of kindness, let him kindness. If he is a man of gentleness, let him gentleness. If he is a man of meekness, let him meekness. If he is a man of patience, let him patience. If he is a man of long-suffering, let him long-suffering. If he is a man of kindness, let him kindness. If he is a man of gentleness, let him gentleness. If he is a man of meekness, let him meekness. If he is a man of patience, let him patience. If he is a man of long-suffering, let him long-suffering. If he is a man of kindness, let him kindness. If he is a man of gentleness, let him gentleness. If he is a man of meekness, let him meekness. If he is a man of patience, let him patience. If he is a man of long-suffering, let him long-suffering." Here is mutual respect, but guilty discord with the Holy Spirit.

3. This fellowship may be broken by manifest departures from the faith or practice of the Scriptures, on the part of any church.

In such case, duty to Christ requires the churches, whose labors to reclaim a sister church from error have proved unavailing, to withdraw their fellowship from it, until such time as the erring church shall return to the path of duty. In this regard, the law which applies to individuals applies to churches, and the polity of the New Testament is congregational rather than independent.

Independence is qualified by interdependence. While each church, in the last resort leaves upon its own responsibility its doctrinal decisions and duty, it is acknowledged in the *Bible Spirit* to other churches as well as in itself, and the fact of public opinion of the church as an indication of the mind of the Spirit. The church in Antioch asked advice of the church in Jerusalem, although Paul himself was at Antioch. Although no church or union of churches has rightful jurisdiction over the single local body, yet the Council, when rightly called and constituted, has the power of moral suasion. Its decision is an index to truth, which only the gravest reasons will justify the church in ignoring or refusing to follow.

Dexter, *Congregationalism*, 66—67, "barrenness gave all power into the hands of the elders, and it would have no Council. Congregationalism is freedom. It has two feet: Independence and Interdependence." Charles S. Root, on Baptist Polity and the Pattern, in *Isis*, June, 1867, says: "The difference between the polity of Baptist and of Congregational churches is in the relative authority of the local church and of the Council." Congregationalism at Councils. Not only the ordination and first settlement of the minister must be with the advice and consent of a Council, but every subsequent ordination and settlement. Baptist churches have rejected this dependence upon Councils after the minister's ordination as extreme and unwarranted.

The fact that the church has always the right, for just cause, of action behind the decision of the Council, and of determining for itself whether it will ratify or reject that decision, shows conclusively that the church has parted with no portion of its original independence or authority. Yes, though the Council is simply a council—an organ and helper of the church—the impact of its advice may involve such ecclesiastical or moral wrong as to justify the churches represented in it, as well as other churches, in withdrawing from the church that called it, their denominational fellowship. The relation of churches to one another is analogous to the relation of private Christians to one another. No unconditional right is to be allowed, but in matters of grave moment, a church, as well as an individual, may be justified in giving advice unsought.

Lightfoot, in his new edition of *Chæmonianus*, shows that the Bishop, instead of emanating from Clement as Bishop of Rome, is a letter of the church at Rome to the Corinthians, urging them to peace. No pope and no bishop existed, but the whole church congregationally addressed its council to its sister body of believers at Corinth. Congregationalism, in A. D. 80, considered it a duty to labor with a sister church that had in its judgment gone wrong, or that was in danger of going wrong. The duty primary was the presence of the church, not of the bishop, and the primary was a primary of goodness, backed up by metropolitan advantages. All this fraternal fellowship follows from the fundamental conception of the local church as the concrete embodiment of the universal church. Part 1 of "Congregationalism recognizes a voluntary cooperation and communion of the churches, which Independency does not do. Independent churches ordain and depose pastors without asking advice from other churches."

In accordance with this general principle, in a case of serious disagreement between different portions of the same church, the council called to advise should be, if possible, a mixed, not an *ad hoc*, council, says Dexter, *Congregationalism*, 8, 9, 10. It is a more general application of the same principle, to say that the pastor should not shut himself in his own church, but should cultivate friendly relations with other churches and with other churches, should be present and active at the meetings of Associations and Free Conferences, and at the *Landmarks* of the National Societies of the denomination. His example of friendly interest in the welfare of others will affect his church. The strong should be taught to help the weak, after the example of Paul in making contributions for the poor churches of Judea.

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 trampling 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.; *Hinow*, *Baptist Church Directory*; *Blipley*, *Church Polity*; *Harvey*, *The Church*; *Crowell*, *Church Member Manual*; *H. W. Dale*, *Manual of Congregational Principles*; *Laddford*, *Com. on Polity*; *Wainwright*, *Church Polity*; *Wainwright*, *The Church-Kingdom—Lectures on Congregationalism*; *Wainwright*, *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. Chubb, *Sketch of the History of the Apostolic Church*.

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Partes, on Proselyte Baptism, Hastings' Bible Dict. 4:118.—If circumcison was the desire step in the case of all male converts, there seems no longer room for various opinions that a bath of purification must have followed, even though only mention of such proselyte baptism is not found. The law (Gen. 1:6; Gen. 22:19) prescribed such a bath in all cases of impurity, and one who came to the baptism of a proselyte would have had to be purified as well as circumcised. It is not unlikely that the baptism of a proselyte was a more complete and thorough ceremony than that of a native Jew, and that it was the baptism of a proselyte which, before that time, was administered to proselytes from among the Gentiles; and that it was the baptism of a proselyte to which the apostles and with a new meaning, which excited the inquiry and criticism of the Schoolmen. We must remember, however, that the Lord's Supper was likewise an adaptation of certain portions of the old Passover service to a new use and meaning. See also Kittel, *SB. Cycl.* 3:188.

Although the O. T. and the Aposrypha, Josephus and Philo, are silent with respect to proselyte baptism, it is certain that it existed among the Jews in the early Christian centuries; and it is almost equally certain that the Jews could not have adopted it from the Christians. It is probable, therefore, that the baptism of John was an application to Jews of an immersion which, before that time, was administered to proselytes from among the Gentiles; and that it was the baptism of a proselyte to which the apostles and with a new meaning, which excited the inquiry and criticism of the Schoolmen. We must remember, however, that the Lord's Supper was likewise an adaptation of certain portions of the old Passover service to a new use and meaning. See also Kittel, *SB. Cycl.* 3:188.

(b) In his own eulogium to John's baptism, Christ gave testimony to the binding obligation of the ordinance (Mat. 23:17-19). John's baptism was essentially Christian baptism (Acts 19:4), although the full significance of it was not understood until after Jesus' death and resurrection (Mat. 20:17-28; Luke 12:50; Rom. 6:3-6).

Mat. 23:17.—John's baptism is now the same as that of all ages. . . . It is not likely that the baptism of John was an application to Jews of an immersion which, before that time, was administered to proselytes from among the Gentiles; and that it was the baptism of a proselyte to which the apostles and with a new meaning, which excited the inquiry and criticism of the Schoolmen. We must remember, however, that the Lord's Supper was likewise an adaptation of certain portions of the old Passover service to a new use and meaning. See also Kittel, *SB. Cycl.* 3:188.

Robert Hall, *Works*, 1:367-368, decides that John's baptism was Christian baptism, and holds that there is not sufficient evidence that all the apostles were baptized. The fact that John's baptism was a baptism of faith in the coming Messiah, as well as a baptism of repentance for past and present sins, refutes this theory. The only difference between John's baptism and the baptism of our time, is that John baptized upon profession of faith in a teacher, and to come to baptism is now administered upon profession of faith in a teacher who has actually and already come. On John's baptism as presupposing faith in those who received it, see treatment of the subject of Baptism, page 946.

(c) In containing the practice of baptism through his disciples (John 4:1, 2), and in emphasizing it upon them as part of a work which was to last to the end of the world (Mat. 28:19, 20), Christ manifestly adopted and appointed baptism as the invariable law of his church.

John 4:1, 2.—"Then the Lord said to the disciples that John was waiting and baptizing in the Jordan, but that he (Christ) was baptizing in the Holy Spirit." Mat. 28:19.—"Go ye therefore and baptize in the name of the Father and of the Son and of the Holy Spirit: baptizing them in water with the word."

(d) The analogy of the ordinance of the Lord's Supper also leads to the conclusion that baptism is to be observed as an authoritative memorial of Christ and his truth, until his second coming.

BAPTISM.

1 Cor. 11:26.—"For as often ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." Baptism, like the Lord's Supper, is a teaching ordinance, and the two ordinances together furnish an indispensible witness to Christ's death and resurrection.

(e) There is no intimation whatever that the command of baptism is limited, or to be limited, in its application,—that it has been or ever is to be repealed; and, until some evidence of such limitation or repeal is produced, the statute must be regarded as universally binding.

On the proof that baptism is an ordinance of Christ, see Pepper, in *Methodian Avenue Lectures*, 86:14; *Dawn Church Order*, 9:21.

3. The Mode of Baptism.

This is immersion, and immersion only. This appears from the following considerations:

A. The command to baptize is a command to immerse.—We show this: (a) From the meaning of the original word *βαπτίζω*. That this is to immerse, appears:

First,—from the usage of Greek writers—including the church Fathers, when they do not speak of the Christian rite, and the authors of the Greek version of the Old Testament.

Liddell and Scott, *Greek Lexicon*: "βαπτίζω, to dip in or under water; Lat. *immergere*." *Septuagint*, *Lectio* of Greek Usage in the Roman and Byzantine Periods, 160 B. C. to 300 A. D.: "βαπτίζω, to dip, to immerse, to dip. . . . There is no evidence that Luke and Paul and the other writers of the N. T. put upon this verb meanings not recognized by the Greeks." Thayer, *N. T. Lexicon*: "βαπτίζω, literally to dip, to dip repeatedly, to immerse, to submerge. . . . metaphorically, to overwhelm. . . . *Βαπτίζω*, immersion, submersion. . . . a rite of sacred immersion commanded by Christ." Prof. Goodwin of Harvard University, Feb. 13, 1883, says: "The classical meaning of *βαπτίζω*, which seldom occurs, and of the more common *βαπτίζω*, is dip (literally or metaphorically), and I never heard of its having any other meaning anywhere. Certainly I never saw a nation which grows either sprightly or poor, as meanings of either. I must be allowed to ask why I am so often asked this question, which seems to me to have but one perfectly plain answer."

In the *International Critical Commentary*, see Plummer on *Acts*, p. 86.—"It is only when baptism is distinguished by immersion that its full significance is seen." Abbott on *Colossians*, p. 241.—"The figure was naturally suggested by the immersion in baptism;" see also Gould on *Mark*, p. 267; *Handy on Romans*, p. 36-37. No one of these four Commentaries was written by a baptizer. The two latest English Bible Dictionaries agree upon this point. *Hastings' Bible Dict.*, art. "Baptism," 3:553.—"The mode of using was commonly immersion. The symbolism of the ordinance required this." *Century Bible*, 1:173, while saying from the *Didache* that from a very early date "a triple pouring was admitted where a sufficiency of water could not be had," says that "such a method [of immersion] is presupposed as the ideal, as any rain, its purity except about death, burial and resurrection in baptism (see. 6:4-5)."

Concord. Appendix to Bible Union Version of Matthew, 1:44, has examples "drawn from writers in almost every department of literature and science: from poets, rhetoricians, philologists, critics, historians, geographers; from writers on handicraft, on medicine, on natural history, on grammar, on theology; from almost every form and style of composition, classical, popular, scientific, public, ideas, epigrams, sermons, narratives from writers of various nations and religions, Pagan, Jew, and Christian, belonging to many countries and through a long succession of ages. In all, the word has retained its ground-meaning without change. From the earliest age of Greek literature down to the close, a period of nearly two thousand years, not an example has been found in which the word has any other meaning. There is no instance in which it signifies to make a partial application of water by effusion or sprinkling, or to cleanse, to purify, apart from the direct act of immersion as the means of cleansing or purifying." See *Scriptures*, in *SB. Cyclo.*, 100:321; *Revelation*, on Immersion, 37, note.

The evidence that immersion is the original mode of baptism is well summed up by Dr. Marcus Dods, in his article on Baptism in *Historical Dictionary of Christ and the Apostles*. Dr. Dods defines baptism as "a rite whereby by immersion in water the participant symbolically 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* in *Foreign Editions*). 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 least thrice. And wherever 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 archaic term, "This is well put by Kingham (Apostles, p. 11): '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. Dods 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 "font-gate," in which the candidate can be baptized with Christ in baptism; and also that the Rev. G. Campbell Morgan has had a baptistry constructed in the newly erected Westminster Congregational Church in London.

Flintlock, *Principles of Religion*, p. 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 revelation 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 is already present in faith, but according to the apostle common to Paul with the whole ancient world, the symbolical act effacement what it signifies, 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, *in Baptist Quarterly*, April, 1871; Weyland, *Principles and Practice of Baptism*, St. Omer, N. O., 1850; and Peabody, *in Baptism*, especially recent and valuable is *Sturges*, Act of Baptism.

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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 whoever said it and has him, is said to be said in us baptism of laws;" of this B. T. "had the grace of Christ we hold upon that, and so men like to be seen; set them to be set of old." 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 Coleridge, *Aids to Reflection*, in *Works*, 1:110-111.—"When a ceremony answered, and was intended to answer, several purposes which at its first institution were blended in respect of the time, but which afterwards, by change of circumstances, were successively dimitted, 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 attached." 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 personal acts are necessarily dimitted, 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,

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and to make it teach the doctrine of hereditary church membership and salvation by outward manipulation apart from faith. We say with Dean Hinder (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 customs." We cannot with him call this spirit "the free spirit of Christianity."—We regard it rather as an evil spirit of disobedience and rebellion. "Baptists are therefore judged to prosecute the work of the Reformation until the church shall return to the simple forms it possessed under the apostles" (G. M. Stone). See Curtis, Progress of Baptist Principles, 28-245.

(1) *Objections: 1. Immersion is often impracticable.*—We reply that, when nearly 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 under and for that which Christ has commanded. Duty demands simple delay until it can be administered with safety. It must be remembered that almost feeling nerves even the body. "Baptism, if your hands be warm, ice and snow can do no harm." The cold stimulus of baptism 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 swimming. The argument is valid only against a careless administration of the ordinance, not against immersion itself.

4. It is inconvenient.—We reply that, in a matter of obedience to Christ, we are not to consult convenience. 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 as Christ enjoins. 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 commandment. It is, in great part, the position of the advocate, as representative of Christ and his church, that give to this false system its power for evil.

6. 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 saith to him, Whom do I see? and he saith unto him, I see the King of the Jews. And Jesus answering saith unto him, I say unto thee, All that thou desirest thou shalt have; but thou must say to me, Thou art the Christ, the Son of the living God. And Jesus answering saith unto him, Thou sayest, and thou art blessed; for these things are hid from the wise and prudent, and revealed unto babes and sucklings. For the Father, which will be glorified in the Son, hath revealed these things unto me. And thou shalt say unto the Son of man, Thou art the Christ, the Son of the living God. And Jesus answering saith unto him, Thou sayest, and thou art blessed; for these things are hid from the wise and prudent, and revealed unto babes and sucklings. For the Father, which will be glorified in the Son, hath revealed these things unto me. And thou shalt say unto the Son of man, Thou art the Christ, the Son of the living God."

Mat. 3:14.—"When Jesus was baptized, he came up out of the water, and he saw the heavens rent, and he saw the Spirit of God descending like a dove, and he saw the voice of God saying, Thou art my beloved Son, in whom I am well pleased." (Mat. 3:16-17.)

1 Pet. 3:21.—"The water of baptism is a symbol of the death and resurrection of Christ. . . . If the baptism, which is a symbol of Christ's death, has had a reality answering to the obvious purpose, so that we have really died in it as Christ died, then we shall have a corresponding experience of resurrection. Immersion, inasmuch as one emerges from the water after being immersed, is a similitude of resurrection as well as of death."

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

Mat. 3:18.—"The water of baptism is a symbol of the death and resurrection of Christ. . . . If the baptism, which is a symbol of Christ's death, has had a reality answering to the obvious purpose, so that we have really died in it as Christ died, then we shall have a corresponding experience of resurrection. Immersion, inasmuch as one emerges from the water after being immersed, is a similitude of resurrection as well as of death."

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

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(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.

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(c) Baptism symbolizes purification, but purification in a peculiar and divine way—namely, through the death of Christ and the entrance of the soul into communion with that death. The radical defect of sprinkling or pouring as a mode of administering the ordinance, is that it does not point to Christ's death as the procuring cause of our purification.

It is a grotesque thing to say by symbol, as those do say who practice sprinkling in place of immersion, that a man may regenerate himself, or, if not this, yet that his regeneration may take place without connection with Christ's death. Henson Beecher's chief argument against Baptist views is drawn from Acts 2:38—"a wanting it is not if you repent with one another." Purification is made to be the essential meaning of baptism, and the conclusion is drawn that any form expressive of purification will answer the design of the ordinance. But if Christ's death is the procuring cause of our purification, we may expect it to be symbolized in the ordinance which declares that purification. If Christ's death is the central fact of Christianity, we may expect it to be symbolized in the initiatory rite of Christianity.

(d) In baptism we show forth the Lord's death as the original source of holiness and life in our souls, just as in the Lord's Supper we show forth the Lord's death as the source of all nourishment and strength after this life of holiness has been once begun. As the Lord's Supper symbolizes the sanctifying power of Jesus' death, so baptism symbolizes its regenerating power.

The truth of Christ's death and resurrection is a precious jewel, and it is given us in these outward ordinances as in a vessel. Let us care for the vessel but we lose the gem. As a sacred thread runs through every rope and cord of the British navy, testifying that it is the property of the Crown, so through every doctrine and ordinance of Christianity runs the red line of Jesus' blood. It is their common reference to the death of Christ that binds the two ordinances together.

(e) There are two reasons, therefore, why nothing but immersion will satisfy the design of the ordinance: first—because nothing else can symbolize the radical nature of the change effected in regeneration—a change from spiritual death to spiritual life; secondly—because nothing else can so fully show forth that change in life to the entrance of the soul into communion with the death and resurrection of Christ.

Christian truth is an organism. Part is bound to part, and all together constitute one vitalized whole. To give any single portion of that truth in the material human body. Life may remain, but one manifestation of life is ceased. The whole body of Christian truth has lost its symmetry and a part of its power is gone.

President, Philos. Institute, 1832.—"In the Hibernian mysteries, the act of reception was represented as a regeneration, and the throughout appointed to the temple service had to take a sacramental bath, out of which he proceeded as a new man with a new name, which signifies that, as they were with old man, so they were with new man, that is, the old man was put off at the same time with the old name. The parallel of this Hibernian rite with the thought which Paul has written about baptism in the Epistle to the Romans, and therefore from Corinth, is so striking that a connection between the two may well be conjectured; and all the more that even in the case of the Lord's Supper, Paul has brought in the comparison with the heathen festivals, in order to give a name to his mystical theory."

(f) To substitute for baptism anything which excludes all symbolic reference to the death of Christ, is to destroy the ordinance, just as substituting for the broken bread and poured out wine of the communion some form of administration which leaves out all reference to the death of Christ would be to destroy the Lord's Supper, and to celebrate an ordinance of human invention.

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Baptism, like the Fourth of July, the Passover, the Lord's Supper, is a historical memorial. It witnesses to the world that Jesus died and rose again. In celebrating it, we show forth the Lord's death as truly as in the celebration of the Supper. But it is more than a historical memorial. It is also a practical expression of doctrine. Into it are woven all the essential truths of the Christian scheme. It tells of the nature and penalty of sin, of human nature delivered from sin in the person of a crucified and risen Saviour, of salvation secured for each human soul that is united to Christ, of obedience to Christ as the way to life and glory. This baptism stands from age to age as a witness for God—a witness both to the facts and to the doctrine of Christianity. It changes the form of administering the ordinance is therefore to strike a blow at Christianity and at Christ, and to detract from the world of a part of God's means of salvation. See Henson's view of Baptism, in English Quarterly, 1861, 1862, and in Christian's Com. on N. T., 1:171, and 1:184. Also Lightfoot, Com. on Romans 2:10, and 3:1.

Henson: "Baptism—Death." See Henson, Com. on Rom. 2:10.—"Immersion—Death (Baptism)—Baptism (the purification of death) 2:10.—Resurrection (the purification of life)." William Ashmore: "Roman's Temple had two monumental pillars: Jubah, 'he shall establish,' and Shoh, 'he is strength.' In Zoolark's story were two cypress trees on either side of the golden continent. In the manner, Christ has left two monumental witnesses to testify concerning himself—Baptism and the Lord's Supper. 'The lady in the street saw, who had inadvertently struck her forehead into a man's eye, very naturally begged his pardon. But he replied: 'It is of no consequence, madam: I have still one eye left.' Our friends who sprinkle or pour just out one eye of the great witness, break down one appointed monument of Christ's saving truth,—what we cannot say that we have still one ordinance left! At the Binghamhook one of the Federal legislators, just because his standard was shot away, was mistaken by our own men for a regiment of Confederates, and was subjected to a murderous mauling from that dedicated to his rank. Baptism and the Lord's Supper are the two flags of Christ's army—we cannot afford to lose either one of them."

4. The Subjects of Baptism.
The proper subjects of baptism are those only who give credible evidence that they have been regenerated by the Holy Spirit,—or, in other words, have entered by faith into the communion of Christ's death and resurrection.

A. Proof that only persons giving evidence of being regenerated are proper subjects of baptism:

(a) From the command and example of Christ and his apostles, which show:

First, that those only are to be baptized who have previously been made disciples.

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"; Acts 2:41—"They that had received his word were baptized."

Secondly, that those only are to be baptized who have previously repented and believed.

Mat. 3:1, 6—"Repent ye . . . make ye ready the way of the Lord . . . and they were baptized of him in the river Jordan, confessing their sins"; Acts 1:5—"Ye who have heard his word shall be baptized with the Holy Spirit, and not with water"; Acts 2:38—"Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit, who shall be poured out upon you, and ye shall be baptized with the Holy Spirit and with water"; 1 Pet. 3:2—"And obey, the rule of the message, in order that the seed of the word shall be sown in your hearts, and ye shall be saved, and ye shall be baptized with the Holy Spirit and with water"; 1 Pet. 3:21—"This baptism which saves us is not of water, but of the word, and it is effected by the Holy Spirit and by water, which cleanses the heart by the word of water, and it is effected by the Holy Spirit and by water."

(b) From the nature of the church—as a company of regenerate persons.
John 3:1—"Keep on he here of water and the Spirit, he cannot enter into the Kingdom of God"; John 3:12—"And ye shall be baptized with the Holy Spirit and with water, and ye shall be saved, and ye shall be baptized with the Holy Spirit and with water."

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(c) From the symbolism of the ordination,—as declaring a previous spiritual change in him who submits to it.

1st. It is not as if we were to say that those who are baptized, who have received the Holy Spirit as well as we? 1st. It is not as if we were to say that those who are baptized, who have received the Holy Spirit as well as we? 1st. It is not as if we were to say that those who are baptized, who have received the Holy Spirit as well as we?

An ordinance should never be administered except between persons who are already joined in heart and with whom the outward ceremony is only the sign of an existing love, so baptism should never be administered except in the case of those who are already joined to Christ and who signify in the ordinance their union with him in his death and resurrection. See Cross Question on Baptism, 34.—In the apostolic age and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full view of their own deliberate choice. The liturgical service of baptism was framed for full-grown converts, and is only by considerable adaptation applied to the case of infants. Westland, Principles and Practices of Baptism, 20. Boston: in Melrose Avenue Lectures, 26-28.

2. Inferences from the fact that only persons giving evidence of being regenerate are proper subjects of baptism:

(a) Since only those who give credible evidence of regeneration are proper subjects of baptism, baptism cannot be the means of regeneration. It is the appointed sign, but is never the condition of the forgiveness of sins.

Passages like Mat. 3:11; Mark 1:4; 16:16; John 3:5; Acts 2:38; 22:16; Eph. 5:26; Titus 3:5; and Heb. 10:22, are to be explained as particular instances of the general fact that, in Scripture language, a single part of a complex action, and even that part of it which is most obvious to the senses, is often mentioned for the whole of it, and thus, in this case, the whole of the solemn transaction is designated by the external symbol. In other words, the entire change, internal and external, spiritual and ritual, is referred to in language belonging strictly only to the outward aspect of it. So the other ordinance is referred to by simply naming the visible "breaking of bread," and the whole transaction of the ordination of ministers is termed the "imposition of hands" (cf. Acts 2:42; 1 Tim. 4:14).

1st. It is not as if we were to say that those who are baptized, who have received the Holy Spirit as well as we? 1st. It is not as if we were to say that those who are baptized, who have received the Holy Spirit as well as we? 1st. It is not as if we were to say that those who are baptized, who have received the Holy Spirit as well as we?

The phrase "in order to the forgiveness of sins" we cannot naturally use both the preceding words ("repent" and "be baptized"). The clause states the motive or object which should induce them to repent and be baptized. It entreats the entire edification, not one part to the exclusion of the other.—i. e., they were to repent for the remission of sins, quite as much as they were to be baptized for the remission of sins. on 21:11—"and he be baptized, and was away by sea, sailing to his own house." 1st. It is not as if we were to say that those who are baptized, who have received the Holy Spirit as well as we?

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"according to his mercy and in though he waiting of repentance [baptism] and remission of the Holy Spirit [the new birth]"; 1st. It is not as if we were to say that those who are baptized, who have received the Holy Spirit as well as we?

Dr. A. C. Kendrick: "Considering how transparent they were in the Christian profession—baptized and be baptized, and how transparent and absolute was the regeneration upon the believer to testify his adherence by baptism, it could not be deemed singular that he should be thus washed, as it were, in one complex operation. . . . We have no more right to assume that the birth from water involves the birth from the Spirit and thus do away with the one, than to assume that the birth from the Spirit involves the birth from water, and thus do away with the other. We have got to have them both, each in its distinctness, in order to fulfil the conditions of membership in the kingdom of God." Without baptism, faith is like the works of a sick that has no oil or bandage which one can tell the heart; or like the political belief of a man who refuses to go to the polls and vote. Without baptism, discipleship is ineffective and incomplete. Their outward change—regeneration by the Spirit—may have occurred, but the outward change—Christian profession—is lacking.

Chapelton, however, holds that instead of regeneration preceding baptism, and expressing itself in baptism, it is completed only in baptism, so that baptism is a means of regeneration. Alexander Campbell: "I am bold to affirm that every one of them, who in the belief of what the apostle spoke was immersed, did, in the very instant in which he was put under water, receive the forgiveness of his sins and the gift of the Holy Spirit." But Peter commanded that men should be baptized because they had already received the Holy Spirit (cf. 1st. It is not as if we were to say that those who are baptized, who have received the Holy Spirit as well as we?) Baptists baptize Christians; Disciples baptize sinners, and in baptism think to make them Christians. With this form of sacramentalism, Baptists are necessarily less in sympathy than with paedobaptism or with sprinkling. The view of the Disciples contains the divine element in the word (see quotation from Campbell on page 21). It was anticipated by Charles Faxon, the different theologians, in 1811, on Excerpt, Church, pract. Theology, 146-60. That this was not the doctrine of John the Baptist would appear from Josephus, Ant. 13:12, who in speaking of John's baptism says "baptism signifies acceptance of God, and in order that those who were baptized might get free from carnal sins, but in order that the Holy Spirit be manifested, because the soul beforehand had already been purified through righteousness."

Disciples acknowledge no formal creed, and they differ so greatly among themselves that we would the following statements of their founder and of later representatives, Alexander Campbell, Christianity Restored, 28 ff. in The Christian Baptist, 1:101: "It is not by the act of immersion, as soon as our bodies are put under water, at that very instant our former or old sins are washed away. . . . Immersion and regeneration are still names for the same act. . . . It is not our faith in God's promise of remission, but our going down into the water, that obtains the remission of sins." W. E. Harrison, Alexander Campbell's Theology, 26-29—"Baptism, like immersion, is the formal call of allegiance by which a man becomes a disciple. In neither case does the form in itself effect any magical change in the subject's disposition. In both cases a change of allegiance is presupposed, and the form is the consummation of a process. . . . It is as easy for God to forgive our sins in the act of immersion as in any other way." All work of the Spirit is through the word, only through sensible means, emotions being no criterion. God is transparent; all authority is external, conferred only by agreed-to baptism— a thoroughly utilitarian system.

James Ewert is perhaps the most able of recent Disciples. In his tract entitled "Our Position," published by the Christian Publication Company, St. Louis, he says: "As to the design of baptism, we part company with Baptists, and that ourselves more so at home on the other side of the house; yet we cannot say that our position is just the same with that of any of them. Baptists say they baptize believers because they are forgiven, and they think that they shall have the evidence of heaven before they are baptized. But the language used in the Scriptures declaring that baptism is for, in no plain and unperplexed that the great majority of Protestants as well as the Roman Catholic admit it to their credit to be, in some sense, for the remission of sins. The latter, however, and many of the former, attach to it the idea of regeneration, and insist that baptism represents by the Holy Spirit is actually conferred. Even the Westminster Confession speaks strongly in this direction, which its preachers before the of the present time attempt to explain away its meaning. We are so far from



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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 its 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 - not 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 suitable and lawful form, such that the sinner can seize it and appropriate it with unshakable confidence. In baptism he appropriates God's promise of forgiveness, relying on the divine ordinance. "In that baptism 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 merit it, nor procure it, nor earn it. In being baptized he has appropriated 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 renounces sin and humbly trusts the power of Christ to save, they should rely on the Savior's own promise - "Repent and be baptized, and you shall be saved."

All these utterances agree in making forgiveness chronologically distinct from regeneration, as the coinciding point to 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 baptizing of sacramentalists, and we repeat it as containing the same germ of error which is more fully developed in paedobaptist doctrine. Shakespeare represents this view in Henry V. 1. 1. - "What you speak is in your conscience washed as pure as sin with baptism." Othello, 3. 3. - Desdemona could "Wilt thou Moor - were I to renounce the baptism - All such and graces of redeemed sin."

Dr. G. W. Lathrop, in the Journal and Messenger, holds that Mt. 3: 11 - "I indeed baptize you in water (a) repentance" - 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. Mt. 3: 11 - "I baptize you in water, and I will baptize you with the Holy Spirit and fire" - the cup of cold water does not put one into the nature of a disciple, or make him a disciple. Mt. 3: 11 - "The son of Man shall baptize you with the Holy Spirit and fire" - because of. Dr. Lathrop argues that, in all these cases, the meaning of "in" is "in respect to," "with reference to." So he would translate Mt. 3: 11 - "I baptize you with water, with respect to, reference to, or in view of repentance." This is also the view of Henry. He maintains that baptism is always baptism "in repentance" (cf. Mt. 3: 11; 1 Pt. 3: 21; 1 Cor. 6: 11; 1 Pt. 3: 21). We are brought through baptism, he would say, into fellowship with the church, so that we have a share eternally in its death, through the operation of our life to sin.

The latter parallel, however, in our judgment, is found in Mt. 3: 11 - "I indeed baptize you in water (a) repentance" and with the same meaning (a) "in view of," - where evidently submission to the act in which works the whole change and process, including both faith and contrition. So Brochu makes John's baptism into repentance "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." Brochu's Greek Testament, on Mt. 3: 11 - "in view of repentance." On the whole matter of baptism for the remission of sins, see Gates, Baptism and Discipleship (advocating the Baptist view); Williams, in The Church, 1877, 1-98 (deviating toward the Disciple view); and per contra, Alfred, Discipline and Baptism, booklet pub. by Am. Bapt. Pub. Society (the best brief statement of the Baptist position); Day, Quest, 1871 (47-49); 1872 (54); Jacob, Book-Pub. of N. Y., 1883, 200.

(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-

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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).

Mt. 3: 11 - "I indeed baptize you in water (a) repentance" - implies that baptism is primarily the act of the administrator or of the church, then incidentally in the administrator or the church receives the ordinance itself valid. But if baptism be primarily the act of the person baptized - an act which it is the church's business simply to scrutinize and further, then nothing but the absence of immersion, or of an intent to profess faith in Christ, can invalidate the ordinance. If it is the erroneous view that baptism is the act of the administrator which causes the anxiety of High Church Baptists to denote their baptism lineage from regularly baptized ministers of the way back to John the Baptist, and which induces many modern exponents of paedobaptism to prove that the earliest baptism of England and the Christian did not immerse. All these anxieties 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 given by the minister in 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. Norris, Pur. 11. 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 was not essential to the administrator," and he repudiated the demand for apostolic succession, as being logically to the "apostles of Rome." In 1841 immersion followed, though two or three years before this or in March, 1838, Roger Williams was baptized by Ezekiel 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 Hoell 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 composed 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 consent 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.



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"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 no true St. Paul baptised the household of Stephanas, of Lydia, and of the jailor at Philippi, and in these 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 authorisation of paedobaptism, and I admit also that numerous senses to have been the prevalent, 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 *Exile, Rich. Group, art. Baptism*; Kendrick, in *Christian Rev.*, April, 1861, *Christ. Progress of Baptist Principles*, 61; Wallace, *Principles and Practices of Baptism*, 125; Cunningham, *lect. on Baptism*, in *Court 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, who should not see such confirmation as preliminary to baptism? See also Wood's view, in *Exile, Rich. Group, art. Baptism*; Kendrick, in *Christian Rev.*, April, 1861, *Christ. Progress of Baptist Principles*, 61; Wallace, *Principles and Practices of Baptism*, 125; Cunningham, *lect. on Baptism*, in *Court Lectures for 1861*.

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the Halfway Covenant. He did oppose paedobaptism, or the doctrine that the Lord's Supper is a converting ordinance, and that unconvinced men, because they are unable to be converted by parents or by the church, should be admitted to it. . . . 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 promulgation 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 beards of converts by the Baptists.'"

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 K. Johnson, in the International Congregational Council of Boston, September, 1866, stated that the children of believers are already church members, and that reason they are admitted not only to baptism, but also to the Lord's Supper—"an assertion that started much thought." Baptism may well commend Congregationalists to the teaching of their own *London Letter*, The Order of the Council 1853, 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 heathen Apostate should proceed as fast the next thirty years as it has done this century, 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 constrained to gather churches out of America."

How much of Judaistic externalism may linger among nominal Christians is shown by the fact that in the American Church infant members survived, or were permitted to converted heathen parents, in order they might not lose their livelihood. These accounts continued in other regions of Christianism, particularly in the Greek church, and Pope Gregory the Great permitted them; see *Congregationalist*, 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 unaccounted conceptions of Christianity, so that all arguments in the favor from the writings of the first three centuries are equally arguments for baptismal regeneration.

Heaven's view may be found in *Exile, Cyprusædia*, 1: 107—"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 18-19 A. D., seems to know nothing of infant baptism.

Professor A. H. Newman, in *Sap. 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

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Justification by faith alone would dispense 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 do without baptism as proof of 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 sufficient to make the ground to forgive the fact by a series of years. Luther saw the difficulty; but he was sufficient for the emergency. 'Faith and justification is by faith alone. To outward sign, apart from faith, has any efficacy.' Why, it was against opere operata that he was taking 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 unsteady truly sublime, 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 believe! 'Twas the contrary if you ask!' Intriguingly shrewd 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: 387, 2. 6. Walch, *De Fide in Utroque*. There was great dissension between Luther as reformer, and Luther as conservative churchman. His Catholicism, only half overthrown, 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.

It is in — "in baptism as of his like one" — which refers not to little children but to children believers. Luther adduced as a proof of infant baptism, holding that the child is said to believe—*hinc me the like as*—(see I)—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 *Grati* unbaptized are 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 *Brother's Own*, see *Matthew*, page 384, note.

Reference, *Pulse*, *Baptism*, 2: 18-24, quotes from *Lang* as follows: "By mistaking and cutting down the Protestant spirit which put forth its demands on the time in *Ourland*, *Prussia*, and others, Luther made Protestantism, low its aim, he indicated wounds upon it from which it has not yet recovered today; and the ecclesiastical strategy of the present is but a strategy of spiritual freedom against Lutheranism." R. G. Robinson: "Infant baptism is a sign of immaturity. It is not regeneration in any sense, though the truth, baptismal regeneration is an absurdity." See *Christian Review*, Jan. 1881; *Standard*, Church History, 1: 111; *Ill. Cosmos*, Christing Antiquities, 280-281; *America in the Quarterly*, 1862; *Review*, in *Rev. Quarterly*, 1871: 175.

(c) The reasoning by which it is supported is unscriptural, unsonant, 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

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 unreasonably 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 perpetuating circumcision under the form of infant baptism, and afterward of infant sprinkling (*McClure's Own*, 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; R. Robinson was a national, a theoretic, and not a personal, religious rite; R. If circumcision be 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 *Prayer, Baptist Quarterly*, April, 1887; *Palmer*, in *Baptist Quarterly*, 1871: 214. "The Christian Church is either a natural, hereditary body, or it was never created 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 one's wife no inheritance in wife or case, thus 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 Myth*, 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, in which the ministry is hereditary." Yet there is a growing disposition to find in infant baptism the question of hereditary church-membership. *Washington Union*, "What's Left?" 28: 25—"Solidarity of the generations finds expression in infant baptism. *Justified* ought to be Christ and not individuals only. In the Society of Friends every member of parents belonging to the Society is a birthright member. Children of Christian parents are sons of the Kingdom. The State recognizes that our children are organically connected with it. When parents are members of the State, children are not slaves. They are not made to perform menial or degrading tasks, or to be slaves of the State. They are not made to perform menial or degrading tasks, or to be slaves of the State. They are not made to perform menial or degrading tasks, or to be slaves of 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 New York. At the convention of Bishop Nicholson in Philadelphia, "Baptism is not like freedom in the natural order, like the connection of a King, an acknowledgment of what the child already is. You think only of the sword offering by way of evasion, in its baptism translated into the new creation and incorporation into the immortal One, and inside the child." "We are great creators of the inmates of our prisons and the denizens of the slums have received this 'baptism,' I suppose that this 'lordship' very rarely 'not the new creation' but not '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

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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 own statement was not good; 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."

Quite honest, but not accurate. The baptized traveler in a thunderstorm prepared for a little more light and less noise. Bushnell, Christian Nurture, 1-8, 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 "unstable 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 also, 197-200. 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: 26-27.) The answer to Bushnell is simply this, that regeneration is through the truth, and an unborn child cannot know the truth. To baptize regeneration from the truth, is to make it a matter of external manipulation in which the soul is merely passive and the whole process mechanical. There is a secret work of God to 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 are called and chosen of God to be saved in Christ, and of their children." 3. The Shorter Catechism, 62—"Baptism is not to be administered to any that are not regenerate from parents either both or but one of them professing faith in Christ and obedience to his will; . . . till 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 his will; . . . till they profess their faith in Christ and obedience to him; but the infants of such as are members of the visible church are to be baptized." 4. Form of Government, 1—"A particular church consists of a number of professing Christians with their officers." 5. 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.



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Dr. W. G. T. Shedd: "The infant of a believer is born into the church as the infant of a child is born into the flesh. 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: 123-126, 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 Principle, 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 accordance 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. . . . But we see not regeneration 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 proved correct to the minister, showing plainly that they do not regard baptism as essential to salvation. Baptism so made made one a Christian, that neither a error on our part nor on his, but a long, faithful hold to a strict interpretation of the Lord's Supper, but he came to the sacramental conception of baptism. Dr. H. Johnson, Dea and Abbot of Oshkosh, Ill. claims 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 in prayer, 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 bird or beast. In Key West, Florida a dove of 2,000 inhabitants, infant baptism has a stronger hold than anywhere else at the South. 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 prerogatives, and will bring out of the germ of false doctrine a fearful harvest of evil. Ours principle—"Infant baptisings."



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

1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine; 1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine; 1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine;

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.

1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine; 1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine; 1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine;

(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 eateth of this bread and drinketh of this cup, shall have eternal life."

(c) The partaking of these elements is of a social nature.

The Passover was festive in its nature. Glorious and joyous are the feelings of the spirit of the Lord's Supper. The wine is the symbol of the death of Christ, but of that death which we live.

1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine; 1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine; 1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine;

(d) The communion is a festival of commemoration,—not simply bringing Christ to our remembrance, but making proclamation of his death to the world.

1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine; 1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine; 1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine;

(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.

1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine; 1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine; 1st II 22.—(After natural analogy) is the symbol of his death, in the breaking of bread and the wine;

The celebration of the Lord's Supper in each parish by itself is not recognized in the New Testament. Stanley, in *Witnesses of the Truth*, tells us that as infant communion is forbidden in the Western Church, and evening communion is forbidden by the Roman Church, so military communion is forbidden by the English Church, and death-bed communion by the Scottish Church.

Dr. Norman Fox, in *The Daily Meal*, claims that the Lord's Supper is no more an exclusively church ordinance than is singing or prayer; that the command to observe it was addressed, not to an organized church, but only to individuals; that every meal in the house was to be a Lord's Supper, because Christ was remembered in it. But we reply that Paul's letter with regard to the abuse of the Lord's Supper was addressed, not to individuals, but to "the church of God which is at Corinth."



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In the 11th—"ye do that day of the week, when ye were gathered together to break bread, but shew not 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 the fourth gospel. Heident gives A. D. 48, as the date of Paul's first letter to the Corinthians, and this date is given by most historians. 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 judged as I have been in this respect, but to be approved of me." 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.

Act 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 178, 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. Quakers would observe the Lord's Supper only in companies of twelve, and held it so that every taking must marry. Holding on occasions and meeting in the evening, are not commanded; 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 me, which ye do until ye see me."—"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 me."

Alon. McLaren: "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 sin and iniquities 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 he took

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'for many,' he gave his life a ransom for many.' The Lord's Supper is the standing witness, raised 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 sin 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 me."—"that our passage is sealed by it," or R. V.—"our passage are both sealed, one time"; here it is evident not only that the abiding faith 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 symbolized in the paschal supper.

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

1 Cor. 11:26—"This do ye in remembrance of me."—"participation in?" the last of them? The bread which we eat, is it not a remembrance of Jesus? 'participation in?' the last of them? Here "participation" — does it not symbolize the participation? So Mark 11:26—"this symbolizes my body."

(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.

Dr. H. H.—"This, with, I say unto you, must ye do as the food of the soul and drink of the soul, ye have said it is possible"—here is a statement, not with regard to the Lord's Supper, but with regard to spiritual union with Christ, which the Lord's Supper only symbolizes; see page 90, (c). Like Baptism, the Lord's Supper presupposes and implies evangelical faith, especially faith in the deity of Christ; not that all who partake of it realize its full meaning, but that this participation logically implies the five great truths of Christ's predestination, his supernatural birth, his vicarious atonement, his literal resurrection, and his living presence with his followers. Because Ralph Waldo Emerson perceived that the Lord's Supper implied Christ's omnipresence and deity, he would no longer celebrate it, and so broke with his church and with the ministry.

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

1 Cor. 11:26—"This do ye in remembrance of me; but the death is the basis of righteousness." Phil. 2:12—"that I may have joy, and the power of his resurrection, and the fellowship of his sufferings, being yoked with his death; if by any means I may attain unto the resurrection of the dead." The bread of life nourishes; but it transforms us, not it.

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

1 Cor. 11:26—"making that we, who are many, are one bread, one body; he who partakes of the one bread." The Roman Catholic says that bread is the unity of unity, and that the unity of many becomes one, and all are changed into the body of Christ. We can adopt the former part of the statement, without taking the latter. By being united to Christ, we become united to one another; and the Lord's Supper, as it symbolizes our common partaking of Christ, symbolizes our consequent union of all in whom Christ dwells. Teaching of the Twelve Apostles, ix.—"As this broken bread was scattered upon the mountains and being gathered together became one, so may thy church be gathered together from the ends of the earth into thy kingdom."

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

1 Cor. 11:26—"This do ye in remembrance of me; but the death is the basis of righteousness." Phil. 2:12—"that I may have joy, and the power of his resurrection, and the fellowship of his sufferings, being yoked with his death; if by any means I may attain unto the resurrection of the dead." The bread of life nourishes; but it transforms us, not it. Like Baptism, which points forward to the resurrection, the Lord's Supper is anti-

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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 external rite, impressing the sense as well as the intention, extended 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 for our sins 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 the substance of us" (1 Co. 10:16), but not that 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 our own 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. 10:16)—or, in other words, a participation in him. Hence there is not a single exp. but many! "Gide is some promise" (1 Co. 11:17). Here is warrant for the ind-

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vidual communion-exp. Most churches use more than one exp. if more than one who not many?

1 Co. 11:26—"we shall as yet . . . so much do left" —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 his sin now lives for his salvation. A. H. Bullard, in The Standard, Aug. 18, 1905, on the 11:26—"eat and drink" says: "It is a solemn act, not a mere ritual, and does not denote that he is redeemed by the offering of the body of Jesus Christ once for all, and that a double redemption, 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 exalt the idea of fellowship 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. On this doctrine of "transubstantiation" we say:

(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 says: "we are one body and one drink, and do not discern that he is redeemed by the offering of the body of Jesus Christ once for all, and that a double redemption, 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 exalt the idea of fellowship or communion in the celebration of the ordinance."

(b) 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 says: "we are one body and one drink, and do not discern that he is redeemed by the offering of the body of Jesus Christ once for all, and that a double redemption, 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 exalt the idea of fellowship or communion in the celebration of the ordinance."

(c) 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 says: "we are one body and one drink, and do not discern that he is redeemed by the offering of the body of Jesus Christ once for all, and that a double redemption, 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 exalt the idea of fellowship or communion in the celebration of the ordinance."

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[Text continues with theological discussion on the Eucharist]

R. G. Robinson: "The greatest power in Romanism is its power of symbolic representation. It is interesting to remember that this presentation of the bread before the consecrated wafer is no part of even original Roman Catholicism."

Norman Fox, Christ in the Daily Meal, 40-41: "The phrase 'consecration of the elements' is unscriptural. The bread and the consecrated wine are in no way consecrated when Jesus pronounced these symbols of divine things."

(3) It contradicts the evidence of the senses, as well as all scientific facts that can be applied. If we cannot trust our senses as to the unaltered material qualities of bread and wine, we cannot trust them when they report to us the words of Christ.

Gibbon was rejoiced at the discovery that, while the real presence is attested by only a single sense—our sight [as employed in reading the words of Christ]—the real presence is disproved by three of our senses, sight, touch, and taste. It is not well to purchase faith in the dogma at the price of absolute scepticism.

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(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—justi cooperatio). 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: "It is not well to purchase faith in the dogma at the price of absolute scepticism. 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).

Dorn, Glaubenslehre, 2:180-181 (First Doct., 4:140-141): "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."

Norman Fox, Christ in the Daily Meal, 39: "The substance of the first Christians to the world was made 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 acts of atonement. Christ is the only priest. A. A. Hoiga, Popular Lectures, 89: "The three central dogmas of Romanism and Hellenism are: 1. the perpetuity of the apostolate; 2. the priestly character and office of Christian ministers; 3. the sacramental principle, or the depending upon sacraments, as the essential, initial, and ordinary channels of grace."

(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.

Quint of Trent, Decree vii. On Sacraments in General, Canon xv: "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 obtain of God, through faith alone, the grace of justification; though all [the sacraments] are not indeed necessary for every individual; but for man in general." On Baptism, Canon xv: "If any one saith that the baptism which is even given by heretics in the name of the Father, Son and Holy Ghost, with the intention of doing what the church does, is not true baptism, let him be anathema."



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Admission of the Host (Latin hostia, victim) 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. MacArthur calls sacramentalism "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 Holy 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 altar." His error is at the root of the supersticity and idolatry 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 2^d, 7th, and 8th articles in G. T. Hodson, Nov. 1869-1870 (also Review, in Theol. Monthly, Nov. 1869-1870). For the Romanist view, see Council of Trent, session xxii, canon 11; per contra, see Chris. Institute, 2: 496-497; 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 captivity and fear, and the whole gospel method of salvation is obscured.

Rev. Britannia, art. Luther, 2:16.—"Before the possum was, Luther regarded the sacrament as a necessary matter, compared with the next view of faith. He saw, 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. Oceans gave it to him. According to Ocean, 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; and, secondly, when it 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

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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." Britannia, Am. Com. on Mat. 128.—"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 exhibited, see Gerhard, 2:162.—"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 a communication 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, 116-117; Fuesy, Treat. No. 81, of the *Tractatus Sacrae*; Wilberforce, New Herts; Herts, Mystical Presence.

For contra, see Calvin, Institutes, 2:126-127; G. V. Fisher, in Independent, May 1, 1864.—"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, 1861-1862; Rogers, Prentiss and Sumner's. Consubstantiation accounts for the doctrine of apostolic succession and for the sacerdotal functions 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 controversies 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" (H. 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 state of the blood. As a rule, when the church becomes sanctified, it becomes spiritualized, while great revivals, springing through the church, have almost always borne the liturgical bands and have restored it to the freedom of the Spirit."

Fuesy, as defined by Fuesy 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." Fuesy 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 analogy 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, secondarily 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.

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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 it; to partake 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 being, 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 dissentiates from 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, the instruction with regard to baptism, but take place before the actual administration of the ordinance; and the pastor is not a special policeman or detective to ferret out offenses. See Repostory's Greek Testament at the 31-34.

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. (1) 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 are 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 polluted powers; 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:

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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.—"Whosoever shall eat or drink of any of the Lord's as unworthy manner, shall be guilty of his own body and blood. But he that so eat and drink, shall eat and drink his own judgment, if he does not so discern the Lord's body." 1 Co. 11: 29.—"Whoever shall eat or drink of any of the Lord's as unworthy manner, shall be guilty of his own body and blood. But he that so eat and drink, shall eat and drink his own judgment, if he does not so discern the Lord's body." In the Church History, 1: 137, 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 Stewart, on Qualifications for Full Communion, in Works, 1: 114.

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.—"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.

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."—Christ here intimates that John's baptism had been instituted by God before his own.

(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."—Christ here intimates that John's baptism had been instituted by God before his own.

(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 sign.” 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 *Ordered Methodists*, 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

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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 election of members for Proprietary 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.*, 158-160, 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 as I have [either, ‘in mine weak sense’]” (see Com. of Meyer); 2d 7: “ye are first of my seed, who were planted together in one seed”; 1st 11: 18 — “these are my supper; if ye eat and drink and are not in such a state as to drink of it, ye shall eat and drink your own damnation!”

(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 — “ye are one loaf, one body; ye are all parts of the one loaf.” 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 6: 18 — Paul commands the Corinthian church to exclude the incontinent person: “I will not eat ye in my supper with sinners. . . . he that eats with you in such a manner, if ye eat and drink together to his shame, or yours, or of either, ye are partakers of his sin.”

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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 his commandments, I will give unto him the power that he shall overcome the world.' It is evident that the most serious forms of disobedience require exclusion not only from church fellowship but from Christian fellowship as well.

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' (Arnold, Preterition to Communion, 48). Since Baptism is a command of Christ, it follows that we cannot properly administer the sacrament. To admit such to the Lord's Supper is to give the symbol of church fellowship to those who, in spite of the fact that they are Christian brethren, are, though perhaps unconsciously, violating the fundamental law of the church. To withhold protest against such disobedience to Christ's commands is to act in accordance with disobedience. The same disobedience which in the church member we should denounce characteristically must as further duty be laid to the Lord's Supper on the part of those who are not members of the church.

(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 his commandments, I will give unto him the power that he shall overcome the world.' It is evident that the most serious forms of disobedience require exclusion not only from church fellowship but from Christian fellowship as well.

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. It is heresy in the sense in which the word is used in the New Testament. It is heresy in the sense in which the word is used in the New Testament. It is heresy in the sense in which the word is used in the New Testament.

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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 brethren, such that are among the churches and among the assemblies, I will give unto them the power that they shall overcome the world.' It is evident that the most serious forms of disobedience require exclusion not only from church fellowship but from Christian fellowship as well.

Arnold, Preterition 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. In reply to this objection, I would answer, in the first place, that having endeavored previously to establish the position that the Lord's Supper is an ordinance to be observed in the church, and expressive of church fellowship, I feel at liberty to use the passages that exhibit the withdrawal of that fellowship as conclusively excluding exclusion from the Communion, which is the chief object. I answer, secondly, that the principle here named seems to me to permeate the Scriptural teachings so thoroughly that it is next to impossible to lay down any Scriptural terms of communion as the Lord's table, except upon the admission that the ordinance is inseparably connected with church fellowship. To treat the subject otherwise, would be as it appears to me, a violent parsing of what the Lord has joined together. The objection suggests an additional argument in favor of our position that the Lord's Supper is a church ordinance. "Who Christ's body doth divide, wounds draweth the Crucified; Who Christ's people doth pervert, Whom faith and comfort wounds; Who Christ's table doth not see, Works in vain for unity; Who Christ's word doth take for guide, With the Bridegroom loves the Bride."

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 ordinances. 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 these churches as regularly organized bodies.

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(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 practices 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 unobtrusively, 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 upper Dutch 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 those who are not baptized, and 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 is a necessary and essential 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."

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"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 polemic 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 wringing us out from our denominational isolation into a higher 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. 1851; 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 polemic 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 we [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."

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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 returns to admitting mixed marriages with the surrounding heathen 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 binding on the church. A foreigner may love this country, but he cannot vote at our elections, but he has been naturalized. General Washington was not a citizen until he had taken the oath and accepted the duties of citizenship.

(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 polytheists are qualified to partake of the Lord's Supper? We are ready to admit them on proper terms, and terms on which we admit ourselves. Our communion here comes to be a protest, but from no place of ours. That is, we become a protest merely as a way of loyalty to truth, because a protest against error."

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(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 polytheists 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 heathen would not be admitted to membership.

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."

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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., 1861:18; Pappas, in Bas. Quar., 1867:26; Curtis on Communion, 89; Howell, Terms of Communion; Williams, The Lord's Supper; Thomsen...

See also Harvey in Bib. Rec., 1861:18; Pappas, in Bas. Quar., 1867:26; Curtis on Communion, 89; Howell, Terms of Communion; Williams, The Lord's Supper; Thomsen...

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. 13:10). 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., 1861:18; Pappas, in Bas. Quar., 1867:26; Curtis on Communion, 89; Howell, Terms of Communion; Williams, The Lord's Supper; Thomsen...

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See also Harvey in Bib. Rec., 1861:18; Pappas, in Bas. Quar., 1867:26; Curtis on Communion, 89; Howell, Terms of Communion; Williams, The Lord's Supper; Thomsen...

See also Harvey in Bib. Rec., 1861:18; Pappas, in Bas. Quar., 1867:26; Curtis on Communion, 89; Howell, Terms of Communion; Williams, The Lord's Supper; Thomsen...

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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 reformation." The reader to see 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 but pilgrims through the vale of life, and these earthly scenes; What are to us but funeral tapers May be Heaven's distant lamps. There is no death,— what seems so is illusion; The life of mortal breath is but a shadow of the life Eternal Whom mortal men call death." "It is meet that we should pause awhile, for we put off this mortal coil, and in the interim of old age, live on our earthly pilgrimage." Shakespeare, Romeo and Juliet, 4:15.—"Heaven and yourself had part in this fair maid; now Heaven hath it, and that he loves it for the maid! Your part in her you could not keep from death, but Heaven keeps his part in eternal life. The most you sought was her possession, for 't was your heaven she should be advanced; and every true love, seeing she is advanced Above the clouds, as high as Heaven itself?" "Poebe Cary's Answered: "I thought to find some home, some For her I loved she found that shore, That city whose inhabitants are sick and sorrowful to mourn. I asked for human joys for her, The Loving have love best still! The infinitely-suffering of a heart which but infancy could fill. Such sweet communion had been born, 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 beloved 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 today!"

"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 thousandth part of what is in me. . . . The throb for infinitely-proved infinity." Shakespeare: "Nothing is here for being nothing to work, or for the breast its weakness, no contempt, Disgrace or blame; nothing lost well and suit." O. W. Holmes: "Build there nobly, manhood, O great, as the earth's seasons will. Leave thy few-souled part! Let each new temple, nobler than the last, shut thee from heaven with a dome more vast, till thou a breach canst see, Leaving this ungodly shell by thy own handing sea!" J. O. Whittier: "so when Time's wit shall fall asunder, The soul may know No fearful change or sudden wonder, For such the weight of mystery under, But with the upward rise, and with the rapturous glow."

To neither mind nor sense 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, Humphry Laplace, and Leslie Agassiz to encourage the belief in animal immortality. See Sp. Brev. Acad. part 1, chap. 1 (Shelley's ed., 8-9); Agassiz, Essay on Classification, 40.—"The arguments for the immortality of man apply equally to the permanency of that principle in other living beings." Showers Agassiz says of animals: "I cannot doubt of their immortality any more than I doubt 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 un, or rather, it will, ever be unchanging." Dr. Francis de laet predicted

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to think and acted and, man, earth, fire, water, atoms, flowers, crystals, and death, his brothers and sisters. He knew not if the brotherhood His hourly had under stood; but only knew that to come to The meaning of his words was clear: "Long ago, The Sermon of St. Francis—in the bridge." "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, 86.

James McLaughlin, D.D., maintains that all this argument proves is that the obdurate cannot show the soul to be compounded, and so cannot show that it is destructible. Calderwood, Moral Philosophy, 218.—"The facts which point toward the termination of our present state of existence are connected with our physical nature, not with our mental." John Pahn, Destiny of the Creation, 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 Eternity, 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 can 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 source of life, 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 Isolation, 121.—"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, Wealth, 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 microscope's objective. When you have removed the objective, you have not destroyed the specimen. You may attach it to some other objective and find that you have 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

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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-emerging of the personal existence in the great whole of which it forms a part. ... In the general belief, it falls as regards all survivors." See Platonism, Die Philosophie, 20; Howson, Limits of Evolution, 27-28.

(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 of 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 answer the true end of man will be furnished, but that it not oblation—in the scheme and love, i. e., God's love, which is the end.

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 form of the worker. The law of restriction would be the taking away of "me that which is left" (Mt. 13: 12). Since we are all wicked, the argument is not applicable, unless we take into account the further fact of sinners' sin 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 rational supplement to the facts already mentioned, and seems to render certain at wrong the beginnings of rightness.

Lord Bunsen: "Reflections have no influence on faculties which are not subject to the end and purpose of their being. Man's reason, and faculties endowed with power to reach the eternal world, would be useless if his existence were to terminate in the grave." There would be watercourses in the extraction of great mines, see Howson, James Martineau, 28. As water is implied by the organization of

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the fish, and air by that of the bird, so "the extension of spiritual power within us is likewise prearranged that some fitting environment awaits the spirit when it shall be set free and perfected, and new death may be dispensed with" (Howson's *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." Progress and Purport, 26. "Character grows firmer and sturdier as the body ages and grows weaker. The character is really implanted in the act of physical dissection." (Tyson, *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? (Howson, *Foundations of Belief*, 21.)

Howson's 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 says in 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. *Myth*, *Place of Death in Evolution*, 26. ... *Myth*, *Progress 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 imperative 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, underwriters, and college presidents, because they do not get their deserts in this life.

Life is a series of consciousness rather than of accomplished ends. *Intellectual*, on Charles Sumner: "Death takes us by surprise. And steps our hurrying feet. The great design unfolds here. Our lives are incomplete. But in the dark unknown. Perched their circles seem, from a bridge's arch of stone is rounded in the stream." Robert Browning, *Abt Vogler*. "Once never shall be our last good"; *Prologue*: "My work begun shall ever pause 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 Pictures in Florence*: "We are faulty—why not? We have time to store"; *Granapiano's Passion*: "What's mine? Leave now for God and space—Man's Power." 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 for some past years, 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

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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 aright, than it is to preserve our earthly life. The martyr was right. Consciousness is vindicated. We can live for the ideal of mankind. 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 St. Paul, 'I have fought the good fight, I have finished the race, I have kept the faith' - pronounced with heroic earnestness how immeasurable was the goal, how unobtainable the reward, and yet how prescriptive and absolute the law. ...

...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. ...

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(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 the last of the Dead March, 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 French; the Egyptian mummy; 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. ...

...Haven, 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." ...

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nastro soul." The Emperor Hades to his soul: "Anima, vana, hinc inde, hinc inde consequitur corpore. Quo non modo alibi in hoc mundo, sed etiam in aliis mundis...

On the other hand, I always hear those who speak of the resurrection... the survival of the fittest points in the same direction. Andrew Marvell (1663-1713)...

The book of Job shows how impossible it is for man to work out the problem of personal immortality from the point of view of any natural religion... Some letters talk of the soul and the resurrection... The book of Job shows how impossible it is for man to work out the problem of personal immortality from the point of view of any natural religion.

We conclude our statement of these rational proofs with the acknowledgment that they rest upon the presupposition that there exists a God of truth, wisdom, justice, and love, who has made man in his image, and who desires to commune with his creature.

Eremit, Essay, 18, 17. In his *Telluris esse Gentes*, Kant forebears the Method of his Kritik. He gives us a scheme of disembodied spirits, and calls it a bit of mystic philosophy.

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(sometimes) philosophy. Then he says the scales of the understanding are not quite impartial, and the one that has the inscription 'Hope for the future' has a mechanical advantage. He says he cannot do himself of this evidence. He offers nothing to determine the result.

For a excellent synopsis of arguments and objections, see Huxley, *Human Bodilyness*, 278. See also Brown, *Metaph. and Ethic.*, 417-441; A. M. Fairbairn, on Idea of Immortality, in *Studies in Philos. of Religion and of History*; Woodworth, *Immortality of Immortality*; Trautson, *Two Voices*; Alagar, *Critical History of Doctrine of Future Life*, with Appendix by E. M. Abbott, containing a Catalogue of Works relating to the Nature, Origin, and Destiny of the Soul; Ingersoll's *Lectures on Immortality*, by George A. Gordon, South Haven, William James, Dr. C. C. Johnson, John F. Johnston, J. F. Johnston, Johnston, Johnston, Johnston.

3. Upon scriptural grounds. (a) The account of man's creation, and the subsequent allusion to it in Scripture, show that, while the body was made corruptible and subject to death, the soul was made in the image of God, incorruptible and immortal.

Gen. 1:26-27. Let us make man in our image; let him be like unto us, and let him have dominion over the fish of the sea, over the fowls of the air, and over the beasts of the earth. And God created man in his own image, in the image of God created he him, male and female created he them.

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Tryph. it is expressly demonstrated and maintains the Platonic doctrine that the soul is immortal. Athanasius and Tertullian held to native immortality, and from it argue for bodily resurrection. So Augustine. But Theophilus, from some Genesis allegory...

II. THE INTERMEDIATE STATE.

The Scriptures affirm the conscious existence of both the righteous and the wicked, after death, and prior to the resurrection. In the intermediate state the soul is without a body, yet this state is for the righteous a state of conscious joy, and for the wicked a state of conscious suffering.

That the righteous do not receive the spiritual body at death, is plain from 1 Thess. 4: 16, 17 and 1 Cor. 15: 52, where an interval is intimated between Paul's rising and the rising of those who sleep. The rising was to occur in the future, "at the last trumpet." So the resurrection of the wicked had not yet occurred in any single case (2 Tim. 2: 18—it was an error to say that the resurrection was "past already"); it was yet future (John 5: 28-30—"the hour cometh"...

1. Of the righteous, it is declared:

(a) That the soul of the believer, at its separation from the body, enters the presence of Christ.

1 Pet. 1: 14—"If the sooty lines of my tabernacle be defiled, we have a building from God, a house not made with hands, eternal in the heavens. For we are his house, which he has so built upon us, that we shall never be moved. For he has not left us to be tossed as drift-wood. For we are like stones, built upon a firm foundation, and we shall never be moved. For he has not left us to be tossed as drift-wood. For we are like stones, built upon a firm foundation, and we shall never be moved."...

(b) That the spirits of departed believers are with God.

Rev. 16: 7—"Ye are counted as the general assembly and church of the first-born who are written in heaven, and who stand before the throne, and serve him day and night, and have no intermission."...

(c) That believers at death enter paradise.

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John 10: 22—"I did not say, 'I am the light of the world.' I said, 'I am the light of those who believe in me.'"...

(d) That their state, immediately after death, is greatly to be preferred to that of faithful and successful laborers for Christ here.

Phil. 1: 23—"I am in a straits between the two, having the desire to depart and be with Christ, for this is my desire."...

(e) That departed spirits are truly alive and conscious.

Rev. 16: 7—"Ye are counted as the general assembly and church of the first-born who are written in heaven, and who stand before the throne, and serve him day and night, and have no intermission."...

(f) That they are at rest and blessed.

Rev. 14: 13—"Blessed are the dead who die in the Lord from now on. Yes, they will rest from their labors, for their work follows them."...

2. Of the wicked, it is declared:

(a) That they are in prison,—that is, are under constraint and guard (1 Peter 3: 19—imposed).

1 Mt. 5: 29—"If your right eye is troubled, pluck it out. It is better for you that one of your members should be cast out, than that your whole body should be cast into hell."...

(b) That they are in torment, or conscious suffering (Luke 16: 23—In Hades).

John 9: 41—"I am not the light of the world, but the light of those who believe in me."...



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that the rich man suffers, while probation still lasts for his brethren on earth. For it here the source of suffering, but not of sanctification. Even though this be a paradox, it proves conclusive evidence after death to have been the common view of the Jews, and to have been a view sanctioned by Christ.

(c) That they are under punishment (2 Pet. 2:9—sola(p)seme).

2 Pt. 2:9—“as Lot liveth he is false to the city of Sodom, and he lay the unrighteous man, made him like a city.”—“as Lot liveth he is false to the city of Sodom, and he lay the unrighteous man, made him like a city.”—“as Lot liveth he is false to the city of Sodom, and he lay the unrighteous man, made him like a city.”

In the parable of the rich man and Lazarus, the body is buried, yet still the torment of the soul is described as physical. Jesus' benevolent consideration as regards to the conception of his time, or, better still, some material figures to express spiritual realities. Surely he does not mean to say that the righteous status of Abraham's body is ultimate truth. “Parable,” for this reason among others, “may not be made primary before and made of doctrine.” Jackson, Introduction, para. 20.—“May the parable of the rich man and Lazarus be an anticipatory picture of the final state? But the rich man seems to assume that the judgment is not yet come, for he speaks of his brethren as still undergoing their earthly probation, and as capable of receiving a warning to avoid a fate similar to his own.”

The passages cited enable us properly to estimate two opposite errors.

A. They refuse, on the one hand, the view that the souls of both righteous and wicked sleep between death and the resurrection.

This view is based upon the assumption that the possession of a physical organism is indispensable to activity and consciousness—an assumption which the existence of a God who is pure spirit (John 4:24), and the existence of angels who are probably pure spirits (Heb. 1:14), show to be erroneous. Although the departed are characterized as ‘spirits’ (Ecc. 12:7; Acts 7:59; Heb. 12:28; 1 Pet. 3:19), there is nothing in this ‘absence from the body’ (2 Cor. 5:8) inconsistent with the activity and consciousness ascribed to them in the Scriptures above referred to. When the dead are spoken of as ‘sleeping’ (1 Th. 5:10; Mat. 9:24; John 11:11; 1 Cor. 15:20; 1 Th. 4:13; 1 Tim. 2:11; 2 Tim. 2:26), they are to be regarded as simply the language of appearance, and as literally applicable only to the body.

John 4:14—“that ye shall not thirst, whosoever drinketh of the water that I shall give him, shall never thirst again.”—“that ye shall not thirst, whosoever drinketh of the water that I shall give him, shall never thirst again.”—“that ye shall not thirst, whosoever drinketh of the water that I shall give him, shall never thirst again.”

B. The passages first cited refer, on the other hand, the view that the suffering of the intermediate state is purgatorial.

According to the doctrine of the Roman Catholic church, “all who die in peace with the church, but are not perfect, pass into purgatory.” Here they make satisfaction for the sins committed after baptism by suffering a longer or shorter time, according to the degree of their guilt. The church on earth, however, has power, by prayers and the sacrifice of the Mass, to shorten these sufferings or to remit them altogether. But we urge, in reply, that the passages referring to suffering in the intermediate state give

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no indication that any true believer is subject to this suffering, or that the church has any power to relieve from the consequences of sin, either in this world or in the world to come. Only God can forgive, and the church is simply empowered to declare that, upon the fulfillment of the appointed conditions of repentance and faith, he does actually forgive. This theory, moreover, is inconsistent with any proper view of the completeness of Christ's satisfaction (Gal. 3:1; Heb. 9:28); of justification through faith alone (Rom. 3:28); and of the condition after death, of both righteous and wicked, as determined in this life (Ecc. 11:3; Mat. 25:10; Luke 16:26; Heb. 9:27; Rev. 22:11).

Against this doctrine we quote the following texts: Job 31:—“Do not make me afraid of my neighbors, though he lay, and do not deal for me.”; Job 31:—“Do not make me afraid of my neighbors, though he lay, and do not deal for me.”; Job 31:—“Do not make me afraid of my neighbors, though he lay, and do not deal for me.”

Some maintain that the doctrine of purgatory is inferrible. They differ from the pains of the damned only in this, that there is a limit to the one, not the other. Belsham, De Purgatorio, § 14.—“The pains of purgatory are very severe, surpassing any endured in this life.” Some none but actual sinners escape the pains of purgatory, this doctrine gives to the death and funeral of the Roman Catholic a dreadful and repellent aspect. Death is not the coming of Christ to take his disciples home, but is rather the entering of the striking soul into a place of unspeakable suffering. This suffering makes satisfaction for guilt. Having paid their allotted penalty, the souls of the purified pass to Heaven without awaiting the day of judgment. The doctrine of purgatory gives hope that men may be saved after death: prayer for the dead has influence; the priest is authorized to offer the prayers; on the church's sole authority for money. Anselm H. Bradford, Assent of the Soul, 207-208, argues in favor of prayer for the dead. Such prayers, he says, help us to keep in mind the fact that they are living still. If the dead are free beings, they may still choose good or evil, and our prayers may help them to choose the good. “We should be thankful, he believes, to the Roman Catholic Church, for keeping us such prayers. We reply that no doctrine of Rome has done so much to pervert the gospel and to enslave the world.”

For the Romanist doctrine, see FERRISS, Fundamental Theology, § 361-400. For others, see RIDGE, Systematic Theology, § 180-177; BARROW, Purgatory; AUGUSTINE, Enchiridion, 46, suggests the possibility of purgatorial fire in the future for some believers. What is the Romanist Position? England's Magazine, 46, says that Tertullian had to a day of resurrection in the case of family Christians (Cyprian first stated the notion of a middle state of purification; Augustine thought it “not inferrible”); Gregory the Great called it “worthy of belief”; it is now one of the most potent doctrines of the Roman Catholic Church (that church has been, from the third century, for all souls who accept her last reconciliation, practically universalist). Green, Introduction, 18.—“In the Church of Rome, the ‘probationary’ of an Augustine as to purgatory for the imperfect after death—‘non redemptio,’ he says, ‘quia forasit vnum est,’—has become a positive teaching about purgatory, full of such information.”

ELIOTT, Home Atonement, 1:4th, adopts Hume's simile, and says that purgatory gave the Roman Catholic Church what Aristotle wanted, another world on which to fix its laws, that so dead, the church might with it move this world. We must remember, however, that the Roman church teaches no radical change of character in purgatory—purgatory is only a purifying process for believers. The true purgatory is only in this world—for only here are we purged away by God's sanctifying Spirit; and in this process of purification, through God's chastity, there is no element of penalty. On Dante's Purgatory, see A. H. STORING, Philosophy and Religion, 25-26.

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tempus autem illud quod proprie in die dicitur, non est unum sed plures in diebus...
The vision of the Lord shall be the glory of all the people...

The tendency of our day is to interpret the second phase of passages in a purely metaphysical and spiritual way. But prophecy may have more than one fulfillment...

1. The nature of this coming.

Although without doubt accompanied, in the case of the regenerate, by inward and invisible influences of the Holy Spirit, the second advent is to be outward and visible.

(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.

1 Cor. 15:50-52 - In a twinkling of an eye, at the last trumpet, we shall be changed, we shall be glorified together...

(b) From the Scriptural comparison of the manner of Christ's return with the manner of his departure (Acts 1:11) - see Commentary at



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Hackett, to come - "to appear" - visibly, and in the air. The expression is never employed to affirm merely the certainty of one event as compared with another.

1 Thes. 4:13-14 - We do not want you to be ignorant of those who are asleep, that they should be left behind...

(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 Thes. 4:14 - We do not want you to be ignorant of those who are asleep, that they should be left behind...

1 Cor. 15:50-52 - In a twinkling of an eye, at the last trumpet, we shall be changed, we shall be glorified together...

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...

1 Thes. 5:1-2 - We shall not all sleep, but we shall all be changed...



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1:7.—"In what manner, however, will the coming of the Lord?" 1:7, 4:17.—"But the end of all things is at hand: by ye therefore attend, and be sober at all times; for ye know not the day of the Lord's coming."

1:10.—"The Lord is at hand (1 Peter). In what manner?"—may mean "the Lord is near" (its apostle), without any reference to the second coming. The passage quoted above, expressing as they do the surmises of the apostles that Christ's coming was near, while yet standing from all definite fixing of the time, are at least sufficient proof that Christ's advent may not be near to our time. We should be no more warranted than they were, in inferring from these passages since the immediate coming of the Lord.

1:12.—"The Lord is at hand (1 Peter). In what manner?"—may mean "the Lord is near" (its apostle), without any reference to the second coming. The passage quoted above, expressing as they do the surmises of the apostles that Christ's coming was near, while yet standing from all definite fixing of the time, are at least sufficient proof that Christ's advent may not be near to our time. We should be no more warranted than they were, in inferring from these passages since the immediate coming of the Lord.

(c) Hence we find, in immediate connection with many of those predictions of the end, a reference to intervening events and to the identity of God, which shows that the prophecies themselves are expressed in a large way which betrays the greatness of the divine plan.

1:11.—"The day of the Lord is at hand, and will come as a thief in the night, when the heavens will be rolled up, and the earth will be burned up, and every man will be revealed as he is. The day of the Lord will come as a thief in the night, when the heavens will be rolled up, and the earth will be burned up, and every man will be revealed as he is."

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(c) In this we discern a striking parallel between the predictions of Christ's first, and the predictions of his second, advent. In both cases the event was more distant and more grand than those imagined to whom the prophecies first came. Under both dispensations, patient waiting for Christ was intended to discipline the faith, and to enlarge the conceptions of God's true servitude. The fact that every age since Christ ascended has had its Chaldean and Second Adventists should form our thoughts away from trifling and fruitless prying into the time of Christ's coming, and set us at immediate and constant endeavor to be ready, at whatsoever hour he may appear.

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is it not dead and laid in the tomb? ... and I saw a new heaven and a new earth, ... and the earth and the sea were no more.

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. ... It suggests the glorious possibilities of the resurrection-morning.

Hervey, Pauline Theology, 217-218. "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' (1 Cor. 15) would be securely established.

A. J. Gordon, Ministry of the Spirit, 216. "The mystery of the raising (1 Tim. 3:17) 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 the head of the church, 'till he come to receive us to himself' (1 Cor. 1:7)."

R. D. Hitchcock, in South Church, Jamaica, 221. "The nature of the raising (1 Tim. 3:17) 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 the head of the church, 'till he come to receive us to himself' (1 Cor. 1:7)."

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 (John 2:20, 29; Phil. 3:21; 1 Thess. 4:13-17). The phrase "spiritual body" (1 Cor. 15:44) is a contradiction in terms, if it be understood as signifying "a body which is simple spirit." It can only be interpreted as meaning a material

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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, who declared that "the resurrection is past already" (1 Tim. 3:18), and by the fact that there is a resurrection of the unjust, as well as of the just (Acts 24:15).

1 Cor. 15:44.—"Of an other kind shall he raise up his own body." Phil. 3:21.—"He shall change the body of our humiliation; that we may have the body of glory." 1 Thess. 4:13-17.—"For the Lord himself shall descend from heaven, with a shout, with the archangel's voice, and with the trump of God; and the dead in Christ shall rise first."

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(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 (John 12:32); the law of conscience, by which man involuntarily anticipates punishment for their own sins (Rom. 2:15; 1st Joh. 10:37); the law of character, by which every thought and deed makes indelible impress upon the moral nature (Heb. 10:3, 15).

The law of memory—John 8:17—“Ye see the work of the law written in their hearts, their consciences bearing witness, and they argue with each other saying, or see some law in the sky that tell us to do this and that, saying, or see this, or that.” (1st Joh. 2:3, 6—“Love which is perfected in judgment, and a house of its which and love is abiding.” Goethe said that his writing, taken together, constituted a great confession. Wordsworth, Eccleston, III:107—“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 commune post.” 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 hear upon the bosom of shingles,” comparing 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 holy, or going with howling to the company of the damned. No word was spoken; the Judge sat silent; the judgment was one of self-evaluation and self-condemnation. See Autobiography of John Nelson, quoted in the *Life of Mrs. Kitty Trevoyan*, III, by Mrs. E. Charlton, the author of *The Sabbath-School Family*.)

The law of conscience—John 1:9—“We have done the work of the law written in their hearts, their consciences bearing witness, and they argue with each other saying, or see some law in the sky that tell us to do this and that, saying, or see this, or that.” (1st Joh. 2:3, 6—“Love which is perfected in judgment, and a house of its which and love is abiding.” Goethe said that his writing, taken together, constituted a great confession. Wordsworth, Eccleston, III:107—“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 commune post.” 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 hear upon the bosom of shingles,” comparing 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 holy, or going with howling to the company of the damned. No word was spoken; the Judge sat silent; the judgment was one of self-evaluation and self-condemnation. See Autobiography of John Nelson, quoted in the *Life of Mrs. Kitty Trevoyan*, III, by Mrs. E. Charlton, the author of *The Sabbath-School Family*.)

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out leaving there a permanent trace, a trace which might be made visible by recurring to proper processes. (From the walls of our most private sanctuaries, where we think the eyes of infestation altogether shut out, and our retirement none never to proceed, there issue the ravages of all our acts.)

Babbage, *Fourth Programmer Treatise*, 113-114—“If we had power to follow and detect the minutest effects of every disbursement, each particle of existence 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 external power, remains forever registered in the future movement of all succeeding particles which may occupy its place. The furrow which it left is filled filled up by the sliding waves, 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. The air itself is one vast library, in whose pages are forever written all that has been 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 expenditure, promise fulfilled, perpetration in the united movement of each particle the testimony of man’s changeful will.”

(4) 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.

Rev. 18—“And we will say, that every one that we shall speak, they shall give account thereof in the day of judgment.” John 12:44, 45—“I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.” (1st Joh. 1:9—“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”)

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 Ezechiel himself said to the great East fortified his closing hour: “I have not been thy sinner, nor am thy prey. But was my own destruction.” Thus God’s final judgment will be only the ratification of a process of natural selection, by which the unfit are eliminated, and the fit are caused to survive.

G. J. Smith, *The Economic Trinity 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 writ in religion therefore is eternal justice. The sense of justice makes its name. 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. ‘Divine 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 mentioned, 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 (Heb. 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).

Rev. 18—“I will be the judge of all”; John 5:27—“For neither doth the Father judge any man, but he hath given all judgment unto the Son, ... and he gave his authority to work judgment, because he is the Son.” Herman Johansen *Theology*, 244—“Jesus says that he judges no man (John 8:12). He does not personally judge men. His attitude toward man is simply that of Father. It is rather his word, his word, his truth, which pronounce condemnation against them both here and hereafter. The judgment is that light is come; man’s attitude toward

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The light involves their judgment; the light judges them, or they judge themselves. . . . The Savior does not come to judge but to save them. . . .

(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.

(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.

(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.

(d) The lively Son of man shall sit upon the throne of judgment. And with himself he will judge all believers. . . .

(e) The lively Son of man shall sit upon the throne of judgment. And with himself he will judge all believers. . . .

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.

(b) All evil angels—good angels appearing only as attendants and ministers of the Judge.

Evil angels: 1 Pet. 1:12. . . . The Judge shall appear when they stand, but not there to be judged, and certainly not to be punished. . . .

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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. . . .

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Rev. 20:12. . . . 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. . . .

Dr. B. Hobbes in his treatise, . . . holds that only under the present system can the deeds done in the body be the ground of judgment. . . .

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 (1 Cor. 4:17), rest (Heb. 4:9), knowledge (1 Cor. 13:8-10), holiness (Rev. 21:27), service (Rev. 22:3), worship (Rev. 19:1), society (Heb. 12:18), communion with God (Rev. 21:3).

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Robert Hall, who for years had suffered acute bodily pain, said to Witherspoon: "My chief conception of heaven is rest." "What, quiet Witherspoon?" "Yes, rest—rest from toil and to every faithful inhabitant of that glorious place." Witherspoon enjoyed society, heaven is not all rest. On the door is inscribed: "No admission except on business." "It seems odd to say that," he said. "But, Brother, things are not what they seem; but I must leave the audience and the crowd of that 'What one can make their perfect like than in their Master's work to share? Resting, but not in idleness, sleep, working, but not in will, sleep, still ever toiling, ever toiling. They are as the Father and Son." "Truly, Owing the Son?" "Sweet and evening stars, and consider all for me; and may have to be admitted of the Son, I put out to sea. But such a life as moving some asleep, too full for sound and foam, when that which drew from out the occasional deep through foam. I might not evening sleep. And after that the dark; and may there be no audience of farewell, when I embark. For though from out the occasional deep through foam. I might not evening sleep. My first face to face, when I have crossed the bar."

Summing up all these, we may say that it is the fulness and perfection of holy life, in communion with God and with sanctified spirits. Although there will be degrees of blissness and honor, proportional to the capacity and fidelity of each soul (Luke 19:17, 19:1 Cor. 3:14, 15), each will receive as great a measure of reward as it can contain (1 Cor. 2:9), and this final state, once entered upon, will be unchanging in kind and endless in duration (Rev. 8:12; 22:15).

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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 immensity 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 11:1, 2.—"In Father's love an easy manner: If I were not, I would have told you; but I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, ye may be also." (John 14:2)—"Father also says with 21 son, not to forsake what with us shall we be led."

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 of hell, a hell of heaven." As he goes through the gates of death, every Christian may say, as Cresset said when he crossed the Biltmore: "Omnis mens mensuratur." 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 love. As heaven is revealed, accessible in time and space by those who keep safe 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 like, move then on earth is thought?" Once Eberlein, *Weltanschauung*, stanza 98, 99:—"I want my spirit through the heavens, some letter of that After-life to spell! And by and by my spirit returns, And answers 'Tis myself in Heaven! Heil! Heil! Heil! 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. Cresset, *Ballads of To-morrow*, 141:—"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 arise as we grow in heaven 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 arise as we grow in heaven to populate the whole universe. There is no resurrection hereafter. To incorporate himself into the race, the Father must come to the reproductive place."

Down Hocking: "The death to part! He speaks 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 unbroken 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 bond, Which made not 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.

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See 11:1, 2.—"In Father's love an easy manner: If I were not, I would have told you; but I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, ye may be also." (John 14:2)—"Father also says with 21 son, not to forsake what with us shall we be led."

It is the earth a motion man, with a thin shell crust? Lord Kelvin says no,—it is more rigid and solid than steel. The interior may be intensely hot, yet pressure may render it solid to the very center. The wrinkling of the surface may be due to contraction, or "solid flow," like the wrinkling in the skin of a baked apple that has cooled. See article on The Interior of the Earth, by G. F. Becker, in *N. American Rev.*, April, 1884. Edward H. Holden, Director of the Lick Observatory, in *The Forum*, Oct., 1881, 1882, tells us that "the star Nova Auriga, which doubtless resembled our sun, within two days increased in brilliancy sixteen fold. Three months after its discovery it had become invisible. After four months again it reappeared and was comparatively bright. But it was no longer a star but a nebula. In other words it had developed changes of light and heat which, if repeated in the case of our own sun, would cause a quick end of the human race, and the utter annihilation of every vestige of animal and other life upon this earth. . . . This catastrophe occurred in December, 1818, or was announced to us by light which reached us then. But this light must have left the star twenty, perhaps fifty, years earlier."

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 these 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 11:1, 2.—"In Father's love an easy manner: If I were not, I would have told you; but I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, ye may be also." (John 14:2)—"Father also says with 21 son, not to forsake what with us shall we be led."

See Dr. A. C. Kendrick, in *The Quarterly*, Jan. 1870. Dr. Kendrick thinks we need local associations. Earth may be our home, yet from this home we may set out on our journey through the universe, after a time returning again to our earthly abode. So Chalmers, interpreting Isaiah 54:3. We certainly are in a prison here, and look out through the bars, but the Prisoner of Christ is locked over the lake to the green islands and the shining hills. Why are we shut out from intercourse with other worlds and other orders of intelligence? Allegedly it is the effect of sin. "We are in an abnormal state of darkness and probation. Earth is out of harmony with God. The great harp of the universe was out of tune out of time, and that our discordant strings make a jar through the whole. All things in heaven and earth shall be reconciled when this jar having string is kept tight and set in tune by the hand of love and mercy. See Leibniz, *God's Glory in the Heaven*, 100-200.

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 9:46); 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).

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who see us well" - intimate that there is no opportunity to secure salvation after death. The Christian by his writer has caught the meaning of Scripture, when he says of those who have passed through the gate of death: "That to an eternal death they have those with all below; 'We 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 lost men 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 1:19-20 - 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"; 1:18-20 - Gentiles shall be judged, not by the gospel, but by the law of nature, and shall "stand without law"; it is the day when the law shall be "renewed"; 1:18 - "We were not at all made before the judgment of God; [not that each may have a new opportunity to secure salvation, but] that we may receive the things that is to be, seeing it is what is to be, what is to be at all; 1:18 - "We are all to be saved" - not to be punished again; 1:17 - "Let us stand as it is a spirit and see us as it is after the work [not a second probation, but] judgment." Leacock, Intermediate State, 22 - "In 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."

Denney, Studies in Theology, 163 - "In 1:18 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 do not 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 present 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 Remembrance, the most recent advocate of restorationism, in his Doctrine of Probation Restated, 41. It is able to evade these latter passages 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 yield him forever.

Moreover, 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 mechanical combination with the system of moral opportunity which is chosen, can never change with it, and must in the highest outcome permanently cast it off. Scripture pronounces and teaches

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the constant capacity of souls to obey as well as to disobey." Emerson is correct. If the doctrine of the unlimited ability of the human will be a true one, then restoration to the future world is possible. Chance and origin founded on this theory of will their chance of future punishment. It will be essentially the power of contrary choice, and if it 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, repentance 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. Whittier: "What if this spirit were free, then our of heaven's free welcome fall, And then a willing captive be, Thyself thine own dark jail!" Fenwick 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 its heaven. Dante: Hell, iv - "All here together come from every clime, And to oppress the river are not left, 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 pain of *Manentia*. See Whittier, in Meth. Quest. Rev. Jan. 1841; Robbins, in Bib. Soc., 1841: 160-62.

Denney, Studies in Theology, 163 - "The very conception of human freedom involves the possibility of its permanent misuse, or of what our Lord himself calls 'sinning' (Mark 3:8). Should, Depr. Theology, 2: 189 - "Original restorationism grew naturally out of his view of human liberty - the theory of indifference - of those alternatives of faith and recovery, of hell 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 advanced, 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 are exerted, after death, upon the still impatient; 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, 1:106. A life of pain did not make Blaise White a believer; see Methuen, Study, and Theol. Essays, vol. 1, essay 1.

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Edward A. Lawrence, Does Revivifying Punitivism Last Forever?—"If the deeds of the law do not justify here, how can the penalties of the law be better? The pain from a broken limb does nothing to amend the limb, and the suffering from disease does nothing to cure it. Punish pays no debt; it only shows the outstanding and unidentified account. If the will does not see without motive, then it is certain that virtuous motives will never repeat. To an impatient and rebellious man the motive must come not from within, but from without. Such motive God presents by the Spirit in this life; but when this life ends and God's Spirit is withdrawn, no motive to repentance will be presented. The soul's choice for God will issue only in complete and resistance. (Shakespeare, Hamlet 3:4:—)'Tis but a new heaven? What can it not? 'Tis what men do, when one cannot repent.' (Shakespeare, Macbeth 1:7:—) 'God hath no limits, nor is circumstructed in one self place; for where we are is hell, And where hell is, there we must ever be.'

The pressure of the atmosphere without is counteracted by the resistance of the atmosphere within the body. So God's life within is the only thing that can enable us to bear God's affirmative dispensation without. Without God's Spirit to inspire repentance the wicked man in this world never finds service for the dead, except as he realises their evil consequences. Physical anguish and punishment inspire hatred, not of sin, but of the effects of sin. The removal of such intense confusion, but not true repentance. So in the last world punishment will secure recognition of God and of his justice, on the part of the transgressor, but it will not regenerate or save. The penalisation of the future life will be no more effective to reform the sinner than the vivification of Christ and the atonement of the Holy Spirit in the present life. The transgression of God resolve which are forced out of us by suffering is illustrated by the old couplet: "The devil was sick—the devil a monk would be; The devil got well—the devil a monk was he."

Charles G. Sewall. "Paul Lester Fiedt, the socialist, was murdered by his brother Malcolm, because the father of the two brothers had disinherited the one who committed the crime. The God that right doeth avert one of his children? We answer that God disinherits no one. Each man decides for himself whether he will accept the inheritance. It is a matter of character. A father cannot give his son an education. The son may play truant and throw away his opportunity. The prodigal son disinherited himself. Heaven is not a place—it is a way of living, a condition of being. If you have a mission on earth, I will admit you to a lovely concert. If you have not a musical ear, I may give you a reserved seat and you will have no melody. Some men fall of delusion because they have no taste for it and will not have it."

The laws of the universe are closer to upon the impalpable atom, as the iron laws of the medieval prison closed its night by night upon the victim,—each morning there was one window open, and the sun shone in a shaft. In the night, the windows were "invaded" two friends, parted by a thin rivet across which they could sleep hands, walk on in the direction in which the sun is shining. If the rivet became a bar, and the brother a river, and the river an arm of the sea across which no vessel can be heaved and there is no passing. By constant angling for men our opportunity, we lose the power to cross from sin to righteousness, until between the soul and God "was a new gulf" (1st Cor. 3).

John O. Whitler wrote within a twelvemonth of his death: "I do believe that we take with us into that world the same freedom of will we have here, and that there, as here, he that trusts to the Lord will find mercy; and that God ever causes to follow his creature with love, and that he that trusts to himself will find mercy. The power of the will in that world will be the same as it is here. And the following is the Quaker poet's verse: "Though God be good and free he hearken, Not force drive man low; and though the heart forgive, Right never through lower hall, The sword persuasion of his voice respects the sanctity of will. He greets day; thus has thy choice 'Till will be darkness!"

Engelshaw, Masses of Pauline: "Never by hope of time The soul detached by crime from the firmest and truest spirit; For every guilty deed holds in itself both its own reformation and undoing pain. Never shall be the loss bestowed, till He has purified them with his heavenly fire. Then shall he work. And the soul has begun, kindled with noble passions and desires." Both. Freedom as Biblical Principle, 42—"Paul's willing hand to Melchisedek, and deprecating the contract with his life's blood, is no simple transaction, done deliberately, on one occasion rather, than

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the hard measure of a life which counts of innumerable individual acts.—the life of evil means that "see John Clark, Punitivism: Ideas of Christianity, 118; Crime, Religion of To-morrow, 35.

(c) The declaration as to Judas, in Mat. 26:24, could not be true upon the hypothesis of a final restoration. If at any time, even after the lapse of ages, Judas be redeemed, his subsequent infinite duration of blissness must outweigh all the finite suffering through which he has passed. The Scripture statement that "good were it for that man if he had not been born" must be regarded as a refutation of the theory of universal restoration.

Ed. H. H.—"The sin of man past, was as it were of him; but we are the man though when the sin was he might not see it as he has. G. F. Wright, Relation of Death to Probation:—"As Christ died to bind our sins and was brought to him, so here he waits for the co-operation of human agency. God has limited himself to an orderly method in human salvation. The continuing sinfulness and of the apostate and the many church shows that they believed the fondness of this life to be final decision. The very church not only thought the health world would reach without the gospel, but they found a conscience in the heathen world worth without the gospel, but they found a conscience in the heathen world worth without the gospel, but they found a conscience in the heathen world worth without the moral stability of the future. What is bound on earth is bound in heaven; show why not pay for the wicked dead?" It is certainly a remarkable fact, if this theory be true, that we have in Scripture not a single instance of prayer for the dead.

The apostrophe to Macbeth 11: 19 is an instance of Jewish prayer for the dead. Certain who were slain had occasion under their own things concerned to Hilda, Judas and his host therefore prayed that this sin might be forgiven to the slain, and they contributed 2000 drachmas of silver to send an offering for them to Jerusalem. So modern Jews pray for the dead; see Lombard, After Death, 46.—an argument for such prayer. John Wesley, Works, 2: 16, maintains the illegality of prayer for the dead. Bill it is true that we have no instance of such prayer in canonical Scripture. In III:1—"I shall remember to him all his iniquities"—is not a prayer for the dead, but signifies: "Remember for me as to fulfil thy promise to him," "all his iniquities"—with regard to the building of the temple; the pains having been composed, in all probability, for the temple dedication. Paul prays that God will "put away the love of deception" (1 Th. 3: 10), from which it has been unreasonably inferred that Onuphrius was dead at the time of the apostle's writing; but Paul's further prayer, in 1 Th. 3:10—"his soul may be at rest as if he had in the day"—seems rather to point to the death of Onuphrius as yet in the future.

Bleed, Dogm. Theology, 2: 715 note.—"Many of the arguments constructed against the doctrine of endless punishment proceed upon the supposition that original sin, or man's evil inclination, is the work of God; that because man is born in sin (R. H. 4), he was created in sin. All the strength and plausibility of John Foster's elaborate letter lie in the assumption that the moral corruption and impotence of the sinner, whereby it is impossible to save himself from eternal death, is not self-originated and self-descended, but inherited by his father. "It" might be, "the very nature of man, as created by the Sovereign Creator, to in such a manner character that there is no possibility of conversion or submission except to instance when that Power interposes with a merciful and redemptive efficacy, but such an instance is the portion of the few, and a morally impotent (that is, really and eternally impotent), will be eternally punished for the inevitable result of this moral impotence?" If this assumption of original depravity and impotence is correct, Foster's objection to eternal retributions is confuted and nullified. "Both the punishment suppose the freedom of the human will, and is impossible without it. Self-determination was essential will do." The doctrine of a second probation, as recently advocated, is not a logical result of that doctrine; view of the will being assumed, but it does in part a consequence of deeming the old orthodox and Pauline doctrine of the organic unity of the race in Adam's first transgression. Few Atonement theories have been insisted to justify the notion of a fair probation of humanity in our first father, and of a common sin and guilt of mankind in him. It would not be fair to require a fair probation for each individual sinner that first sin; and the conclusion is easy that there must be such a fair probation for each individual in the world to come. But we may advise those who take this view

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tains that side and silver, in the passage referred to, describe a punishment that is without end.

But it is not—“They do not imagine that the Spirit can see; but the language against the Spirit and the flesh . . . it shall not be forgiven him, neither in this world nor in that which is to come.” (p. 167—“and the law we seek.”) But it is not—“The Spirit and the law we seek against the Spirit and the flesh, but it shall not be forgiven him.” (p. 167—“and the law we seek.”) But it is not—“The Spirit and the law we seek against the Spirit and the flesh, but it shall not be forgiven him.” (p. 167—“and the law we seek.”)

Interpretation of James's Epistle, in 1883, Nov. Oct. 1883, 178.—“The original meaning of the English word ‘hell’ and ‘damn’ was precisely that of the Greek words for which they stood. Their present meaning is wholly different, but from what did it arise? It arose from the connotation imposed upon those words by the impression the Scriptures made on the popular mind. The present connotation of those words is derived from the Scriptures, and cannot be removed by any mechanical process. Change the words, and a few years ‘Judea’ will have in the Bible the same sense that ‘Judea’ has at present. In fact, the words were not indelible, but the connotation of which the Scriptures made use upon those words, and that through the Scriptures. This proves what the general impression of Scripture upon the mind is, and shows how far the Hebrews have gone wrong.”

(p) While, therefore, we grant that we do not know the nature of eternity, or its relation to time, we maintain that the Scripture representations of future punishment forbid both the hypothesis of annihilation, and the hypothesis that suffering will end in restitution. Whichever eternity may be, Scripture renders it certain that after death there is no forgiveness.

We repeat the argument against endless punishment drawn from side and silver as a purely verbal one which does not touch the heart of the question at issue. We repeat several sentences of the advocate. The Christian Union: “Eternal punishment is punishment in eternity, not throughout eternity; it is temporal punishment is punishment in time, not throughout time.” (Footnote: “Eternal Hell is an eternal duration of being in time, but being of which time is not a measure. We have indeed no power to grasp the time eternally through forms and images of space. These must be used, but we must not transfer them to realities of another order.”)

“Eternal Hell is a synonym of eternal ‘seal’; but the direct antithesis of it; the former being the sacramental of redemption, and the latter representing a state from which our imperfect human conception of time is absolutely excluded. ‘Whites, Whites, Whites!’ said the prophet, in connection with the scene of the resurrection, recovery possible after death; yet he speaks of the possibility that in the incorruptible stone condition may become extinct. To all these views we may reply with the best of Ch. History, p. 148.—“After the general Judgment we have nothing revealed but the boundless prospect of endless life and endless death. . . . Everlasting punishment of the wicked always was and always will be the orthodox theory.”

For the view that side and silver are used in a limited sense, see De Quincey, Theology, Brevia, i: 136-141; Martineau, Brevia, 481; Stanley, Life and Letters, i: 438-442; Ferrar, Moral Essays, 361; Stewart, Orthodox Theology of Today, 120-121; Chamberlain, Life after Death; Wilson, The Eternal Punishments Enigma? For the common orthodox view, see Fisher and Tyler, in New Englander, March, 1871; Goodin, in Bib. Rev., 1869; 1874-84; Princeton Review, 1867-68; Moody, Doctrine of Endless Punishment, 13-17; Bowdler, Com. on Ps. 91:4.

D. This everlasting punishment of the wicked is not inconsonant with God's justice, but is rather a revelation of that justice.

(c) We have seen in our discussion of Penalty (page 352-353) that its object is neither reformatory nor deterrent, but simply vindictory; in

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other words, that it primarily aims, not at the good of the offender, nor at the welfare of society, but at the vindication of law. We have also seen (page 353, 281) that justice is not a form of benevolence, but is the expression and manifestation of God's holiness. Punishment, therefore, as the inevitable and constant reaction of that holiness against its moral opposite, cannot come to an end until guilt and sin come to an end.

The fundamental error of Universalism is its denial that penalty is vindictory, and that justice is distinct from benevolence. See article on Universalism, in Johnson's Cyclopedia. “The punishment of the wicked, however severe or terrible it may be, is but a means to a beneficent end; not reformatory, but remedial; not for their sakes, but for the good of those who suffer its infliction.” With this agrees Rev. H. W. Beecher: “I believe that punishment exists, both here and hereafter; but it will not continue after it ceases to do good. With a God who could give pain for pain's sake, the world would go out like a candle.” But we reply that the doctrine of eternal punishment is not a doctrine of “pain for pain's sake,” but of pain for holiness' sake. Punishment could have no beneficial effect upon the universe, or even upon the offender, unless it were just and right in itself. And if just and right in itself, then the reason for its continuance lies, not in any benefit to the universe, or to the sufferer, to accrue therefrom.

P. E. Patten, in Bib. and Rev. Ser., Jan. 1879, 150-153, on the Philosophy of Punishment—“If the Universalist's position were true, we should expect to find some manifestation of love and pity, and sympathy in the infliction of the dreadful punishments of the future. We look in vain for this, however. We read of God's anger, of his judgment, of his fury, of his indignation; but we get no hint, in any passage which describes the sufferings of the next world, that they are designed to work the redemption and recovery of the soul. If the punishment of the wicked were reformatory, we should expect to see some bright outlook in the Bible-picture of the place of doom. A glimmer of light, one might suppose, might shine by way from the obscurity of that dark abode. The sufferers would catch some sweet refrain of heavenly music which would be a promise and prophesy of a far-off coming glory. But there is a reality about the Scripture statements as to the condition of the lost, which is simply terrible.”

The reason for punishment can not be the holiness of God, but in the holiness of God. That holiness reveals itself in the moral constitution of the universe. It makes itself felt in conscience—imperceptibly, truly, justly. The wrong itself is punishment. The right is black, and because it is the opposite, but because it is the very nature of God. But the great central question is, in this world right will be shown, “I've quite again from the Father.” Its imperative claim, its sovereign power, its holy and imperious way over the material world will not be hindered, till we witness, during the time of the Judgment hour, the visible retribution which measures the ill-desert of every man. “We do not think some (over)righteous as to his holiness, however ready to sin. ‘I think of the mercy of your Father,’” replied John, “my Father has said that he will place some on the right hand, and some on the left.”

A Universalist during our Civil War announced his conversion to Christianity, upon the ground that he was a military doctor. “In his 511 ‘waggon,’” says, “waggon, wagon primarily ‘holiness.’ God will show to the soldier and to the surgeon that the approach of evil was a delusion and a snare.” (Christian Religion of To-morrow, 212 note.) That reason holds, therefore, that, where law, mercy, and holiness, our knowledge of just retribution, can only see the knowledge of God's holiness. Since we retain most perfectly that which has been the subject of most constant thought, retribution may come to us through the interpretation of the laws of our own nature.

Johnson, James Martin, 166-168.—“John holds that the wise temperance will seek, not sin, his punishment. James Martin painted a fearful picture of the possible being of conscience. He repeated suffering first, though himself, not as altogether desirable, not to be added reproaches from, but to be prayed for. ‘Blessed Lord, for thy mercy's sake, spare me!’ ‘The soul desired such suffering as not favored, but desired. It means the truth of its condition, and the truth and the right of the universe are vindicated.’ The Connecticut preacher said: ‘My friends, some believe that all will be saved; I but we hope for better things. Christ and what were not to be together always. One goes to the gazer, and the other to the fowler.’”

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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
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