

Lectures on systematic theology

John Jay Butler,
Ransom Dunn



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Course requirements for
SYSTEMATIC THEOLOGY

Minimum required attendance for this course is 28 weeks."

Minimum required attendance per lesson in the course will be 3 weeks."

After completing each lesson, return to the course main page to access the Lesson test."

You are required to look up the answer to every question missed on every test; and you are" to do so whether you pass or fail the test. You are not to start your attendance for the next" lesson until you have fulfilled this requirement."

You are required to look up every scripture referenced in the textbook in your KJV Bible. This is only required where the actual reference is given. Where a quote is given without the inclusion of the actual reference, then you are not required to look up that quote in your Bible. If, however, any part of the reference is given, even just the name of the Bible book, then you are to institute a manual search in your concordance or an electronic search in a computer Bible program keyed on a main word or on several main words from the quote and find the scripture and read it in your KJV.

REQUIRED AMOUNT of STUDY: You are to give a minimum of 1 hour of study for each week of the required minimum attendance for the lesson. The required minimum attendance is 3 weeks per lesson, therefore, you are required to give a minimum of 3 hours of study time over the duration of this lesson. (Three weeks multiplied by one hour per week equals three hours.) It is recommended that if you cannot give one hour per week for each of the three weeks of required attendance that you extend your weeks of attendance to whatever number is necessary for you to give 3 full hours to the study of the material in this lesson. You will be asked on the lesson tests from time to time if you have given 3 hours of time to the study of the material of each lesson up to that point in the course. If your answer is "No" then you will fail that test.

The 3 hours study requirement can be fulfilled in any way that you see fit. However, given the depth of the material it is not recommended that you study the lesson for three hours at a single setting. Mental fatigue is sure to ensue. Spreading the study time out at one hour per single setting would be better than trying to study three hours straight. By "cramming" your study time into one continuous setting you will surely guarantee that you will retain much less of the material in your permanent memory. Cramming depends too much on short-term memory for it to be valuable in the long run. Retention of as much material as possible is always the goal in study. And the best way to accomplish that goal, or at least strive better toward it, is to spread intense study, such as is required in this course because of the depth of the material, over at least several days. You have 3 weeks minimum for each lesson in this course. Therefore, a wise course would be to give one hour per week to the study of the material for an overall time of 3 hours study, minimum. This is just a suggestion.

As long as you give a minimum of 3 hours total study time for each lesson in this course, you will meet the study time requirement. How you divide the time up during the three week period is up to you. But a prudent division of study time would be the one suggested above.

LECTURES ON

SYSTEMATIC THEOLOGY

EMBRACING

THE EXISTENCE AND ATTRIBUTES OF GOD; THE AUTHORITY
AND DOCTRINE OF THE SCRIPTURES; THE INSTITU-
TIONS AND ORDINANCES OF THE GOSPEL.

BY

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RANSOM DUNN, D. D.

BOSTON, MASS.:
THE MORNING STAR PUBLISHING HOUSE,
1892.

“Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.”—JUDE.

PREFACE.

THE BIBLE is the source and fountain of all sound theology. No Christian would substitute any other book in its place. In the time of the apostles and their immediate successors, religion was not taught scientifically, but in a simple and popular manner, as there were few learned men in the churches.

“In the third century,” says Knapp, “many heathen who were versed in science and philosophy became members of the Christian Church. In consequence of these circumstances, learning was soon needed in the statement and defense of Christianity.” No complete system appeared until the sixth century. John of Damascus, in the eighth century, for his celebrated works was called the “Master of Sentences,” i. e., of *opinions*.

Most of the prominent reformers were profound theologians; as Luther, Melancthon, and Knox. Calvin’s doctrines were similar to those of Augustine. The works of Arminius did much to counteract the views of Calvin. Mention should be made of the works of Howe, Sherlock, the Edwardses, Hopkins, Dwight, Dick, Watson, and Knapp.

Some of the latest are those of Charles Hodge, Shedd, Strong, Pope, Raymond, and Van Oosterzee.

Butler's Theology was published by the F. Baptists in 1861. A call was made for reprinting it; also for the publication of Prof. Dunn's lectures. It was decided to unite the two, and this decision has brought out the present volume, which we trust will have immediate and general circulation.

APRIL, 1891.

"The real value of colleges and universities is not to be estimated by the magnitude of buildings or endowments, but by the increase of mental power and moral force."

- Ransom Dunn -

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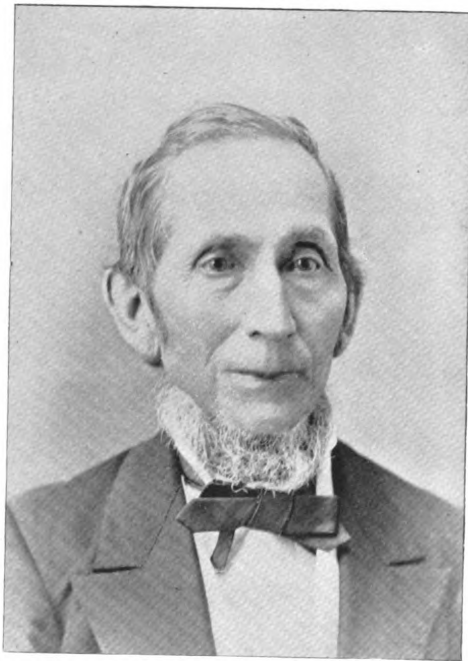
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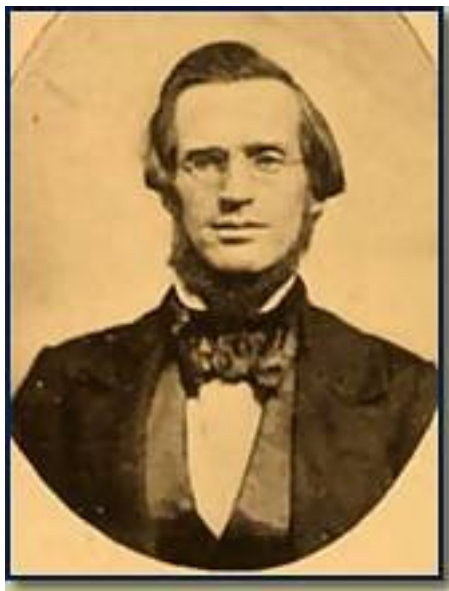
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*Truly Yours,
J. J. Butler.*



Ransom Dunn

INTRODUCTION.

Sacred books exist throughout the world. The moral nature of man rests not on objects of sense, but explores relations, causes, consequences, duties. Hence the origin of religion. No nation in any age has been without a religion, and this, developed in thought and language, forms the substance of its sacred books.

Religion is anterior to books. The world was without books for twenty-five hundred years. Sacred books were among the first. Religion written or unwritten has always corresponded to the moral condition and development.

Christianity is the only true religion adapted to the moral and spiritual wants of all men. It has been the religion of the whole civilized world for more than fifteen centuries, and is rapidly extending to the displacement of all others. It is the only religion that can universally prevail. It must prevail or the world be without religion. And what could mankind do without religion?

As a writer observes: "Weary human nature lays its head on the bosom of the Divine Word, or it has nowhere to lay its head. Tremblers on the verge of the dark and terrible valley which parts the land of the living from the untried hereafter take this hand of human tenderness yet of godlike strength, or they totter into the gloom without prop or stay. They who look their last upon the beloved dead listen to

this voice of soothing and peace, or else death is no uplifting of everlasting doors and no infolding in everlasting arms, but an ending as appalling to the reason as to the senses; the usher to a charnel house whose highest faculties and noblest feelings lie crushed with the animal wreck; an infinite tragedy, maddening and sickening, a blackness of darkness forever."¹

Christian Theology may be denominated *the science of religion*. Its object is to present the principal truths of the Christian religion in a connected form. It relates especially to the scheme of Gospel redemption,—to such subjects as have the most direct bearing upon the salvation of the soul.

In proceeding to the consideration of this subject, it may be remarked that one great source of instruction is the BIBLE, illustrated and confirmed by nature, and interpreted in the light of reason and experience. We come, therefore, to the Scriptures to learn what God has therein revealed. We use our own powers, with whatever helps we may have, to learn what he has revealed; and, having learned this, it is for us implicitly to receive and practice it. The error with many is that they do not obtain their views from the Bible, but first construct a theory from their own notions or human tradition, and then resort to the Scriptures to obtain support for it. Thus they would exalt themselves, their reasonings and theories, above the teachings of God. Not that human reason and Divine revelation ever conflict. Revelation often transcends reason—presents subjects which the human powers cannot fathom. All matters of Scriptural revelation, which are level to our capacities, are and appear consistent with our reason, and it can pronounce no doctrine of the Bible absurd. The office of human reason, then, with reference to the truths of revelation, is simply to ascertain what God has taught; and then it is our duty to receive these teachings implicitly. To do otherwise is the height of presumption. When one does not regard the

¹ Stowe on the Bible.

doctrines of the inspired Word conclusive, but makes human speculation the ultimate standard, he plunges into a region of shade, darkness, and death, as the whole history of philosophy shows. Go to the Bible as learners, divested, so far as possible, of prejudice, and thence derive every doctrine and system. It is for the interest of all alike to know and hold the truth, and the truth alone. If we hold a single sentiment contrary to Scripture, the sooner we renounce it the better.

Christian Theology should be studied *diligently*. It requires at least as much application as mathematics, languages, or any other department of study. If one can afford to be superficial anywhere, it is not, surely, in these matters of such transcendent importance. If, through the ignorance or carelessness of an attorney, a case is lost in court, and thousands of dollars are swept away, this may be esteemed a trifle; if, through lack of a physician's skill, health, or even life, is sacrificed, this is not essential; but if he who is set to watch for souls misleads them to their eternal ruin, who shall declare the awful consequences?

Christian Theology should be studied *patiently*. The subjects presented involve numerous and great difficulties which can be overcome only by earnest, patient, persevering research. There is no better time to enter upon them than now. A whole life will be exhausted while but upon their threshold; hence we cannot begin too early. Shrink from no obstacle; be diffident respecting your own attainments, obtain help from every quarter, bear criticism with manliness, turn all to good account, and ever press onward. Now we know but in part; but, if faithful, we shall know more hereafter.

It should be studied with *faith*. As before intimated, if any one needs active piety and faith, it is the theological student. Much of what he learns he must take on the authority of God, and by faith. "The carnal man receiveth not the things of the spirit of God, neither can he know

them, because they are spiritually discerned. But he that is spiritual judgeth all things." Each doctrine should, so far as it can, be tested by *our own experience*. The internal evidence is often the most satisfactory. It is not enough to have a theory. It is a great and good thing to be able to say we know these things are so from our own experience.

It should be studied *prayerfully*. All our powers and attainments are very limited. The apostle Paul could well exclaim, "Who is sufficient for these things?" We should feel our need of the Divine arm at every step. "To pray well," said Luther, "is to study well."

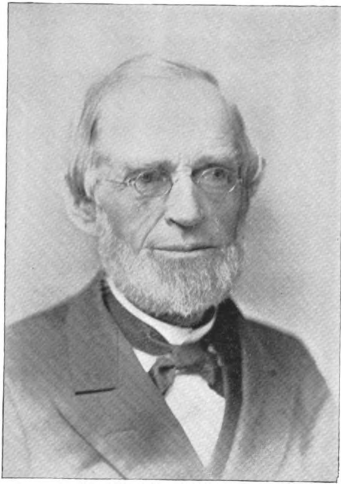
Let us, finally, consider some of the benefits to be derived from a course of theological study.

1. It tends to give us clear and definite views of each doctrine. By arranging the scriptural proofs together, comparing them with each other, and studying them as illustrated by Christian experience, we obtain well defined conceptions of each subject. True, in the limited time allotted us, we are not able to make a full investigation; but a good beginning may be made, and foundation laid for future labors.

2. Such a course of study is of great service in comprehending the system of Scriptural doctrine as a whole. By studying these doctrines separately, and in their natural order, we the better learn their various bearings and relations. Such study guards against partial and prejudiced views—against unduly magnifying some truths to the neglect of others—and enables us to put a just estimate upon all. Correct views of Christian doctrine are of great importance, especially *to the religious teacher*. The world abounds with error on morals and religion,—error in innumerable forms and of pernicious tendency. Such error the Gospel minister will encounter everywhere; and unless he has skill to expose and suppress it, his preaching will be of little avail. Not that he needs to be a perpetual controversialist. Were he never to come in conflict with any false teacher, and never to preach a controversial sermon, he would still

need a thorough and discriminating acquaintance with the doctrines of Scripture in all his ministrations. Indeed, these doctrines must furnish the basis and substance of his sermons.

3. The study of Christian Theology is of the highest importance in disciplining, enlarging, and liberalizing the mind. Its themes are the most practical and exalted that ever occupied the soul of man. The being and attributes of God—creation and original state of man, his temptation, fall, and consequences—the scheme of redemption, its author, method, conditions, and results; the new life, its commencement and growth; the Gospel, its introduction, its institutions, and ordinances; the final consummation on earth, and future endless retributions,—these subjects, while in their essentials they are level to the smallest human capacities, afford ample scope for the most powerful minds forever. Nor are they mere theories, but throughout practical and essential to our highest well-being. To study such subjects aright must have the most happy influence upon us. In view of them, we see how great a privilege it is to be a Christian, and especially the minister of such a Gospel,—to have our time and energies devoted for life to the contemplation of these glorious realities, unfolding them to others, and winning them to the participation. Surely, he who desireth the office of a bishop, or minister of Christ, desires a good work.



*Yours for the truth,
R. D. Linn*

SYSTEMATIC THEOLOGY.

LECTURE I.

THE DOCTRINE OF GOD.

SECTION I.—THEISM.

THERE are some things positively known and some things positively unknown; and between these two fields is the field of possibilities, probabilities, and moral certainties. The subjective forces of the human mind are constantly enlarging the field of the known, reaching into the field of possibilities and probabilities, rendering them morally certain, and thus reducing the field of the unknown. Of truths positively known we have intuitive or necessary truths, and those of pure mathematics; and from these all knowledge must spring. In the field of possibilities and probabilities lies the whole of man's practical life in labor, business, society, and government. Some of the things of the unknown are absolutely unknowable, while some are simply unseen.

THEOLOGY is based upon positive certainties, investigation and practice in the field of probabilities, and moral certainties. By Theology we mean the knowledge of God, and the statements respecting his attributes and relations. It is sometimes termed the science of God. It differs from polytheism in having one God; from the products of imagination, in being based upon certainties and real experience;

from religion, in treating of something outside of the human mind. Religion is the experience, decision, and action of the mind in respect to man's relations to God. Theology is truth respecting God and his relations to his creatures. Theology is, therefore, the foundation of religion and of all sound morality, and becomes the first thought and leading idea in all religious study and practice.

EXPLANATION OF THEISM. (1) It is a belief in universal cause—that everything finite in the universe, every phenomenon, is caused; (2) that this cause is independent and infinite; (3) that this universal cause is personal and intelligent.

OBJECTIONS TO THEISM. A few of the more important objections may properly be considered.

1. Spencer and others allege that "cause is unknowable, and therefore we cannot believe in cause" as personal and intelligent. But though the nature of causality is unknown and unknowable, the fact of cause is universally known. (a) Children, before they can speak, show the conviction of cause by reaching for desired objects in the very first development of mental action. (b) All the practical works of life in the family, in business, and in statesmanship, are based upon and assume the fact of cause. (c) The literature of all languages shows the universal conviction of man upon this point. (d) In all study of the universe and all scientific research cause is and must be assumed. Hence the assumption that, because the nature of causality is not known, therefore cause is unknowable, is a fallacy. Belief in the universal cause is as easy in philosophy and nature as in cause elsewhere. Indeed, belief in a universal cause is a belief in cause unqualified. All other ideas of cause are compound ideas. The simple notion of cause is theistic.

2. It is objected that "such a God is incomprehensible." So is everything in earth and human experience incomprehensible. To say we can believe in nothing that is incom-

prehensible is, virtually, to say we believe in nothing. The forces of matter, vital forces in vegetation and animal life, the functions and powers of the human body, and especially mental forces and phenomena, are unexplainable and incomprehensible.

3. It is said that "the processes of nature are confused and irregular, indicating chance and not intelligence." But (a) no man in this short life can investigate a thousandth part of nature's phenomena in space or duration, or be capable of judging of all these matters. (b) So far as we can see, everything is governed by law and a plan. There is not a grain of sand, a star in the heavens, a leaf of a flower, a tree of the forest, a drop of water, nor a breath of wind, that is not governed by law, and therefore it cannot be a matter of accident. Law is simply method of force; it has no force in itself. Force is assumed and implied in law, in matter, as well as in civil affairs. When we say that matter and things are governed by law, we imply that there is something to govern and to be governed. Everything being thus governed by law, there must be order, and force back of order. (c) Even in our short lives and narrow vision we can see so much that makes for specific ends and happiness, that it is evident that the happiness and good of being is the general end, and that all is not accidental.

4. It is further objected that "the present forms and order of things have existed from all eternity, which would render the Divine existence unnecessary." But (a) each day and period had a beginning, and therefore there must have been the first day, and no day without a beginning. A series of days without a beginning is unthinkable. The beginning of the first day must have been the beginning of a series. (b) Elements must have existed before the vegetables which they constitute; vegetables must have existed before animals, which depend upon vegetables for sustenance; and therefore animals, vegetables, and their elements cannot be of equal duration. Otherwise, we should have several eter-

nities of different lengths. (c) History shows that man is being developed and that this development must have had a beginning. In going back we soon get beyond the telegraph, mariner's compass, glass, and other indications of civilization. If we follow in their direct order these converging lines which bound civilization, we shall find that they show the beginning of man's civilization to be within six thousand years. (d) Geology proves that man and other portions of creation are of comparatively recent origin. Mathematics, history, and science, therefore, prove that things as they are have not been from all eternity.

5. It is said that "matter is eternal, and its forms and organization and all life and phenomena are the result of its inherent forces." But (a) there is no proof of the eternity of matter. It is assumed that matter is indestructible, and therefore can have had no beginning. Yet even if it were indestructible, that would not prove that it had no beginning. Things may have been commenced by the Almighty which he will not destroy or allow others to destroy. If matter is without beginning, it must be independent. But every particle of matter is dependent, and therefore must have had a beginning. (b) But if matter is from all eternity, it could not have produced forms of organization and life everywhere seen. First, there is no evidence that minerals or inorganic substances are ever changed to living organisms. Agassiz says: "There is no life without a germinal cell, nor life cells in inorganic matter. The nourishment of vegetable and animal forms is so different, their respiratory conditions of life so distinct, and the circulation of fluids so unlike, that even if the doctrine of evolution be true we must conclude that some supernatural force is necessary to bring life from that which is without life." The same thing is true of species, which may be improved, but never changed. So the faculty for reflection and anticipation, and the reason and conscience in man, are distinct from animal instincts, and this, together with the fact that animals

never pass their fixed limits and become men in reasoning and talking, in morals and hope, shows further the impossibility of the forces and laws of matter accounting for all the forms and activities of life. There are four bottomless and bridgeless chasms in the fields of nature separating inorganic matter from living bodies, vegetable from animal life, species from species, and animals from men, which can never be explained nor spanned without the admission of supernatural agency. . Secondly, this hypothesis would make matter a cause and an effect at the same time. But cause must exist before effect. Thirdly, there must have been a time when these supposed inherent forces began to act in "star dust," "proto-plasm," or otherwise, and the cause of such action must be independent and voluntary. No matter how far back we go for commencing this activity, nor how many evolutions may have occurred during the history of the past, there must have been a time when the first motion of the "star dust" commenced the revolution which resulted in the forms and organizations of the present. The question is simply, What was that cause? If it was eternally active, then the forms must have eternally existed, which we have found false. If it was not eternally active, there must have been a cause outside of itself to have started that material action; and that cause is God.

6. That "theism cannot be proved by the senses," is another objection. (a) The common forces and laws of matter cannot be proved directly by the senses, which have only sensation, while by reasoning or other processes these invisible forces are known. (b) As a matter of fact, the entire field of mental phenomena and mental experience is unseen, unheard, untasted, and is entirely beyond the direct proof of the senses, and yet such mental life and activity is better known than physical facts.

DIRECT ARGUMENTS IN SUPPORT OF THEISM. Some of these are found in the material universe.

1. Whatever is dependent must imply something inde-

pendent beyond. We cannot conceive of a dependent thing resting upon nothing. All nature and every particle of matter is dependent, in itself and as a whole, and therefore cannot be independent, but must rest or depend upon that which is outside of nature.

2. The law of cause and effect, declaring that for every effect there must be a cause, is universally and necessarily affirmed by the human mind. All motion is an effect for which there must be a cause, and motion without cause is inconceivable. Matter furnishes no cause for its own existence or its organizations. If evolution is admitted, and we go back through the activities of men, animals, and plants to the first motion of the atoms, each evolution develops a preceding force, and the first motion must have had a cause — immaterial, eternal, and independent.

3. The manifestation of design and plan proves the existence of an intelligent designer. The design revealed in nature proves the existence of a God. Whatever is dependent and adapted must be the result of purpose. President Mahan says adaptation is not proof. But if the forces and parts adapted are dependent, then adaptation would prove intelligence. A single instrument for a variety of purposes — for instance, a common pin for many uses — would prove a purpose or design. And so the combination of different parts for a single end shows the design, as in parts of a watch adapted to the motion of the pointers. The number of objects adapted to an end, or the number of ends to which a single instrument is adapted, and the chances against accidental adaptation, show the strength of this argument. It might be possible for water to move a log upon a stone so as to cut a mortise; but that such a mortise should be cut true and square there could not be one chance in a hundred, while for twenty-four such mortises there would not be one chance in a million. Then suppose tenons were accidentally formed upon the ends of separate pieces and these put into a water wheel, this wheel placed

in a building two hundred feet long and six stories high, the floors covered with spindles and looms. Suppose a scientist should then say, "There is no occasion for supposing any design in all this, for matter must be in some form, and natural affinities and the 'survival of the fittest' would scientifically account for the whole." No man of common sense could possibly believe such a statement; and yet nature furnishes numberless examples of mechanism far more complicated than the cotton mill. Take, for instance, the biceps muscle of the arm. It is constructed of fibers about one thirty-thousandth of an inch in diameter. It requires seven years for a man to count them. Then there is the cartilaginous arrangement at either end, the periosteum and bone with the peculiar socket, a nervous fiber to each muscular fiber, and the whole for the single purpose of flexing the arm (requiring a life-time to count the parts in a single man); and then this simple motion is applied for all the works and civilization of the world: its cities, ships, statuary, paintings, and all the handiwork of man, are really accomplished by this muscle. Any man who can believe that this is without any design might easily believe in an accidental cotton mill, or in the growth of a turnip into a watch. The same mode of reasoning might apply to every other portion of the universe. (a) In astronomy intention is seen in the properties, size, position, and motions of the planets. They are never mutually attracted so as to disturb their action, nor allowed to come into collision for their destruction. The two great forces—centrifugal and centripetal—which govern universal matter are here developed with such care that the idea of mere accidental arrangement would seem to be impossible. Apply all these to the sun,—its properties and laws, light and heat, size and attraction,—and we see the manifestations of design as clearly as the sun itself. Suppose, for instance, its attractive force were a little stronger: the ocean would be evaporated. Or, suppose its power for heating a little

less: the earth would be a frozen mass. (b) The earth as man's abode exhibits design, its size and position being adapted to all other considerations. If larger or smaller, life upon it would be entirely changed. Its satellite, in position and attraction, shows adaptation. If nearer, it would dash the earth with tides, or destroy the earth itself. The motions of the earth are adapted to its vegetable and animal life. The fluids of the earth, in quantity and distribution, are just what is necessary. More would drown the world; less would leave it a barren desert. The universality of the waters, their evaporation and currents, the earth's adaptation to animal life, and the atmosphere, indicate this same law. In its composition and specific gravity if the air weighed more than fifteen pounds to the square inch it would destroy life; if less, it would be equally destructive. Its average motion of eighteen miles per hour furnishes purity of the atmosphere necessary to life; and its communication of sound, whatever may be the law of sound, is a mysterious proof of design. Its transparency, in which all the works of life are made possible, and its opaqueness with seventeen miles of thickness, prevent the scorching heat of the sun from destroying life and vegetation. Its subtlety, by which it permeates almost all things, and its compressibility and expansibility are wonderfully adapted to all forms of life and happiness. The minerals of the earth exhibit this same law of adaptation in their elements and properties, related as they are to each other and to all general ends of nature. Their quantities and distribution ought to be noticed. The most important are the most common, rocks, coal, and lime being almost universal, while gold and diamonds are distributed over smaller portions; and in both cases all are adapted to their design and use. (c) In vegetable organisms the various cellular and fibrous tissues and the general construction of all vegetable substances show a degree of mechanical wisdom infinitely beyond that revealed in any human mechanism. The great

variety of adaptation in seeds, their modes of origin, growth, and development, the solid and porous portions as well as the circulation of fluids in all the different forms of vegetable growth, are proofs of design. The distribution of vegetable life is remarkable, the most important, as wheat, growing almost everywhere, while luxuries and those less important to life and happiness grow upon a smaller surface. But in all places there is an adaptation in their growth and in their forms and conditions of life and uses, so that of the sixty thousand species of vegetables there seems to be not a mistake in a single case. And their adaptation to day and night, years and seasons, attractions and atmosphere, is equally remarkable. The mystery that carries the nourishment to the tree carries it to the highest point of the largest trees. The vegetable adaptation to animal nature, the infinite number of wants thus supplied, the vast variety of elements needed in animal life, their existence in vegetables in due proportion, and their adaptation to human wants, show that every plant, shrub, and tree, and every species of flower and fruit, are ultimately adapted to human nature and necessities. (d) In the adaptation of animal nature and universal fauna to position, climate, etc., design is conspicuously apparent. Their covering, varying with the condition of the climate—heavy covering in colder climate and less in warmer; their motion, varied and adapted to their condition; their nutriment, drawn from such a vast variety of sources and yet adapted to the animal and the animal to its food; their eyes, ears, claws, etc., for securing it; and their peculiarities of mouth and teeth and stomach, without exception indicate design. So also with the organs of respiration. All animal life depends upon oxygen, and in all classes of animals the organs for respiration vary according to their conditions and demands. The mollusca, needing but little oxygen and taking that from the water, are supplied with a slight fringe around the edges of the shell the opening and closing of which furnish all the oxygen necessary. Fish,

with a little higher type of blood, have the gills supplied with a red fringe which acts as lungs, the water pressed out over this fringe supplying the oxygen required by this class of animals. With a like supply land animals would perish. The bird, spending its life mostly in the air, needs more of this element than other animals, and its lungs are therefore larger in proportion than those of other animals, thus furnishing a larger amount of vitality. The mammalia cannot live in water, but demand a larger supply of oxygen, and are furnished with lungs and apparatus accordingly. But these lungs vary in their position and activity according to the nature and habits of the animal. In the animal kingdom there are some very peculiar adaptations and organizations. The neck of the ox is very firm upon the top, for which there is no reason except in the end demanded, viz., to keep the head horizontal. The air bladder of the fish, by which he rises and sinks in the water, a contrivance found nowhere else, is necessary to the life of the fish. The fang of the rattlesnake is a wonderful contrivance, and, although by some thought not to be a benevolent organ, is nevertheless a peculiar mechanical contrivance. This fang is not the tooth by which food is prepared and eaten. It is tubular and lies back out of the way while the animal feeds, the base resting upon a little sack of poison; but by a peculiar muscle it is raised on end and pressed, in the death stroke, when the poison is thrust through the tooth into the wound made upon the enemy. It is a little instrument of warfare showing more skill and contrivance than all the military inventions of the world. The camel's stomach, by which he can go days without water, is a peculiar construction and peculiarly adapted to his appropriate life upon the desert. The woodpecker's tongue, four inches in length, sharpened and barbed at the point, reaching through the pierced bark of a tree for the insect within for food, is a simple illustration of the argument. So also is the sting of the bee, with a point that under a magnifying power makes

the sharpest cambric needle look dull. It is adapted to its purpose as nothing else could be. Besides all these, there are certain *compensations* in the animal kingdom worthy of special notice. The elephant, having a short neck which prevents his reaching the earth for food, has a proboscis which supplies that lack. The bat, without feet and needing a place of rest and security, is supplied with a hook upon its wing, while the parrot hangs himself up for sleep by his beak. The lobster's shell is a peculiar arrangement. The hardening of the first shell would prevent further growth of the animal but for that arrangement and instinct by which he crawls between rocks or narrow apertures annually, when the shell loosens and he is left free from confinement. He grows suddenly for two or three days until another shell is formed, in which he lives for another year. The gossamer spider rises like a balloon upon his web. Many animals have their neck too short to give a chance for turning an eye with a single lens. The spider, therefore, has eighty lenses in one eye, the bee more, and the beetle fourteen hundred. (e) But in man—the ruler of the world—we see the most marvelous exhibitions of contrivance and design. In his body, digestion, circulation, respiration, and motion are found. The lungs for the oxygenation of the blood contain a membrane of a hundred square feet, so arranged in cells and tubes as to secure the largest surface in the smallest space, and yet with such openings and absorbents as to admit of freely inhaling the oxygen of the air through the membrane into the blood; and at the same time, through the same membrane, carbonic acid is thrown into the lungs for exhalation. This large surface in so small a compass, this double function in what seems to be a simple membrane, carrying one gas in one direction and another in the opposite direction, ought to silence all doubt respecting Theism. The arteries, veins, muscles, and bones are equally mysterious in their arrangements, combinations, and purposes: each adapted to its own respective position and use.

The bones are a system of levers composed of material the lightest and firmest known, and the muscles with their millions of fibers are attached to the bone so as to secure the motion most completely. But the nerves and senses, if possible, indicate a still higher degree of contrivance and design. The nerves are constituted of fibers about one four-hundredth of an inch in diameter, and yet tubular, in which that mysterious force passes through the brain to the outer world and through the outer world to the brain. These nerves rest upon two distinct roots and carry distinct fibers to their termination. The one is the nerve of sensation, carrying the sense of touch and contact with the external world to the brain; the other is the nerve of motion, and carries the purpose of the mind from the brain to the external organ. If the finger is burned, the nerve of sensation informs the brain, and the mind, through the other nerve, orders its removal; and this duality is universal, and never divorced except by disease. Man's happiness and life depend upon it. Each of the senses is a manifestation of a purpose equally interesting. But let us notice especially the ear. A small tube three-fourths of an inch in a solid bone, supplied with an external arrangement for gathering sound, and internal hairs and an offensive wax for a defense, constitutes the external ear. Over the end of this tube is extended a very delicate membrane. Beyond this is the middle ear, one-half inch in extent, filled with air; but this air must not be cold or suddenly changed, and therefore the Eustachian tube from the back part of the mouth takes the modified air from the mouth into this middle ear, which must have an opening upon its side as truly as a military drum. Beyond this middle ear is another membrane covering the internal ear, which is filled with water. Into this water the fibrous terminations of the auditory nerves are distributed. Between these membranes and through the middle ear there are three bones placed in conjunction as levers, so that the motion of the membrana tym-

panum is increased upon the inner membrane, and thus the water of the inner ear is disturbed, the fibers of the auditory nerve set in motion, sensation taken to the brain, and thus we hear. And yet but for the intuitive instinct which attributes this sensation to the ear instead of the eye or the touch, it would be meaningless. So this nerve contrivance is adapted to the brain and this to the mind beyond in a manner indicating Divine wisdom and intention the most sublime and wonderful imaginable. And still higher, if it be possible to appreciate it, in the mind itself we see the great manifestations of God's design and purpose. The mind is so constructed that thought in rapidity makes lightning seem slow — sweeps a million of miles or a single inch in equal time and with equal ease. And the varied subjects and places in which the thoughts may turn are especially to be noticed. The memory, capable of acting upon all subjects at all times, of retaining millions of ideas and increasing its power with the multiplication of its works, is an overwhelming argument on the subject under discussion. Suppose we had no power of reasoning for drawing deductions and inferences, what a chaotic mass, if anything, the mind would present. The universal adaptation of this power to all subjects deserves thought and meditation. Men reason upon the sun and stars, upon business and honors, pleasures and amusements, families and governments, duty and destiny, God and eternity, with equal ease, one simple faculty acting upon millions and millions of subjects and with equal accuracy. In this same connection the sensibilities, too, should be considered. The affections, in their attachments in social life and civil society and their rejection of the disagreeable and the injurious, are really the source of all human enjoyments and the ground of all hope. The adaptation of these sensibilities is worthy of special consideration. Suppose one should love an insect as he loved his mother, love a dog as he loves his wife; suppose his affections, as they are sometimes perverted to some

extent, should be no more exercised for the best of friends than for the meanest reptile. There is something voluntary about the affections, and their intuitive adaptation and duration are provided for in nature. The will, the controlling force of the entire mind and its mysteries, illustrates the argument upon which we are dwelling. The fact that man has such a power, that may be exercised, improved, and made the means of so much good and happiness, shows a divine purpose. And finally the conscience, that highest of human faculties, that which touches the throne of God and gives to the heart of men that by which a man is good and fitted for heaven, is the most mysterious, and gracious, and benevolent of the manifestations of the divine purpose. What is man without a conscience? And unless there is some strange perversion of his being, no man is without a conscience.¹

Of no less weight than those found in the material universe are the arguments to be derived from a study of man and his nature.

1. Human nature is a part of the works of God. Man's relative position in the universe—his evident superiority to matter and his control of material forces and relations, even though he is intuitively and necessarily dependent—indicates that he is superior to the material world, and yet that there is something above him which is independent. This being the natural condition of mankind, we infer there must be this Supreme Being to whom he is related.

2. Belief in a divine existence is well-nigh universal. All beliefs have their causes as really as events, and the cause for this belief must be found in nature or in revelation. If in nature, then it is evident that nature is arranged in reference to that belief and involves such belief. Whatever is necessarily involved in nature must be true, for nature can-

¹ For the further consideration of this argument the reader is referred to Lord Brougham and Chadbourne, and especially to Paley's "Natural Theology" and Godwin's "Against Atheism."

not be false to itself. This belief in a God is so general if not universal, so natural and necessary, that it must be considered a voice of nature. If it comes from revelation, it must be from a revelator outside of nature. So, then, the general belief in a divine existence cannot be accounted for except upon the assumption of its truth.

3. Man's ideals in every department of life's experience and work indicate a special, natural demand for something superhuman. Men are constantly looking for ideals of being beyond what is realized, showing that man's mind was constituted with relation to some being beyond the human and the sensual. No painter ever realizes his ideal with his brush, nor any sculptor with his chisel, nor any poet with his creations; and the ideal ruler is still further beyond all facts in history. The mind in all of its activities seems related to a higher being—a Supreme Being—as truly as a child to its parent, or man to society. Such constitutions and adaptations show the existence of that to which they are adapted, as the existence of the eye shows that there is light somewhere for its use.

4. Man's moral and religious nature can be accounted for only by the Divine existence. The moral affections demand a more perfect object than human nature supplies, universally leading men to look for perfections not found in anything less than God. So the affections are constituted for this devotion to him. The consciousness of obligation is universal, and felt even when other beings are not present, showing the continuance of moral sensibilities and their true sphere; for there is but one Supreme Being for their further exercise. The affections and the conscience of man are continual proofs of a divine being. The universal tendency in man to worship is a still stronger proof, if possible, upon this point. From the dawn of history, through all the ages of the world, in all its different fields, men have generally been inclined to worship, showing that man was made a religious being as surely as he was made a thinking being.

This natural tendency and man's religious nature itself prove that there is an object of worship to which these tendencies are adapted.

5. There are universally and necessarily in the human mind certain original suggestions and elementary ideas which, placed together, constitute the natural attributes of God. These ideas are never learned or proved, never denied or ignored, but are universally implied in all the thinking and planning of the human mind. They are the simple elements of mental activity. They are few, but being elementary they form the foundation of all human activity and experience. No man can think, or will, or live, without having a notion or simple idea of *being* in his mind. *Force* or *power* belong to this same category. *Cause* and *space* are also original suggestions. *Essence* or *substance*, or the belief that there is essence or substance back of quality, as well as *duration*, *certainty*, and *unity*, are alike elementary and original. *Moral right* is also found necessary in the human mind. These ideas are never denied, never proved, but they are there in the mind. They are not innate, as the school-men of the twelfth century affirmed; but the mind is so constituted that, upon its awaking to activity, it naturally and necessarily possesses these notions and elements of ideas, or "original suggestions." These ideas, necessarily involved in nature, must be true and undeniable; and these ideas, placed together, give a good and sufficient list of the natural attributes of the theist's God. The notion of being without limitation, space and duration without bounds,—without compounding other ideas, simple unity and moral right,—constitutes true Theism, and forms in every human mind necessarily a system of *Natural Theology*. This, in all probability, is the general and original ground of belief in a God. Men believe in a God just because they have that belief and cannot live without it without violence to nature. These facts are the elements that constitute general truth, and we present them here as one of the most irresistible and plain

arguments that can be given, and every man who denies it must deny his own consciousness.

6. The influence and consequences of Theism as contrasted with Atheism are conclusive evidences in favor of the doctrine of a God. (a) Theism furnishes a philosophy of all phenomena, thus accounting for the existence of all things: Atheism is merely and wholly negative, accounting for nothing and affirming nothing. No man can say he knows there is no God, or believes there is no God. He simply doubts the strength of the arguments for a God. Such a negation, as the foundation of man's conclusions, actions, and character, is absurd. Man's nature and condition demand some positive affirmations and beliefs. (b) Theism furnishes ground for supreme obligation and a standard of right: Atheism can present only utility, and that as seen by man's limited and imperfect vision. The infidel has no standard of right. Hume thought it was no crime to turn "a few ounces of blood" from its natural course; Hobbs thought human governments were the grounds of obligation; and most, if not all, make utility the only ground or reason for the performance of any act or duty. (c) Theism affirms, and Atheism denies, moral distinctions. The former promotes morality and virtue, social and civil improvement and happiness; the latter leads to anarchy, and places each individual outside of his supposed obligations to others. The general influence of the two doctrines or theories is seen in the character of the peoples amongst whom the systems respectively prevail. Communities without God are without happiness and progress. The nations which have enjoyed the greatest degree of progress in intelligence, literature, art, and government, are those which have held to the idea of a God. The fine arts—painting, sculpture, architecture, etc.—have all prospered under Theism, and retrograded or been darkened by its denial. The history of those nations which have believed in and worshiped God would be the history of human civilization. (d) The-

ism satisfies the affections with a perfect object of love: Atheism proposes no object for highest regard. The one gives peace, rest, and satisfaction to the heart: the other gives unrest, with nothing but a blank in the experiences and close of life. (e) This world is at best a place of suffering, and human beings are subject to a great variety of trials. Many have supposed relief from these to be the great end of life. Theism—a belief in a personal God—gives comfort to the afflicted in the consciousness of the presence of a loving and mighty friend. In all human troubles sympathy and friendship are desirable and agreeable, and in death itself are a source of joy. Infidelity furnishes nothing of this kind upon which the mind can rest in the shadows of death. (f) In death Theism furnishes hope: Atheism, despair. The infidel will stand by the bedside of a dying wife or child, and with the cold chill of disbelief will offer no hope, leaving the sinking, dying one without the least cheerful anticipation. Infidelity stalks through all the world of grief and sickness, through all the sick-rooms and death chambers, and gives not the least ray of hope. Its very shadow is black with despair. Theism goes with a voice of God and hope. It tells the dying there is hope beyond death, and to friends bereft it promises a still better friend. Is there a single shadow of benevolence or of humanity attending infidelity? Is not Atheism real malevolence, and are not the tendency and influence of Theism strong presumptive proof of its truthfulness?

SECTION II.—THE NATURE OF GOD.

WE can have no knowledge of the essence of things in matter or mind, in the human or the Divine. In speaking of human nature, essence is not contemplated, but that which belongs to man in his existence and activities. There are some facts and actions which belong to the Deity necessarily, and which are implied in all true conceptions of his

being and character. The revelation of these facts constitutes all we know of the nature of God.

I. God is a spirit. In universal language, literature, and art, in all governments and social life, in the universal consciousness of all men in all periods and places, the radical and fundamental distinction between that which is spiritual and that which is material has been recognized. Some few, in the desperation of false philosophy, have pretended to believe in universal materialism, but in all the practical experiences and works of life they deny it. No man thinks of feeding the mind and body with the same nourishment; no man believes he walks with the affections or thinks with his fingers. The phenomena of spiritual and material things are so distinct that to assume their identity would seem to be impossible. None of the properties, forces, or laws of matter have ever been found in the mind, nor have any of the properties, forces, or laws of the mind been found in matter. That God is spiritual and not material is implied in every argument for the belief in an infinite God. Matter is impenetrable, and if God is material and infinite, then this Divine material must fill all space and forever preclude the possibility of any other thing or being in the universe. This spirit is not seen or heard, neither is the spirit of man, yet it is that which we love or hate, with which we converse, co-operate, and live. One may frequently pass a noisy factory with a thousand operatives, unconscious at the time of their presence or existence, and yet really know more of the facts and results of their mental powers than of any others in the town. So God may be better known than other beings, for there are thousands of the most wonderful manifestations of an invisible God for every manifestation of the human spirit. Nothing but attention and absorption in other things prevents the consciousness of the Divine presence. Pantheism, sometimes urged against the doctrine of Divine spirituality, is scarcely more than a modification of materialism. The all-prevailing universal power, filling all

things and a part of all things, rendering God and all nature "one stupendous whole, of which matter is body and mind the soul," must be spiritual or material. If spiritual, it must be God; if material, it is Atheism, and is scarcely worthy of distinct notice. It is sometimes advocated as a kind of middle ground, so as to avoid the unenviable reputation of Atheism.

II. God is one. This declares that he is not many, in contradiction to polytheism, and that he is simple in himself. He is not made up of parts; if so, each part would be limited and finite; and since the whole must be of the character of its parts, he would therefore be finite. If there is any God, he must be one, and the harmony of his works, the uniformity of his government, the general revelation of a leading purpose, all reveal the unity of God, so that there cannot be in the nature of things a lack of unity: the universe that reveals God reveals him as one. And yet, although simple unity is undeniable, it is unexplainable and incomprehensible. The moment we begin explanation we add some ideas to simple unity. Indeed, the singular is never known in nature or in mental phenomena without a plural implied or expressed. We speak of one tree, but the one implies roots, bark, trunk, branches, and leaves. We speak of one man and perhaps swear to his individuality, and yet imply thousands and millions of parts in his body and as many possible characteristics and works of the mind. So it is everywhere: simple oneness involves plurality; so in God: he is one God, but must be plural. When the Mohammedans and other unitarians so emphatically affirm the unity of God, they do and must imply, necessarily, the plurality in that unity. God is one, but in that oneness there is plurality. Therefore,

III. God is a trinity. He must be plural; that plurality must be dualism, polytheism, or a trinity. Some heathen philosophers have believed in the duality of God, generally making one of the two the author of evil; the other, the God

of goodness. But most of the antitheists have believed in polytheism. Athens is reported to have had thirty thousand gods, and other cities and nations are equally prolific in their objects of worship. These two extremes are too extreme to deserve notice, and both dualism and polytheism imply separate beings and not multiplicity in the one being. But dualists and polytheists, with the exception of some few philosophers, believe in separate beings. Trinitarians hold to simple unity within which there is a trinity—three in one. Respecting this doctrine, let us first answer some objections.

1. It is said that "trinity and unity are contradictory and impossible." In reply, it may be said that the one and three are not used in the same sense. It is not a trinity of beings, but plurality within one being, which is meant, and this is the most simple conception possible.

2. It is said to be incomprehensible. (a) Not in the fact, for all classes of minds believe it. In its nature it may be, and so is every other fact and event based upon mystery. (b) Plurality in unity is not as incomprehensible as simple unity. All men everywhere comprehend the plurality and multiplicity of objects and beings; but simple, undistinguishable unity is incomprehensible. Plurality here is no more incomprehensible than plurality and unity in other subjects. The air contains oxygen, hydrogen, and carbonic acid. Light contains color, heat, and force. The human mind is a trinity, and necessarily involves the intellect, sensibilities, and will; the one mind thinking, feeling, and willing. The trinity of the human mind in one mind is just as much a mystery as trinity in God.

3. It is said that the mystery of this doctrine diminishes faith and usefulness. (a) It is no more mysterious than other facts and doctrines. In all departments of life and labor faith in incomprehensible forces and mysteries is constantly exercised and is necessary to success everywhere. All goodness and piety rest upon faith. If there is a God, he must

be above our comprehension, and all true virtue and piety is faith in him. (b) Actual practical consequences are questions of fact and history. Most of the effective Christian workers in all ages and countries have been trinitarians. The assumed utility of unitarianism has not a shadow of historic truth in its support.

DIRECT PROOFS OF THE DOCTRINE OF THE TRINITY.

1. Trinitarianism avoids the greatest, if not the only, possible errors respecting the belief in a Supreme Deity. Simple unity must necessarily involve the idea of the universal oneness of things, and thus the doctrine of pantheism, which implies the denial of moral and even physical distinctions, and contradicts universal consciousness. The opposite belief in polytheism is equally absurd. There is certainly a universal intelligent cause. That cause must be pantheistic, trinitarian, or polytheistic. It cannot be pantheistic nor polytheistic, and therefore it must be trinitarian.

2. Trinitarianism best accords with the necessary demands of human nature. (a) Men generally believe in a universal, independent, intelligent cause, and in their own dependence, thus demanding a creator, supporter, and universal Father. (b) Man is conscious of moral nature, obligation, and sin, demanding a divine Ruler and Redeemer. This demand exists among all the nations of the world, and is the universal conviction of the race. (c) As a social and spiritual being, man requires a perfect object of love and friendship, and a comforter more than human. These three distinct demands in the nature of man as distinctly indicate the existence of a correlative triune God as the construction of the eye shows the probability of triune light for its use.

3. Indications are not wanting of widespread belief in the human mind with reference to a Divine trinity. This is evident from the following quotations of Pres. Finney from Dr. Dwight. "The Hindus believe in Brahma, the source of all things; Vishnu, the mediator; and Seeva, the destroyer. But that destruction seems to be connected with regenera-

tion, so there is a kind of resemblance between the Hindu trinitarianism and the Christian. The Persian triad indicates the same fact. Zoroaster says: 'The triad of the Deity shines forth throughout the whole world.' The Egyptians recognized the same general fact in their triad. Plato and other Greek philosophers, although including somewhat of materialism, favored the doctrine of the trinity. A medal now in the cabinet of the Emperor of Russia was found near the river Kemptschyk, a branch of the Jeniesea, in Siberia, of the following description: A human figure upon one side has one body and three heads. This person sits upon a cup of lotus—the common accompaniment of spiritual divinity in oriental countries—and upon a divan, in the manner of Eastern kings. On the other side is the following inscription: 'The bright and sacred image of the Deity, conspicuous in three figures; gather the holy purpose of God from them; love him.' This is a very striking illustration, especially in the use of the plural and the singular terms in the same sentence. The Romans, Gauls, and Germans, in their works of art and in their literature, refer to ideas of this character. The Diana of the Romans is stamped on the medal as having three faces and three distinct heads united in one form. On the reverse is the image of a man holding his hand to his lips, under whom is this inscription: 'Be silent; it is a mystery.' Lao-Kium, the founder of one of the Chinese systems of philosophy, gives as the great leading doctrine: 'The eternal reason produced one, one produced two, two produced three, and three produced all things.' Even among American Indians there are some strange indications of this doctrine. The Iroquois hold that before the creation three spirits existed. In Peru they worship a triad whom they style 'the Father and Lord Sun,' 'the Son Sun,' and 'the Brother Sun.' In Equisaco they worship an image, Tangatanga, which in their language signifies literally one in three and three in one."

4. The ancient Jews evidently believed in the trinity.

Philo, Jonathan, Rabbi Akiba, and Jewish commentators seem to agree in this, and many passages in the Old Testament are applicable to this point. The Jews, like all others, were liable to place civil and secular objects in place of the divine and spiritual, and so had come to look for a conquering king for a Messiah instead of the "Wonderful, Counselor, The mighty God, The everlasting Father." But the prophecies are plain, and many of the Israelites, especially in earlier times, believed in the divinity of their expected Christ.¹

5. The testimony of the early Christian Fathers and the primitive churches is in favor of this doctrine: Barnabas, Hermas, Justin Martyr, Clemens, Ireneus, Tertullian, Theophilus, Origen, Cyprian, and many others. The Council of Antioch, in the year 264, says that the whole Church believes that Christ is God. Eusebius, the first and great historian of the Church, in the year 315, testifies to the same fact. Sabellius and a few others attempted a modification of the statement of the doctrine in the third century, and in the fourth century Arianism and unitarianism were taught by some controversialists. But the first agitation upon the subject was in opposition to what was a general belief, showing that the early preachers and churches were agreed in its favor.

6. There are many passages in the Bible which refer to God in the plural as though there were more than one in the Godhead. "And God said, Let *us* make man in our image" (Gen. 1:26). "And the Lord God said, Behold, the man is become as one of *us*" (Gen. 3:22), using the plural again. "Go to, let *us* go down, and there confound their language" (Gen. 11:7). In these places the plural term is used, and not simply as an assumption of dignity as sometimes used by kings. The original name of the Creator is plural in the Hebrew, but there are numerous places where it is not in the plural, but where distinctly different persons are referred to. "Then the Lord rained upon Sodom and Gomorrah

¹ Cf. Isa. 11: 1-3; 44: 6; 48: 12, 17; Psa. 24: 7, 10; John 3: 31.

brimstone and fire from the Lord out of heaven" (Gen. 19 : 24). One Lord is referred to as raining brimstone and fire from another Lord, indicating two distinct persons, both styled Lords. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake" (Dan. 9 : 17). Here is blessing asked of one Lord for the sake of another, showing duality of official relations. "I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord" (Zech. 10 : 12). One God gives promise in the name of another, and declares a mode of life in that other name. In Zech. 2 : 8-13, one Lord is sent by the Lord of Hosts, and another Lord as distinct from both is referred to. In Psa. 45 : 6, Christ is addressed (by the Father) in this language: "Thy throne, O God, is for ever and ever. Thou lovest righteousness and hatest iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This language is addressed to the Son as shown in Heb. 1 : 8. And still more distinct reference is seen in Isa. 48 : 16: "Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me." There the three persons distinctly noted in their respective offices; the Lord giving direction to the Son, and the Son of God being sent by the Spirit. "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Psa. 2 : 7).

7. Practical and experimental Christianity involves the doctrine of faith in a Creator (regeneration), in a Redeemer and Saviour, in the Holy Spirit, as a sanctifying influence. In reality, then, every true Christian, in his very conversion and experience, admits this doctrine of the trinity, and experiences the power of God as thus revealed.¹

¹ Cf. John 1 : 12; Rom. 3 : 21; 5 : 1; Acts 15 : 9; Eph. 2 : 10; 6 : 20; Heb. 12 : 2.

8. The doctrine of the trinity is proved by the proofs of the divinity of Christ and of the Holy Spirit. Christ is divine; one with the Father. This is evident (*a*) from his titles and names. He is called God. "He shall be called Emmanuel, that is, God with us" (Matt. 1: 23). "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1, 2). "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever" (Rom. 9: 5). "But hath in due times manifested his word through preaching, according to the commandment of God our Saviour" (Titus 1: 3). "But unto the Son he saith, Thy throne, O God, is for ever and ever" (Heb. 1: 8). In this there is one God speaking to another, the Son as God. No plainer declaration can be conceived. He is called the true God: "This is the true God, and eternal life" (1 John 5: 20). But it is spoken of the Son, and the qualifying truth implies there is nothing more completely God than he is. He is not partially God, or representatively God, but the true God. He is termed a "mighty God" in Isa. 9: 6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." In Rev. 1: 8, he is called the Alpha and Omega, meaning that he is the first and last of everything conceivable, existing before and after finite conception. He is an Almighty God. In Rev. 15: 3, in the song of Moses and the Lamb, he is spoken of as Lord God Almighty. Jehovah was the incommunicable name with which the Jews referred to the Deity. It was considered the highest possible expression with reference to God. Christ is termed Jehovah in the following passages: Psa. 24: 7; 97: 9; Isa. 40: 3; and substantially quoted in Matt. 3: 3; 1 Cor. 2: 8; Jas. 2: 1; 1 Cor. 1: 30; John 3: 31. Christ is termed the Allwise in Jude 25. The Allwise must embrace universal wisdom. In Titus 2: 13, he is termed

the great God. These embrace all the titles which are applied by the Jews to God the Father, and it is impossible to add any names or titles to Christ which shall more distinctly give the idea of the eternal God. (b) All the attributes attributed to God are attributed to Christ. In Isa. 44: 6 he is spoken of as the redeemer, and in the same connection as being the first and the last. His eternity is affirmed; and this same idea is given us in Isa. 48: 12-16, and also in Rev. 1: 10, 11; 2: 3. It is difficult to see how the eternity of Christ could be declared more positively; and if eternal, he must be independent, and God. His omniscience is positively stated in Matt. 11: 27; John 21: 17; and 2: 23, 24. In Matt. 18: 20 Christ declares that he is wherever two or three are met in his name, and in Matt. 28: 20 he promises to be with his disciples to the end of the world. In both instances omnipresence is affirmed. He cannot be with two or three at the same time in different places and periods through all the earth and all the ages unless he is omnipresent; neither without this attribute could he be present with his Apostles and their successors everywhere, at all times to the end of the world. Omnipotence is distinctly affirmed in Rev. 1: 8; Heb. 1: 2. His immutability is very distinctly expressed in Psa. 102: 27: "But thou art the same, and thy years shall have no end." In Heb. 1: 10 this language is quoted by the Apostle and applied to Christ. If, therefore, he understood the Scriptures, Christ is unchangeable. But this is distinctly stated in Heb. 13: 8: "Jesus Christ the same yesterday, and to-day, and for ever." His immutability, therefore, is beyond all question, and if these titles and attributes are reasonably applied to Christ, it is unreasonable and unscriptural to affirm him to be anything less than God. But what the names and attributes of God imply respecting the Deity is also distinctly stated by affirming that he did the works of God. In Gen. 1: 31; 5: 1; 6: 6; 7: 4; Heb. 2: 7, we are informed positively by inspiration that God, the eternal, the Father, created all things;

and yet in John 1: 3, 10 "all things" are said to be made by Christ, and "without him was not anything made that was made." God the Father created these things, and God the Son created them, and therefore God the Son is God. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1: 16). Nothing can be more positive than this assertion, as though the inspired writer anticipated some possible objections to the doctrine. In Heb. 1: 10 God says of the Son: "In the beginning thou hast laid the foundation of the earth, and the heavens are the works of thine hands." (Cf. Rev. 4: 11.) That he is a governor is affirmed most positively in Isa. 9: 6; Dan. 10: 17; Rev. 1: 5; 17: 14. In Acts 10: 36 he is termed "Lord of all," the governor of the universe. According to Psa. 45: 6, as quoted in Heb. 1: 8, Christ is the ruler over all. (Rom. 9: 5). "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2: 10). He is not only creator and governor of the universe, but he forgives sin in himself as a God. (Matt. 9: 2-7; Mark 2: 10, 11.) "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3: 13). Christ's forgiving power is therefore made the ground of obligation. In Acts 20: 23 God is said to have purchased the church with his own blood. In these passages and everywhere in the New Testament Christ is spoken of as the forgiving Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45: 22). From these we see that God is the only sin-pardoning saviour, that Christ is such a saviour, and, therefore, that Christ is God. Nothing can reveal the

power of God in works greater than the resurrection; but Christ says: "I am the resurrection, and the life" (John 11: 25). The resurrection is everywhere attributed to Christ. (John 2: 19, 21; 5: 24, 25; 28: 29.) Notice especially his declaration in John 10: 18: "No man taketh it [life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." The resurrection power, thus affirmed to be in Christ so positively, will justify the strongest confidence in his divinity, which is our only hope for the resurrection. His official relations to the world show his true Divine character. "Thou art the Son of God; thou art the King of Israel" (John 1: 49). Christ admitted this application to himself, and assumed it, and thus in simple honesty leaves us to adopt the declaration, "He is King." In Psa. 2: 6 there is evidently reference to Christ: "I have set my king upon my holy hill of Zion." "Mine eyes have seen the King, the Lord of hosts" (Isa. 6: 5). In this language, the position assigned to the Holy One, the work he sent the prophet to do in this world of sinners, as well as other portions of Scripture, leave us reasonably to conclude that it was Christ whom he saw. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1 Tim. 1: 17). That this refers to Christ is evident from 1 Tim. 6: 15. Here in a single word all the authority and rulership of the universe are affirmed: Jesus Christ—he is the only one. The Divine Christ is directly affirmed to be in contrast with everything visible. "Mine eyes have seen the King, the Lord of hosts" (Isa. 6: 5). "And he said, Thou canst not see my face: for there shall no man look on me, and live" (Ex. 33: 20). "The word was God" (John 1: 1). In verse 18 Christ makes himself equal with God. In John 10: 30 he says: "I and my Father are one." No trinitarian on earth could state his doctrine any more plainly or positively. His enemies say to Christ, "Thou makest thyself God" (John 10: 33). He did not

deny it, but admitted the accusation, and lived and completed his work with that assumption. "For in him dwelleth all the fullness of the Godhead bodily" (Col. 2: 9). That wonderful fullness of inspiration is declared to be in him—the fullness of the Godhead; all there is in God incorporated, as it were, in the person and being of our ascended Lord,—the divinity and fullness of God in Christ. In Heb. 1: 3 Christ is spoken of as the *express image*—not as a mere figure or representative, nor as an illustration, but as an *express image* corresponding in all things to the original. "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2: 6). That form must refer to mental configuration or natural condition; it could not refer to the body, for God is a spirit. He was in the condition of God.

9. Still further proof of the doctrine of the trinity is found in the divinity of the Holy Spirit. By this we mean that he is one and essential with God, the Father, and the Son. He is represented as a personal being, sometimes distinct and sometimes in connection with the other persons of the trinity. His titles, attributes, and works are the same, and all the works of God are attributed to the Holy Spirit as well as to the Son. In what sense is the Holy Spirit divine? Not merely in truthfulness, power, and influence; not in the sense of a kind of experience and frame of mind; but as a real existing Divine agency and causality, producing the influence of God on earth, and in the experience of the Christian's heart and life. He is a comforting force and agent, *i. e.*, God. This is proved (1) by the names and titles of God as applied to him. (2) By the attributes: the same that are attributed to the Father and the Son, are attributed to the Spirit. (3) By his works of creation, providence, and government. (Job 33: 4; 26: 13; Gen. 1: 26, 27.) Especially by the works of grace. (*a*) In the revelation and inspiration of the Bible. "For the prophecy came not in olden time by the will of man: but holy

men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21). (*b*) He wrought miracles. (Rom. 15: 19; 1 Cor. 12: 9, 10.) (*c*) He convicts sinners. (John 16: 8.) This distinct and special work must be the work of God, and has reference to the world, showing his divinity and his exercise of government. Courts cannot convict beyond their limits and dominion. (*d*) He pardons and regenerates. (John 3: 8.) In this text that entire change necessary to holiness and heaven is attributed to the Spirit, so he thus becomes, necessarily, the Saviour of men. Christ and the Father are the Saviour. The Spirit saves, and therefore the Spirit is one with the Father and Son. (*e*) The Spirit is a comforter in the general sense of that term, a universal comforter, one for the whole world, for all circumstances and conditions. (John 14: 26; 16: 7, 8.) The general sense in which this word is used in this passage and elsewhere renders it impossible for them to be true and the Spirit less than universal, and universally divine. He is not a specific comforter for individuals, of place, or case, but is universal in his divine influence, and therefore a universal God. (*f*) He aids in labor. "Through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15: 19). (Cf. also 1 Cor. 2: 4, 10.) This special aid implies an agency that is more than human or angelic. (*g*) He directs and inspires in prayer. (Rom. 8: 26.) The blessings of salvation depend upon prayer, and prayer according to the will of God, and this divine assistance by the Spirit is in accordance with the general laws of grace in the plan of mercy. (*h*) He guides, keeps, and instructs authoritatively. (John 16: 13.) He is spoken of in this and other places as an original authority, and not simply as a messenger or servant, like the Apostles and others. As referred to here, he is authority and government. (*i*) He sanctifies the heart and the church. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit

of our God" (1 Cor. 6: 11). Sanctification is attributed directly to the Spirit. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). In these and other passages that highest of all divine works upon the human soul is attributed directly to him. God, the Creator, creates the soul; Christ, the Redeemer, redeems it; and the Holy Spirit applies the atonement, regenerates the soul, and prepares it for salvation. (4) He is sinned against, and in the highest sense. (Matt. 12: 31.) There can be no language used that will imply in any transgression an offense against a more divine personage than the one here named. The sin against the Holy Ghost is, of all sins, the worst, in both its nature and its consequences, and in either case implies the eternal dignity and divinity of the Holy Spirit. If this sin is a specific act for which there is no pardon, then an insult to the Spirit is unpardonable. If the text refers, which is highly probable, to the general character of the sin, and means that it may be possible for man to reject other agencies and yet be saved in his ignorance, but not to reject the agency of the Spirit and be pardoned, or saved (for that is the one agency by which salvation is given to man), the divinity of the Spirit is implied. The Jews might have been saved in their ignorance, even without a distinct view of the great sacrifice typified; or in men's ignorance they may be saved with very gross conception of God and religious truth; but they cannot be saved without the Holy Spirit, for that is the agency by which the grace of salvation is applied. Therefore the Spirit holds an equally important place in the atonement with the Provider and Redeemer. (5) In the baptism of Christ the Spirit is associated with the Father and the Son specifically and demonstrably. In Matt. 3: 16, 17, Christ is made the especial subject in the ordinance. God, the Father, speaks approvingly, there being this manifes-

tation of the Father by the voice, and of the Son in the body. There is also the manifestation of the Holy Spirit. (6) His name is associated with equal importance and dignity in the administration of the rite of baptism as commanded in Matt. 28: 20, and in Apostolic benedictions. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13: 14). (7) The general manifestation of the Spirit in work and worship. "It seemed good to the Holy Ghost, and to us" (Acts 15: 28. Cf. also 5: 32). In this text the spiritual personality is distinct, as the human "us" and the Spirit are equally personal. In reference to possible controversies in which the Apostles might engage, he tells them the Spirit shall teach them what they ought to say. (Luke 12: 12.) In Acts 2: 4 it is said the Apostles spake "as the Spirit gave them utterance." "The Spirit said unto Philip" (Acts 8: 29). "The Holy Ghost said, Separate me Barnabas and Saul" (Acts 13: 2). In 1 Cor. 2: 10, 11, it is affirmed that the knowledge of God is only secured by the Spirit. In Acts 7: 51, Stephen says, "Ye do always resist the Holy Ghost." In these different passages the personal presence and agency of the Spirit is declared as distinctly and completely as the personal presence of any being could be, and the divinity of the Spirit is thus as positively proved as the divinity of the Son and of the Father; and in all these different references and quotations the great and general truth of the three persons in one God is distinctly brought out. The word person is not given to the Spirit in the Bible; it is used by us to express the idea of the Trinity, that there is a sense in which the one God is three; not three beings, as affirmed in tritheism; not three manifestations only, for there are millions of manifestations of God; not three offices, as sometimes affirmed by legalists; not three kinds of works, for the same works are attributed to all; but there is within the one God, and from all eternity must have been, in some sense a trinity. No correct conception

of God in the eternity past, nor in the future, can ignore this trinity; no fair statement of God in his being can fail to state it in some way. The word "person" sometimes refers to the body, or the personal presence of individuals. Sometimes it refers to the entire being, and sometimes to the personal traits of mind and character. In case of the trinity, it implies that the Father, the Son, and the Holy Spirit, each when mentioned, conveys the idea of the entire being as real, as though no other personalities were involved. The Apostles sometimes baptized in the name of Jesus. That embraced the whole Godhead. Christ said he would be with the two or three that met for prayer, but the Spirit was promised to be the comforter. There is presented to the mind a real personality and distinct being when we speak of one of three. Discarding the idea of three distinct beings, we affirm the eternal fact of the trinity, and that in this trinity there is a sense in which personality may properly be affirmed, somewhat upon the ground in which we say of a man that he is a thinking man, and thus, as such, make him an entire personality to our conceptions; we speak of him as an affectionate man, thus having a conception of a personality endowed with sensibilities; and we speak of him as being willful and very decided, still viewing him as an entire being, expressing these distinct personalities. We neither express three beings nor one simple unity. Why not, with the same degree of common sense and common logical honesty implied in human intercourse, contemplate the trinity of God? He is a mystery, necessarily, in his personality, but it is plainly revealed to the eye of faith and to the confiding heart, that he is one God with triune distinctions in his nature and relations.

SECTION III.—THE ATTRIBUTES OF GOD.

WE cannot by searching find out the Almighty; we cannot comprehend his essence nor his infinity: these ideas are

beyond the reach of finite minds. Neither can we comprehend his simple unity, but we do comprehend the fact of his personal existence and the facts of his infinity and eternity. There are no parts nor divisions in the Divine being, and no attempt is to be made at analyzation; but there are facts and works which may be attributed to the Divine being as naturally and as easily as the attributes of a finite being are affirmed. Attribute does not mean a part of God, for he has no parts; nor a distinct faculty, for there is no distinction. By an attribute we mean more than simple function. The fact of his doing something does not imply all that is implied in the word attribute, which means something essential to the being himself. It means something more than an office. In reality, an attribute, in the comprehension of the human mind, is that which can be named as a universal and essential fact in the Divine being. Any of these facts which do not convey to the mind the idea of moral character are simply philosophical, and are termed *natural attributes*. Any of these facts which involve the notion or idea of moral character are termed *moral attributes*. Of the natural attributes are generally mentioned:—

I. PERSONALITY. By this we mean (1) a being, and not a thing. (2) An intelligent being, and not an instinctive being. (3) A distinct being, and not a part nor the whole of other beings or things.

In proof of the existence of this attribute it may be said (1) that God must be personal, or identical with all other things or beings, which is impossible, as shown (*a*) by the distinctions and contradictions in nature, and especially by the distinctions in moral character; (*b*) by the fact that each part and being in nature is finite, and therefore the whole is finite; and God, therefore, if constituted of all the things and beings in nature, is finite. (2) God must be personal, or there is no God. All arguments for Theism apply in reality to his personality, and so does the Bible; and quotations would be useless here, unless all the Bible were quoted.

II. **ETERNITY.** By this we mean (1) that he was without beginning. If not, then he must have been caused and is neither independent nor God. (2) That he is without end; infinite in duration as in space. Independence implies this. (3) That he is without succession. He fills or "inhabits eternity" (Isa. 57: 15). This language conveys distinctly to us the idea that God fills eternity as he fills all space, and that he exists in the present tense in all periods and ages, so that there is nothing past or future in his experience. There are objections to this position which require a brief notice. (*a*) "We cannot comprehend such existence." Nor can we comprehend infinity or eternity in any sense of the word, nor the fact that God fills all space at one and the same time. The affirmation that God is present in all time and at all times, is no more difficult than the affirmation that he is present in every place and all places. (*b*) It is said that "God sees and knows things as they are, and events are successive." But sight and knowledge of things do not render the being like the objects known. It is the succession of events and things which the objector affirms, and this is admitted. But that the Deity passes through successive periods and experiences in himself is impossible. (*c*) "The Bible speaks of succession in the Deity." The Bible is given to and for men and in their language. God is spoken of as having human parts, feelings, etc., of living in different places, and, of course, as living in different times; but he is eternally the "I AM," with reference to time as well as space.

We offer the following direct proofs of the eternity of God without succession. (1) If there is succession, each period must have a beginning and an end, and as all the periods begin, he cannot be eternal. (2) Each period must depend upon a preceding period, and, therefore, if he lives through successive periods, he is successively and constantly dependent. (3) If the Deity lives by succession, he is growing older; he must have been younger, and

must have had a beginning, or a time when he began to grow old. (4) If infinite, God must know all things, and all things at once, or there is a lack of knowledge and a lack of infinity. There can be no new knowledge nor successive knowledge in an infinite Deity. He has nothing to learn, but sees all things from the beginning.

III. OMNIPOTENCE. His infinite power, which can do all things, not contradictory, does not imply (1) ability for self-destruction. This would be contrary to every idea of independent self-existence and infinity. He must be infinite in such a sense as to imply indestructibility. (2) His omnipotence does not imply ability to sin. Sin is the choice of wrong in preference to right, and necessarily implies finite action in a finite being. Sin is the transgression of the law, but there can be no law independent of God and his works. To imagine law outside of God and the nature of beings he has created, is to imagine something beyond God—an absurdity in itself. There is no sin but the violation of law, and there is no law but such as God has established in his works and government. Law is involved in the nature of God and being, but not outside of things and being. (3) His omnipotence does not imply that all things are according to his will. Why he has made the universe as it is, and man as he is, we do not know. But having created beings with the power of choice and ability in themselves to do right or wrong, and having laid that plan in his general purpose, he cannot by his infinite power so control this choice that it shall be mechanical and absolutely according to his will. As a matter of fact, the conflicts of nations, the contradictions in human character and conduct, the consciousness of the human mind, history, common sense, and the Word of God, teach us that all things are not in accordance with the will of God. Divine omnipotence implies (a) that upon the whole there is harmony without contradictions between the works and laws of God. (b) That he has power for doing anything not inconsistent with him-

self in his character, plans, and work—that is, not contradictory. The proof of such an attribute is implied, first, in infinity and independence. We cannot conceive of independence without omnipotence. Secondly, the works of nature indicate it. The mighty forces governing the sun and stars, oceans and winds, and powers throughout the world, are indications of the power of God. Thirdly, the Bible declares it beyond all question, and quotations are unnecessary.

IV. OMNIPRESENCE. This implies (1) that he is everywhere in all space at the same time. (2) That he is in all duration as before explained. (3) That he is in all space and duration in all his attributes. There is no specific manifestation of a part of God or one attribute without another, so that in heaven or earth God exists in all his fullness in every point. The proofs of the existence of this attribute are seen (*a*) in the fact of his infinity; (*b*) in his works and their continuance of operations, showing present power and forces and the God who made and governs them by his word.

V. OMNISCIENCE. By this we mean that he knows (1) all things and beings in the universe; (2) all the substances, forces, and laws of all things and beings; (3) all the events of the universe; (4) all these things at the same time and at all times.

There are some objections to this view of the omniscience of God which deserve attention. (1) It is said he cannot know events until they occur, especially the actions of free agents. Then (*a*) he is not infinite, there being space and things which he does not know. (*b*) If the objection is valid, he is dependent upon men and things for knowledge. (2) "It is more reasonable to believe he only knows what is desirable to be known or what he chooses to know." This most singular suggestion is made by Dr. Clark. The objection is self-contradictory, for he must have knowledge of what he chooses not to know. (3) "That such knowl-

edge renders free agency and responsibility impossible."

- (a) It does not depend upon foreordination or Divine purpose to produce the facts known, for this would imply only self-knowledge in God; (b) nor upon necessity as inferred from necessary cause. If God only knows what is involved in absolute necessity, it is limited by the necessity determined in himself. (c) All knowledge is present knowledge, whether the facts be past or future. Whatever be the ground or cause of the facts, God must know things as they are. (d) Knowledge is never causality. A fact or event can never be different from what it is. The cause, however, cannot be in the knowledge, but in God or other voluntary beings. The memory cannot be a cause of the knowledge it holds. If with this power there was the power of prescience—the knowing future events as memory does the past—its knowledge would no more be a cause than the memory of past events. Knowledge takes cognizance of things as they are, regardless of the cause, and if they were different by first or second causes they would be known as they are. (e) In everything but religion men universally feel and act as though not necessitated by foreknowledge.

The following proofs are offered in support of the doctrine of Divine omniscience. (1) If infinite, God must be everywhere in all space and in all duration, knowing the events as they are because he sees them, and not because he determines them. (2) If his government is universal, so must be his knowledge, and his moral government must be exercised over all moral beings—over all beings having power of choice. (3) The universal activities and adaptations of nature show the universal knowledge of the Author and Ruler of all these things. (4) Universal consciousness as awakened by dangers, accidents, and trials, in which men are at once led to recognize the Divine omniscience, shows that the belief in omniscience is natural and necessary. (5) Biblical statements. Psa. 139: 7, 9; Prov. 5: 21; Jer. 23: 23; Matt. 18: 20; 28: 20.

VI. IMMUTABILITY. This implies that there is no change (1) in Divine location; (2) in God's character; (3) in his purpose or plan. Miracles and special providences are sometimes referred to as exceptions to this general statement, but evidently even all these were seen from the beginning, and planned according to circumstances. Miracles and special providences are not new to the Divine mind, but are special in the sense of being specially adapted, and perhaps new to us. (4) There is no change in knowledge or thought. The proofs of this attribute may be seen (*a*) in the very nature of the case. Nothing external can change him, and being complete and perfect in himself, no cause of change can exist. (*b*) The uniformity of nature's laws. There may seem to be accident, confusion, and lack of harmony, but the universal order and immutability of laws developed in all these changes of universal nature show that God is immutable. (*c*) The Scriptures prove his immutability. *Psa.* 33: 11; *Isa.* 46: 10.

God's moral attributes may next be considered. By a moral attribute we mean any fact respecting the Divine being and character which to our minds naturally, if not necessarily, suggests moral quality—the idea of right.

I. WISDOM. Wisdom, although closely allied to omniscience, seems to present the first considerations of moral quality. Wisdom, in its secular and common use, means the selection of the best means to an end; but in the higher and true sense it means the choice of the best end, and the best means for attaining that end. It differs from knowledge, which is simple cognition of reality, in the selection of the best end and the best means. Moral character is thus developed in its highest type. Therefore this attribute may be considered a moral attribute. Its divine development is seen in creation. There is evidently a general end in the Divine mind for the accomplishment of which there are thousands and millions of possible ends. With reference to each of these separate ends, and the general end in view,

infinite wisdom is necessary. The wisdom thus developed, as much beyond the wisdom of man as it is beyond the instinct of the insect, appears not only in these universal manifestations of wisdom in physical nature, but in the higher and more glorious manifestations of wisdom in the constitution of the human mind, and in the provision of means for its improvement. In the plan and conditions of its reformation and salvation, we see the crowning glory especially in Him who is "the wisdom of God," and who "is made our wisdom."

II. HOLINESS. That God is infinitely holy is implied in his very being, and indicated in every manifestation of his government. This attribute implies (1) the absence of all evil. The charges sometimes suggested in human blindness and depravity against this attribute of the Deity, are really refuted by the general facts in history, in his government, and in the experience of all honest, thinking men. But in the nature of the case he must be holy—he cannot be contradictory, he cannot be malicious, he cannot be selfish—he must be actuated by the principles of right; and this is holiness. (2) Holiness implies the love of truth. This is sometimes by some authors termed an attribute, but evidently it is involved in holiness. Holiness everywhere, and especially in God, implies the statement of what is actually true. God thus speaks the truth in reference to facts in the past, giving the true history of creation and providence, giving the truth respecting man's character, condition, and destiny, giving the truth respecting the Divine government its necessary claims and consequences. (3) It implies faithfulness. He is not only a truth-teller, but a truth-acter, performing faithfully all the promises and pledges involved in his government, all that can in any way be due to those to whom he sustains relations. Faithfulness is acting the truth, doing right to all. In that sense God is holy. (4) It implies the love of right. This is the ordinary use in the Bible and elsewhere, and is the leading idea of holi-

ness. In social relations the existence of moral character is developed by the rules enjoined. Love of right is the foundation of all true rightness. Everywhere and under all circumstances God reveals this supreme love of right, and in honor of this the angels in their highest ecstasy shout the exclamation, "Holy, Holy, is the Lord God Almighty; the earth is full of his glory." So the glory of God is his holiness.

III. JUSTICE. This seems to be a kind of modification of holiness, but in reality conveys to our mind a distinct idea. Its simple thought is equity or equality, and it is represented by the scales which the ancients held aloft in their ethics and civil economy. It is sometimes used (1) in a commercial sense, implying simple equivalency in exchanges; (2) quite often in a personal sense, referring to the appreciation and estimate which distinctly belongs to the individual; (3) in a social sense, implying due regard to society as a whole—the family and the state. In this sense God is just, rendering to all their dues.

Civil Justice. This is the principal exhibition of justice everywhere, but especially in the Divine government. Civil justice implies *legislative* and *judicial* justice.

Legislative justice requires all laws that are necessary, no more than are necessary, and what the individual is able to perform. And so God in his law requires all that is necessary for the good of his subjects. He requires each individual to perform to the individual to whom relations are sustained, just what the nature of the individuals and their relations would demand; *viz.*, simple personal justice. And inasmuch as each individual sustains relations to society in a general sense, something must be required besides personal justice; *viz.*, public justice and duty to society. God's requirements are no more than are necessary for these two objects, and they must embrace the two: justice to the individual, and justice to society. Legislative justice requires that there shall be no more law than is necessary. Exces-

sive laws are arbitrary and always unjust, requiring more than the case demands. In like manner legislative justice requires no more than the individual can perform. Universal consciousness, universal judicial decisions in all Christendom, the general principles of righteousness and good will, forbid the requirement from any being of that which is impossible. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8: 12). "To every man according to his several ability" (Matt. 25: 15).

Judicial justice is the rendering to all according to their deserts under the law. Judicial justice deals with the proper rewards and consequences of virtue. A man can perform no more than his duty to God, and, strictly speaking, in a commercial sense has no claim; but in the character and government of God the refusal to render suitable consequences for virtue and rewards for doing well would be unjust. "Say ye to the righteous, that it shall be well with him" (Isa. 3: 10). "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26: 3). "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 12). Judicial justice demands suitable penalties for crimes. In civil governments the punishment of treason by a fine of only a penny would be unjust to the public, which, by the weakness of the penalty, would be exposed to the evil of an increase of crime. It is as much a duty of the legislature to suitably punish crime as to reward virtue. God, in this respect, has exhibited the broadest and most perfect justice imaginable, so that no subject of his government, in heaven, earth, or hell, can lose the reward which virtue deserves, or escape the penalty which crime demands. Whether this penalty can ever be met by a substitute or not, is a question for another department of our work. But impartial justice demands the execution of every penalty upon the subject or his substitute.

Some objections to the affirmation of Divine justice are :

1. It is said that God requires more than man can do. We admit that his character and benevolence—the grounds of man's obligation—deserve more than man can comprehend or render.¹ But in reference to this we say (*a*) the law requires only what we can render, not what God deserves. (*b*) Penalties are according to the law, and not in proportion to the magnitude of God's infinite deserts, which are far beyond man's conception or ability. (*c*) For all duties grace, strength, and spiritual help are provided.

2. Against the doctrine of Divine justice it is sometimes urged that the guilty escape. There is no evidence to that effect. We have no right to conclude, because we see a prosperous criminal escaping for the present, that he can eternally escape the justice of God. According to the laws of eternal justice and the doctrines of God's Word and the general convictions of mankind, "the sinner shall not go unpunished." "And these shall go away into everlasting punishment" (Matt. 25 : 46). "Who shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1 : 9). "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2 : 9).

3. It is objected that innocent ones often suffer. That this is true for the present is not denied. But what is implied and affirmed in the justice of God is, that in the end God will reward the virtuous. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61 : 3).

4. But the principal objection urged against the doctrine of Divine justice is the fact that the innocent suffer for the guilty. In reply to this it may be said (*a*) that this is the general law of nature, and therefore must be right. What-

¹ Deut. 10 : 12; Psa. 116 : 12; Matt. 18 : 24; Micah 6 : 8; Mark 12 : 30; Luke 12 : 48.

ever is necessarily involved in nature cannot be wrong. (b) Benevolence is the highest possible happiness. All vicarious sufferers, Christ himself included, may act in benevolence, and thus increase their own happiness. All benevolence, indeed, is taking the burdens and sorrows of another in some sense and in some way. In this voluntary suffering for others is the highest happiness possible. Witness Christ, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." No innocent being ever suffers beyond the possibility of ultimate reward and happiness. (c) This state of things seems to be unavoidable, if society is to exist at all. If one can bless another, he can prove a curse as well, and so there must be in the nature of things this principle of burden-bearing for others. (d) And, on the whole, in the arrangements of human society by the will and providence of God, there is more happiness than misery by its constitution. The following proofs of Divine justice may be mentioned :

1. Physical penalties, vegetable, animal, and human, indicate the law of equality and the "fitness of things."
2. God made human nature, and this nature naturally and necessarily demands justice. *Vox populi, vox Dei.*
3. The general results of actions, especially amongst nations, prove law to be universal, apparent exceptions being only temporary.
4. Biblical history, laws, and penalties, are positive proofs upon this point. Isa. 53: 5-11; Rom. 3: 24, 26; Gal. 3: 13, 14; 1 Peter 3: 18.

IV. BENEVOLENCE. Benevolence is good-will to being. It desires the happiness of beings as holiness desires the right. Serious and intelligent objections are scarcely possible, and yet in the experience of individuals, and even of those religiously inclined, there are objections which are *practically* serious and demand some notice.

1. Men sometimes wonder at this attribute even if they

do not object to it, in view of animal sufferings. Take for instance the presence in nature of (1) poisonous animals. How can Divine goodness be reconciled to such a fact in natural history? (a) If the fields of life are filled, species must come in contact, and have means of defense. (b) Less than one-tenth even of reptiles are poisonous, and by the dread they strike into others whole species are defended. (c) In reality they do but little harm, injuring comparatively few. (d) Death thus caused is not especially painful. All must die, and they may as well die in this as in some other way. (2) Carnivorous animals are said to be the cause of great suffering. (a) Animals must die, and that by old age, disease, or violence. The latter is the least painful, and especially as animals do not reflect, nor anticipate suffering. (b) Early animal life is the most happy, and as reproduction speedily fills vacancies, carnivorous appetites increase animal happiness upon the whole, by increasing the numbers of the young and the happiness of young life. (3) Human suffering is a still more weighty objection to Divine justice. (a) Man causes his own suffering largely, and that by the abuse of means of happiness. (b) In God's grace and benevolence all suffering may be the occasion of higher development and ultimate happiness. "All things work together for good to them that love God."

2. The permission of moral evil is often urged as an objection. How can God be good, and allow of any sin at all? Without desiring to go "beyond what is written," or beyond the appropriate sphere of human knowledge or philosophy, it may be said (a) that moral nature, or the ability to do evil, is necessarily involved in moral being, and the real problem seems to be, shall there be men at all, or only beings without manhood or moral nature; men with ability for evil, or things with no ability for moral happiness? (b) Moral nature is upon the whole the source of more happiness than suffering. (c) All sin can be avoided and entirely remedied. No man is necessitated to sin.

(*d*) As a whole, Divine arrangements indicate Divine goodness, and a desire for man's happiness. (*e*) There is subjective and organic pleasure in life and existence; and how far this may and will live in spite of sin, and how far the goodness of God will thus be revealed in the constitutions of his creatures, in spite of moral evils endured, we are not able to say. No pain or suffering, however, affects all the nerves and mental susceptibilities. (*f*) We cannot explain science and mechanics. The works and motives of men in the most common works of life cannot be explained by all who observe these operations. We cannot know why God created beings and things as they are, and no objection or reason can be based upon our ignorance of the philosophy of the facts of nature. We must take nature as it is, and from facts as they are proceed in our reasoning and practical work.

The direct proofs of Divine goodness can be seen in (1) the provision for animal happiness in their natures and susceptibilities, as well as in the supply for physical wants. (2) The provision for man's nature and happiness, instinctive, intellectual, and moral. The Divine plan and direction in reference to social life and happiness is a wonderful indication of goodness. (3) The compensations and remedial provisions in nature for relief in privation and suffering, in the healing of wounds and disease, and the sources of comfort furnished to all. (4) The dealings of God with criminals: the offer of pardon, and invitations of mercy. The very penalties annexed to law, being intended for the general good of all, are but exhibitions of benevolence. Witness God's forbearance and long suffering with men; the atonement and intercession in their behalf; the spiritual help, and offer of pardon and grace; the most wonderful manifestation of goodness, in proposing to create anew the ruined man; the motives to piety and happiness presented; and the work of the Spirit and of the Church to secure the salvation of men.

LECTURE II.

NECESSITY AND AUTHORITY OF SCRIPTURE REVELATION.

SECTION I.—NECESSITY OF REVELATION AND ITS EVIDENCES.

REVELATION is the communication of truth before unknown. In this general sense the works of nature may be termed a revelation. Some of the most important subjects in morals, *viz.*, those relating to the Divine existence and perfections, we have already contemplated in the light of nature. We might proceed with others in the same manner, and thus go through the whole subject of morals without consulting the Scriptures, as many philosophers have done. But we desist for two reasons :

1. Following the light of nature merely, we have already encountered serious and insurmountable obstacles ; and should we proceed to still more practical inquiries, we should meet with difficulties at every step.

2. A direct revelation from God has been professedly given ; and to say the least, it is presented to us under such circumstances that it has strong claims to our careful attention. No one will deny that weighty considerations may be urged in its favor. As candid inquirers for truth, then, we are bound to suspend further inquiries, until the claims of this revelation are canvassed. We need all the light we can obtain.

We do not contend that a direct revelation from God is absolutely necessary—that such a revelation is essential to any proper conception of moral truth—that without it man could know nothing of God, or of his own duty as a moral being. We have already seen that the Divine existence and principal attributes may be proved from nature, and that they are presupposed in the Bible. Nature, under which term we include not only the external works of God, but also our own reason and conscience, does make known to us much in regard to God and our duty—enough to leave men without excuse for sin, if no direct communication beyond this had come from Jehovah.

In conceding that the necessity of a direct revelation was not absolute, we detract nothing from the value of this revelation. Were it absolutely necessary, it would be a matter of debt, not of grace. But this will not be claimed.

Still, there is a necessity of revelation. This necessity arises from man's fallen condition. Man does not do as well as he can. He does not profit as he might from the light of nature, and this creates a necessity on his part for a further, though gracious, dispensation. It may be safely affirmed that such is the depravity of fallen man, he would not, without a direct revelation, have sought and found the way of life. His need, then, is as *imperative* as though it were absolute.

A direct revelation from God cannot be pronounced impossible. The works of nature are a revelation of him, and any other revelation from the same source, more immediate, explicit, and authoritative, cannot be impossible. He who created the universe, with all its inhabitants, *can* adopt any method consistent with wisdom to make known to his rational creatures his own character and requirements.

And such a revelation must be deemed *desirable*. Allowing it is not indispensable, admitting that the light of nature, if rightly used, would be sufficient for our necessities, yet a fuller disclosure would greatly facilitate inquiry and pro-

mote a practical acquaintance with the various departments of truth. Some of the reasons for expecting such a Divine communication may now be stated :

1. The importance of the subjects of morals and religion. They are not merely theoretical, but of the highest practical importance, — relating to our own moral character, relations, duties, and destiny. On such points our knowledge needs to be definite, because an error may lead to fatal consequences. Now these subjects, when viewed in the light of nature alone, are beset with very serious and painful difficulties, which, although not such as to unsettle fundamental principles, it is very desirable to have removed.

2. It is of great consequence to have light on these subjects easily accessible to all. Natural theology and ethics are more in the province of philosophical investigation. The mass of men have little opportunity or taste for abstract studies and laborious research. They need plain instruction.

3. The subject is moral, the proofs moral, and addressed to moral beings. Were this a matter of mathematical demonstration, were the evidences in nature such as to force assent and compliance, no more would be needed. But such is not the case. Hence the need of more light and motive. "But this may also be resisted or neglected." True; but those who do so will be the more guilty, and the Divine beneficence and justice the more conspicuous.

4. In these momentous concerns men feel the need of something more authoritative than the deductions of their own unassisted reason. Each assumes his own right to judge for himself, and as no one is infallible, they are constantly exposed to error. Who shall decide in a case of controversy? Evidently they need one who can speak with authority.

5. If there is a God, all created intelligences are his subjects. Now there are many points upon which the subjects of a moral government cannot be instructed by the light of nature

alone. There are other subjects, in relation to which nature affords a basis of instruction, but not so full and complete as would be desirable.

6. The moral state of the world shows the need of a direct revelation. As before remarked, men do not know as much as they might, nor do as well as they know. There is no subject in theology or morals which has not been zealously and perseveringly controverted; and that not by the ignorant only, but by the most profound thinkers. On almost every point conflicting and opposite theories have not only been proposed, but at different periods gained extensive prevalence. Nor have the characters of men been better than their theories. The history of mankind is a history of wickedness.

To place this matter in a strong light, consider what this world would have been without a verbal revelation from God. I ask not what it was *capable* of being. It might have been an unbroken Paradise, and every man might have been perfect in his generation. But what *would* the world have been? Contemplate the state of the heathen, who are without such revelation. They are in the lowest scale of moral degradation. So it has been in all ages, as universal history declares. Read the accounts furnished by travelers and missionaries, and then trace back authentic history indefinitely, and you have but one voice on the subject. All plainly shows that without this revelation darkness would have covered the earth, and gross darkness the people.

What, then, is the conclusion? Not that God was under obligation to make a revelation; but that such is the state of man, a revelation is greatly desirable, and from the known benevolence of God probable, and to be expected.

We now proceed to inquire what evidences are necessary to authenticate a revelation:

I. **MIRACLES.** Divine revelation is itself a miracle, being an immediate communication from God. Whenever any one has professed to make such communication, mankind have

always required miracles as his credentials. The revelation, being itself a miracle, does not require another miracle to confirm it to the mind of him who originally receives it. But others who have not witnessed it, demand the same evidence to satisfy their minds. They cannot receive it on mere testimony; they must be satisfied that it has been attested by miracles. It is not essential that we witness the miracle, but we must believe that miracles have been witnessed by others besides the one who communicates the revelation, and in attestation of that revelation.

Here we are met with philosophical objections against miracles. It has been asserted by Hume and others that a miracle cannot be rendered credible. This subject, therefore, demands a careful examination. Miracles have always been relied on the world over as essential and sufficient to authenticate revelation. But they are not now wrought; hence, if they cannot be rendered credible to those who have not witnessed them, we must despair of authenticating revelation in the present age. The importance of the subject, therefore, demands for it the closest scrutiny.

A miracle is an event contrary to, or transcending, the ordinary laws of nature. It differs from a prodigy, which is something out of the common course of nature, but not against nature. An event may be extraordinary or strange to us, on account of our ignorance of its cause. A miracle, on the other hand, is a palpable contravention of known laws of nature. Should we see one born blind, instantly made to see by the application of clay and spittle, we should be able, from our knowledge of nature, to pronounce the event miraculous.

Now can an alleged miracle be rendered credible by testimony alone? This Hume denied, and I think justly. "We have found by experience," said he, "that testimony is sometimes false, but never that a miracle is true." So far as our experience goes, it asserts the uniformity of nature's laws. Confidence in testimony is indeed an original principle in

the human mind, as well as is a belief in the uniformity of the laws of nature. In a conflict of the two, under supposable circumstances, the mind might be left in suspense. We might be able to account for the testimony, but it alone would not satisfy us that there had been a deviation from the established course of nature. It is, as already stated, an original principle of the human mind to believe in the uniformity of the laws of nature. There is, then, an antecedent probability against a *suspension* of any of these laws, and of course against a miracle. Now, in case of an alleged miracle, the mind would require that this antecedent probability be overcome, and a sufficient reason assigned for the miracle. This would be establishing an antecedent probability in favor of the miracle. Then the mind would be open to receive testimony to the fact, but not before.

A miracle cannot be pronounced impossible, as having no adequate cause. The existence of God being admitted, an adequate cause is furnished. God is the author of nature—its laws are but the ordinary mode of the Divine operation. To say that God never can or never does deviate from his ordinary mode of operation, is altogether assumption. Show a sufficient reason why he should deviate, and such deviation is neither impossible nor improbable.

We have already seen that mankind needed a revelation; and that the circumstances were such as to render it probable that one would be given. Miracles are the requisite external evidence to authenticate a revelation, and may be proved by testimony under such circumstances. All this does not prove either that miracles have been wrought, or a revelation given; but it opens the way for the reception of evidence in that direction.

II. INTERNAL EVIDENCE. A professed revelation, to be credible, must be reasonable. By this I do not mean that it must be wholly comprehended by us. Nature is, in many respects, mysterious; and revelation, which deals with many higher subjects, and farther removed from the sphere of

sense, might also be expected to contain mysteries. But it should not contain absurdities, nor what is of immoral tendency, or frivolous; and its essential principles must be level to the human understanding. It must be worthy of God, and of the design he had in making it. And of this, reason is to judge. Not perverted reason, any more than a vitiated taste could decide upon the quality of food. Revelation must commend itself to right reason, and an enlightened conscience. And corrupt as the world is, it is not destitute of such a standard. This test of internal evidence is of great consequence in detecting impostures; for example, Mormonism. It is the office of reason, then, in this matter, to judge of the antecedent probability, the evidence of miracles, and the internal character of the revelation.

III. EXPERIMENT. A Divine revelation will bear the test of experiment. Is a doctrine in physical science proposed? We test it by experiment. So it should be in morals and religion. A revelation from God will be confirmed by experience. If, then, there are those who have made trial of it, their personal experience will be a strong evidence. The tendency of a system, as shown from history, is an important proof, since it combines the experience of multitudes. Do you wish to determine whether the doctrine is true? Test it by your own experience. This was an argument of Christ with the Jews. "If ye will do his will, ye shall *know* of the doctrine." A revelation, when thus substantiated by Miracles, Reason, and Experience, may be expected to find confirmation from many collateral evidences; which, though not decisive of themselves, are weighty in connection with the other evidences. And when a Revelation is thus authenticated, we are bound to admit its authority unreservedly, as a direct exhibition of the will of God, and a part of his immutable law.

SECTION II. — AUTHENTICITY OF THE SCRIPTURES.

SOME writers take up the evidences relating to the character of the Scriptures under various heads, as authenticity, genuineness, credibility, authority. But as substantially the same considerations have to be adduced under each head, it is better to take the whole together. In considering this subject, therefore, I shall not only treat of the authorship of the sacred writings, and the time when they were composed, but of the general question: Are the Scriptures a Divine revelation?

The Bible can occupy the place of no common book. No middle ground can be taken respecting it. Its claims are such that it must either be received as the Word of God, or rejected as the basest forgery. It professes to give a history of mankind from their origin, to reveal the deepest mysteries, to unfold the highest principles of morality and religion, and to prescribe authoritative precepts for the conduct of human life. In their special province, the Scriptures are exclusive — they recognize no other writings as of equal authority, and condemn every doctrine which conflicts with their own. Unlike other professedly sacred books, the Scriptures claim the attention, not of one nation or class only, but of all nations and all men. Its claims, then, must either be wholly acknowledged or wholly rejected.

Again, if God has made a written revelation, it is contained in the Christian Scriptures. Should their claims be rejected, there is no other that would be received by any civilized, enlightened nation on the globe. No one would think for a moment of receiving the Hindu Shasters, the writings of Confucius, the Koran of Mahomet, or the book of Mormon, as such revelation. The question is not between the Bible and some other system of religion, but between the Bible and no revealed religion. Strike out the Bible and you leave a blank. Mankind are left to the light of nature alone. All the considerations in favor of a writ-

ten revelation from God, then, are arguments for the Scriptures. We enter upon this investigation, therefore, with no antecedent probability against the Bible, but with a strong one in its favor

It has been asserted that we cannot examine this subject dispassionately, owing to the bias of education. This might be true, if the Scriptures were adapted exclusively to our peculiarities and interests. But such is not the fact. The question of receiving the Bible is no matter of state policy, nor does it appeal to any selfish interest. If it is right and best for America to adopt this religion, it is equally so for all other nations, and *vice versa*.

We begin with the New Testament. Suppose the collection of books composing this volume were now for the first time brought to light, say were found in some library of ancient books: how should we regard it? A cursory perusal would show it to be a remarkable production, and worthy of careful examination. From the language of its composition, being Hebraistic Greek, any one acquainted with geography and history would at once assign its origin among the Jews of Palestine, about eighteen centuries ago. The idiom and style would prove it to be the production of plain men in the common walks of life. We should be introduced by it to one of the most remarkable personages of whom we ever read: with a character fully, vividly drawn, and consistent throughout. We should be presented from the lips of him and his associates with a system of morals which, in simplicity, directness, purity, and excellence, surpasses all others, even those of the most renowned sages and philosophers. We should also find in it a professed revelation from God respecting our spiritual condition and destiny; describing our state of sin and wretchedness, and the way of deliverance from it; treating lucidly of the character of God, our own immortality, and the way of salvation through Christ; no part of which reason condemns;—all this claiming Divine authority, implicit

reception from all men, and asserting the establishment of its credibility through miracles. What must be our opinion of such a book? Could it be fictitious? Could this be true of a work comprising such varied and inimitable excellence, and claiming to be from God? Reason would pronounce this impossible. The New Testament cannot be a forgery. It bears none of the characteristics of a forgery, and its contents utterly preclude the assumption.

Such is the internal character of the New Testament. It is such a book as the wants of mankind demand. Were, then, this volume now first discovered, as an anonymous production, we must pronounce it credible, so far as its internal character is concerned, and should expect to find external evidence to confirm it. It is important to consider well this subject of internal evidence. Every enlightened mind rejects the book of Mormon, the Koran, the sacred books of the heathen, and all mythology, on the ground of their internal character. No degree of external evidence would entitle them to our confidence. But with regard to the Christian Scriptures the very reverse is true. I would not assert that the internal evidence alone would be sufficient to authenticate them; but it is such as to create a strong presumption in their favor.

But the New Testament has not appeared for the first time in our age; it is not an anonymous production; it comes not to us destitute of authority. It is received as a Divine book by the whole enlightened world, and has been for many ages. These facts must be accounted for. If it were received by one nation only, it might be pronounced a matter of state policy with that nation. But here are many nations, having diverse, conflicting views, feelings, and interests, yet all receiving the Christian Scriptures as Divine. Had their reception by the whole civilized world been of recent date, there would be more room to doubt, either in regard to their authenticity, or the practical operation of their doctrines. But they have stood for many ages.

They have been subjected to every test by friends and foes, the learned and the illiterate of all parties and professions. Amid all the inventions and discoveries, all the progress in art, science, and literature, revolutions and changes; while states, empires, and systems have risen and fallen, the Scriptures have remained unaffected. How can these facts be accounted for, if the Scriptures are not authentic? Those who reject their claims are bound to account for this state of things—a task which infidels have never attempted. In ordinary cases general consent is deemed sufficient. The writings of Bacon, Augustine, Tacitus, Plato, are universally ascribed to those authors respectively; and no one now thinks of questioning their genuineness. Where is the consistency of rejecting the Scriptures under circumstances equally decisive? They have been so long and so generally received by the civilized world that their supporters are not obliged on any just principles to summon again the original witnesses in their favor. We are not now bound to prove them genuine, but skeptics are bound to prove that they are not. In this controversy they have the laboring oar, and all discussion should be so conducted as to leave it in their hands.

Still, we are willing to review the historical argument, for it is perfectly conclusive. On this subject let it be noted that:

I. We have a connected chain of Christian writers, extending from our own time to the days of the Apostles. We begin with the contemporaries of the Apostles. Of these we have six, portions of whose writings are still extant. They are Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, and Papias. They quote largely from the New Testament, narrate the principal events there recorded, and unqualifiedly attest their truth. Following these, among numerous others, we have Justin Martyr, born about A. D. 89; Irenæus, who flourished soon after; then Clement of Alexandria, sixteen years afterwards. Then followed Ter-

tullian, and twenty-five years subsequently, Origen, which brings us to the third century. From this period onward, the Christian Scriptures were as often quoted as they are by writers at the present day. The student may see how full, minute, and satisfactory the quotations from all the above writers are, by consulting Eusebius's Ecclesiastical History, and the works of Lardner, Paley, and Horne. The writers above mentioned as attesting the Scriptures, lived in different countries remote from each other, were well informed, of unquestionable veracity, and had ample opportunity of knowing the truth of what they affirmed. Besides these references, catalogues were made of the sacred writings, apologies in defense of them were presented to the rulers, and they were defended from the attacks of enemies. No book of similar antiquity has a tithe of the testimony in its favor that the New Testament has. On this ground alone, then, where is the consistency of acknowledging authentic the works of Herodotus, Xenophon, Cicero, and Livy, and rejecting those of Luke, John, Paul, and Peter?

II. But we rest not with this chain of Christian testimony, extending from the lifetime of Christ and the Apostles to the establishment of Christianity as the religion of the civilized world, A. D. 325. We may refer to its enemies. Tacitus, Suetonius, and Pliny, celebrated heathen writers of the first century, expressly mention Christ, the principal incidents in his life, and the rise and diffusion of the Christian religion. Celsus, a heathen philosopher of the second century, wrote against Christianity, and in so doing refers to all the most important transactions recorded in the New Testament; and asserts that he quoted these things from the Christian Scriptures. The same remarks will apply to Porphyry in the third century, and Julian in the fourth. All these writers admitted the genuineness of our sacred books, and the general truth of their contents, even of the miracles there recorded, which, however, they ascribed to magic. Had they been able to prove those books spurious,

or their contents false, they would, of course, have done it. But if, with their ability, learning, and proximity to the events, they never called in question the genuineness or credibility of those works, how futile must be the efforts of modern skeptics in this direction.

III. Another evidence is furnished by the existence of positive institutions; *viz.*, Baptism, the Lord's Supper, and the Christian Sabbath. These are standing memorials and evidences of the authenticity of the Scriptures of the New Testament. Their acknowledged prevalence and authority cannot be accounted for, except as given in the sacred volume.

IV. Reference may also be made to the confirmation of their truth, furnished by contemporary history, geography, inscriptions, etc. Numerous incidental allusions have been so confirmed by these antiquities as to leave no reasonable doubt in the minds of the informed and candid respecting their truth. These confirmations are detailed at length by Hug, Horne, Paley, and others.

The question here arises, May it not be admitted that the Christian Scriptures were published at the time, and by the authors to whom they are ascribed, and the truth of their contents in general be allowed without crediting their authority as a Divine revelation? Plainly not, for the following considerations:

1. These writings claim to be of Divine authority, and bear no marks of a forgery.
2. We could not, on that hypothesis, account for the existence and prevalence of Christianity.
3. The accounts of miracles which they contain are well authenticated, not only by the testimony of early Christians, but also of heathen opposers, as Celsus, Porphyry, etc. But we cannot admit the truth of the miracles without crediting the revelation as Divine.
4. Many of the prophecies they contain have received, and are receiving, an exact fulfillment.

5. Its contents. No wicked man could have forged such a production; no good man would have attempted it. It is, then, what it claims to be.

6. Its doctrines have been tested by the experience of thousands and millions. Their influence on the hearts and consciences, the lives and conduct of their votaries, their transforming, elevating tendency can have but one explanation. The Gospel is not a mere theory, or abstraction. Its practical tendency proves its Divine origin. In this regard it challenges all investigation, and proves itself as much above all systems of human device, as God is greater than man.

AUTHENTICITY OF THE OLD TESTAMENT. The books composing this volume are of high antiquity. They are extended, in the time of their publication, over one thousand years; ending four hundred years before Christ, and about the time of Herodotus, the father of Grecian history. Still they are amply attested. The following are some of the evidences of their authenticity:

I. They have been transmitted to us through the most scrupulous fidelity of the Jews, who have always maintained their authenticity and Divine authority. And this, notwithstanding these same Scriptures charge them with gross unbelief, ingratitude, and rebellion, and rejection from being God's peculiar people.

II. The whole Jewish polity was based on the events recorded in these Scriptures. Their civil and religious history, their rites, ceremonies, and institutions, are all interwoven with the Scriptures. A book thus connected with the very life of a nation, existing conspicuously for more than fifteen hundred years, could not be a forgery. As well might Blackstone's Commentaries or the Constitution of the United States be accounted forgeries. With equal propriety might the existence of the Jews themselves be called in question.

III. Contemporaneous history confirms their authenti-

city. Manetho, Cheremon, Apollonius, Lysimachus, and other Egyptian historians, mention Moses as the leader of the Jews and the founder of their laws. Strabo, who flourished in the century before Christ, gives account of the law of Moses; and Justin, a Roman historian, devotes a chapter to the origin of the Jews. Both of these, so far as they go, are in corroboration of the Scriptures. Moses and the Jews are also mentioned more or less at length by Pliny, Tacitus, Juvenal, Longinus, Diodorus Siculus; and, indeed, as Justin Martyr observes, by most of the Greek historians, philosophers, and poets. Josephus gives a catalogue of the sacred books among the Jews, in which he enumerates the five books of Moses, thirteen of the prophets, four of hymns and moral precepts; and if, as critics maintain, Ruth is included in the book of Judges, and the Lamentations in Jeremiah, the number of books agrees with those of the Old Testament, as it is now received.

IV. We may cite the numerous ancient versions, translations, manuscripts, and catalogues of the Scriptures extant in the principal languages of the civilized world. The Septuagint, a translation of the Hebrew Scriptures into the Greek, made nearly three hundred years before the Christian era, is especially important, as it was in common use in the time of Christ and the Apostles, and was generally quoted by them.

V. The prophecies contained in the Old Testament. Their fulfillment, even down to the present day, is a standing monument of their truth and Divine authority. We may also cite the miracles there recorded, the candor and faithfulness of its history and biography, as well as the striking confirmations incidentally furnished by history, geography, antiquities, monuments, inscriptions, and scientific researches. Almost every new development in these brings additional evidence in its favor. Much has been done in this way during the last half century.

VI. The testimony of Christ and the Apostles. They

quote from every part of the Old Testament, and refer to all the signal transactions there recorded. They give it their unequivocal sanction as the Word of God. To every believer in Christianity this must be decisive.

The objections to the authenticity of the Scriptures are mere cavils. No one has produced any evidence against their authenticity. All the labored efforts of infidels and skeptics have failed to excite just suspicion in reference to any portion of the Bible. Most of these objections do not relate to the proper evidences of their authenticity, but to the subject matter of their contents. Objections equally plausible might be made against any system of natural religion. They are, in fact, as unreasonable as they are irrelevant; and arise from the blindness and depravity of the heart. Those in every age, who have made the most thorough test of the validity of the sacred volume, are best satisfied that it is what it purports to be.

While, therefore, we do not deem it necessary to examine in detail the objections of infidels and skeptics, either ancient or modern; still we shall consider them—particularly those most specious—in connection with further investigations in regard to the sacred writings, in the following sections, and especially in the one on the Difficulties of Scripture. See Section IX.

SECTION III.—MIRACLES OF SCRIPTURE.

IN our previous investigations we have seen the necessity of revelation, and that miracles are essential to authenticate it. We have taken a general view of the evidences for the genuineness and authority of the Scriptures, as such revelation. But miracles and prophecy are of such importance in establishing the credibility of the sacred writings as to demand more specific attention. They are both denied by some who are professedly Christians. In this section your attention is invited to the miracles of Scripture.

The importance of this subject is seen from two considerations.

1. Miracles are the proper proof of a special Divine communication, and essential to establish its credibility.

2. The Scriptures contain numerous accounts of miracles. They form an important part of the sacred volume. We cannot reject these accounts without rejecting the Scriptures. In view of both these considerations, if miracles are not credible, the Bible is not to be received as a Divine revelation.

We cannot examine here all the accounts of miracles given in the Scriptures. We will consider those alleged to have been wrought by the founders of the two great dispensations; *viz.*, those wrought by Moses and Christ. If these are established, the question is settled.

I. MIRACLES OF MOSES. Having proved the existence of God, it must be admitted that miracles are not impossible; that from man's need of a revelation, they were to be expected; and that no other book but the Bible has any claim to our regard as such revelation. That Moses wrought miracles, we adduce the following considerations:

1. We have the fact that Moses lived in that age, and professed to work miracles in confirmation of the Divine authority of his mission. This is attested by profane history.

2. The Scriptures assert that Moses wrought miracles. This none will deny. Hence, either the miracles were wrought, or the Scriptures are utterly unworthy of our confidence.

3. The miracles were such as could be fairly tested. Consider those wrought in Egypt. Moses' rod was changed to a serpent, and again to a rod; all the running water in Egypt became blood; the land was filled with frogs, with lice, with swarms of flies, and delivered therefrom at the word of Moses; the cattle were destroyed; the people were afflicted with boils; the crops were cut off by hail, or de-

voured by locusts; thick darkness prevailed for three days; and finally, all the first-born in Egypt were cut off in one night. These judgments came at the direction of Moses; they affected the Egyptians only, while the Israelites remained unhurt; several of them were mitigated or removed at the request of Moses, and they were all wrought in attestation of his claims as a Divine teacher.

Objectors adduce the pretended miracles of the Egyptian magicians. But these were evidently mere feats of jugglery. They extended to two or three only of the miracles which admitted of imitation, and which they could easily counterfeit to the satisfaction of the selfish king. But the jugglers were soon utterly confounded, and had to confess the finger of God in the miracles of Moses.

So in relation to the passage of the Red Sea. It cannot be resolved into a mere natural phenomenon. Those who would have us believe that the waters of a sea several miles in breadth could be heaped up by the wind, so as to afford a passage as on dry land to three millions of people, omit to mention that the waters were thus divided at the command of Moses, remained so until all the Israelites had passed, and then, at his word, instantly returned upon, and overwhelmed, their pursuers. This, too, was done in confirmation of his mission from God.

4. These miracles convinced those who witnessed them that Moses was Divinely commissioned. Every one acquainted with Jewish history knows that the Israelites were not a credulous people. They required miracles at almost every step. They longed to return to Egypt, and were constrained to follow the direction of Moses only by the most signal miracles. These miracles also convinced their oppressors, and made them release their grasp on them. When afterwards, under the impulse of selfish infatuation, they attempted to bring the people back, one blow from the Almighty destroyed their entire host.

5. The account of these miracles was immediately pub-

lished among those who witnessed them; and monuments were erected in their commemoration. The Passover and other ordinances and ceremonials of the Jews are perpetual memorials of their reality.

Now, what is there to oppose to this mass of evidence in favor of the miracles of Moses? Absolutely nothing. They were open to the world, and to them the eventful history of a conspicuous nation is to be ascribed. There is no evidence against them. If heathen historians and poets treated them contemptuously, this is no more than might be expected.

II. MIRACLES OF CHRIST. We will next consider the miracles of Christ. The Scriptures inform us that his birth was miraculous, that he healed the sick by a word, gave sight to the blind, raised the dead, cast out demons, walked upon the water, stilled the tempest, and above all, raised himself from the dead. These accounts are either true or false. If true, then unquestionably miracles were wrought. If the accounts are false, the New Testament must be rejected as a gross imposition. There is no middle ground. We credit the miracles from the following considerations:

1. They were wrought to confirm the mission and authority of Christ and the Apostles. A reason is thus assigned for them.

2. The authenticity of the accounts has been established in the clearest light, not only by the testimony of multitudes of Christians who witnessed them,¹ but also by the concession of their opponents. These miracles were such as could be fairly tested, as they were by the learned and the illiterate, rulers and people, friends, enemies, and neutrals. None in that age doubted their reality. Some, it is true, ascribed them to magic, but all now admit that they cannot thus be accounted for. By every rule of evidence, therefore, they must be pronounced valid.

3. The revelation they attest is sustained by internal evi-

¹ Some by more than *five thousand* people, as the feeding of the multitude.

dence. It is adapted to human wants. It is eminently a reasonable and practical system. It bears throughout the stamp of truth. Its doctrines have borne the test of experiment by millions in every condition of life. As a system of morals, it is vastly superior to any other.

4. Through the influence of these miracles, and by moral means alone, Christianity was established in the most enlightened nations, supplanted the popular religions that had stood for ages, obtained general prevalence, and continues to be the religion of the civilized world to this day.

Having established the validity of Scripture miracles, we will briefly examine some other alleged miracles. Passing over the fictions of Greek and Latin mythology, which were always considered fabulous, and never credited as veritable history any more than Shakespeare's tragedies, or the Waverley novels; also the responses of the heathen oracles, which are on a par with modern fortune telling; we come to those of Pythagoras, Vespasian, and Apollonius. As these obtained wide credence, they have often been cited by skeptics¹ as an offset to the miracles of Scripture. Here it should be observed that these skeptics do not quote the heathen miracles because they believe in their reality, but to excite suspicion against the Christian miracles. But spurious miracles can no more invalidate real ones, than counterfeit money proves there is no sound currency. There must be a sound currency or there could be no counterfeit. So spurious miracles, obtaining extensive credence, remove the presumption against real ones, and constitute a strong circumstance in their favor.

The miracles ascribed to Pythagoras, Vespasian, and others, fail in all the essential points in which those of Scripture are authenticated. There was no antecedent probability in their favor; no good reason why they should be wrought; they went to confirm no great practical doctrine; they were not published until centuries after they were professedly

¹ As Hume and Voltaire.

wrought; of course could be subjected to no impartial scrutiny, and can be traced only to vague reports of uncertain origin. They encountered no particular opposition; but were published to gratify princes and increase veneration for renowned heroes; when selfish interests would prompt to their reception, and they would gain a ready credence.

Similar remarks will apply to alleged Popish and Mohamedan miracles.¹ No system of doctrine was based on them, or propagated through their instrumentality. Most of them could not be tested by the senses, and those that could might easily be falsified. They were open to no impartial inspection, and were first published to those only whose selfish interests would prompt to their reception.

Now, to oppose such feats of jugglery to the miracles of Scripture, wrought to confirm a professed revelation from heaven of the highest character—wrought in open day, in the presence of multitudes of friends and enemies, subjected to the strictest tests, and which secured for that revelation general prevalence throughout the civilized world, is the height of absurdity. It serves but to reveal the extremity to which unbelievers are driven to maintain a show of consistency.

There is another subject attended with more difficulty; *viz.*, apparent miracles of Scriptures wrought for evil purposes. Of this description are the works of the Egyptian magicians in opposition to Moses, the raising of Samuel by the witch of Endor, those connected with Satan's temptation of Christ, and prophecies of those to be wrought by false Christs, false prophets, and the man of sin. Some hold that wicked men and evil spirits wrought real miracles, either by power from God or through the aid of Satan. I do not deny that wicked men and devils are free agents, and that God often suffers them to accomplish their purposes; nor do I deny that in some respects Satan has power above that of man, and exercises it. But a miracle, since it transcends the

¹ For example, the annual liquefaction of the blood of St. Januarius.

laws of nature, can be ascribed to no other than the author of nature. It must be wrought either by God himself, or through supernatural power conferred by him. Now, can it be supposed that an infinitely wise and holy God would work a miracle, either directly or indirectly, for an evil purpose? If so, his kingdom is divided against itself, and the charge of the Pharisees, that Jesus cast out devils through Beelzebub, is not wholly without foundation.

It is not reasonable, therefore, to admit that miracles were ever wrought for an evil purpose. Nor do the Scriptures assert it. True, in the account of the feats of the magicians in Egypt, a superficial reading might give such impression; but a more attentive study of the matter would correct it. The passage relates merely to the *appearance*, without design of asserting the fact. Besides, the magicians were so soon overcome and confounded as to prove that they were jugglers, who, by taking advantage of the miracles wrought by Moses, were able, for a time, to impose upon the credulity of the selfish king and court. But there is no evidence that they wrought miracles. Egypt has ever been, even to this day, noted for jugglery. So Faust, in his day, and Potter, and others more recently, by the aid of ventriloquism and sleight of hand, have performed numerous feats which none of the witnesses could explain, though confessed by the performers to be wholly deceptive.

In the case of the witch of Endor, 1 Sam. 28, there is no good reason to believe that she raised Samuel. On the other hand, it is evident from her own amazement at his appearance, that God interposed in a signal manner to rebuke the presumption of the wicked king, and sent back the prophet to warn him of his approaching downfall. There is no sufficient ground for believing in the supernatural power of witches now, or at any former time. Satan himself has not miraculous power, and of course cannot confer it. God would not on such creatures, and for such purposes as they pretend to employ it.

In the temptation of Christ, Matt. 4, there is no evidence that Satan wrought a miracle. Stuart and others suppose that those temptations were all made in the way of suggestion to the *mind* of Christ, while in the wilderness, without any bodily appearance or departure from the place. But admitting all the account will bear, it necessarily means no more than that Christ accompanied the tempter where an extensive survey of the surrounding country could be taken; and hence it involves no miracle. Such figures of speech are often used in the Oriental languages.

The passages, Matt. 24: 24; 2 Thess. 2: 9, do not describe real miracles, as will appear from two remarks:

1. In the fulfillment of these prophecies, no miracles have been wrought, but the whole has been shown to be imposture.

2. The passages intimate their spuriousness. They are denominated "*lying* wonders," and the "*deceivableness* of unrighteousness." The marks by which true miracles are distinguished from all fictitious ones are too plain to be mistaken. They can no more be confounded than Christ and Satan.

A single inquiry remains. How long did miracles continue? Doubtless through the Apostolic age; possibly through one subsequent generation; although the evidence on this point is not decisive. As they were the special seal of the revelation made in the Scriptures, they were continued long enough to confirm its authority. Longer than this they were not needed. Were they common in every age they would cease to be miracles.

From Mark 16: 17, 18; James 5: 14, 15, some have argued that miracles are to be expected in all generations. This position is invalidated not only by the preceding considerations, but they prove too much for those who hold that theory. If these passages prove that miracles are wrought now, they prove that they are in the power of every believer; and not only so, but that in every case they con-

stitute the proper evidence that one is a believer. But experience contradicts this conclusion. The best Christians and ministers, as Baxter, Watts, Whitefield, Payson, Page, Randall, never pretended to be able to work miracles. Were not they believers? Yet no such *signs* followed them. It is clear, therefore, that the above passages are not general in their application, but restricted to the age in which they were written, and to the authentication of Scripture.

We are, however, referred to the fact that some good men, as Wesley, have believed that miracles were wrought through their instrumentality. But good men are liable to mistake. What they accounted miraculous may not have been so. God may, and doubtless does, sometimes in answer to prayer, bless means to the recovery of the sick, confer special favor on his people, and remarkable deliverance. But such things should not be accounted miraculous. We believe in a superintending Providence—that God upholds and governs all things, and is specially mindful of his saints; but all this neither implies a power on their part to work miracles, nor any *miraculous* interposition whatever.

Miracles are the appropriate seal of a special Divine revelation. To authenticate the Bible as that revelation they were evidently wrought. There is no sufficient ground to believe that they were ever wrought for any other purpose.

We need not notice Mormonism, since it furnishes no grounds of antecedent probability in its favor; and its internal character, as abundantly shown, is such as to stamp the system with infamy.

Nor is there anything in modern Spiritualism to invalidate, or cast suspicion on, the miracles of Scripture. Its phenomena have never been shown to be supernatural. Much of deception and wickedness is mixed up with them, which may, at most, be safely classed with the miracles spoken of in Rev. 16: 14. It is to be regretted that many well meaning people have been led away by such delusions. There is no warrant for any substitutes for, or supplements

to, the Gospel. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20).

SECTION IV.—ON SCRIPTURE PROPHECY.

PROPHECY has been defined: "A knowledge and manifestation of secret things, which a man knows not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven."¹ It is a species of miracle, and on some accounts it is more serviceable than other miracles. People living far from the time and place of the prediction can witness its fulfillment, so that it becomes a standing and increasing miracle.

Prophecy cannot be pronounced impossible on *a priori* grounds. If God is omniscient, he can impart this gift, and with a sufficient motive, he would be expected to do so. A knowledge of the future is wisely withheld from the mass of men. The greatest natural sagacity and foresight are very circumscribed, and never infallible. Hence, if any man foretells events far remote, dependent on free agency, which could not have been foreseen by mere human power, and subsequent history attests the fulfillment of such prophecy, the finger of God must be acknowledged in the transaction. The avowed object of prophecy is to authenticate Scripture revelation.

Do the Scriptures, then, contain prophecies? We cannot here notice them all, but will consider three classes: I. Those relating to Christ. II. Those relating to certain ancient cities and nations. III. The prophecies of Christ and the Apostles.

I. PROPHECIES RELATING TO CHRIST. 1. "And I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3: 15). This passage and

¹ Witsius.

its connection cannot be accounted an allegory, since it has all the characteristics of a literal narrative. We might as well allegorize any other part of the Bible as this. Nor does the passage denote a natural enmity between mankind and serpents. Such an interpretation in this connection is unworthy of serious refutation. Whatever was the *instrument* employed in the temptation of the progenitors of mankind, the grand agent was unquestionably Satan. So the Scriptures represent. In numerous passages he is styled the serpent, and the wicked are denominated his children or seed. And the seed of the woman as clearly denotes Christ. The passage relates, then, to the enmity existing between the devil and his servants, and Christ and his saints, so signally evinced from that day to the present. The prediction, "thou shalt bruise his heel," has been fulfilled in the sufferings of Christ and his followers under persecution. The other part, "it shall bruise thy head," was alluded to by Paul, Rom. 16 : 20, and its final consummation is pointed out in Rev. 20 : 10.

2. Jacob's prophecy of Christ. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49 : 10). Shiloh denotes the Messiah, as nearly all commentators, both Christian and Jewish, have maintained. The Jews, before the advent of Christ, uniformly gave it this interpretation. Now for the fulfillment. History records the existence of the tribe of Judah long after all the others had become extinct, so that it gave name to the whole nation, *viz.*, Jews — the continuance of its own princes, lawgivers, and general polity, even during the seventy years' captivity in Babylon and subsequent subjection to the Romans, up to the time of Christ; — and its utter overthrow and extinction within a century afterwards. That the gathering of the people has since been to the Shiloh's standard, needs here no proof.

3. Moses' prophecy of Christ. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy

brethren, like unto me" (Deut. 18: 15). The Jews always understood this passage as denoting the Messiah; and so it is interpreted by Peter, Acts 3: 22, 23, and by Stephen, Acts 7: 37. Its fulfillment in the person of Jesus was decided. He, like Moses, was both a prophet and lawgiver; like him he was the founder of a Dispensation, and the resemblance between them may be shown in numerous striking particulars.¹

4. David's prophecies of the Messiah. Several of the Psalms relate to Christ, as is proved not only by reference to the Jewish commentators, but also by the declaration of inspired writers in the New Testament. The Messianic Psalms are the 2, 16, 45, 97, and 102. See Heb. 1; Acts 2: 31, etc.

5. Isaiah's prophecies. The most remarkable are Isa. 9: 6, "Unto us a child is born," etc.; 53; 61: 1, 2. The reference of these to Christ is proved, as the above, by the Jewish commentators, and the authority of the Saviour and his Apostles. In reference to Isa. 61: 1, 2, see Luke 4: 16-22. Of Isa. 53, see Acts 8: 30-35. And on the general subject, see Luke 24: 27, 44. No believer in the New Testament needs to be told that these prophecies were fulfilled.

The above cited prophecies, and others in the Old Testament relating to Christ, taken together, furnish quite a full account of his lineage, birth, life, character, office, miracles, sufferings, death, resurrection, and the success of his doctrine. That these prophecies were written several hundred years before the Christian era, is proved by Jewish and other contemporary history. That they were fulfilled in Christ, every reader of the New Testament can see for himself; and they have been fulfilled in no other person. And they are such as *could* not have been fulfilled by the connivance of Christ and his friends. Two points are hereby established: the Messiahship of Jesus, and the Divine authority of the Old Testament Scriptures.

¹ Newton on the Prophecies, pp. 66-68.

II. PROPHECIES RELATING TO ANCIENT CITIES AND NATIONS. 1. *Nineveh*. This was the capital of the Assyrian empire, and one of the most renowned cities of antiquity. It contained about 600,000 inhabitants. In the light of its prosperity, and in the strength of that mighty empire, the prophets foretold its utter destruction. Says Zephaniah (2: 13-15): "He will stretch out his hand against the North, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly; that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his head." The book of Nahum is occupied with a detail of her wickedness and her fate. Nothing, to human appearance, could have been more improbable than the fulfillment of the prophecy at that time; but it was verified in every particular. So complete has been the overthrow of that proud city that its location cannot now be fully determined. It has vanished like a footprint on the sea-sand.

2. *Babylon*. This city was larger and more renowned than Nineveh. It was fifteen miles square, had twenty-five brazen gates on each side, and a wall three hundred and fifty feet high and eighty-seven feet thick, so that six chariots could go abreast on the top of it. In the midst of its splendor, Isaiah uttered the following prophecy (Isa. 13: 19-22): "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert

shall be there, and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there." In other prophecies, this destruction is detailed with great minuteness. Cyrus first conquered this city, and threw down its wall. By successive devastations it was laid waste, until every part of the prophecy has been literally fulfilled; the city has been swept as with the besom of destruction, and no monument of its ancient glory remains. Its very ruins have perished. The prophecies and their fulfillment, relating to Tyre, Egypt, etc., are equally decisive. These facts are established by the accounts given in Herodotus, Diodorus Siculus, Xenophon, and the works of other historians and travelers.

3. *The Jews.* The twenty-eighth chapter of Deuteronomy is one of the most remarkable prophecies on record. It was written when the Jews were about entering the promised land, then rich and fertile, and themselves a great and powerful nation. In it they are assured that if they rebel against God they shall incur his curse;—they shall be conquered and led captive, their land shall become desolate and barren, and they be dispersed throughout the earth; that they shall "become an astonishment, a proverb, and a by-word among all nations." All familiar with Jewish history know that these prophecies have been literally fulfilled down to this day. And they are still more striking when viewed in connection with the following:

III. THE PROPHECIES OF CHRIST AND THE APOSTLES. As Jesus approached Jerusalem for the last time, and looked down upon its magnificence, he wept over and lamented its fate. See Matt. 24: 37–39; Luke 19: 41, 42. Of its temple he declared: "There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24: 2). Moses also foretold the circumstances of its dreadful siege, in the most vivid and striking manner;—the famine which would prevail to the degree that even the nearest relatives should contend with each other for food; and the

tender and delicate woman would devour her own children (Deut. 28: 52-57). The whole had an awful accomplishment. Titus, the Roman general, about A. D. 70, besieged and utterly destroyed the city. The walls were demolished, the temple burned, the city laid waste, and *one million one hundred thousand* persons perished. The famine during the siege was shocking. Josephus relates that a woman of noble birth, being driven to desperation by hunger and the outrage of the soldiers who plundered her house, at last killed her own infant, cooked, and ate half of it, and presented the other half to the rapacious guards, when they came again and demanded food (Wars of the Jews, Book 6, chapter 3, section 4).

I will refer you in this place only to the predictions respecting the apostasy of the man of sin. Says Paul: "That day shall not come, except there come a falling-away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God" (2 Thess. 2: 3, 4, 7-10). See also 1 Tim. 4: 1-3. A bare rehearsal of these predictions is sufficient. That they relate to, and have an exact fulfillment in, the defection of the Romish church, and the assumptions of the Pope, and in no other way, can scarcely be doubted by any well informed and candid mind.

I have had to omit many striking prophecies, as those of Noah, Abraham, Daniel, and others. The prophecy of Daniel pointed out the first advent of Christ, and specified the year of its occurrence. Hence the general expectation of the Messiah, at the time Christ appeared.

It will be observed that the prophecies of Scripture are not a few isolated predictions; they form a complete chain from the Creation to the Christian Era. Their object, clearly, is to confirm the authority of Scripture revelation. Their center and substance is Christ. To him, they, to-

gether with the types and ceremonials of the law in general, point. Reference is, indeed, made in them, to other nations besides the Jews, because of their intimate connections. But, as a whole, their purpose, evidently, is to authenticate the Scriptures, and the scheme of Redemption therein revealed.

OBJECTIONS TO PROPHECY. 1. "The future is wisely concealed from men." True, but to confirm a Revelation, God may disclose certain events beforehand. If miracles are credible, prophecy must be. Prophecy has the force of a standing miracle.

2. "It is so obscure as to subserve no practical end." Reply. Its fulfillment at least can be understood, and if this serves to confirm revelation, surely a practical purpose is subserved.

3. Some assert that prophecy would interfere with moral agency. Facts furnish the best answer to this objection. In all the prophecies and their exact fulfillment, there is no evidence of interference with moral agency. If God can foresee a free act, he can foretell it without destroying its character.

4. Others object that the Scripture prophecies were written *after* the event. This is disproved by contemporaneous Jewish and heathen history, which establishes the antiquity of the Scriptures, and fixes the date of the books long prior to the events predicted. Some of the prophecies, as those relating to the Jews, are receiving a fulfillment in our own day. Were they written after the event? The objection shows how accurately the prophecies have been fulfilled.

5. It is asserted that the passages were not designedly prophetic, but only happy conjecture, or poetic aspiration. But could these delineate the descent, birth, life, sufferings, death, and resurrection of Christ, with the minuteness of history, hundreds and thousands of years before the events? The same question may be put with reference to the cities and nations of antiquity, especially the Jews. Conjecture

and poetical aspiration deal in generalities; but Scripture prophecy has the minuteness of history. Again, those passages are professedly prophetic in the Old Testament, and they are claimed to be such in the New Testament, hence we cannot deny their prophetic character without rejecting the Bible as a forgery, and Christ and the Apostles as impostors.

6. Another objection is, that Jesus and his disciples procured an apparent fulfillment of the prophecies relating to themselves. Then they were the basest impostors, a charge which few infidels even have the hardihood to make. But it was impossible. They could not have succeeded had they tried. The prophecies related to events over which they had no control—events, too, of a miraculous character. Besides, who *procured* the fulfillment of the prophecies relating to Ishmael, Esau, Babylon, Nineveh, Tyre, Jerusalem, and the Jews; and who procures a fulfillment of those transpiring at this day?

7. Paine and others have made much of certain apparent discrepancies between prophecies and their fulfillment, as recorded in the Scriptures. Upon this objection I have three remarks to make.

(1) There is no evidence, aside from the Bible, that a single prophecy in it has failed.

(2) It is very improbable that the sacred writers would record a failure of their own prophecies. This is putting rather a low estimate on their common sense.

(3) There is no real contradiction in the accounts. I cannot here go into detail on this subject, but refer you to the books where this objection is refuted.¹ The case of Zedekiah is the most frequently referred to. But, so far as the evidence goes, it shows a literal fulfillment of the prophecy; and that there is no real contradiction in the accounts. So of the prophecy respecting Egypt, interpreted in a general sense. These discrepancies, instead of weakening our confidence in Scriptural prophecy, greatly confirm it, as they

¹ See Newton on the Prophecies, and similar works.

show the artlessness and honesty of the sacred writers. They stated the simple truth without being careful to provide for difficulties. Impostors would have had no such discrepancies. The matter is so left that men will be satisfied if they candidly examine it: but if any choose to cavil, and prefer darkness to light, they have their choice.

There has been much discussion respecting the *double sense* of prophecy. Some contend that many prophecies apply primarily and directly to one set of events, and secondarily to another. But I see no sufficient ground for such a principle of interpretation. Various applications and analogies may often be drawn from the same event. God frequently accomplishes a variety of ends by a single instrumentality. So it may be with prophecy. But this is different from assigning a double sense to any passage or word. If a prophecy directly relates to David, it does not to Christ; and *vice versa*; although it may be applied to the other by way of illustration. We may be in doubt as to which of two or more events a given prophecy relates; but we may be sure that it properly relates to but one, and should interpret it accordingly. Some by assigning diverse senses to the same passage, and spiritualizing and mystifying Scripture, make the Bible a book of riddles, and do it great injustice. The Scriptures are to be interpreted according to the laws of human language, adapted to the understanding of plain men.

Prophecy demands the careful attention of the Biblical student, and affords a very important and interesting field of research. It should not be studied to gratify a vain curiosity, nor should it be carelessly applied; for "no prophecy of the Scriptures is of any private interpretation"; but it should be studied for its bearing on the authority of Divine revelation. When thus studied with a candid, teachable spirit, it furnishes the most convincing proofs that the Bible is from God,—that his Word will stand; and that one jot or tittle shall not pass from it till all is fulfilled.

SECTION V.—DIFFICULTIES OF SCRIPTURE.

VARIOUS objections have been urged against the sacred volume. Before proceeding to examine these, I will make two remarks.

1. These objections are not always candidly made. Most skeptics, in their assaults upon the Scriptures, have exhibited much prejudice and bitterness. This is especially true of such writers as Thomas Paine. Many of his objections could be easily refuted by almost any scholar in a Sabbath school. Yet they are proposed with such an air of confidence, and so chime in with what a wicked heart, restless of restraint, would be glad to believe, that they have had great influence over a multitude of inexperienced and superficial thinkers. But they are entitled to very little consideration. When a man puts forth a treatise on history, science, or politics, he is expected to do it with candor; and if this is obviously wanting, his work is regarded as an ebullition of personal spleen, undeserving the attention of dispassionate inquirers. Surely, in matters of religion, if anywhere, there is need of the strictest impartiality.

2. Scarcely any of the objections relate to the proper evidences of Christianity—they leave the proofs of the authenticity of the Scriptures unaffected. Suppose, in a civil process, one of the parties, instead of impeaching the testimony of the witnesses, or rebutting the evidence with counter testimony, should resort to cavil, blackguardism, and magnifying trifling discrepancies, in order to divert attention from the real question at issue; what jury would give him a verdict on this ground? The effort would be regarded as sophistry, and the case would have to be decided by the evidence.

Now, such is very much the position of Scripture opponents. Whether the Bible is assailed by the gross abuse of Paine and Voltaire, the subtlety of Hume, or the insidious thrusts of Gibbon, the general character of the assault is the

same. It is not, then, that these objections are *worthy* of notice, that any attention is bestowed upon them at the present day. But however unfounded and irrelevant, they are grasped by many who either know not, or care not, to practice a just discrimination. They cannot, therefore, be wholly passed over in silence, lest some should deem them unanswerable. Again, there are real difficulties in Scripture—acknowledged and felt as such by candid and able critics.

Some have argued that a *revelation* should contain no mysteries or difficulties. To this it may be replied :

1. There are confessedly deep mysteries and difficulties in nature; and revelation coming from the God of nature, might also be expected to contain difficulties.

2. Revelation is not purposely obscure or difficult. The difficulty grows out of the subject-matter, and our feeble capacities. While in the condition of children, we can know but in part. Revelation is as plain as God could consistently make it. It renders the subject of Natural Theology much clearer; and those peculiar to its own province it unfolds sufficiently for all practical purposes. Its difficulties serve as a useful exercise to our energies and our faith.

There will not be time or necessity for examining the difficulties of Scripture minutely. For this I refer you to commentaries. My remarks must be general.

I. Numerous discrepancies in names, dates, numbers, and places have been pointed out. Upon these it may be observed :

1. They affect no essential truth.

2. They show that there was no collusion between the sacred writers. Such discrepancies appear in all truthful plural testimony, and strengthen, rather than weaken, its force.

3. The style of the Scriptures generally is concise; they were written in ages and countries remote from our own, and under the influence of usages with which we have but an imperfect acquaintance. Increasing light has removed

many of these difficulties, and may yet in time remove them all.

4. Some of these discrepancies have doubtless arisen from the error of copyists. Mistakes in numbers, names, and dates are most liable to be made in this way.

5. Different writers, or the same writer at different times, may have viewed the same subject in diverse aspects. For example, in the case of the blind men restored to sight by Christ (Matt. 20: 29-34; Mark 10: 46-52), one evangelist might mention both, and another, only the one who attracted most attention. Such diversity of statement increases the interest of the book, and the confidence of the candid in its veracity.¹

II. Another difficulty relates to the copiousness of detail in some parts of the Bible, and the extreme conciseness of other parts. Now, as an objection, this comes with an ill grace. Who knows best what should be copious and what concise in God's Word? Let the objector explain why so large a part of man's brief probation is occupied with unconscious infancy, the baubles of childhood, and the decrepitude of old age, or why so large a portion of the earth's surface is covered with barren deserts, sterile mountains, and eternal snow? If he admits that nature, with all its difficulties, is from God, why may not revelation, with less difficulties, be also?

With regard to the length of the details in the Pentateuch of rites and ceremonies, it is to be observed that these ceremonies constituted an essential part of a dispensation introductory to the one under which we live, but widely different from it. The world was then in its infancy, a people were selected to be kept distinct from other nations for many ages, and to introduce the Messiah and the Gospel. These rites and ceremonies subserved those purposes. If they were thus important, the record of them must be also. It serves to illustrate many passages in the Gospel, which

¹ See "Gausson on the Bible."

without it would be obscure. Besides, it exhibits the dealings of God for many ages, and under a great variety of circumstances, with the most remarkable nation that ever existed. These and similar considerations will easily reconcile any candid reader to the most tedious details of the sacred narrative.

The conciseness of other portions is as readily explained. Take, for instance, the accounts of the creation and fall of man, the future state, and the conditions of salvation. The Scriptures contain all that is essential on these topics; they wisely do not gratify, but repress, all vain curiosity on these momentous subjects; and unfold them in the most sublime, forcible, and practical manner. How in this respect are the Scriptures elevated above heathen Mythology, the Koran, and speculative philosophy.

III. Other accounts are said to be unworthy of God. One of these relates to the partaking of the forbidden fruit (Gen. 3). On this I observe, if God is the governor of the universe, he must require obedience of his subjects; and I see not why he might not ordain a simple test of that obedience, as well as one that should be more imposing. Simplicity is an element of true greatness. In partaking of the forbidden fruit, man rose in rebellion against his Maker, as much as though he had made direct war on him; hence the disastrous consequences which followed.

Again, it is said the various manifestations of God to men, his communications to them, and especially his incarnation, are unworthy of him. The objection is, that as he is the Lord of countless worlds, he would not take such notice of one in comparison with the whole so insignificant. This is overlooking the fact that God is omniscient, omnipotent, infinite. If he notices the sparrow's fall, and numbers the hairs of our heads, which philosophy, as well as the Bible, concedes, will he not concern himself for the welfare of millions on millions of immortal beings bearing his own moral image? Who can say also what influence the effects of sin

here and the plan of redemption *may* not have exerted on other parts of the universe?¹ Were the dealings of God with men recorded in Scripture confined wholly to our species, they could not, on any just principles, be pronounced unworthy of him. And when we consider the bearing which they *may* have on other worlds, all occasion of skepticism on this point disappears.

IV. There are also scientific difficulties. One of these is the mention of day and night before the creation of the sun (Gen. 1: 3, 14-18). Much depends here on the interpretation of the passage. Again, little is known respecting the cause of light. If, as many critics believe, the account in Genesis does not relate to an absolute creation of the sun and stars at that time, but only to their then being brought to enlighten the earth, which was gradually prepared to receive their rays, every difficulty vanishes. At most, our ignorance should not be made the ground of charging absurdity upon the sacred writers. Again, it is said that the Scriptural representation conflicts with modern astronomy. It does so no more than popular language generally, even of philosophers. The Bible is written in popular style. The writers used the language which the people then used; any other mode of address would have been unintelligible. The popular style is still adapted to the visible appearance. The language of Scripture, rightly interpreted, does not conflict with the principles of astronomy; on the other hand, the Bible contains intimations of the great truths of that science.

Again, it is said that geology proves the world to have a much greater antiquity than the Bible assigns to it. To this it may be replied, that the science of geology is yet in its infancy, and geologists themselves are not agreed upon some of its fundamental principles. It would surely be great folly to distrust the Scriptures, because tyros in some science con-

¹ Dick's "Philosophy of a Future State." His remarks on this topic, even if regarded as mere conjecture, are entitled to much weight.

jecture that they are opposed to their system. But allowing all that geologists claim for their science, there is not evidence sufficient to prove that the Bible contradicts its principles. Many of the ablest Biblical critics believe that the account of the creation in Gen. 1 means no more than that God was the author of the material universe, and that at the time there specified in the six days, he *arranged* the world in its present form from pre-existing matter, and prepared it for the abode of its present orders of being.¹ Taking this view, there is no necessity of supposing that each day of creation was a thousand years, nor that petrifications and other mineral formations were created as they now appear. The Scriptural account is then consistent with scientific principles so far as developed. Once it was alleged that certain chronologies and mathematical calculations in the East disproved the Bible.² But further researches show that they tend to confirm it. So, doubtless, will it be with geology.

Some have objected to certain events as impossible; such as the sun standing still at the command of Joshua (Josh. 10: 12, 13). To this it is sufficient to reply, that they are claimed to be miraculous. If miracles are admitted at all, these cannot be pronounced absurd. He who constituted the laws of nature, can suspend or change them. Besides, it is not necessary to suppose that the law of gravitation was suspended in the instance mentioned, or anything more than an *appearance* of the sun's standing still; since this might answer all the purposes of the miracle.

V. Portions of the Scriptures are charged with having

¹ Hitchcock's *Geology*, pp. 350, 351. Some regard the six days of creation in the Mosaic account as not literal days of twenty-four hours, but periods of indefinite length. Dr. Knapp considers the Mosaic account as a kind of *pictorial description*. *Theol.*, p. 178. With this agree substantially the views of Hugh Miller. It is enough to know that in several ways the representations of Scripture on this subject and the facts of science may be reconciled.

² As those of China, India, and Egypt. Knapp's *Theol.*, p. 175. Later investigations have proved them wholly unfounded, and even "monstrous."

an immoral tendency. This objection is made against but a small part of the sacred writings. The Bible; as a whole, has been pronounced an excellent book of morals by many who reject its claims as a Divine revelation. One portion is objected to as offensive to delicacy. On this point we should consider that its language has the directness and simplicity characteristic of the ancient Oriental idiom, and indeed, of the language of plain people generally. What are called the refinements of cultivated society have induced much *false* delicacy, founded often on depravity. "To the pure all things are pure, but to the defiled is nothing pure." Those who are too delicate to have efforts made for the suppression of vice, will, of course, object to the plainness with which the Bible deals with human wickedness. The Scriptures give a faithful and impartial history of men, both of the righteous and the wicked; thus showing the native perverseness of the heart, and the necessity of a gracious provision. All this is obviously needed. No passage can be pointed out whose *design* is bad, or whose tendency is really vicious. Men may abuse almost anything. The sins of good men are recorded, but not approbated.

Again, it is objected that God allowed practices in the Jews now acknowledged wrong; for example, exterminating wars, retaliation, polygamy, and divorce. It is true that the Jewish dispensation differed widely from the Gospel, as the state of mankind required. God deals with men according to their circumstances and condition. Persons in the different stages of life require varied treatment. So does the world, for it has had its infancy and growth. In the first periods of history, God directly administered the government. The government of the Jews was a theocracy. Now it is admitted that he authorized them to wage exterminating wars against their enemies, and to reduce them to servitude. But this was done to punish the wickedness of these nations, as is expressly declared. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go

to possess their land; but for the wickedness of those nations the Lord thy God doth drive them out from before thee" (Deut. 9: 5). The abominable wickedness of the nations which the Israelites dispossessed may be learned by reference to Lev. 18, and other passages. It was fit that such nations should be signally punished, and their fate made an example to the world. God can employ such agents in the accomplishment of his purposes as he sees proper. Sometimes he swallows up a city with all its inhabitants—men, women, and helpless infants—by an earthquake; sometimes he sweeps it with tempest, or sends the destroying pestilence. If he is not charged with injustice or cruelty in such instances, why should he be when producing like effects through human instrumentality? That course of procedure did not harden the Jews; it affords no just pretense for men unauthorized to take the sword of vengeance. It was a special case, in which God exercised a sovereign right.

The *imprecations* of holy men upon the wicked (Psa. 35: 6; Lam. 3: 64–66) were at most no more than prayers that, under aggravated circumstances, justice might be done, not to gratify public resentment, but for an entirely benevolent end. If it is right for the guilty to be punished, it cannot be wrong to pray for it. When God is said to harden men's hearts (Rom. 9: 18), no more is meant than to denote the *effect* which a perverse treatment of his gracious means has on them; so that what he designs for a savor of life unto life, becomes to them, through their willful obstinacy, a savor of death unto death. In other instances, such as sending forth false prophets and lying spirits, no more is denoted than a permission or sufferance, without special interfering on his part.

In the preceding discussion, I have not attempted to notice all the difficulties, but only the leading ones. If these admit of a satisfactory explanation, the others will not be insisted on. The more this subject is investigated in a candid spirit,

the more will the excellence of the sacred volume appear, and the more insignificant or ill founded the objections against it.

But, it may be asked, why are there any difficulties in the Scriptures? In reply, we ask, why are there difficulties in nature, why does sin exist, why do men imbibe unwarrantable prejudices, and turn blessings into curses?

In addition to all other considerations in regard to these difficulties, it may be observed that they promote research; they afford an interesting and important field in which to task the mental energies. Nothing valuable is acquired without labor; and generally the value of an acquisition is in proportion to the toil requisite for its attainment. We are to search the Scriptures as for hid treasures—we must strive, if we would enter in at the straight gate.

The difficulties of Scripture furnish also a moral test. The revelation of God does not come in such a way as to force our reception. If studied with a candid, teachable spirit, it will be a lamp to our feet, and a guide to our paths; but if treated with captiousness, it is a stone of stumbling and a rock of offense. It is such that persons of the humblest capacities can comprehend all its essential truths. At the same time its resources are sufficient to task the loftiest intellect. It is eminently suited to the wants of man, and able to satisfy the demands of all honest inquirers. But if any are too wise to need its teachings, or too stupid to explore its treasures, or too vicious to practice its requirements, they can frame excuses enough for neglecting it. Thus men are left to their own choice, to make it to themselves a savor of life unto life, or of death unto death. Such a revelation only, could God be expected to give to his moral and accountable creatures. If, upon a fair investigation of its claims, we are rationally convinced that the Bible is the Word of God, we are bound to make it the standard in matters of religion. If it will not abide the test of sound reason, it is of course a nullity. It has been subjected to

every conceivable test for hundreds and thousands of years; and the suffrage of the wise and good in every age attests that it bears throughout the impress of Divinity.

SECTION VI.—INSPIRATION OF THE SCRIPTURES.

THE authenticity of the Scriptures has been already proved. We have seen that the books of the Old and New Testaments are what they profess to be; *viz.*, the Word of God—a Divine revelation. The truth of their contents being thus established, it would seem at first view that further inquiries respecting their claims are unnecessary; and that we might proceed at once to an examination of their doctrines. But another point requires our attention previously; *viz.*, the inspiration of the sacred volume. We might admit that the Bible is a genuine and authentic production, as we allow in regard to Goldsmith's histories, or Kent's Commentaries; we might also acknowledge its credibility and authority as a Divine revelation; without holding the truth respecting its inspiration. But in this case the Bible would be far from occupying its proper place in our esteem.

On this subject three general views have been held by those who admit the credibility of the Scriptures.

1. Some have placed them on a level with other authentic books, and rejected the claim to their inspiration altogether. We may mention as examples, Priestly, the Rationalists of Germany, and many Unitarians.

2. Others hold that portions of the Scriptures, as the prophecies and special revelations in doctrine, were inspired; but that the historical portions, and all which they suppose might have been written without special Divine aid, are un-inspired.

3. The remaining view, which has been generally adopted by the Church, is that the whole of the Bible is inspired—that God so superintended its original publication, both in the *matter* and *manner*, as to secure it from error, as much as

though every word of it had been written by his own finger.

By the inspiration of the Scriptures is not meant, that the Divine agency in their production was exclusive of human agency, nor that the writers while under the influence of the inspiration with which they wrote, were not moral agents. The writers to whom these books are ascribed were their real authors; wrote in their own style, and consequently with the variety which characterizes other writers. A revelation of God to man must, of course, be in human language; variety in its idiom and style would be suitable to its varied subject matter, to the wants of various classes of readers, and interesting to all. An inspired man would, of course, write in his own language: if an Englishman, he would write English; if a Moses, Isaiah, John, or Paul, he would write in his own style. Yet God could so superintend their work as to secure it from error. The *mode* of this superintendence we are not obliged to explain. It is sufficient that we have evidence of the *fact*.

Nor do we mean that all the matter of the Scriptures is of equal importance, or even true. Some of it is the language of wicked men and devils. There were reasons for recording their words and conduct on various occasions; and the record must be accurate. Neither is it claimed that the sacred writers were at all times infallible. The prophets and Apostles were sometimes charged with sin; but when commissioned of God to compose the Scriptures, and while thus employed, they were infallibly directed in their labor, so that this work of the Lord is perfect.

The *proof* of inspiration is derived from the sacred writers themselves. There are collateral evidences of great weight; still we rely chiefly on the statements made by these writers.

IN RESPECT TO THE INSPIRATION OF THE OLD TESTAMENT. Says the Apostle Peter: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 2: 21). Says the Apostle Paul: "All Scripture is given by inspira-

tion of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17). These passages embrace the whole subject. By the former we have inspiration defined—that "holy men spake as they were moved by the Holy Ghost." This relates as well to their writings as to their oral communications, as appears from the context. In the latter passage inspiration is predicated of "all Scripture." Some have attempted to explain away the force of the latter passage, but without avail. In whatever way it is construed on critical principles, the sentiment is the same, either directly or by implication, that the Scriptures as a whole are inspired. No inference can be justly derived from the passage that part of the Scriptures is uninspired, but the contrary.

We may also notice the manner in which Christ and the Apostles uniformly refer to the Scriptures of the Old Testament. They designate them "the Word of God," and always cite them as of unquestionable authority. They never raise a doubt respecting any sentiment they authorize, but always treat them as containing throughout the teaching of the Holy Ghost. To those who regard the authority of Christ and the Apostles as decisive, the question respecting the inspiration of the Old Testament, then, is settled.

THE INSPIRATION OF THE NEW TESTAMENT is no less clearly established. This would be expected, from its relation to a more complete and final dispensation. The gift of plenary inspiration Christ promised to his disciples: "But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark 13: 11). Now, it cannot be supposed that they would be infallibly directed in their communications before the magistrates, and left to themselves in writing the

Scriptures. Still, they acted as moral agents in the free use of their own faculties in both instances.

Said Christ to his disciples, when about taking leave of them: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26). "When he, the Spirit of truth is come, he will guide you into all truth" (John 16: 13). No one will question but these promises were fulfilled.

The Apostles expressly claimed to be inspired. Says Paul: "But I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it but by revelation of Jesus Christ" (Gal. 1: 11, 12). "God hath revealed them [spiritual things] unto us by his Spirit. . . . Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, *not in the words which* man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2: 10, 12, 13). Peter classes the writings of Paul with the other Scriptures (2 Peter 3: 16). A similar classification is frequently made: "Built upon the foundation of the apostles and prophets" (Eph. 2: 20). "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (2 Peter 3: 2). Such quotations might be multiplied indefinitely. If any credit is to be given to the veracity of the sacred writers, the question is settled.

OBJECTIONS TO THE DOCTRINE. 1. Plenary inspiration has been pronounced *unnecessary*. Much of the Old Testament is doubtless a compilation. The Chronicles are supposed to be taken mainly from the national records; part of the Proverbs from maxims previously in use; and other portions of a narrative character, it is said, might have been

written by almost any one. On this principle we should need a new revelation to inform us what part of Scripture is inspired, and what uninspired. The historical portions of the Old Testament are of great importance, not only in themselves, but from their connection with the Gospel. Now, whether compiled or not, to possess authority as a part of the Scriptures, designed for the use of mankind, they must have been brought to their present form and place under the special direction of the Holy Spirit. The whole work would be marred, if it did not bear throughout the impress of Jehovah.

Again, it is said that the Spirit's agency extended no farther than to the suggestion of the *thoughts*, and that the writers were left to themselves in expressing them. This cannot be admitted. The sacred writers were not infallible. Now if the thoughts only were suggested, and they were left to their own unaided powers in clothing them with language, they would be liable to make many mistakes. We should then be at liberty to criticise their work—point out an ill-chosen epithet here, a faulty sentence there; and make alterations at pleasure. Controversy would arise, and confidence in the books themselves would soon be lost. While we admit that the sacred writers, in the free use of their faculties, wrote each in his characteristic style; we must still maintain that they were preserved from all error, of language even, so that their productions in the inspired volume are to be regarded, as they claim to be, THE WORD OF GOD.

2. Another objection relates to the difficulties of Scripture. There are passages which the wisest men do not profess fully to comprehend. But these difficulties arise more from the nature of the subject, and the feebleness of the human faculties, than from the manner of the communication. This is as plain as it could wisely be made. Who would regard it as an improvement, if every subject in revelation were level to the capacity of a child? There are mysteries innumerable in nature. No marvel, then, that

there are things in the dispensation of grace which angels desire to look into ; which the prophets sought earnestly and in vain to explore, even in their own communications.

3. The imperfections and sins of some of the sacred writers have been alleged against a plenary inspiration.

REPLY. It is not claimed that these writers were infallible ; but that when employed of God to communicate his Word, they would be preserved from error. The fact in regard to the matter revealed, without reference to the medium of communication, is, that all Scripture is given by inspiration of God. The fact that a man was inspired at one time is not inconsistent with the fact of his being in error at another time.

4. We are told that the sacred writers sometimes expressly disclaimed inspiration in regard to a given point. Were this conceded, it would prove no more than special exceptions to a general rule. But there is not sufficient ground for making such exception. The chief passages of this kind are in the writings of Paul, as 1 Cor. 7 : 6, 12, in respect to marriage : " I speak this by permission, and not of commandment. . . . To the rest speak I, not the Lord." Also verses 25, 40 : " Now concerning virgins, I have no commandment of the Lord, yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. But she is happier if she so abide after my judgment ; and I think also that I have the Spirit of God." Here the Apostle might be inspired to give *his advice*, rather than a positive command of God. He needed Divine direction in giving advice, as well as commands. " That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting " (2 Cor. 11 : 17). This denotes no more than that the Apostle was under the necessity, in his circumstances, of pursuing a course in some respects different from what Christ pursued ; and which, in certain aspects, might be regarded as foolish.

5. It is alleged that the New Testament writers misapplied passages quoted from the Old Testament. For exam-

ple, Hos. 11: 1¹ quoted in Matt. 2: 15, and Jer. 31: 15² quoted in Matt. 2: 17, 18. This charge, if valid, would not merely prove the writers in question uninspired, but impeach their integrity. But the difficulty is solved by understanding that the phrase *iva πληρωθῆ* does not denote the accomplishment of a prediction, but a comparison of similar events. It was simply an *illustration*. This will apply to one class of passages.

The objection, as it lies against another class, such as prophecies relating to Christ in the Old Testament, must be met in another way. Here is a question of fact. Some assert that there are no prophecies relating to Christ in the Old Testament. The Apostles and Christ himself assert that there are, and quote them. Which are we to credit, the authors of the New Testament, or these objectors? Admitting that some of these passages, in their connection, appear to have a different reference; is this sufficient to set aside the interpretation of them given by Christ and the Apostles? We must, of course, either receive their explanation, or reject them from our confidence as expounders of the truth; and as spiritual guides.

The New Testament writers did not always make their quotations verbatim. They sometimes followed the Hebrew, sometimes the Septuagint, at other times gave the sentiment nearly in their own language, and at others still, made only an allusion to the passage. But this is not an objection of any force against their inspiration, since it is conformable to the usage of all writers; and no reason can be assigned why they should not follow it. It greatly enhances the value of their productions.

6. Another objection is, that some things they wrote are of little consequence, and should not therefore be ascribed to inspiration. This objection suggests a very unsafe rule of procedure. All the parts of any system, natural or revealed,

¹ "And called my son out of Egypt." ² "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children," etc.

cannot possess intrinsically equal importance; yet all the parts may be essential. We do not disregard the common incidents of life, because in themselves they may be esteemed trivial. On the contrary they often have most important bearings. Who, then, is prepared to draw the line, and mark off those passages in the Bible which are of too little consequence to have needed the supervision of Jehovah? On this subject Wilson, in his "Evidences of Christianity,"¹ has the following remarks: "The slightest details, and the most trifling directions, have practical uses connected with them. Some division of the Church, in some age, has derived benefit from them. The genealogies are clearly of this sort. The salutations also. Even the counsel given to Timothy, to drink no longer water, but to use a little wine for his stomach's sake and often infirmities, has some relation to the friendship of the Apostle for Timothy, to the sympathy of Christians, and the duty of preserving the health of young and laborious ministers. In like manner, the direction to bring the cloak left at Troas, etc., has a connection with that prudence in managing our affairs, and that mutual serviceableness, which are no inconsiderable branches of Christian charity: while they both show that the Apostles wrought no miracles for their personal ease or convenience."

7. Discrepancies. None of these have been shown to be real contradictions. In plural testimony, variations in unessential particulars rather strengthen than weaken the evidence. It shows there has not been collusion. The sacred writers exhibit throughout a disposition to state the simple truth, and there is a substantial agreement, wherever they relate the same events. Varieties in detail add interest to the accounts; and the candor with which facts, unfavorable as well as favorable to themselves, are given, is a high commendation of their work. If these variations are not inconsistent with the credibility of the Scriptures, they are not with their inspiration.

¹ Lecture XIII. See also Gaussen.

There is another point, not strictly pertaining to this subject, which may yet be noticed here. I refer to the *preservation* of the Scriptures, and the agreement in the numerous translations and versions extant. The care of the Jews over the Old Testament Scriptures has already been mentioned. The Maronites were employed in copying the Scriptures, and their care and reverence for them are very striking. They counted each book, chapter, verse, word, and letter even. They could tell how many times each letter occurs; as that *aleph* is found in the Bible 42,377 times, *beth*, 38,218 times, etc. They could tell the middle letter of the Pentateuch, and of each book comprising it. They would admit of no erasure in their manuscripts, they would suffer no letter to be misplaced, and if the slightest mistake was made in copying, they would reject the skin or papyrus on which the mistake was made.

Says Dr. Gaussen: "Do we ask for a standard for the Old Testament? The famous Indian manuscript, recently deposited in the library of Cambridge [Eng.], may furnish an example. It is now about thirty-three years since the pious and learned Claudius Buchanan, in visiting the western peninsula of India, saw in the hands of the black Jews of Malabar (believed to be the remnants of the tribes scattered at Nebuchadnezzar's first invasion) an immense scroll, composed of thirty-seven skins dyed red; forty-eight feet long, twenty-two inches wide, and which, in its perfect condition, must have been ninety English feet long. The Holy Scriptures had been copied on it by different hands. There were left a hundred and seventeen columns of beautiful writing; and nothing was wanting but Leviticus and a part of Deuteronomy. Buchanan procured this ancient and precious monument, which had been used in the worship of the synagogue, and he has recently deposited it in the Cambridge library. There are features which give satisfactory evidence that it was not a copy of a copy brought there by European Jews. Now Mr. Yeates has recently examined it with great

attention, and has taken the pains to compare it, word for word, letter for letter, with our Hebrew edition of Van der Hooght. He has published the result of these researches. And what has he found? Even this: that there do not exist between the text of India and that of the West, more than forty petty differences, of which not one is sufficiently serious to make the slightest change in the meaning and in the interpretation of our ancient text." Theopneusty, pp. 91, 92.

Almost incredible labor has been bestowed in comparing the ancient versions, translations, commentaries, and manuscripts, to ascertain the variations, and the true text. Houbigant's investigations on this subject occupy four folios; Michaelis spent thirty years upon the same work. Kennicott's great critical Bible was composed from the collection of 581 Hebrew manuscripts. Rossi's collation comprises 680 manuscripts.

The labor expended on the New Testament has been scarcely less in magnitude. The investigations of Mill, Bengel, Wetstein, and Griesbach extended to 335 manuscripts of the Gospels alone. The work of Sholz comprises 674 manuscripts of the Gospels, 200 of the Acts, 256 of Paul's epistles, and 93 of the Apocalypse. The same result has attended all these researches. It is true that the variations are numerous, but they are unessential. In reference to the labors of the individuals above named, a distinguished writer¹ observes: "They have discovered nothing, not even a solitary reading, which could cast doubt upon any passage before considered certain. All the variations, almost without exception, leave untouched the essential thoughts of each phrase, and affect only thoughts of secondary importance, such as the insertion or omission of an article or conjunction, the position of an adjective before or after a substantive, the greater or less exactness of a grammatical construction."

Such are some of the facts in the history of the Bible. It is impossible to tell how many thousand times the Old

¹ Gaussen.

Testament has been copied within thirty-three hundred years, or the New Testament within eighteen hundred. The Bible has passed through the Greek, Latin, Salidic, Ethiopic, Arabic, Slavonic, Persian, Coptic, Syriac, Gothic, and Indian languages; as well as almost every modern language on the globe. It has come down to us through all the catastrophies of the Jews; the persecutions of Christianity by the heathen; the ignorance and corruption of the nominal Church; the animosities of sects; the convulsions of states and empires. It survives them all unscathed, unadulterated. Not that we claim for any of the translations the inspiration that pertains to the original; but its preservation and transmission, not only in the original, but also in so many translations and versions, agreeing in every important particular, evince the care of our Heavenly Father for his own Word.

LECTURE III.

THE WORKS OF GOD.

SECTION I.—HISTORY OF CREATION.

WITH the infinite variety of objects and purposes exhibited in the Universe, there is a prevailing uniformity and sufficient resemblance in the physical and moral world to indicate the identity of the Creator. In the moral, as in the physical world, blessings are reserved in one field for another. Nations are depositories of blessings for other nations, and individuals are made the messengers of good to others. Egypt supplied a large territory with food, and the Greeks held the elements of civilization for the world. So the Israelites, by their constitution, location, and surroundings, were the chosen people for preserving the doctrine of divine unity in the midst of polytheism, and the purpose and promises of the system of atonement in the center of false religions and vain philosophy. By their offerings and sacrifices they kept the hope of redemption before the eyes of the world. As the farmer must preserve his seeds, and the general his supplies, so the Jewish nation required special care, not for their merit, but for the good of the world whose only hope was in the coming Messiah.

For this reason they were God's chosen people. Moses was an inspired Jewish writer, and probably had special reference to the position of his people and ancestors in the history of creation. And their known relations to the pa-

triarchs who received the promises of God respecting the future and the Christ justified this conclusion. And yet, in doing this he not only vindicates the divine parentage of his people and their obligations but the universal fatherhood of God. The presentation of the Creator as the father of the Israelites and as the creator of all things, and the implied claims of such a God upon all men, seem to be the triple objects of this wonderful history. In accomplishing these purposes but few facts are given, but these facts reach back into the invisible eternity of the past, and into all the endless consequences of the "dominion" and "subduing" of the earth in the future. In this brief history we have the simple fact of universal creation. That this includes the material of all things is evident. (a) Whatever is without beginning must be independent. Every particle of matter is dependent, and therefore had a beginning. (b) It has been generally believed, especially by Christians of all ages. This belief must rest upon nature or revelation, and in either case has a good foundation. Whatever is involved in nature is true. And so is supernatural revelation. Only upon one or both of these grounds can a belief so universal be accounted for. (c) The language of the Bible vindicates this position. "The word of the Lord" and "The breath of his mouth" were the elementary principle of creation. It was not matter. (See Psa. 33: 6.) "For by faith the worlds were framed, so that things are *not made of things which do appear*" (Heb. 11: 3). They could not have been made from eternal matter, for matter is the most apparent thing imaginable. (See John 1: 3.) Matter is something or nothing. If it is something, then he who made "all things" must have made matter; if nothing, then the whole theory of religion and philosophy is a farce. We do not know how he made matter, nor how he made matter into its various forms, nor how life and spirit are produced. Indeed, no man knows the nature and essence of matter. We only know something of its forces, forms, and laws; *i. e.*, its phe-

nomena. We do not escape difficulties and mysteries by affirming the eternity of matter and assuming that creation only means the shaping of what existed from all eternity independent of God. But whether this creation is direct or by evolution, is not theologically essential. And yet it may be well for even scientists to be philosophical in this matter. Everything is necessary or contingent, caused or uncaused. All motion is caused and implies causal force. The assumption that motion is a law of matter is without the least foundation. Every particle of matter, organic or inorganic, is dependent; therefore, for every change, mechanical, chemical, or vital, there must be a cause, and a first cause, which is supernatural. Whether this work is accomplished by a thousand changes through various different states and evolutions, or by direct miracle at once, is not material. If God fixed the laws involved, set in motion the star dust producing the revolutions, and the molten mass from the disintegration of which the soils are formed and life produced, the creation is as real as if by direct word of power. But there are some difficulties in the way of this theory of evolution. No experience or testimony has ever furnished any proof of the change of species or transitions of that kind. There is no proof of vital cells in inorganic matter, nor of organic life, vegetable or animal, without such cells. Agassiz, probably the best authority upon earth with reference to embryology and the source of life, says there is no life known without germinal cells. And there is no proof that vegetable cells have ever produced animal life. (*d*) That animal cells have produced intellectual life is still more improbable. There are three impassable, unbridged chasms in the field of nature which natural forces have never spanned: between inorganic matter and vegetable life, between vegetable organism and animal life, and between animal life and intellectual beings. None but the Creator works across these gulfs, and if there are subterranean passages not yet known, they are those which natural forces and finite powers cannot pass. They

are formed by the Almighty, who must, in the nature of the case, still be honored as the Creator. The reasoning from what is assumed to be the remnant of caudal appendages or other organs of former species is about as consistent as the assumption that, because the special marks of the wagon maker are seen in the coach as in the buggy, therefore the coach was made from the buggy. Such resemblances may prove the oneness of the maker, but cannot prove the descent of the works. Manufacturers frequently have some peculiar mark on their works that prove they were all made by one man, but to assume that these different works necessarily proceeded one from the other is absurd. So if there are different points of resemblance in different types of animal life, it is absurd to assume that one is thus proved to have been the product of the other. We thus arrive at the conclusion that the entire universe is the work of God. The single leaf no less than the shining sun, the work of their reproduction and successive generation, are all the work of God who planned the whole from the beginning. This law embraces all the suns, stars, and planets of the heavens. But this sublime portion of creation we leave to the astronomer; it does not necessarily belong to theological discussion. The physical formations and forces of the earth may be left to the geologist, chemist, and naturalist, while we pass on to notice particularly those works of God which are mental and take on moral character.

In theology we refer to relations from which spring the obligations and the character of intelligent beings. Confining ourselves to those portions of the works of God, let it be observed that angels are a portion of his works. Some deny the doctrine of angels, upon the ground that they are not discerned by the senses. But neither the reason, the memory, nor the affections of the mind are so discerned. Indeed, there are many invisible forces that are recognized by the senses only, in results, and not immediately. So the fact that angels are not seen or heard or otherwise known by the

senses, ordinarily, is no proof of their non-existence. But the most common objection to the doctrine of angels is the affirmation that the ignorant and superstitious believe in them and are blindly given to that assumption. To this it may be replied that they are no more confident of this than of the events which we know are true. To suppose things are false because ignorant men believe them, would be to deny the most common facts in life, which are generally believed by ignorant men. It is not true that this belief in angelic life and agency is confined to ignorant and superstitious men. In proof of this doctrine, we affirm (1) that the general order and gradations of life in nature indicate their probable existence. If we look upon life as upon an inclined plane, we see the portions below man crowded with beings. Next to man is the highest order of animals, and throughout the whole realm of existence below him there is one vast and continuous range of life. Indeed, it seems as though the Creator had economized space and duration, using every portion of both for animal existence just as far as possible. As we walk up that grade amidst the innumerable multitudes of beings, to man, we then look upon a wider field of higher elevation between man and God, and ask if all that space is unoccupied. Is man the last being in the catalogue? Is it not probable that there are innumerable beings above man and between man and God? We argue that if space and time are occupied thus closely by the lower grade of beings, they are probably occupied above by the higher grade. (2) Such has been the belief of all nations with scarcely an exception. Under different names, titles, and distinctions, men have always and everywhere believed in beings superior to themselves, and generally in the ultimate and higher Spirit above all. Thus virtually by their demons, monsters, and saints, have they peopled the whole realm between the human and divine. This shows that the doctrine cannot be absurd or unnatural. (3) The general influence of the doctrine is favorable to human welfare. It gives a higher con-

ception of the Creator and his works. As everybody knows that the constitution and faculties of man present a higher expression of divine wisdom and dignity than the clam, so to believe in angels is to believe in that which suggests a higher and more sublime power of the Creator. The doctrine also gives a better conception of man's destiny. As there are beings higher than man, and man is a progressive being, it suggests vast possibilities in the field of knowledge, improvement, and growth. The doctrine also encourages the pious (Psa. 91: 11, 12; Matt. 18: 10; Col. 1: 14; Heb. 12: 22). We do not know the precise work and mission of the angels, but they are the "Messengers of God"—"ministering" spirits to the saints. (4) The Biblical references to angels in connection with prophecies, miracles, and moral efforts, as well as the resurrection and judgment, prove their existence and importance in God's kingdom (Gen. 32: 24; Job 15: 15; Acts 5: 19; 8: 26; 10: 3; 12: 7; 23: 8). Angels are spoken of in seventy-two instances in the Old Testament and one hundred and thirty-six places in the New Testament. This must suffice as evidence of the simple fact of angelic existence, which is as far as it is proposed to go in this chapter. Their nature, work, responsibility, and liability to fall will be referred to hereafter.

SECTION II.—THE CREATION OF MAN.

1. HIS ORIGIN. When God had created the heavens and the earth, the world and all that is therein, he said, "Let us make man." The sun, moon, and stars were shining in their new glory, and seeds planted in the earth were bringing "forth after their kind." The sea was teeming with its multitudes of brilliant life; the birds were singing their songs of praise; animals were walking forth in their new fields of life and luxury; and now was to be brought out the ruler of all these things; one who was to "have dominion over the fish of the sea, over the fowls of the air, over the cattle and over all the earth, over every creeping thing that creep-

eth upon the earth." "So God created man in his own image, in the image of God created he him; male and female created he them."

That this creation was directly the work of God is evident from the language of history itself. It is also evident from man's own consciousness. We know that we exist and that we are still dependent, and yet distinct from other beings. Our existence being beyond question, our dependence certainly renders it certain that there must be some creator, the author of being. Man could not have created himself; he could not have been the product of a being less than himself. This consciousness of dependence leaves the voice of consciousness almost beyond question in support of the doctrine of Divine agency in his creation; and the fact that there is no product of mind from matter, nor change from lower things to higher forms and species, leaves it certain that man was the work of God. But there are numerous Scripture references putting it clearly in that light. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 4, 7). If any language can convey the idea of direct force and agency, this conveys that idea. The close connection of the different changes effected from the dust of the ground, the physical formation, and the breathing of life for the living soul, indicates that this work was immediate, and not through any other forms of being. It will be noticed that here is a special Divine operation not manifest in any other part of creation. By his "word" he made the trees, the fish, the birds, the animals, and called them "very good." But here after completing the physical work, he breathed the breath of life, thus communicating a new life distinct from other lives. (See Ex. 4: 11; Job 35: 10.) "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" (Psa. 94: 9.) This language refers the distinct senses directly to the creating power of God. "Have we not all one Father? hath not

one God created us?" (Mal. 2: 10.) "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26). We here have not only the declaration of the Divine creation of man, but the declaration of man's original unity. It has been sometimes affirmed that Adam was the father of the Jews or a section of the human family, and that other races and nations have their own parental origin. This language, as well as the original account of creation, would seem to contradict that assumption and leave the conclusion as generally held, especially in Christian countries by almost all Christian philosophers, that all spring from one original parentage. It is true there are great distinctions and differences among different races of men; it is also true that great changes are seen within the range of history, produced by climate, modes of life, etc. But yet the leading characteristics of men are the same throughout all the world and in all ages. "Have ye not read, that he which made them at the beginning, made them male and female?" (Matt. 19: 4.) Thus Christ declared that man was made at the beginning, and in that phrase "beginning" must indicate a definite time when both were created. (See 1 Cor. 11: 8-12; 1 Tim. 2: 18.) In these passages different inferences may be drawn with reference to the relative position of man and woman, but the fact of the creation of both, and that the woman was created from the man, is positively declared. In reference to the creation of the woman from the man it should be noticed that the word translated "rib" may simply mean "side." But although the same figurative import is possible in that language, yet there is nothing absurd nor especially astonishing in the simple statement of the fact as it is. All human flesh, in the processes of nature, is the result of distinctive, constitutional changes, and if God miraculously took a piece of the flesh of man from which to create the woman, there is nothing so startling or absurd as infidels would have us believe. The transference of skin

and flesh from one part of the human system to another is a common surgical operation for the increase of beauty and utility. If the Creator, who has arranged the laws of nature for the development of human flesh by natural means, should appropriate a portion of that flesh miraculously for the consummation of the greatest work in the universe, there can be nothing unreasonable in it. Many other passages convey the same idea of direct Divine agency, to deny which is to deny the voice of consciousness in reference to our dependence, the voice of science as indicating the period of man's abode upon the earth, the voice of universal belief which places the origin of man somewhere in the hands of Divinity. It leads us to conclude that man is the work of God's miraculous power.

II. HIS NATURE. The simple aspect of man is a duality, body and mind. This distinction has been recognized by all men in all times, places, and circumstances, and is involved in all languages, literature, business, and laws. To deny it is to deny common consciousness and common sense. Man has a body and a soul; but other distinctions belong also to these two grand divisions of the powers of human nature. The body is a wonderfully constructed machine with parts and powers innumerable, with means of support and continuance, mysterious beyond all conception. Its relations to the various growths and substances on which it depends for renewal of fiber and strength, show its relative superiority to all other material works. Nothing in the physical works of God excels in adaptation and design the human system. But these things belong to the anatomist and physiologist.

With the material body, man possesses *animal instincts*. These instincts are immaterial, possessing no parts that can be dissected, weighed, or measured; they are very susceptible, and capable of exerting great influence upon the mind and body. They are not a subject of perception; we simply know of their existence by internal experience. The mind

takes cognizance of the existence of these powers. All matter is the subject of perception; we perceive substance, form, and color, but there is no perception of instinct. It is an internal force, producing internal phenomena. It differs from mind in that the intellect moves always in a logical trinity; having one fact, another is stated or assumed, and the "therefore of reason" is the process of all mental action. Instinct has an impulse, and strikes direct for its gratification. The instinct seems sometimes to reason, but upon a closer examination it is found to be only following a track of necessity, having no power of choice, but an affinity, as water seeks the lowest level, and electricity the farthest end of the coiled wire. The instinct sometimes is moved by the associations, as in fear or appetite, but this is only by recurrence, and not by memory. An animal having once been frightened or injured in a certain place will show fear when in that place; and so, many times men will find a recurring sensation which differs from actual memory. There is no evidence that the animal ever reflects upon the past or anticipates the future. The future is never feared or longed for by the instinct. The animal is sometimes said to be ashamed or to show guilt, but never unless there has been harm experienced, and then by the recurrence of instinctive nature the impression is repeated. The water is turned down hill, and the wind is guided in its currents, and so the instinct is moved in its course, but not by volition. It is by the necessity of its nature and conditions. So we see that the instinct differs from the mind in these particulars: it is destitute of reason, reflection, hope, conscience, and the power of choice. Yet man possesses these instincts in common with all the animals under his control. They are parts of human nature, to be recognized and governed, utilized and enjoyed. This is the seat of appetite for food, drink, and sleep, and of many of the elementary principles of maternal, filial, and social affections. Man eats, drinks, and sleeps like other animals; he feels sudden emotions and impulses, regardless

of reason or conscience, like the animal. Instinct receives impressions but not ideas, and its language expresses emotion but not thought. It is frequently in strong habits positively against the will and judgment. When allowed control over the man, it leads to all kinds of misery and crime. When controlled by the conscience and judgment, it is a source of joy and comfort, and may be at last for the highest purposes of life. That this is a part of human nature is evident from the following considerations:

1. It seems necessary to animal life. There are no animals entirely destitute of it. Man possesses the animal functions in the body. It would seem absolutely impossible to have such life without the accompanying instinct.

2. We should argue, *a priori*, that this is necessarily required in man's compound nature, for the connection of soul and body. There is no life without it; in matter there are no links or laws like those of mind, and how mind can take hold of muscle we cannot tell. Neither can we tell exactly by assuming the existence of instinct; but the assumption of these powers certainly supplies a rational connecting link between matter and mind wherever the two are found existing together.

3. We have the most striking proof, perhaps, of this department of human nature in the infant, which for a while shows much of life, spirit, appetite, and passion, and yet is without reason or conscience. Indeed, the beginning of human life seems to be almost entirely in the field of instinct.

4. The conduct of man is frequently irrational and unreasonable; and so much like the animal that we must suppose that at times this instinctive nature predominates,—the *man* seems to be lost sight of.

5. All men are conscious of an internal conflict such as is described so graphically by Paul in Rom. 7. Things they would do, they do not; things they would not, they do. This conflict of the flesh with the spirit, as spoken of also in Rom. 8, in Galatians, and indeed everywhere in the New Tes-

tament, proves it clearly. Paul himself, after a long experience, under inspiration, declares, "I keep my body under," showing still the necessity of struggle. There was a thorn in the flesh that he wanted removed very much. Some suppose that it was disease, sore eyes, bodily deformity, or other physical defect. We know not ; but whatever it was, it had its seat in the instinct and body, so that the struggle was still with these, and for the victory "grace" was necessary but not the removal of the thorn. This view of human nature becomes exceedingly important in considering the doctrine of depravity and the doctrine of sanctification.

Hereditary influence acts mainly upon the body and its instincts, and upon the mind only through those animal powers. No man is naturally perfect, but naturally depraved, not simply in body, but in instinct. Through the depravity of these powers and passions the first impressions on the mind are experienced, and that is why "all have gone out of the way," "all come short of the glory of God." In a word, all are naturally depraved in that way and to such a degree that depravity is universal ; and inasmuch as the first impulse of the mind comes through this deranged medium, as the rays of light passing through colored glass carry the colors upon the object beyond, so the impulse passing through this medium affects the mind and heart. Sanctification belongs to the soul ; and one "born again," "born of God," must be pure if a child of God, and washed by the "blood of the Lamb." But religion is for the soul, and the instinct remains with the body while the body lives. Instinct is not sinful, but it is sinful to allow it to predominate over the man. Like Paul, to "keep it under," is our duty, and for this, God has promised the "sufficient grace," and the "Spirit," and the "Comforter." The presence of Christ is promised to the individual to give strength and power for holding these animal powers in subjection. Their entire removal is undesirable and impossible, for the moment animal instinct is re-

moved, the man must die. That this is the true aspect of human nature is still farther vindicated by the following Scripture references: Rom. 7; 8: 1, 12; 13: 14; 1 Cor. 1: 29; 2 Cor. 10: 2; Gal. 5: 17, 24; Col. 2: 18; and other places without number.

SECTION III.—MAN AS A SPIRITUAL BEING.

“The worlds were framed by the word of God.” “God said, Let there be light: and there was light,” and in the same manner every step in creation was taken until the last great work was presented. “Let us make man” was then the introduction to the work proposed. Just how much was implied in the plural it is not necessary to assert, but it is very certain that the Divine purpose with reference to this work differed from that shown in all preceding works. Here not a simple word but a consultation of the Godhead is revealed. The man was formed out of a material already existing—the dust. This work was completed by the breath of God, producing a living soul. The word soul, like all other words, has different meanings in different relations. Sometimes it means the entire being: “There were eight souls in the ark;” sometimes the life: “Deliver my soul from death.” But generally it refers to the mental powers of man in distinction from the bodily. “Fear him which is able to destroy both soul and body in hell.” Evidently in this place and many others it embraces all that is not embraced in man’s physical and animal nature. It is generally used interchangeably with spirit, and the effort to make a regular distinction between spirit and soul is an effort without Biblical authority or philosophical foundation. In two places it is referred to as “soul and spirit,” as though it might be dual; but in many places we have a similar combination, as when the Lord and Christ, who are both one, are spoken of as though there were two. So in these two instances where these two are mentioned, it is evidently only intended to give force, as when the Lord commands us to

love him with all the heart, mind, and strength. Multiplicity of words does not disprove identity of meaning. The beast has a spirit which "goeth downward," while the spirit of man "goeth upward." At all events, the language of the Bible justifies the assumption in this discussion of general unity in the mind. Mind is the most marvelous work of God. In its capacity it is wider than all the world. It easily passes the sun, stretches beyond the distant star, and creates new worlds, mentally, in space; weighs the planets, compasses continents and oceans, mountains and plains, winds and waves, armies and nations, and civilization's widest development. Realities and facts as well as imaginary creations can readily be deposited in the power of memory. Not only in the wideness of these powers of mind is its grandeur seen but in their specific and varied adaptation. Every thing, and being, and event in all the world and in all time can be used by this one mind. It takes in not only oceans and dew-drops, nations and individuals, but phases of thoughts and feelings, and depths of philosophy, beyond all computation. In these capacities it is equal to all externality; it is a world of itself, with capabilities adapted to the world without. Between these two worlds there are five open doors through which communication is maintained between the empire of mind and the external universe. Through these doors all knowledge of reality and truth is gained, and when they are closed, acquisition of knowledge ceases. And yet, with all this capacity of the mind for grasping external objects, it never goes out of itself to touch the external world, nor allows a single particle of material substances to come within its sacred temple. The mind seems shut up within itself, looking out through these doors upon the empire over which it was designed to hold dominion. No ultimate substances or forms of matter get into the conception of the mind. And here is the greatest mystery of all. It may be accurate and reliable, and yet testify of that which is absent in time or space.

External objects are not reached by the mind or conveyed to the mind. But in some mysterious way there is conscious sensation through the brain upon the soul. Whatever sense is the medium, a simple sensation is all that is actually experienced. So far as we know, these sensations are just alike, for we are unable to find distinction except in the intuitive assignment of them to their respective fields. The sensation from without, through the eye, ear, touch, taste, and smell reaches in some way the mind; a simple sensation, nothing more. And yet the mind immediately, intuitively, and involuntarily explains that sensation, and refers it to its appropriate medium and cause, so that no one attempts to eat a song or hear a picture or see pain. Each of these sensations, which seem to be similar, is somehow, by intuitive force, explained, and referred through the proper medium to the real cause.

Strictly speaking, this sensation is all that is actually phenomenal to the mind from without. But immediately upon such external sensations there are sensations from within of which the mind is conscious. Elementary ideas, termed by Upham and others "Original Suggestions," arise at once, and the mind is conscious of these elementary principles within. The simple ideas of power, space, duration, unity, essence or substance, personality or being, by their union or otherwise become compound, and in reality constitute the elements of all thinking and reasoning. These internal causes of sensation, like external causes of sensation, are meta-phenomenal, being external and internal to the sensations. Thus we have *sense, perception, and consciousness of intuitions* and necessary truths. This, undoubtedly, is the beginning of man's conscious, intellectual activity. But these sensations are transient, whether produced by intuitions or perception. And now come in the functions of the memory, which retain the sensation and its explanation for farther use. Then there is a conception of what has been perceived and passed, nearly as clear and quite as distinct as the perception. Things are

seen and known as distinct to the consciousness in conception as they were in perception. These conceptions constitute the grounds of our judgment, plans, and general works of life. They are sometimes completed by the imagination, or creative faculty; and sometimes fragments and conceptions of the past are put together so as to make new creations. In these purposes of intellectual life and attainment no class of mental phenomena disappears. Perceptions retained by the memory and reviewed by conception become the occasion of feelings and purposes involved in practical life. These feelings, although differing entirely from the simple sensation which is the philosophy of all knowledge, are more or less intuitive. There are certain parental feelings, filial emotions, human sympathies, patriotic attachments, which are never learned, explained, or denied by the normal mind. They are simple, inherent states of the sensibilities arising under certain conditions and relations. The mother never learns to love her child; but she learns to carry out that love. The child never learns to love its mother; but it learns how best to execute that love which is intuitive. So with other natural affections. But these feelings may be extended, disciplined, and increased by voluntary action and change of relations and location.

Besides these natural affections, there will be the feeling or sense of the beautiful, sublime, and grand; and a feeling, as well as intellectual action, in hope and fear. These feelings and sensibilities of the mind are necessary to human happiness, society, progress, and hope. The sensibilities of the soul are more important in human experiences and life than is generally imagined. Upon these perceptions of truth, intuitions of the mind, feelings of the soul, and recognition of relations, an entirely distinct feeling is presented for consideration. Through the faculty of perception we see the realities of life; through the judgment and sensibilities we apprehend the import of these relations, and immediately feel an *obligation* to those to whom we sustain relations. A feeling

of oughtness is immediately experienced, and with that feeling of obligation we recognize at once the claim of another party upon us. The word obligation means a cord, or that which holds, and we feel that something is binding upon us with reference to those to whom we are related. And by relation is expressed the idea that beings are so situated that they affect each other. Upon the perception of such relations, obligation naturally and necessarily arises. The *grounds* of obligation are in moral nature, the *occasion* in relations.

With man's moral nature and moral relations, there is necessarily an obligation,—something binding one to another. This feeling and sense of duty arises from the conscience. The conscience is that power of mind which, recognizing the relations, discovers moral quality in actions, and enforces the obligation, producing pleasure upon compliance, and pain upon violation. Conscience never fails to give a right decision. An immense amount of confusion in philosophy and in practical life has arisen from the failure to make a distinction between intellectual action and the action of conscience. The heathen mother, from her standpoint, with her degree of knowledge, thought it duty to throw her infant into the Ganges. The error was in her intellect. Conscience never moved any being to do what he knew was wrong. But right and wrong must depend upon the condition or relations of the individual, and the misconception of these relations will, of course, lead the true conscience to decide for the wrong act. Conscience is, therefore, never to be disobeyed, but should always lead to an investigation of the grounds of its action. The physician might feel a conviction of duty to give a certain remedy to a patient, but upon farther examination see that another remedy will be the true one. The conscience, therefore, is always right in its own action, but always depends in that action upon the light enjoyed. So Paul thought he verily ought to do many things contrary to the will of Jesus of Nazereth. His sin did not

lie in obeying his conscience at that time, but in the wickedness of his life, which placed him where he did not see things in their true light. If he had obeyed the demands of his conscience in thought and submission to God, it would have changed his standpoint, as, indeed, it did at last, giving entirely another view. So that while he was "walking in all good conscience" he said he was the "chief of sinners" because he had persecuted the Church of God. Not because he obeyed the conscience, but because he placed himself in false relations and under a false light. The conscience could only act according to the light furnished.

So we have in man, as thus developed, his intellectual powers and sensibilities, his conscience, moral susceptibilities, and convictions. But one thing more is necessary to constitute the moral agent. A man may have knowledge, but if unable to see the moral quality of actions, he can neither do right nor wrong any more than the animal. But if man has intellectual power, knowledge, and conscience, and still has no power of choice, he can do neither right nor wrong. He knows some things, and sees the claims, but if unable to choose, he cannot be virtuous nor vicious. He is a mere machine, not acting in himself at all, but moving as acted upon. All actions must be caused; and if not caused by man, he is not responsible. If caused by another, whether God, man, or devil, the responsibility rests upon the real author of the action. This power of choice, therefore, is necessary to man's responsibility and moral character. It involves principles of causality, the nature of which is unknown and unknowable. Man cannot explain the causal principle in the kernel of wheat. He finds the germinal cells developing, but cannot explain the causal force. Everywhere, in all things, when we arrive at cause, we have to stop; we can know only that there is a cause. In the human mind we find original susceptibilities to sensation, and intuitively assign cause for its explanation; and we find native powers of action, original in the mind, so that the will is a

part of the human mind able to originate action. Should we say that man cannot will without something moving him to choice, and that all choice must have some cause outside of the will, we should find ourselves in the same difficulty when we step back to the first cause. We could not account for the divine choice, which upon that hypothesis must be moved by something outside of the being himself. We therefore conclude that the infinite God is capable of creating a being who shall be a cause in himself, and so have the power of self-action as to render his conduct and his character the work of his own choice.

There are certain objections urged to this view of the freedom of the human will :

1. It is said to be incomprehensible. So is everything in nature, especially all causality which is unknown and unknowable. Necessitarianism is quite as incomprehensible. How, with our known powers, we can be necessitated, is a mystery. Indeed, that would contradict universal consciousness and practice. Neither is light increased nor are difficulties diminished by denying the freedom of the will.

2. It is said to imply Divine weakness in suffering man's will to prevail against his own. But if it be God's will to have such a being as man in existence, that prevailing purpose of God is realized ; and in creating such a being so much above all other beings on earth, the power and freedom of God are manifest. And certainly to have left man with other beings below him with no power of choice, a mere machine, would not have increased the honor of God.

3. It is said to be inconsistent for God to create such a being with such capabilities and possibilities for sinning. Man is incapable of looking into the philosophy of things and the plans of God, and to attempt to decide *a priori* what freedom God has, is almost blasphemy. In every-day life we see numerous relations and forces which we cannot explain, or deny, or deny their utility. And for man to attempt to set up his own judgment upon what the Divine

freedom should allow, and then pass judgment accordingly, is too absurd to deserve notice.

4. It is said that all volitions are foreknown, and therefore cannot be free. (a) But knowledge is never causality, and the knowing of a thing as it is, is not the cause of it. The memory of an event that occurred yesterday, did not cause it; the knowledge of an event occurring to-morrow, cannot any more be the cause. If the event had been otherwise, it would have been known otherwise. Knowledge must be as the event. (b) God knows every act and knows who causes it. (c) This objection can hardly be honest, for in everything else, statesmanship, battles, business, and all the common affairs of life, this plea is never urged or followed. Everybody assumes that freedom and responsibility for action exist.

Let us proceed to notice a few positive proofs in favor of the doctrine of the freedom of the will:

1. The nature of the mind's action. There are original elementary ideas in the intellect, and original elementary feelings in the sensibility, and we should expect to find the same general law in the will, and that there will be the same original grounds of action in that department of the mind.

2. The nature of motives. Motive is a condition of volition, but not a cause. Mind is the agent, and acts upon the motives, and in yielding to any motive, it is conscious of the power of contrary choice.

3. The nature and feeling of personal responsibility, whether for the past, the present, or the future. One may regret or be pleased with the past, and thus assume that he had the power of choice. And so with the present and future, there is naturally and necessarily in these conditions implied this freedom.

4. The nature of virtue and vice implies the freedom of the will. Neither could be possible without choice. Nothing controlled by force, as the wood floating down the stream, or

the animal acting without intelligence, can have the state of mind involved in vice or virtue. No man praises one for doing that which he could not avoid, nor condemns what is not a matter of choice.

5. Universal history, language, literature, and social and civil institutions, everywhere and in all time, recognize this fundamental truth of human nature, and the voluntary character of man's actions. No matter what may be the profession or philosophy of the historian, even if the blindest necessitarian in profession, he will come to condemn men for some things and justify them for others upon the ground of their capacity for contrary choice. So with poetry and literature universally. Civil constitutions and institutions, and all judicial decisions imply this same doctrine; and rewards and punishments irrespective of this are always recognized as unjust and tyrannical. Men are considered as justly punished for doing only what they might have avoided.

6. Personal and universal consciousness. (a) We know of our mental choice, but of nothing back of it. To affirm there is something back of choice is to affirm what is unknown. Our knowledge of causality goes back only to the volitions, so far as the mind is considered in its immediate action. Motives are considered and weighed, but always with the assumption that the ultimate conditions of action are subjective. (b) We are conscious of power to choose, and in that consciousness of power we are conscious of ability for contrary choice, or the choice of an alternative. When we choose one thing we are conscious of another thing with reference to which decision is free. (c) The mind necessarily feels responsible for its actions, and nature cannot lie. But this conviction is false if man has not the power to choose.

7. This doctrine of freedom is clearly implied in the doctrines of the Bible. The whole system of the Divine and moral government, the nature of sin and doctrine of atonement and justification by faith, all involve this doctrine.

Indeed, it is assumed in such a way that these doctrines are a fiction without it. The freedom of the will, therefore, is a doctrine that is necessarily involved in the doctrines of the Gospel.

8. This is especially true of the laws of the Bible. Its injunctions, threatenings, and promises everywhere, and in all places and cases, bring in this universal law of moral beings. The law must be obeyed voluntarily, if at all, and duty must be performed by choice. Penalties are inflicted and threatened upon the ground of voluntary disobedience, and all the promises of earth and heaven are based upon this condition.

9. Salvation is proposed and promised upon conditions which imply the freedom of the will. The state and action of the will is given as the only hindrance. (See John 1:11; 3:9; 5:40.) All the provisions and invitations of the Gospel are upon the condition that man repents, believes, and calls upon the name of the Lord (Acts 11:18; John 3:16; Acts 2:21). And all are invited as though the will was free (Matt. 11:29; John 7:37; Rev. 22:17).

10. Positive statements of the Bible. Deut. 30:19; Josh. 24:15; 66:3; Heb. 11:25; John 5:40; and other passages too numerous to mention.

Thus we see that the moral agent must have *intelligence*, *conscience*, and *will*. We cannot conceive of a being with any moral character without these characteristics. Man is thus a trinity in himself, and that is what constitutes him a man in distinction from the animal creation. But this shows us in the simplest form, and yet conclusively, in what sense man was created in the image of God. The body does not make the man, nor the instinct which is the image of the animal. Holiness does not make the man, for one must be a man in order to be holy. To be a governor and controller of things, in which traits of man's character some have imagined that they saw the image of God, is not peculiarly human. Animals govern each other. It is, in the things affirmed, that *man* was

created in the image of God. That is, that all those traits which constitute the man and are necessary to his manhood are seen in the Creator. These traits in God are infinite; in man they are finite. The image of God was not in the holiness of the man, in the kingship, nor in the body of man, but in the real and essential manhood. *Intelligence, sense of right, and power of choice* are essential to manhood, and in these, man is distinguished from all other beings upon earth, and in these respects he is in the image of God.

SECTION IV.—HUMAN DESTINY.

DESTINY is the assignment of a thing or being to some specific place and use. It may be unconditional, as the position of the sun, the changes of the seasons, and the compositions of air and water. Even in human nature there are fixed laws which are unconditional. This fatal assignment belongs to the physical government of God; but there is a destiny assigned to beings by infinite wisdom and goodness with reference to which man can still exercise his choice. So the moral laws of God indicate a Divine plan with reference to the life, position, and use of man's powers and faculties.

The real destiny of a being or thing is known by the nature of such thing or being, and the nature of the circumstances and conditions in which it is placed. As, for instance, when we examine the structure and contents of the eye, see its mechanism and laws, and learn that it is not adapted to hearing but is adapted to light and the objects brought to view by light, we know just as well the design of that eye as we know the design of the telescope or eye-glass. So in the animal; we know the destiny of the fish by his powers of motion and respiration. We know the destiny of the bird by the structure of the organism and the instincts developed. So we know the destiny of man by looking into his nature and the circumstances which surround him, and the conditions of his life and happiness.

1. He is a material being depending upon material objects for nourishment and life, placed where these objects may be secured by his labor and industry. And, therefore, we know that he was placed here for the cultivation of the soil and production of its fruits, and improvement of the earth's surface generally. And this involves his relationship to organic matter and to the vegetable kingdom; that is, he is placed here to cultivate the soil, produce the products, and enjoy happiness by this means; and thus by subduing the earth and reaping its fruits he meets his destiny.

2. Possessed of an animal nature, he is in close affinity with the animal creation, and having intelligence he is thus evidently destined to possess and rule the animal kingdom. The voice of nature, and of animal nature, is but the echo of the voice of the Creator, who said, "Have dominion over the fish of the sea, the fowl of the air, and every creeping thing upon the earth." He is destined in this to be the ruler over the lower animals, to be a guide in their development and improvement, and to enjoy the luxury and pleasure arising from the relationship and use of animals. This is his destiny,—the king of animals.

3. But no individual is individually developed without society. Each man is in one sense a part of other men. He cannot live alone if he would; he would not, if he could. Being thus dependent upon his fellow-men, and where their help is indispensable, he is evidently designed for society. His destiny is to fill some place and part in human society as really as the wheels of the factory have their destiny. In the family is seen the first development of society, the highest development of the individual. Destined to be a member of the family, he is destined to do the work and duties belonging to such associations. If in his relationship to matter and to animals he is to secure them for his use, he is, then, as a member of society, to secure them for the use of others beside himself. These family relations and obligations have their limitations, and are too limited for the

full development of the individual. Wider society needs to be organized. The man is evidently born for civil society, and civil society is an institution of God. It was formerly supposed that most men were destined for subjects and a few for rulers; but a more careful investigation of man's character shows these dual functions in every individual. Because every individual has ability and is inclined to share some portion of the responsibility of rulers, and because every individual is placed where he is, and must be subject to the law of others, therefore civil society, in its widest sphere, indicates the destiny of man in civil government. Under these two great institutions we have various other associations and combinations for which man is intended, and in which he works out his destiny. Associations for scientific and literary purposes, institutions of learning, publication of books, works of art, all involve society and indicate the destiny of man. Co-operative industries and commercial compacts bring before us the great general idea of human destiny. A man, therefore, to meet his destiny in this life must grasp the inanimate objects around him, the things that grow, and animals that move, and associate with human society and individuals who stand upon the level with himself. While meeting his destiny in all these respects, there is constantly developed more or less interest in philosophy—the cause of all things—and in the over-ruling Providence which shapes the affairs of men. No classes of men have ever been found to work out their destiny in these respects without the recognition of a God. When man has tilled the soil, shaped the rocks, controlled the beasts, and organized society, there are still wide fields of experience within each soul in which the sublime question would occur, "Is there not a cause?" Man can no more work out his destiny without this God in his mind and affections, than the infant can work out its destiny without the mother. A natural thirst of the soul for the worship of a God is seen in the revelations of history and experience, indicating a possible development in still

higher and more important fields. As indicated in the direct purpose of the Creator with reference to human destiny, we find the human sensibilities indicating precisely the same process. There are four classes of feelings, and but four, arising in the human soul. Every man, naturally and necessarily, has feelings with reference to *material objects, animal nature, human society, and God*. In looking upon the heavens there is a feeling of awe; upon the landscape and upon material objects as wrought out by the hand of art, the sense of the beautiful.

Architecture, sculpture, and painting are material objects touched with human skill and exciting human emotions. But every one will observe when thus moved by these physical objects, that if a living animal passes suddenly before him there is a change in his feelings. He is made to have a feeling for animals as well as for things, and this response to animal life proves an existing susceptibility in that direction. And when we turn from these exhibitions to meet the face of the friend, perhaps the very face represented by the picture, another class of feelings spring up in the human soul. One only needs to pass into the art gallery and look at the painting and see the lady with her pet dog, and observe the emotions that play upon the face change, and then look upon that same one as she meets a friend, to see that there are three distinct classes of feelings brought out according to the circumstances. And if we take these same classes of feelings, and in the stillness of the evening hour, the sublimity of the midnight moon, or the solemnity of sickness or death, indulge in reflection and thought, we shall find the mind opening higher and wider for a God, and the feelings moved accordingly. If we take this view of the whole world, we shall find people of every nation exhibiting a peculiar class of emotions not awakened or developed outside of religious causes. In itself even fanaticism reveals a class of feelings appertaining to worship. These various sensibilities and emotions are in every human being, cover the entire field of man's

feelings, and indicate distinctly his destiny. The bird, on the wing, the water-fowl upon the tide, the fish in the depths, the animal on the plains, and animals everywhere exhibiting their powers, tastes, and modes of life, do no more positively indicate the destiny of these creatures than these feelings in human nature indicate man's destiny. We may, if we will, know what we were made for. But in many respects there are frequent trials and failures, and everywhere we see indications of the fact that man is placed here as a probationer to learn the lessons of his destiny. A deeper and more sublime idea arises respecting the design of the whole. What is man's destiny as a whole as determined by the principles of this life?

That the earth is a place, and life a time, of probation is evident from the following considerations:

1. The subjective constitution of the man himself indicates this fact. He possesses *instinctive appetites* and passions, a *natural love of knowledge* and a *natural love for success*, which are stimulants and impelling forces. But the utility and happiness reasonably looked for from this source are only secured by their restraint. Gratification with limitation is the law of human happiness and well-being. For this restraint man has *reason, judgment, and conscience*; and as every human being from the first has possessed these impelling forces, right in themselves, but sure to err without restraint, so these animal instincts would rush on for gratification to our destruction if there were not some restraining forces. And so, like the governor in the engine, these restraining principles are given. Obedience to them is the proof of virtue. They involve the idea, therefore, of probation in themselves. Angels must have seen in our first parents a constitution fitted for probation and a state of life involving it.

2. A study of general forces and development of nations and the world shows that the whole race is on one continued trial. Every nation that has ever arisen, and every form of civilization that has died, proves that mankind was destined for trial

here, and that the world as a whole was made for a probationary state.

3. What is true with reference to nations is also true, most emphatically, with each individual. Every day and every event in human life is probationary with reference to some other day or event. One experience relates to a coming experience; each event to a coming event. There is not a single period in a single life that is not designed for preparation for a coming event and period. The whole of life is made up, therefore, of probationary work, and we know just as well what is the destiny of man in this regard as we know that man is intended to eat, drink, and sleep. His eating is for the coming day, his sleeping preparatory for coming exercise; and so everything in human life is probationary. And if every single event is probationary, the whole must be; for the whole must be as its parts.

4. The Bible is very decisive upon this question. It is not impossible nor is it sacrilegious to trace the development of Divine plans under the guidance of Divine authority. The plan of the Abrahamic life is a model and pattern that stood out, and still stands out, with its influence upon coming individuals and nations; all the patriarchs were preparing the way for the Mosaic dispensation, and Moses, the great law-giver, led the people to the long-promised land for their future residence. The judges were preparing for a new form of government, and the prophets for one greater than the prophets, and the law itself was a "schoolmaster" to bring men to Christ. This progressive development of religious society shows the general character and preparatory stages and object of God's government in this respect. The laws, like the history of the Bible, are constantly regarding things at one period with reference to another. Nothing can be plainer than the fact that the great legislators are constantly at work in one period for another period, and leading the people to meet their destiny in this respect. There are specific passages of Scripture which will note this

particularly. Notice especially Eccl. 3 : 1 ; 12 : 13, 14. It is said sometimes that the Old Testament gives no revelations of the future, but no man can believe the statement at the close of the book of Ecclesiastes and not see that there was a thought deeply imbedded in the mind at that time in spite of worldliness and "vanity" reaching into the future. "Let us hear the conclusion of the whole matter." A "conclusion," as though there was a conclusion for all these things. Glancing at all the facts brought together in that book: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." In Matt. 12 : 36 ; 13 : 37-43, a figure is presented which is frequently brought out in other portions of Scripture—seed-time and harvest. The whole world is a field for seed-sowing, and the whole of life with reference to the coming harvest. Nothing can more plainly present the idea of probation. Luke 16 : 19-31 gives a specific and graphic account of the experience of two individuals upon earth, and of consequences after death. And the whole of it is a farce and a falsehood, or the whole of life is probationary. And even if we could for a moment confine its import to this life, it would prove the general character of life as a probationary condition. But it means more. It is probationary with reference to a future life, according to Rom. 14 : 12, where it is declared that we must "give an account for the deeds done here in the body." This is only one of the many places conveying the idea that here men are doing things for which they must render an account in the future, a caution and condition of the common doctrine, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6 : 7). (See also Heb. 13 : 17; 1 Peter 1 : 17; 6 : 2.) We thus arrive at the conclusion that in the light of nature, under the convictions of reason and conscience, and by the Word of God, man has a destiny assigned him here,

and that he is destined to be tried and proved as a probationer ; and if under that trial he comes forth with a suitable preparation, a higher destiny awaits him. But there are some limitations to this probation here on earth ; that is, circumstances that suspend probationary conditions.

1. By the suspension of consciousness in sleep, accidents, disease, or insanity, man is rendered incapable of attending to the duties and conditions of probationary life. Through these stages of insensibility and of unconsciousness or derangement the character continues as it was when entering that state. If that suspension of consciousness continues through life, its beginning is the end of probation. Man cannot, in any sense, be called a probationer that has no self-control or consciousness of existence.

2. This same result may be produced by overpowering influences and motives. Man is finite. His strength, reason, judgment, and purpose are limited. He may yield so far to influences that he has no self-control. "It is not true that every man has his price," in the common sense of that language, but every man's ability is limited, and beyond that limit he is not responsible. Judicial decisions always have taken cognizance of the forces and motives under which repeated crimes have been committed. Too strong threats of evil may drive the child to theft, or a child of larger growth to other crimes. But especially is this true, sometimes, under the strongest sympathetic and magnetic force, which seems to overcome the mind as the specific gravity of one body overcomes a lighter body.

3. The force of habit may suspend man's ability for acting, or his refusing to act, as really as insanity. It is unquestionably true that many men have acquired a habit for indulging in strong drink, which, under ordinary circumstances, they cannot resist. This is no doubt criminal, but the criminality belongs to the formation of that habit, and the obligation of the moment is to change residence, circumstances, or moral relations to God or man so as to secure help for reason and

conscience in their struggle with habit and appetite. Every man having the power of reason may overcome such evil habits by changing the associations and purposes of his life, and by securing the sympathy of the good and the help of God.

4. This probationary condition is suspended by death.

(1) The means of grace and efforts for reformation are adapted to this life only. "It has pleased God, by the foolishness of preaching, to save them that believe" (1 Cor. 1: 20). Preaching belongs to this life, and so do all the prayers, exhortations, written and oral discourses, church organizations, and family sympathies. These are all employed as instruments for changing the purposes and lives of men, and nothing is said of any means or instrumentalities for convicting and converting men in the future life.

(2) Promises are adapted to this life and imply a cessation at death. The Spirit is promised, but it "will not always strive with man" (Gen. 6: 3). It is promised as the "seal of redemption" but it may be "grieved" (see Eph. 4: 30). Promises of success to churches and ministers seem to be limited to this life.

(3) There is no promise of a probation in the future life, nor any indication of such a probation. Matt. 12: 32 simply declares pardon of the sin against the Holy Ghost impossible in the future world, but that does not imply that other sins may be forgiven there, as sometimes has been affirmed. It simply declares the impossibility of the pardon of that sin, and is so stated in the parallel text in Mark 3: 29. 1 Peter 4: 6 merely declares that the Gospel *was* preached to them that are now dead. Nothing in the connection or the structure of the sentence would indicate the least possibility of preaching now to lost spirits. 1 Peter 3: 18-20 is really the only text of Scripture that has a plausible bearing in that direction; but this language plainly affirms that Christ preached the Gospel by the Spirit—in the days of Noah—to those in prison, or under sentence within limited time. The word prison expresses limit, and

not unfrequently a limit in time as well as space. They were thus in prison during the one hundred and twenty years of the building of the ark. To suppose that Christ went to hell to preach to the lost is a supposition entirely foreign to the language of this text. But for the Romish idea of purgatory, and the natural traditional influence from that source, none could ever have dreamed of such a work in such a place. But at all events the preaching was done in the "days of Noah," without the least intimation of continued probation or any indication of reform effected. So if by any possibility it could be supposed that Christ did go to the lost from the cross and while in the tomb, it is now two thousand years after the time specified, and, as it would seem, it was useless labor.

(4) Future probation is not demanded by justice to the heathen. By the law of nature and voice of conscience, and the influence of the Spirit of God, they can learn enough of God and duty to be saved. (See Rom. 1: 20.) God and Christ are one, and whoever believes in a God who "so loved the world as to give his only begotten Son" for the salvation of men, believes in the real Christ, whether he knows of the "historic Christ" or not. Just how much faith in the historic or personal Christ, Enoch, who "walked with God" and the patriarchs, possessed, we do not know; but we do understand that "Abraham believed God, and it was accounted unto him for righteousness," and that he made gifts to Melchizedek, whose faith must have been in God the Father. Cornelius was a "devout man," and yet his faith seems to have included Christ in God, and not the historical Christ. A name is only representative, and to believe in his name regardless of his being, certainly is not faith; but to believe in him as Divine, and in divinity as possessing the character and attributes of the Saviour, is faith. Those without "law" are "judged without law," and no more is "required than is given." The heathen have the knowledge of God and may be saved in him, and if lost, are lost by sin and not by ignorance. (See Rom. 10: 18.)

(5) Future probation is not necessary for the salvation of infants, nor to render their salvation the work of Christ. They are already fitted for heaven, and saved under the general work of Christ. (See Mark 10: 14; Luke 18: 16; 19: 14; 1 Cor. 15: 22.) If given a new probation, they might fall in the trial like Adam, and thus be lost. When Adam sinned it was treason, and nothing but mercy through Christ could have prevented capital punishment, and thus the end of the race. The existence of all men, including infants, is by the work of Christ. But again, "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8: 9). Christ's people are "sealed" by the Spirit. (See 2 Cor. 1: 22; Eph. 1: 13; 4: 30.) In addition to the innocency of infancy, the sealing work of Christ is necessary to the family relations of heaven, and in the immediate presence of Christ that work must be experienced where there is no sin to prevent. By "beholding, they are changed into the same image." The promises and work of Christ reach all who do not refuse. Infants do not disbelieve or exercise their will against Christ, and so, when removed from earth, they are safe in heaven, "for of such is the kingdom of heaven." And still more, Christ is the resurrection (John 11: 25), and the author of the resurrection of the dead (Phil. 3: 10, 11; 1 Cor. 15: 12-18). He is the "first-fruits" of the resurrection. Infants, therefore, are indebted to Christ for these three divine works: first, their existence; second, the spiritual impression upon the heart; and third, the resurrection from the dead.

(6) Upon the same mode of reasoning adopted in favor of future probation, why would not probation be continued indefinitely and eternally, and thus the judgment be eternally postponed. There can be no government, human or divine, without a judiciary. The completion of God's government depends upon the judgment, and judgment must follow probation always and everywhere.

(7) Man's natural surroundings will be entirely changed, and so far as we can learn or reasonably imagine, there can

be nothing in the constitution and circumstances adapted to probation and the possibility of a change after this life.

(8) Man is a creature of habit, and as such is constantly tending to a fixedness in his character and destiny. If, under the circumstances of this life, there is no change, what can be the reasonable hope of a change in the future? And probation is meaningless without the probability of a change. At any rate, if it could be possible for such a probation to be granted, it must be granted to one class as well as another, and the danger, therefore, of deterioration would be equal to the probability of reform. There would seem to be but a very narrow ground between the doctrine of probation and the idea of eternal chaos.

(9) The Spirit is promised and promised only here, and impliedly, during Christ's absence. (See John 14: 16, 18, 26; 16: 7.) The definite promise of the Spirit here, and the promise of that Spirit during Christ's absence, and the necessity for such a spiritual influence in order to realize the advantages of probation, lead us to the conclusion that there is no spiritual influence in the future world upon the impenitent, nor any probation for any class there.

(10) There is no atonement after Christ's return (John 9: 4; 1 Cor. 15: 24). And all the general history and doctrines of the gospels indicate to us a specified period during which his work is to be performed, and at the close of which he is to judge the world in righteousness. There can be no probation after that judgment, for there is no mercy but in Christ nor intercession after he gives up the kingdom to the Father. Salvation comes from grace, and that grace closes with his return. It may be said that that leaves a space between death and judgment for a probationary change, but Hades is without promise of any instrumentality for reformation in the Gospel work, or of any part of the Gospel plan as adapted to such a condition. It is purely and simply imaginary. "My spirit shall not always strive with man, yet his days shall be an hundred and twenty years" (Gen. 6: 3),

implies that the Spirit's influence shall last during that period and no more. (Eccles. 9 : 3 ; Eph. 1 : 13, 18.) In these we seem to have embraced the completion of the work of grace. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4 : 30). No language can make it more plain than this. In the work of this life we are exhorted not to grieve the Spirit, and this work is to seal man unto the day of redemption. (1 Thess. 4 : 17 ; John 5 : 28 ; Rev. 22 : 11.) In addition to these and many other passages, the instruction of Christ and the apostles with reference to Christian work, its results, and conclusion, are all against the doctrine of future probation. In Matt. 10, the apostles are sent forth to work with instructions and exhortations which imply that their work belongs exclusively to this world, and the repetition of the divine commission after the resurrection involves the same idea. This is put more clearly in the account of the last day. (Matt. 25 : 31-46.) There seems to be but little to be said for the presentation of this false hope in the face of these truths but the questionable consolation to the unbeliever that he is going to have time to repent hereafter, and to indolent Christians that their lack of service here for the salvation of the world may be supplied in the future state.

SECTION V.—MAN'S DESTINY IN A FUTURE STATE.

"The works of God are very great, sought out of all them that have pleasure therein." But of all these works upon earth man is greatest—great in comparison with other portions of creation, and great in the estimation of God. In theological discussions man seems to be the central objective point. Having spoken of his nature and destiny on earth, we come now to speak of his destiny in the future life. This life is evidently a preparatory state, the vestibule of man's real being, the infancy of his true life. That he will live in a future state is indicated,

I. BY THE PHYSICAL UNIVERSE.

1. Analogy gives some indications of this future life, in the changes of the seasons. Spring life succeeds winter and apparent death. Vegetation seems to be dead in the frost and snows of winter, and the seeds themselves are lost sight of during that period, but life survives and continues in spite of all these unfavorable, deathlike circumstances, indicating that life is probable after death. Not only do we see this in vegetable growth, but in animal formation. Destroyed and decayed flesh is often renewed, and when the whole system is seemingly dead it is sometimes requickened. This is strikingly illustrated in the nature of insects, which pass through from two to thirteen changes in the apparently different forms of life which succeed the various forms of death. As the ugly looking worm wraps himself in his own coffin and lies for months, sometimes years, in the cocoon, without the least indication of life, at last coming forth in winged beauty much surpassing the beauty of his first life, so may we expect through the bands of death to burst forth into the brighter light of eternal day.

2. The changes in all organic nature intimate an ultimate design beyond the present state. One change succeeds another, as in geological changes, and each change tends toward a more perfect condition. Is there not, therefore, to be a more perfect development of man?

3. Man's relative position. He is superior to all other beings; of this there is no dispute. Does not such superiority therefore indicate a higher destiny than awaits other portions of creation? Animals vary in their length of life, some dying in a day and some living a hundred years. Will not the superiority of man indicate a vastly longer period for this life? And yet, as a matter of fact, in this world man's life is shorter than that of some animals. But not only is man higher in position than other beings here, but he seems to be the end in view in the constitution of things, and of animals below him; and this appropriation of nature's forces,

laws, and organic being to man, continued while he lives here, would seem to indicate another life still beyond, for which these appropriations and sacrifices were intended.

This vast combination and sacrifice of other beings and things hardly seems deserved, if man is confined to the present state. His life here seems to be too brief to justify the exquisite workmanship of his body and mind, and the expenditure of so much of other things and beings for these thirty years of average human life.

Of this thirty years, ten years at least are expended in sleep and inefficient vibratory action of mind without any real results. Much of the remaining twenty can hardly be called efficient life with most men. At least a quarter of that is expended in childhood and preparation, so that about fifteen years of conscious, efficient life is fully the average of human life. Can we believe that the Creator has provided such a world as this, with all its productions, and expended such a vast amount of vital force for these fifteen years of life? And if attention is confined to the individual, the argument still holds good. The products of life, the appropriation of animal life, the innumerable applications of force and blessings for each individual life, all expended for these brief fifteen years, can in no possible way be accounted as consistent with the divine economy. These intimations, even from physical nature and from the material universe, indicate existence after death.

II. BY METAPHYSICAL ARGUMENTS INVOLVED IN THE MIND ITSELF.

1. The distinction of mind from matter, and from vegetable and animal organism, denotes for mind an entirely different destiny. There are no elements, forces, or laws of matter ever found in the mind; and there are no elements, forces, or laws of mind ever found in matter. In mind we reflect upon the past and future, reason, judgment, conscience, and will, and we see these mental properties in special prominence indicating their superiority. In ecstasy and hope, in memory

and guilt, there are states of mind so distinct and superior to everything around us as to indicate that man occupies a peculiar position, and in his position may expect a higher destiny.

The fact that sometimes the body affects the mind, and the mind the body, only proves an incidental and not a necessary relation. Sometimes a very little disease, as ague chills, seems to derange the mind, while in the last stages of other fatal diseases the mind is as clear as in its best day, showing that the effect is entirely different in different cases, and the connection between mind and matter cannot be necessary but only incidental. Sometimes mental states will affect health and produce death. At other times the highest possible exercise of the mind has no effect upon health and life, showing that the connection between mind and matter is not at all points what would be expected if they were one. The general upon his horse is swung and moved by the animal, and the animal is guided and moved by the general, but nobody imagines that the general and his horse are one, and the mutual effect between the two is quite as distinct and complete as between the mind and body. With such vast distinctions between the mind and body we must expect a different destiny for the two.

2. The ideals of the mind and the dissatisfaction with the present are a clear indication of some higher and better state. The painter is never satisfied with his work. The business man always sees something a little beyond what he realizes. The statesman and the philanthropist have ideals beyond the actual fulfillment; and so everywhere in human life, in every department of human work, we see these ideals, like approaching angels appearing in the dawn of the morning, pointing to a higher and better development. It cannot be possible that nature or nature's God has constituted the human mind for constantly framing such ideals without having any reality possible beyond the present life. These ideals are sometimes imaginary and are never fully realized. They

are to be regarded as always prophetic of something better, and as a continued assertion of the mind's adaptation to a future life.

3. The native conviction of the mind's simplicity. All decay and death arise from the compound nature of things. There can be no fermentation or decay or mechanical displacement of any substance or thing that is purely simple. Different elements and forces in their contact produce decay and death. But the mind of man is simple; it is one mind, and simple in all its nature. It is the same *ego* which thinks, feels, and wills, remembers and anticipates, loves and hates, and nothing can be more clearly a matter of consciousness in the human mind in that direction than the perfect simplicity of mind; and if thus simple, science affirms its indestructibility.

4. The universal conviction of the superior value of ideas and the universal willingness to sacrifice everything else for ideas. Sometimes, through willfulness, man will sacrifice everything to gain an end, but willfulness is a mental state—a mind force. Sometimes out of love, and regardless of the intrinsic worth of the object loved, man will sacrifice everything else for that object. Sometimes it is a cherished idea or hoped-for discovery in science, sociology, or statesmanship that rules the life. Perhaps the most common and striking illustration of this estimate of ideas for which everything else is sacrificed is seen in patriotism and religion. It is a simple mental phenomenon that secures the sacrifice. There are other principles that may enter into warfares and stimulate soldiers, but patriotism is an absorbing idea for which life and everything else is sacrificed. But the sacrifice of all material good for an idea appears in a still more striking sense in religion. And this sacrifice is not confined to true religion; it is simply the idea that we speak of now, for which old men and young, feeble women and children give up life with pleasure. It is the idea; it is the mental conception; it is something thought of for

which they sacrifice in that manner. In all these ways is shown the natural, intuitive, and universal estimation in which ideas are held, and that estimation denotes that according to the laws of nature and true science, the mind and its phenomena are worth more than every thing else. And if that be true, then, according to the will of God, nature and all the world is to be sooner or later appropriated to the invisible and spiritual mode of being.

5. In every mind there is a consciousness of personal and continuous identity. The body of a man fifty years old has been entirely changed at least seven times during that life in every particle and fiber, and yet he knows he is the same man. Identity thus being continued through different periods and all the changes of life, shows that there is somewhere, somehow, in the man, in the center of his vibratory and changing forces a continuousness and continuity; and we infer that this identity will be continued after other changes occur in man's body and life. And again, science and universal experience teach us that what is, is to be, unless some other interposing force prevents. Man is, and therefore will be eternally, unless annihilation can be proved, and this is impossible. Perhaps this simple fact of existence without the least knowledge or intimation of annihilation may be one cause for the belief in a future life.

6. There is an inherent conviction in the minds of men everywhere, as indicated in all their funeral rites and ceremonies, and in all their hopes and fears, that death affects only the body. We can scarcely see why there should be such a universal feeling that disease attacks only the body, that death comes only to the body, that all that is mortal is bodily. While this conviction refers directly to the body, it implies the recognition of an immortal, undying something in man beyond the reach of disease and death. This feeling and belief are not common in respect to animals.

7. There is a natural regard for the future, as exhibited in the works of art, monuments, and anxiety for posthumous

fame. Many men, without being able to give any reason why, make large arrangements for burial-lots, tombs, and monuments. The painter, when asked the reason for his peculiar care in touching and finishing his picture, replied, "I am painting for eternity." What he did, Raphael, Angelo, and Christopher Wren did. The general in the army and the statesman in the legislative hall are each influenced by the voice of posterity. They live for the approval of future ages, sometimes saying, as a celebrated statesman once said, "I can afford to wait five hundred years for justice in this regard." All this peculiar interest is attributed to an intuitive estimation of the future, which is false in the nature of things if there be no future. We argue that mind was not thus made to lie to itself.

8. In all these things we hear the voice of man's mental nature and consciousness, which is still more distinctly declared by the universal belief in immortality. The earliest philosophers dated this doctrine back to the beginning of the race. It has been the most common belief on earth, unless belief in an intelligent First Cause be excepted. Homer, the father of the poets, writes of these things in such a way as to show a confidence in the doctrine of immortality,—as in the case of Achilles after the death of his beloved friend, Patroclus.

"'Tis true, 'tis certain; man, though dead, retains
Part of himself: th' immortal mind remains;
The form subsists without the body's aid,
Aerial semblance, and an empty shade."

"His account of the descent of Ulysses into hell, and his description of Minos in the shades below distributing justice to the dead assembled in troops around his tribunal and pronouncing irrevocable judgments which decide their everlasting fate, demonstrates the entertainment of the belief that virtues are rewarded and crimes punished in another state of existence." Thus Phocylides says, "Immortal souls, free from old age, live forever." "All the dead are equal, but God governs souls." So Socrates, four hundred years before

Christ, speaks of the "mysteries of bliss," "high on the hills of immortality," which in the future awaited them. "Whether this be really so," said he, "the Divinity alone knows; but I cannot find it in me to disbelieve so probable and desirable a truth." "So cheerfully," said he, as he received the fatal poison from his executioners, "do I depart this life, *hoping* for the immortal—the imperishable."

Plato and Aristotle taught the same thing. Plato says, "Yet to me it seems not to be doubted but the belief of the eternal existence of man's rational soul is *fully as ancient as mankind itself*. For, methinks, the excellency of its own faculties and operations above all material agents should be alone sufficient to afford, to every contemplative man, certain glimpses of both the divine original, and immortality thereof; and the desire of posthumous glory,—an affection congenial and natural to all noble minds,—together with a secret fear of future unhappiness, common to all, to give pregnant hints of its endless existence after death."

Cyrus, king of Persia, has uttered his convictions in this social sort of way: "No, my dear children; I can never be persuaded that the soul lives no longer than it dwells in this mortal body, and that it dies on separation; for I see that the soul communicates vigor and motion to mortal bodies during its continuance in them. Neither can I be persuaded that the soul is divested of intelligence on its separation from this gross, senseless body; but it is probable that, when the soul is separated, it becomes perfect and entire, and is then more intelligent." The Chinese, Japanese, and Moham-medans have believed this doctrine in all ages. Most of the known tribes of Asia, Europe, and America, and with a few exceptions, the entire civilized world, in some form, entertain this doctrine. This belief must have some cause in nature or revelation. If inspired by nature's original force it cannot be false; if revealed, it is Divine truth.

9. Immortality is a *necessary demand* of human nature. Whatever is necessarily demanded in human nature must be

true. Even if the idea of God were abandoned and nature was original, there could be no reason why it should not be consistent with itself. If there is a Creator, he could not be such and contradict himself. He created the world with antagonistic forces, but they are correlative and harmonious, and wherever a necessary demand in nature is given, there must be some provision for meeting that demand. That "nature cannot give the lie to herself" is affirmed in science and natural history, by common sense and common experience. Men may make mistakes and imagine that the demand is universal when it is only occasional, but when sure that we get back to the original, universal demand in nature, we know it is true. The rising of the sun is no more certain. That immortality is a demand of nature is evident from universal conviction and belief, and from every individual's nature and love of life. Cases of suicide only show that a man may be so excited upon certain points that, in his limited view of life, it is a curse. Every suicide, in one sense at least, is a monomaniac. It is a sudden action against the common law of the love of existence. This love of existence is not what some annihilationists and materialists have affirmed—a simple desire of man, like other desires—it is a *necessary* desire involved in the constitution of the mind. It shows the nature of the mind.

When we see the fish with its fins and the beautiful red fringe upon its gills instead of lungs, an air bladder for rising and lowering in the water, and the general arrangements for animal life in the water, we know its destiny and the place it was designed to occupy. We may not know its name, but if we have never seen one of that type or peculiar figure, we know its destiny. If we take a bird, look at its feathers and wings, tubular bones, and general adaptation for aerial flight, the size of its lungs, proportionately larger than the lungs of other animals or men, we know that that animal was not made for living or breathing in the water. We know its destiny. So with the functions of other animals,

and particularly of the human body. Just as really and as certainly we know by the powers, and functions, and demands of the human soul, that it was made for the future state. We do not pretend to examine the essence of mind, or of matter in birds or men, but the necessary tendency and functions show the general purpose. The necessary demands and functions of the human mind can only be met by immortality; and God's works were not good nor wisdom developed, if man is made only for the present state. Such are the instructions of nature within the mind itself, showing its own constitution and destiny.

III. BY MORAL ARGUMENTS.

1. Man is a moral being, and considerations of that character come in, perhaps, as the final cause and proof of his immortality. The truth of this doctrine is seen from its relations to moral character. It presents motives to virtue, and against vice, more mighty and forcible than can be found anywhere else. With this motive in view, no dangers are feared in doing right, no temptations are effective for doing wrong. Death itself is received with a smile, and temptation with a frown. This has been found necessary as a matter of utility, in all departments of sociology. The hope of the child, the citizen, the scholar, and the philanthropist, is used as a stimulant in the different relations and works of life. But the effect of this doctrine on moral character, in the natural consequence of belief or disbelief in it, is conclusive evidence for it. It is not claimed that every disbeliever in immortality is an immoral man, in the common use of that term, or that every believer is a moral man, but it is claimed that a much larger proportion of the immoral and vicious deny the doctrine of immortality, and that the general denial of it indicates a low moral sentiment and generally a vicious tendency, and that the stronger convictions upon the future life and its relations to this life, other things being equal, are most favorable to sound morals and true benevolence.

2. Its relations to social and civil society. It aids much

in fixing the true estimate of man in family and State, and all social relations. A very large proportion of the errors and misery of the world arises from the false estimate of man. He is valued too much like the animal, and thus life is taken upon a slight provocation. But if man is to live eternally, that eternity involves the truth of intrinsic worth in him which serves to lift man in the common estimation, and to secure general morality. It secures, especially, a higher estimate of character. Moral character is estimated more highly if it lasts eternally. It presents motives to rulers and subjects favorable to his well being in every department of sociology. The rulers of any people will have more regard for themselves and their subjects with this doctrine than without it, and the subjects will likewise have more reverence for rulers, constitutions, and laws.

3. Its relation to moral happiness. It is evident from every power and faculty of man, and from all his circumstances here, that he was made for happiness. This doctrine of immortality gives relief from anxiety, and satisfaction of mind in various ways. It solves the most perplexing problems respecting life — its work and destiny. We sometimes are shocked and dumb-stricken at the sight of a writhing infant who, although innocent, suffers indescribable agony and then dies; and we are perplexed with the pain and tears and wretchedness of the poor widow and her orphan children, and still more so when they die having had so little of life. We are equally perplexed when we see the criminal, seemingly in prosperity, abundant in possessions, daring and reckless in selfishness and maliciousness, and "having more than heart could wish" — "having no bands in his death." What strange confusion and staggering anxieties come upon the mind! But this doctrine of immortality settles all, giving hope of equalized reward to virtue, and justice to criminals. It not only seems to relieve the intellect by solving its darkest problems, but it relieves the heart, giving joy and comfort to the sorrowing. The poor and oppressed, the destitute

and dying, with this hope, smile in the midst of pain, and rejoice in spite of death. It comes like the breath of morning to soothe the fevered cheek, relieve the anguished mind, and stimulate the hope. When money can do no more, and friends cease their attentions, and all the world recedes from our grasp, this doctrine, like the messenger of heaven, comes to the sick-room and death-bed, and speaks of hope a thousand times richer than all the world can furnish. Is man so constituted as to be thus supremely blest and comforted by falsehood? It cannot be.

4. The relations of this doctrine to the divine justice may be seen to prove its truthfulness. (*a*). The universe is certainly governed upon the principle of justice. The general principles of compensation, penalty, and reward, attached to all living moral beings, show the existence of the law of infinite justice. There are questions we cannot solve in this connection. There are some seeming defeats of justice, but they are only seeming, and not real; and that upon the whole the government of this world is upon the principle of justice must be admitted. Even if nature was her own manufacturer, she could not be unjust to herself. If God has made all things, the "Judge of all the earth will do right," so that upon the whole justice must be administered. (*b*) But justice is not executed here. The innocent and the helpless suffer intensely in many instances, while the reckless and the guilty are for the time being happy, and frequently die in an ecstasy or in the imagined bliss of delirium. (*c*) Therefore, there must be a future life; some other place for settling these difficulties, for equalizing these inequalities, for administering justice to all classes, for the vindication of God and his government, and the vindication of his loved ones and approved subjects. Either the universe is governed upon the principle of injustice, partiality, and cruelty, or another life is absolutely certain. Immortality, then, is involved in the plans of God, and this is the final destiny of man.

LECTURE IV.

DIVINE GOVERNMENT.

SECTION I.—PHYSICAL AND PROVIDENTIAL GOVERNMENT.

MOTION without force is inconceivable. Force resisting motion is equally evident and certain. When we see the changes of the planets, the motions of the tides, or the waving of the forest trees, we know there must be force to cause these changes. And we know, as we see the stability of the mountains, the firmness of the rock, the fixedness of the roots of the trees, that there are resisting forces which antagonize the active forces. Thus all nature is balanced by the two great forces,—the centripetal, that draws steadily to some center of gravity; and the centrifugal, that radiates, propels, and sets in motion opposite tendencies of nature. All these forces which seem to govern, are themselves governed by finite or infinite power. Whatever is not controlled by the creature is controlled by the Creator. Sometimes the finite and infinite are so blended that the distinction is scarcely observable; but more commonly there is a marked distinction which says to finite force, "Thus far shalt thou go and no farther." This power therefore reveals the existence throughout the whole universe, of a moral and physical government.

The physical government of God is proprietary. The Creator having made all things is the proprietor of all things, and governs them according to the laws and forces

involved in creation. It is emphatically the government of force. It is chemical and mechanical, exhibiting volition and purpose in the ruler, but none in the subjects ruled. Thus it is distinguished from moral government, which reveals volition and purpose on the part of the ruler, and implies volition and choice on the part of the governed. But in physical government there is choice only with the ruler, and thus the government itself, in all its forms and varieties, seems to be either chemical, by the operation of internal forces, or mechanical, arising from external relations.

This government and its forces and philosophy are incomprehensible, and yet its facts are self-evident. No man disputes the existing efficiency of these forces, and yet no man comprehends their nature. They must be dependent or independent. If dependent, then the effective force is beyond, and so at last we come to believe in the independent causality here, the same as in creation. The same arguments and methods of reasoning which teach us the theistic power in creation teach us also the Divine power in the government of creation. These powers are uniform and immutable, and the uniformity of the laws of nature is the ground of the confidence on which all the plans and activities of the world depend.

The physical government of God extends :

1. Over all material objects ; their forms, substance, forces, and laws, so that every sun and star, every mountain and valley, every ocean and river, every grain of sand and atom of matter, is under this government and its laws. No being or thing is left outside of its claims. And the forces within all these substances, producing their activity and stability, and the laws by which they are governed are embraced in this universal physical government of the Divine Ruler.

2. This government embraces also all the instincts of animal creation. These instincts seem to move quite as

freely as mind, and therefore sometimes are taken as subjects of moral law; but if we attempt to give a command outside of results attained by physical contact, a difference is at once seen. "As the twig is bent, the tree is inclined." So the instincts of animals and men are bent by habit and impelled by physical conditions, and are under the control of physical laws. The instinct of the duck leads it to the water in spite of the training and the fears of an adopted parent of another species. The instincts of the bird and the fish, the tiger and the buffalo, are physically fixed, and are under the physical government of God. The gratification of these instincts may depend upon circumstances and changes of conditions. And so the stability of the rock and its motion upon the mountain-side may depend upon showers and electric shocks. But all these are embraced in the same physical government.

3. So also of the involuntary laws and forces of mind. While admitting our ignorance of the nature of mind, but conscious of causality and capability of action in that mind, we are conscious of certain laws of thought and feeling which choice cannot cause nor control, and certain consequences that will arise necessarily from conditions which are voluntary. If one chooses to think of certain subjects and meditate upon them continuously, corresponding feelings will naturally and necessarily follow by the physical laws of mind. The orphan child in thinking of the departed parent will find the feelings change; and so in much thought of injuries, real or imagined, which all have experienced, the feelings will grow more bitter with reference to the one blamed. If a man chooses to think very much upon the possession of wealth, his eagerness and desire for it will increase.

So, many of the actions of mind, which in their first development are voluntary, are determined afterward by physical law. With some simple instrument the sand that dams the water may be removed, and when the current starts, it

moves with physical force. So the involuntary laws of mind are under the physical government of God, and certain relations between cause and effect are fixed beyond all finite power. By this power a man may choose a path which is sure to produce happiness, or the way that is sure to be the "way of death." And here is precisely where we see the blending of the moral and physical government of Jehovah. The physical over matter and its laws, instincts and their relations, and the involuntary powers of mind; and the moral over the moral powers. The relations of this physical government of God to his moral government involves the doctrine of Divine providence.

I. THE DOCTRINE OF DIVINE PROVIDENCE: ITS EXPLANATION. The word means foresight; not simply to know what is in the future, but to know for some purpose. It is prevision—a knowledge of future wants and what will be needed. It is provision for such demands. There is animal providence, human providence, and Divine providence. The belief in Divine providence is about as ancient and universal as the belief in a God. There have been many shades of belief upon this subject, but they may be classified in four general divisions:

1. Some have believed that Divine power was the only power in the universe, and that beings and things were only the occasions for its immediate exercise; that all the forces of mind and matter were simply and directly manifestations of God's purpose and power. This, of course, makes the whole universe a mere machine, operated without second causes by the hand of God alone. This must, of necessity, deny all moral government, moral law, and all human responsibility and moral character. It makes God and nature so identical that pantheism and materialism must be the ultimate conclusions. Whatever men may profess to believe or strive to argue in this direction, universal experience, common consciousness, and common sense testify against it in all history, literature, legislation, and executive

human forces. Indeed, this theory destroys all idea of providence. Instead of a provision of one for another it implies a fixed fatality. This view is termed "occasionalism," and is being revived a little with modern materialistic theories.

2. Another class takes the opposite extreme, adopting the theory of "mechanism,"—holding that the universe is made with internal forces and second causes which continue to operate without any Divine agency. They do not pretend to explain the nature of these forces, or show how they are self-supporting or self-perpetuating. Every force must be dependent or independent. How a dependent force can continue without the law and ground of dependence, can never be explained, if, indeed, it can be believed. As water-propelled machinery depends upon the water, and the power of the engine upon steam, so all finite power, while in nature distinct from the Divine, must be upheld by force outside of itself.

3. The Calvinistic theory applies this doctrine of providence to the universal government of God, explaining it as the universal provision of the Almighty for the accomplishment of his own purposes. Schmucker discusses the subject under the head of "Providence and Decrees." Dwight, Hodge, and Strong, representing the Congregationalists, Presbyterians, and Baptists, assume the same position. They admit second causes in intelligent beings, and that in some way man is responsible for his own actions, but affirm that Divine providence in some way secures, positively and definitely, the accomplishment of Divine decrees with reference to every event and experience of mankind. It does not affirm, like occasionalism, that there is but one force in the universe, but it does affirm that all other forces are subject to the one force of Providence, thus making all events depend upon fore-ordination. As thus explained, providence is made to cover the doctrine of fore-ordination, election, final perseverance, and all the five points of Calvinism. But

this view of the doctrine of Providence is not only objectionable because it involves the fatal doctrine of necessitarianism, and makes Providence responsible for human actions, but because of its indefinite stretch over every other subject. This would include all science and philosophy of mind and matter, all theology and Christology false and true, and place the entire field of religious discussion under the dominion of God. It is only another name for sovereignty over all the subjects of religious thought, practice, and experience.

4. The Scriptural and philosophical view of Divine providence implies some distinct end for which some distinct provision is made. The moral good and happiness of man are evidently ends for which the world and its fullness were created, and for this the entire physical creation and government is provided and adapted. "The earth hath he given to the children of men" (Psa. 115: 16). See also Gen. 1: 26; Dan. 2: 38. By the providence of God "the hairs of our heads are numbered" (Matt. 10: 30), all our wants anticipated (Matt. 6: 26, 32), and every "need supplied" (Phil. 4: 19).

In the physical government of God there is a wall of irresistible forces and circumstances with which every being is surrounded, but within which there is space and opportunity for voluntary action, and the development of virtue or vice. Some things man cannot do, some things he can do.

"God, binding nature fast in fate,
Left free the human will."

These physical conditions are universally adapted to man's moral nature, but not universally *controlling*. Divine providence refers to the boundary line between the physical and the moral government of God. With this general idea, the following statements are plain and evident.

1. The Creator causes every event not caused by the creature. Every event in nature, in the world at large, in

each individual life and experience not caused by the creature must be caused by the Creator. So in raising the crops, in business plans and transactions, in health and sickness, in family and State affairs, there are constantly occurring events outside of man's agency, and almost as constantly events under human control. The former are providential; the latter are moral acts coming under the moral government of God. Therefore, in cases of business success or failure, in society changes, in sickness and death, it is right and best to refer to the dealings of Providence, who certainly has caused many of the events and circumstances brought out in these particular experiences. The man has a right to suppose that he had some agency in planting his wheat, and yet he knows that God made it to grow. So in the ills of life, and physical effects even of the sins of men, they know they have some agency, and yet there are Divine forces at work.

2. This providential arrangement furnishes provision and opportunity for improvement and happiness. With the law of God and its penalty in Eden, provision was still furnished for life and happiness, and the blessings of life have all come to man providentially. So each human being on earth may look upon his life and labor feeling that "in Him we live and move and have our being." Every year and month, each day and hour, is a providential gift, and the fact that human agency has had something to do with the blessings thus furnished does not in the least destroy the idea of Divine care and providence. Properly viewed, it enlarges and emphasizes that idea.

3. This providential power sometimes affects actions, volitions, and results, actually preventing the natural consequences of evil deeds. And this is an encouragement for man to work for the restraint of sin and crime, with the belief that upon the evil counsel and purpose of some other men, Providence will so combine circumstances and motives as to prevent their success. If it be asked why God

does not thus prevent all sin and evil, we have only to reply that these result from the nature of things which man cannot fathom; and that such a providential arrangement would destroy all human agency; and that as everywhere else, one man's efforts are made the condition of blessings to others, so here a man may, by prayer and effort, secure that Divine interposition which would prevent the execution of ultimate criminal purposes, or pursue an opposite course, and cause pain and grief.

4. This same providential arrangement may present motives for virtue much higher and stronger than otherwise could be expected. Special blessings sometimes constitute special motives for goodness. Special afflictions sometimes increase the force of motives to righteousness. This increase of motive power does not destroy the agency of man any more than the increase of motives given by the father to the child destroys the responsibility of the child. Indeed, providential events, pleasant or otherwise to us, are one vast supply of motives and influences for virtue and piety, sometimes more and sometimes less forcible upon us, but always increasing our responsibility to God and to each other, and always intended to increase motives to virtue and holiness.

5. By this same providential arrangement, events and forces are so combined and arranged as to bring in conflict sinful purposes, and thus diminish the power of evil. Sin never remedies itself, but the consequences of one sin may come in conflict with the consequences of another by the overruling of God, so that evil purposes are defeated and wickedness diminished, and the "wrath of man made to praise God." Thus the wicked as well as the righteous are more or less under the control of Providence.

6. They are thus led, sometimes, to the commission of one sinful act rather than another. Man, being criminal by his own choice and weakness, may be led into one class of crime less injurious than another. The wise father, who cannot consistently with his relations and the agency of his son,

wholly prevent his association with evil companions, may give direction where there would be less evil than in some other practices. God says, "I also will choose your delusions." Men having deluded themselves and taken the paths of sin, God so directs that they take the least evil instead of the greatest, as it was in the days of Moses with reference to divorce. After God had given direction with reference to that custom and it had been practiced for many hundreds of years, Christ said, "From the beginning it was not so," but "for the hardness of your hearts he said this." That is, in their state of mind and heart, divorce was the best state of things possible. The problem for Providence to solve was the least evil possible. So if one is known to be determined upon killing some being, every good man, who could not prevent the purpose, would readily direct him into the road where he would kill a horse instead of a man. The value of the animal would not be the measure of the guilt of the one that was directed, but the difference between the value of the animal and the value of human life would measure the intent of benevolence on the part of the one who gave the direction. So the difference between some crimes and others may show the benevolence of Providence in the direction of affairs; and sometimes even the greatest possible good is brought out by Providence ultimately from the greatest possible crime. Judas was not virtuous nor benevolent in the betrayal of his Master, and the eternal good to mankind resulting from that death is not due to the crime of Judas, but to that *overruling* power of God, which, furnishing a victory for the action of the criminal, secured thereby salvation for the world. In these manifestations of Divine providence we see God's irresponsibility for the criminal action, and his goodness in interposing providential activities which result in the well-being of men. And in this light we can see that while it is possible for ultimate good to result from sin, the guilt of it nevertheless continues.

7. This same providential power actually furnishes the physical strength, and often the conditions employed, in the greatest crimes. The man who shoots his neighbor performs the act himself and is responsible, but the continued specific gravity of the ball and the physical forces of the explosives, and the continued specific gravity of the atmosphere and all the laws of nature involved, are providential. The criminal part of the act is man's; but God, refusing to change his works and laws with reference to the criminal, maintains the forces of nature, and thus providentially is concerned in the action itself. Hence we see that this providential action may lead to the purpose of the act, may overrule the ultimate result, or may uphold the forces and laws involved in its performance, so that in one sense a murderer, having the full weight of criminality of the event, may have the support of the web-work of forces in nature in such a way as to make it a providential event. It is not fatalism, but recognition of Divine power, which leads us to speak of providential agency in the case of sickness and death, or even of the physical results of criminal action.

8. All these Divine interpositions are upon a general plan with specific adaptations, but without new discoveries or purposes. To suppose that God sees some new exigency or action, and awakens to some new idea and forms some new purpose, and thus brings out some specific or "special providence" so called, is to suppose that God is finite. It almost in theory unmakes the Deity. In human language there are said to be "general providences," "special providences," and "specific providential events." As a matter of fact, from the Divine standpoint there cannot be any difference. God sees all things from the beginning. There are no new views, forces, or purposes with Providence. Special and specific providences are therefore special and specific in their adaptation, but not in their knowledge and newness of purpose. There can be no new knowledge or new purposes with God; neither can there be any forgetfulness or over-

sight. No fiber or force of nature is forgotten or left without the care of Providence. And these specific adaptations, which we are experiencing from day to day with all the changes of nature, affecting the currents of civilization, personal character, happiness, and hope, are planned and "seen from the beginning." None the less special, none the less Divine, none the less deserving of special gratitude, none the less powerful as motives for virtue, because eternal; but they imply breadth of view, comprehensiveness of plan, wisdom of purpose, and universal benevolence. The doctrine of providence is one of the grandest doctrines in the universe, the joy of heaven, the hope of earth, the fear of the sinful.

II. OBJECTIONS TO THE DOCTRINE OF DIVINE PROVIDENCE CONSIDERED.

1. It is sometimes supposed that the infinite God would not give minute attention to the trivial affairs of life.

(1) He did so in creation and in natural law and preservation. The smallest things in the vegetable or animal kingdom are just as carefully cared for in the elements of nature as the largest portions of creation. The falling sparrow and the hairs upon the head are observed and cared for by the omniscient Father. (Matt. 6: 30; 10: 29, 30.)

(2) Care for the whole includes its parts, and what is sufficient for each individual part is sufficient for the whole; and frequently we observe large outlays in nature's forces just as necessary for the single object as for the whole. The entire sun is necessary for the single rose, and that same sun is sufficient for all growths.

(3) Events apparently small, like the falling of smallest seeds, frequently result in the greatest consequences. It is impossible for man to say which is of the least account, and which are worthy the notice of God.

2. This doctrine is inconsistent with the uniformity of natural laws.

(1) Uniform laws may and must have specific adaptations.

(2) Forces and laws are not only uniform within themselves, but uniformly adapted to mind and morals.

3. It implies change in the Deity.

(1) In agriculture, in the use of food and medicine, and in experience generally, Divine energy is exerted conditionally.

(2) Specific adaptations do not imply change in the Creator, but in the conditions.

(3) Providential events and adaptations depend upon the eternal purpose, and not upon new views and decisions.

4. Providential events must be miraculous.

Providential events are immediately caused by natural forces, but miraculous events are caused by supernatural force. To suppose an overruling wisdom and power upon the forces of nature, is entirely different from the supposition of supernatural, miraculous supervision. Dispensations of Providence are in no sense miraculous.

5. This doctrine removes man's responsibility.

(1) No more so than conditional results in nature.

(2) It does not diminish the field of choice, but only declares other forces besides human choice involved. Man's volition and agency continue the same, while God's volition and providential working with forces outside of man's agency give the providential adaptations alluded to.

(3) This doctrine makes man responsible to God and not to things, and as responsibility to things is impossible, without such personality, man could not be responsible for any thing.

(4) In reality man is responsible for the results of his own actions, and for the results of the actions of others, and even the workings of God himself so far as these other results are conditioned upon human agency.

III. DIRECT PROOFS OF THE DOCTRINE OF PROVIDENCE.

1. The general belief in the superintending, Divine providence in the affairs of nations and of individuals, and especially of such agency by the best portions of humanity, and

when most free from habits of sinful life, is an evidence in favor of the doctrine here advocated. How this belief should exist from the first, and how it should be so prevalent and continuously active among men, is inconceivable except upon the admission of its truthfulness.

2. In the nature of the case, the universal causality underlying all events, and upon which every thing and event depends, renders this doctrine certain. Everything must be cause or caused, and this is as true of events as of things. Many events certainly are occurring outside of man's agency, and must be attributed to Divine providence.

3. The continuous preservation and uniformity of the vast webwork of life and things, of forces and influences, kept up in full vigor through successive ages in spite of accidents, disease, and death, indicate some special care over the operations and machinery of nature, and the general principles involved in their continuousness. The historian in the events of history, and each individual in his personal experience, sees evidence of some power higher than human and more living than fate. The manifestations of design and adaptation in the continuance of life and succession of events prove the presence of an All-wise, Almighty Ruler, just as manifestations of design and adaptation in the constitution of nature prove the existence of an intelligent Creator. The doctrine, therefore, of the Creator and of providence rests upon the same general, logical foundation.

4. The attributes of God, especially wisdom, power, goodness, and justice, in themselves constitute an irresistible argument upon this subject. God exists as creator of the universe, still lives with unchanging power, wisdom, goodness, and justice. With these attributes he could not suffer the works of his hands to continue by mere chance, uncared for, or exclusively according to the will of finite beings. In his very nature we see the evidence of his providential care.

5. Divine proprietorship of all beings and things teaches the same doctrine. (Deut. 10: 14; 1 Chron. 29: 11, 12;

Neh. 9 : 6 ; Psa. 24 : 1 ; 50 : 12 ; Acts 17 : 24, 26, 29 ; 1 Cor. 10 : 26, 28.) In all these passages we see the fact of God's proprietorship and the consequent certainty of his providential care.

6. The fatherhood of God implies the truthfulness of this doctrine. (Psa. 103 : 13 ; Isa. 9 : 6 ; Jer. 31 : 9 ; Mal. 2 : 10 ; Matt. 6 : 9, 11 ; Acts 1 : 4 ; 1 Cor. 8 : 6 ; Heb. 1 : 5 ; Jer. 1 : 17.) The very idea of a father implies care and providence.

7. A very strong argument in favor of the doctrine of Providence, and somewhat peculiar in its nature, is seen in its relation to evil and sin in personal and national experience. (Gen. 65 : 5-8 ; 50 : 20 ; Isa. 65 : 7 ; Jer. 18 : 11 ; 54 : 11, 27 ; Amos 3 : 6.) In these places we see the fact revealed that in a certain sense, upon certain occasions, God is the author of evils and afflictions suffered, and even in sinful actions there are physical forces brought into action which are continued under Divine agency, making the evil in one sense providential, while in its moral character it is human. All actions are more or less compound, and actions in which man's volition is developed involve physical forces, not human ; so that even in the case of evil suffered, and sometimes in evil performed, there is a Divine agency, showing that God works with human events and forces in consistency with the laws of their being and the principles of his government.

8. The promises of God teach this same doctrine. (See Gen. 22 : 8, 14 ; Deut. 8 : 3 ; Phil. 4 : 19 ; Matt. 6 : 8, 32, 35.) To the Jews deliverance from the Babylonish captivity was promised in such a way as to imply the pledge of Almighty power. All promises of temporal blessings, comfort in trials, and ultimate success in Christian effort imply the same thing. (Psa. 4 : 8, 12 ; 121 : 3 ; 68 : 10.) In addition to all the passages bearing upon the specific points involved, there are general Biblical proofs. The following are a few of the numberless passages bearing upon this point : Psa. 104 : 8, 16, 27 ; 28 : 9 ; Matt. 6 : 26 ; 10 : 29.

SECTION II.—DIVINE MORAL GOVERNMENT.

GOVERNMENT is the control of one force by another. In physical government there is no volition in the forces governed, although there may be in the governing force. Moral government is the exercise of intelligent moral forces over intelligent moral beings by law and motives. Such a government necessarily postulates and assumes some of the most important facts involved in human nature and experience, — things which must exist in order to any moral government, human or Divine. In the discussion of this subject it seems necessary to consider :

I. THE CONDITIONS OF MORAL GOVERNMENT.

1. There must be moral subjects. Government implies control of something, and moral government implies control of moral beings. Beings without moral nature cannot be subjects of such a government. Moral government cannot exist without such subjects. Moral nature implies three things :

(1) Intelligence, including self-knowledge as given by intuitions and consciousness. Without intuitive appreciation of simple sensation, elementary ideas, and first truths, there can be no knowledge. Intelligence also implies sense perception and all knowledge received through the senses. The result of reflection and reason must be included in the intelligence of moral beings.

(2) A moral being must have the faculty of conscience, by which the moral quality of actions is seen and felt, and the mind influenced toward the right and from the wrong, giving pleasure in right and pain in wickedness. A being might as well be held responsible for the execution of paintings without eyes as for moral conduct without conscience.

(3) Moral nature not only implies intelligence and conscience, but the power of volition. Man must not only be able to know, and to know the moral quality of actions, but

he must be able to choose between right and wrong, or he has no moral nature, moral character, or responsibility. These three characteristics of moral beings are the three characteristics implied in the nature of the subjects of moral government, without all of which no man can be such a subject, and with which he cannot avoid responsibility. Suppose, for instance, a man has no intelligence, he cannot, of course, have any obligation. Suppose him to have intelligence and no conscience, no light upon moral quality of actions, there could be no vice or virtue in his life. But suppose he has both, knows things and sees moral quality of actions, but has no power of self-control. No being could hold him responsible for his character or conduct.

2. There must be moral relations. All moral government assumes that moral beings sustain relations to each other. Could we imagine a being located where he was entirely unknown to all others, and all others unknown to him, he could not be a subject of government, nor under obligation.

By relation we mean that position of two or more ideas, things, or beings in which one affects, or can affect, the other. Moral relation implies that moral beings are thus situated, and the moral government of God implies that men are thus related to God and to his creatures. These relations and their changes and modifications are innumerable. The simple recognition of a stranger suggests relations and some obligation. In business transactions another relation is implied, while in literary, social, civil, and religious affairs, numerous relations and indefinite modifications of them are seen. In each of these different relations there is a claim of one upon the other. A man is so constituted in his very nature that, upon the perception of these relations, he naturally and necessarily feels that claim.

3. There must be moral obligations. The word obligation in its original signification means a bond or cord which binds one thing or being to another. Obligation is an

original impulse of our being. Whether we meet a crying child, a sympathetic parent, a commanding general, a ruling monarch, or in common language the God of heaven, we necessarily feel a certain force of obligation, a feeling that we ought to do something. We feel a claim of others upon us. If we hear the weeping child at night and know not what is the cause of grief, there is that secret impulse to do something. If we hear a singular voice in the street, we listen, we stand in suspense for the moment, until satisfied it is a human voice instead of an animal's. We naturally feel under obligation to know and do something respecting it, which we do not feel for the animal. This feeling of obligation is evidently the fundamental idea in all human character and conduct, the foundation of all human joy and hope; it depends upon moral nature as its ground, and these relations as its occasion. Obligation does not rest

(1) Upon self-interest, as Paley and others seem to reason. To suppose that a man is bound to do only for his interest is really to suppose that universal selfishness is the standard of morality. It is difficult to see where there could be a line drawn between that motive in conduct and the worst possible motive in human life. This cannot be the foundation of moral obligation.

(2) Obligation does not rest upon the principle of general utility. It has with somewhat more plausibility been argued that no one is bound to do anything but that which he thinks would be for the public good and general utility; and inasmuch as that utility must be an influence only as conceived by the actor, it will leave it to man's conception what would be for general good. But with man's nature and circumstances it is often utterly impossible for him to see ultimate results. The child under the direction of the parent, the soldier under the command of his general, cannot act on that principle. In the common affairs of every-day life, circumstances are frequently occurring that demand

more immediate decision than could be made by one looking out upon the world to see what would be for general good. A mother that should see her child in the fire and pause to ask what would be for the public good, would be considered insane or a fool. We are constantly meeting with exigencies that require immediate decision and less consultation. Many of the worst evils and some of the highest virtues are not at first seen in their true character and results. Children, soldiers, servants, and others are frequently under obligation to do what, in their circumstances, they cannot see would be beneficial. But they must act entirely upon the judgment and authority of others. And then again some of the grossest crimes, to all human appearances, do good. Many men possess more wealth than is useful to themselves or others, which might be useful elsewhere. Why not steal that wealth like the brigands of Italy, for public good. Some men are proud and haughty with wealth who would be useful with less. Why not destroy property, and humble them? And some men are evidently a curse to the world, and the people take a long breath of relief when they die, believing such deaths are a public good. Why not kill them, and bless the world? Reason and conscience would thus direct, if utility were the only grounds of obligation. Again, sometimes hopeless suffering may be relieved by killing the afflicted. So thought a utilitarian Scotch pastor, who with a little arsenic relieved the sufferings of the hopelessly afflicted members of his flock. He thought it duty to act upon this principle, but the courts thought otherwise. This utilitarianism is subtle, delusive, and terribly evil. Taking the testimony of others, and especially the Word of God, we believe that whatever is right will do the most good. But the good is frequently entirely beyond the sight of the actor, and cannot be the foundation of obligation, even if it is the reason for the law of duty.

(3) This principle cannot lie in the arbitrary command of God or man. An arbitrary command is one not based

in the reason of things, but simply in the independent will of the individual. God's will is the reason for our performing an act, but the ground of that obligation rests upon the nature of God and the nature of our relations to him. Indeed, God issues no arbitrary command. All his commands are such as are based in the nature of the case, that is, in the nature of God and of his subjects, and the nature of their relations. Let it not be understood that we are not to obey God in all things. The question is, why should we do that?

(4) The reason for virtuous action, or the foundation of obligation, is not in absolute right. There is no such thing as absolute right. Right is a predicate, and always is and must be applied to some thing or some being, but cannot be conceived of as absolute and distinct from all beings. A thing is right if it fits its place, and the being is right, and right is applied to the being, when he meets his destiny. We speak of right feelings, right affections, right actions, right men; but right in the abstract, absolutely distinct from being, is impossible, and impossible of conception.

(5) But this same statement may be applied to the idea of absolute good or happiness of beings, for which Finney argues with so much force and plausibility. There is no intrinsic good in itself. The good of being itself implies that it is goodness to beings. Happiness, therefore, cannot be absolute; it is only the state of feeling, and it cannot be made absolutely the foundation of our obligation. This will be seen more clearly if we just simply change the mode of expression. Suppose we say it is a man's duty to think, purpose, and labor for the good of beings. No one will dispute that this is a duty. The question is, what is the reason for its performance, and so the duty that is devolving upon all of us is given as the reason for its performance. The same may be applied with reference to the right. It is a man's duty to do right. But why? The reason and the duty are not identical. So Hickok, in presenting "moral

excellence" — described so eloquently, and still left so indistinctly — urges the duty to be performed as the reason for its performance. Hopkins, if possible, still more pointedly presents the duty of general good-will, and makes that duty the foundation of itself. Metcalf, with his work of five hundred pages to prove that the foundation of moral obligation is "benevolent intention," makes that duty the duty of life, and the foundation of it is the duty itself. So most of the works upon this subject seem constantly to blend the duty with the reason for its performance. There is no *foundation* if the duty and foundation are identical.

There are two or three errors upon this subject which seem to us fundamental, and which constitute the occasion of this confusion of ideas and controversy upon this simple question. These writers generally blend two questions which are distinct. Why duty is required, and why it is to be performed, are entirely distinct questions. The reason why a military commander gives his order may be one thing, and the reason why the soldier obeys is another thing. The reason why God commands may be one thing, and a thing entirely beyond human comprehension, and the reason why a man should obey that command is entirely another subject, and within the comprehension of common intelligence. They generally commence with the inquiry, "What is the reason for the performance of duty?" but before they get through, they become metaphysical and ask for the general reason for having such requirements given. This mixture of the finite with the infinite, or the possible with the impossible, is confusing. Why God commands men to love him and their neighbors is really a question respecting the motives of God. "By searching we cannot find out the Almighty." But why it is man's duty to love God and man is a plain, practical question. This tendency to inquire into the Divine motives and principles of actions and obligations, affirming what he ought and ought not to do, is a tendency to go beyond what is written. Another error is seen in

most of the writings upon this subject. It arises from that same field of speculation in which men are constantly searching for some reason for man's volition outside of man himself. Ignoring the nature of man, and assuming that there must be some reason for action, they find it in the Divine decree, or in chance, or in something outside of the creature himself.

Until Tappan and others controverted Edwards's position upon necessitated will, the real principle of causality in man was not recognized, and men felt bound, speculatively and logically, to find the reason for human volition outside of man himself. Just so in this case, men seem to feel it necessary to find some reason for the performance of duty outside of man himself. Under such circumstances it is difficult to find or state the reason for human duty without giving the duty as the reason for itself, which is absurd.

The foundation of moral obligation must be that upon which obligation rests, and without which obligation is impossible. The foundation of a building is under the building, not in some other lot or city. So if we revert to what has been already said, we see where the foundation of obligation must be found. Without moral nature everybody admits there could be no obligation. With moral nature and the knowledge of relations, everybody admits that man is necessarily under obligation. With these two considerations he can but be under obligation; without them there can be no obligation. And if that does not mean the foundation of obligation, it is difficult to find any true meaning for that phrase. Hence, we arrive at the conclusion that the foundation of moral obligation is in the nature of the being as the cause, and in the nature of the relations as the occasion. Everybody admits that God himself commands what the nature of the circumstances requires or justifies. Blackstone and all law commentators affirm that pretended laws, not according to the laws of nature, are nul and void.

In this we see in what sense and in what circumstances

God is the author of obligation, "the author and finisher of our faith." God has created beings according to his own will and purpose. God having created them as they are, the nature of those beings now is the ground of their obligation. So, then, every man is bound to do just that which his nature and the nature of the one to whom obligation is due, and the nature of their relations to each other demand; and he is bound to do that, not upon the objective command and consideration, but upon the intuition, impulse, and being of his own mind. So if asked why we are to love God, we answer, *Because of what God is, and what we are.*

This is the foundation of moral obligation, simple and plain according to the common convictions and common sense of mankind; and practical for preaching and praying, as most of these noted disquisitions on the subject are not. Any one to whom obligation is due has the right to dictate in the discharge of that obligation. Just so far as a child is under obligation to the father, or a citizen to the government, or a man to his God, just so far these respective parties have the right to direct in the discharge of the obligations involved.

This direction may be expressed by circumstances or by language. The crying child, unable to utter a word, shows its condition and wants with a force that no human language could express, and demands a discharge of the obligation to it accordingly. The helpless and unconscious friend on the sick or death bed, by his condition and circumstances, calls for a discharge of the obligation due to him. So in the nature of men, in their relations to men and to God, the force of the claim arising from these different relations without any language enjoining it is often felt. This demand, whether from the crying child or dying friend, civil government or the God of heaven, is law.

4. There must be moral laws. Law is implied necessarily in moral government. By law in general we mean method of force. It may be passive or active. The rock

remains in its place by its laws, while the tree grows by another set of laws, and the winds and waters moved by their respective laws.

These are the methods of force in the material universe. In voluntary beings law is the method of force in which they ought to develop their forces. It is the rule of conduct. Any rule of conduct given by any being to whom obligation is due from the nature of the case, is in a certain sense law. Friends command us, governments give their laws, and God gives the supreme law. Some law must be higher than other laws. Hobbs thinks that civil law is the highest law binding upon man. Others think the instincts and intuitions of human nature are a law of themselves, which in a certain and elementary sense is true sometimes. Others think that the enactments of church organizations and officials are of the highest authority; but it goes without saying that in the Divine moral government, God and the law are supreme. This law is really the ground of duty, which always and necessarily depends upon law. But duty and obligation are not the same.

5. Duty is obedience to law, and this is synonymous with obedience to the laws of being. We are now able to see the regular chain of ideas as involved in this subject with reference to all the postulated and implied ideas of government. First, moral nature; second, moral relations; third, moral obligations; fourth, moral law; fifth, duty. Without these ideas of government, moral government is impossible. With them moral government becomes a simple necessity.

These forces of nature, obligations, laws, and duties must be executed by somebody; and so a government, naturally and necessarily, springs up, even among men, and is necessarily involved in the Divine economy. There must be something to be governed before there can be a government, and government is really the outgrowth of beings and things that are, and it is representative of the people.

The government is not the nation. A nation is made up

of individuals, and the government is supposed to be representative of the people, and to give the voice of the whole people. Each individual, therefore, is under obligation to the government as the people's representative, each one owing duty to the whole. So these laws above alluded to, on which duty rests, may be styled personal laws, civil and social laws, and Divine laws. In each of these respects they have their claims, and in each of these claims there is a duty involved. This leads us to consider :

II. CLAIMS AND LAWS OF THE DIVINE GOVERNMENT.

1. They are natural and philosophical. They are founded in nature, not in conquest, purchase, or arbitrary power. To the disgrace of men it must be confessed that a large proportion of their governments have been established by intrigue and purchase, or by bloody conquest, with the assertion that "might makes right." Rights thus claimed are false in their foundation, and of course ultimately defective and ruinous. The claims of the Divine government are based upon the immutable laws of nature and of nature's God,—upon the nature of God's relations to his creatures and their necessities and inherent wants. Such a government has no source of weakness, no elements of wrong, no possibility of failure, and cannot be inefficient. The government itself is thus perfect in its nature and objects, and presents one of the grandest subjects for contemplation and admiration in the universe. If military organizations sometimes command fear and awe, and statesmanship demands respect and honor, how much more so Divine statesmanship, and the perfect government of the holy God !

2. These claims are equitable and impartial. The claims of the Divine government demand only what is given,—no impossibility,—always arranging for and requiring obedience according to the intelligence and the ability of the subject. "Thou shalt love the Lord thy God with all *thy heart*, and with all *thy soul*, and with all *thy mind*, and with all *thy strength*." This simply covers the ability of the creature, and

no more. The claims are perfectly equitable in reference to the individual, and impartial in their application. No more is claimed of one than is claimed of another under the same conditions. Circumstances seem very different in which men are placed, and the difference in joy and sorrow seems to be unequal; but upon the whole, the claims of the Divine government are adapted to the circumstances and conditions of men, requiring only what is possible and impartial.

3. These claims are universal. They extend to all men in all places, at all times, and are operative over all voluntary purposes and states of mind and heart. The darkest pagan as well as the most enlightened Christian is required to act according to the light given. So far as man's knowledge extends, he is to be submissive to God's claims in his purposes and feelings. There are no exceptions in all the history of mankind. There never has been a time or a period when there were men or nations outside of Divine government. He reigns in heaven; he reigns in earth. It would be well if these claims were generally recognized. The supposition sometimes entertained that some in the darker ages of the past, and that some in the deepest shadows of the present, are not required by the claims of God to recognize his authority and worship him, is a supposition entirely at variance with sound philosophy and the Word of God. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1: 20). "The heavens declare the glory of the Lord" (Psa. 19: 1). "These, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" (Rom. 2: 14). This universal adaptation of the Divine claims to men in their various circumstances and degrees of ability, is the perfect carrying out of the principle of government recognized in the best states of human society. All reasonable parents deal with their children upon that principle, acting

according to the age and ability of those governed. All enlightened nations exercise the same kind of discretion; and though they pretend to excuse nobody for ignorance of the law, yet in a certain sense they do refuse to punish a man who unintentionally does an act which otherwise would be wrong. God, knowing the hearts of men, carries out this principle perfectly, showing justice to its full extent,—only requiring what is given. (Luke 12: 48.)

4. The claims of God are infinitely benevolent. They require nothing but what is for the good and happiness of the subjects, and although self-interest and utility are not to be the motive in obedience, yet as a matter of fact "great peace have they that love thy law." It is the most successful path for happiness, and the only certain path of peace and hope. The benevolent intention of these claims is especially seen in their adaptation to the sinful. They are especially adapted to that class, requiring duties that will be for their highest good. And they are benevolent to the suffering, as pointing to the only way of light and peace and hope. The common supposition of transgressors that the laws of God are irksome and burdensome and perplexing, is gross self-deception. Every law of restraint is but a golden cord which holds the steps which otherwise would take hold on death. Every duty required is only an encouragement to such exertion as will strengthen the powers, discipline the mind, and enable one to reach a higher and eternal good. "As the people rejoice when the righteous rule," as men are always happy under the most righteous government, so the government of God is divinely and supremely the highest source of happiness.

5. These claims are authoritative, supremely so. Their authority is seen in the infinity, character, and power of the ruler. The general is sometimes personally commanding, and leaders and statesmen often exercise the authority of office, character, and truth. But what are men or angels compared with the God of the universe, and what authority

can go forth from any governor compared with the "King of kings and Lord of lords"? The simple declaration unto Moses, "I am that I am," and the repeated declaration over and over, scores of times, to the Jews, "I am the Lord," show the fact (the intended fact) of Divine authority. The claims of God cannot be set aside with impunity nor his authority with safety. His infinite power, with the myriads of forces and instrumentalities and resources under his control, should strike every finite being with awe, and lead to one universal declaration of humble submission. And this authority in the Divine government rests not simply upon the personality of the ruler, but upon his representative relation to all the beings in the universe. He knows the wants of every living being, and in accordance with these wants he commands each one to live and act according to his requirements for the general good of his subjects. If we could conceive of the solitariness of God, his authority would be infinite. If we could conceive of him as representing a hundred thousand men, or a million, his authority in our eyes might possibly be enhanced. But to consider him as the representative of hundreds and thousands of millions of beings for whom he plans and speaks, and for whose welfare he commands each individual to live and labor, presents his authority before us in overwhelming grandeur.

6. The claims of God's government are specific. Not only general, as in the parts mentioned, but specific in their specific claims. In these claims is demanded :

(1) Allegiance to Divine government. There is a great difference between submission to the single law and the different laws, and to submission to government as a whole. That allegiance to the government which foreigners must recognize in becoming citizens, and which all men must acknowledge personally and specifically in becoming a child of God, is the most imperative and important claim of the Divine government. A distinction too often overlooked between the laws and government leaves many in darkness up-

on this subject. The real condition of piety, of all goodness, all peace and hope, sincere, heartfelt submission to the *government* of God, and willingness, not simply to do certain duties, but willingness to be led and governed by him in all things. This, of all duties, is the first, and without this there is no true obedience. A rebel against human government may do many things perfectly according to law, and according to the laws of citizenship, and yet be a rebel, and by refusing the oath of allegiance subject himself justly to the condemnation and punishment of treason. This duty cannot be emphasized too clearly nor enforced too positively. But with this :

(2) Submission to laws both positive and negative is of course indispensable. And this must include repentance for past violations, confidence in God's Word, and the faithful performance of personal, social, and public duties as required.

(3) Although somewhat general, yet supreme love for the ruler is a specific claim. It cannot be ignored nor forgotten. It is true that submission to the government embraces this, for not only submission to the government, but a true, sincere, personal love to God is required. It is demanded by his nature and relationship to us, demanded by his good works and love to us, demanded by his law and is implied in his promises; and with this supreme love there is to be blended entire trust, and the withholding of equal adoration, love, and trust from others.

(4) Gratitude is another specific claim upon us, the claims and grounds of which are infinite. This law rests upon the multitude of mercies, the richness of blessings, and the fullness of Divine love, which no finite mind can comprehend. And yet it is a duty to comprehend what we can and to feel the gratitude we owe. All our obligations to God rest upon a foundation broader than we can comprehend; but the duty required of us, as above explained, only equals our ability. "We owe him ten thousand talents, but have

nothing to pay." "What shall we render unto the Lord for all his benefits?" "We can take the cup of salvation and praise the Lord." This debt of gratitude is one of supreme importance, a claim so just, so reasonable, so imperative, that no one can find excuse for its neglect. And with, if possible, a still higher sense of obligation we should say: "Thanks be unto God for his unspeakable gift;" "for when we were yet without strength, in due time Christ died for the ungodly."

(5) The voluntary worship of God is a specific claim, not only because he deserves it, but because such praise of his name is for the good of others. Soldiers extol their general, cities their civil officers, and friends their honored associates above all others; and in all circumstances we should be willing to testify for God and to speak in his praise. The fullness of that spirit is especially developed in many of the Psalms. In the visions of the prophets and of John the Revelator, and in the occasional reports of the angels in heaven, is indicated our duty in this respect. Men are not slow or ashamed to speak of the good qualities of their friends. We should praise God.

(6) Co-operation in God's work, and the support of his cause, is another specific duty required at our hands. God has a great and glorious enterprise and work going on in this world, nothing less than the conversion of souls, the evangelization of the people, and the conquering of the whole world; and he asks "for laborers to go into his vineyard," "for laborers together with him," and soldiers under "the captain of our salvation." In all these different figures and figurative representations of his work and demands, we see the claims of the Divine government, and the promise that even greater things than Christ performed personally can thus be accomplished implies a claim of special force and moment. This includes all the special claims in connection with the church in its organic and evangelistic work; the duties of preaching and publishing the Gospel, sustaining

and practicing religious worship, and maintaining the administration of the ordinances.

(7) Together with these special claims of the government of God with reference to the King and the kingdom, there are general duties required with reference to his subjects of every grade and kind, and everywhere duties to man as man, and duties to man as a creature of God, covering the whole field of morals and religion. These are some of the specific claims of the Divine government. They are all reasonable, just, and necessary to happiness and heaven, and only by the pardoning blood of the Lamb can any one secure either without strict obedience to these, and that merit of Christ is secured only by submission to the principles of these claims and faith in God.

SECTION III.—PENALTY IN THE DIVINE GOVERNMENT.

GOVERNMENT is representative of organized society, and assumes the responsibility of protecting, caring for, and promoting the interest of all the individuals in society. The expressed will of the government in accordance with the nature and relations of the governed is law, and the expressed will of the highest government is the highest law in the universe. In every case obedience to this law must be satisfactory to the government. Disobedience must secure the disfavor of that government, and in this truth are involved the sanctions of law and government. Every law must have its appropriate penalty, or it is no law. The sanctions of the Divine government, its rewards and penalties, constitute a part, and an essential part, of the moral government of God. These rewards are involved in the Divine approval, and embrace all the happiness and blessings arising from such approval. Development of mind, peace of conscience, joy of hope, and eternal bliss are the rewards proposed in this government. The loss of all these blessings and the evils assigned by the Creator and Gov-

error of the universe constitute the penalty. Without penalty there is no law; without law, no government. The consideration, therefore, of the penalty becomes necessary in the consideration of the Divine government.

I. THE DESIGN OF PENALTY.

1. It is not designed for reformation. If such were its object, it would be a good, and not a penalty. Penalties in human government are never for that purpose. The instrumentalities and moral forces which philanthropy employs for reforming criminals and prisoners belong to another system than the penal system. As a matter of fact, penalties in themselves are not efficient in that direction. It is a painful fact that often the philanthropist meets with poor success in reforming criminals, and that civil punishments seem to do but little towards securing that result.

2. Neither is penalty a manifestation of malice or vindictiveness. In the raging of human passions penalties sometimes seem to be conceived and inflicted upon the principle of malice, the object being simply to produce pain and torture. Such is not the design of the government of the God who is in himself love, and whose every penalty is for the public good. But affirmatively—

3. Penalty is intended for the prevention of crime and the promotion of virtue. There is a tendency and disposition to seek personal interests and gratifications, so as to intrude upon the rights of others in the commission of crime. To prevent this and to secure peace must be the design of every good government, and the object of every penalty included in the law. It is for prevention, and not for reformation,—to secure right action rather than to remedy evils already accomplished.

4. The good of society and of individuals, the honor of the government, and the success of its work depend largely, if not mostly, upon the estimate of law. The penalty in the Divine law shows God's estimate of that law. Every government thus expresses its view of the worth of the law, and

God's government is no exception. Without such an estimate law is a failure, and without suitable penalties such an estimate will be impossible.

5. Penalty is designed to reveal God's character so as to justify the highest and most universal confidence in him as a ruler: that is, in his wisdom, justice, holiness, benevolence, and veracity. The objects of government are all defeated without confidence in the rulers, and the objects of the Divine government are attained only by such confidence in God's just dominion. The penalty revealing his appreciation of virtue, opposition to vice, and care for his subjects, implies a God of such character, justice, and truthfulness as to constitute the highest possible estimate of such a ruler. Without these penalties the angels could not thrice repeat their ascription of holiness to God.

6. Another and prominent design of the penalties in the Divine government, as in all other governments, is the protection of the subjects. The restraint of criminals and prevention of injury to the innocent are alike necessary for the protection of the rights, persons, characters, happiness, and hopes of the subjects. God, by his very being, character, and promises, stands pledged for the protection of his subjects, and every honest subject is interested in having such penalties instituted and executed as will protect his rights and happiness. So far as the penalty is just and in accordance with the importance of the law and its objects, it is but a simple act of justice to every subject.

7. The universal good of all is evidently the ultimate end and design of all penalty. As God is good, he must show his love of goodness and holiness. As he is benevolent, he must establish and execute such laws and penalties as will, upon the whole, be the most beneficial to all the subjects in all his dominion. As law without penalty would leave society and the universe without restraint or authoritative rule of action, as penalties are necessary for the vindication of such laws, as their existence and execution is to

prevent men from going to the depths of misery and crime and producing misery to others, universal benevolence demands the existence and execution of just penalties. And the justice of these penalties cannot be criticised or condemned by criminals themselves, or by man, with his limited, clouded intellect. God, who sees all things from the beginning, has fixed these penalties not to meet an arbitrary demand, but the demands of *public justice*. As sin is the greatest evil in the universe, the God of love must present the greatest motive against it. There is not a penalty in all the Divine government, in this or any other life, that is not fixed by benevolence and executed in love. The justice of God is always blended with love.

II. THE NATURE OF PENALTY IN THE DIVINE GOVERNMENT.

1. It cannot consist in physical suffering, which is not generally, if anywhere, suffered according to moral desert.

2. It does not consist in the feeling of guilt, which is generally diminished with multiplicity of crimes. The more a man sins, the less keenly he feels the weight of sin. When, a few years ago, a pirate stood upon the scaffold, in his dying speech he stated that his first crime was stealing a pin, for which he keenly felt his wrong. Afterwards, in different steps of crime, he felt the pangs of conscience at first, which lessened in the practice of wrong. His first murder shocked him, but at last he came to feel perfectly indifferent, and when slipping in the blood of his victims on the ship's deck he could laugh and jeer and joke without the least compunction of conscience. The Bible speaks of "conscience seared with hot iron," that is, rendered insensible. To suppose that God would make such an arrangement in creation and government, and that increase of crime would work diminution of penalty, is absurd.

3. Penalty does not consist in annihilation or suspension of consciousness. We have proved in the chapter upon

anthropology that mind is naturally and unconditionally immortal. According to the universal laws of nature, whatever is, is to be, and continues until there is some other force intervening to prevent. The soul is immortal, and will continue in its natural activity, unless there is some proof to the contrary. No proof has been furnished in human experience of the annihilation of mind any more than of matter.

It is sometimes affirmed that the occasional suspension of consciousness proves the possibility or probability of man's annihilation. But this is only the suspension of some of the functions of the brain, the organ of the mind. We might as well suppose that the cessation of the action of the instrument would prove that the agent employing it was dead. In the present state of being, mind uses the brain as its instrument. We may prevent the development of the mind through that organ, but there is no evidence that the mind itself is suspended in its activity. The only proof possible is in the imaginary, *a priori* inferences of men, or in revelation. Some have imagined that annihilation would be more in accordance with Divine benevolence than continued existence with the consciousness of crime and of suffering the penalty. Not to be is more shocking than to be, with whatever liabilities are attached to existence. It may be remarked respecting this that man is not capable of deciding what is most or least benevolent in the Divine government. God is the only competent judge in that matter; and even in the narrow limits of man's mind it is not true that to a very large number of men the idea of penalty is any more terrible than the idea of annihilation. To many men the thought of ceasing to exist would be more shocking than the thought of other punishment, whatever it might be. In other words, men would leave themselves in the hands of the just and holy God for such punishment or modes of being as he would assign, rather than drop into nonentity.

But the principal arguments given upon this subject are

founded mostly upon the use of terms in the Bible. The terms "perish," "destruction," "death," etc., are assumed to mean cessation of being, and these are the terms used respecting Divine penalties. Such terms are used, and used often, with reference to punishment, but never with reference to annihilation. They are frequently applied to the body, as in Ecclesiastes, where most of the texts quoted upon this question refer directly to the body, and not to the mind. And elsewhere in the Bible we see the words are applied without involving or favoring the doctrine of annihilation. In Num. 17: 12, it is said, "we all perish," and in Matt. 9: 17, that "the broken bottles perish." In Isa. 57: 1, it is said, "the righteous perish," and in 1 Cor. 8: 11, the weak brother is spoken of as perishing. In Jer. 9: 12, even the "land perisheth."

The word "destruction" is adduced with much confidence. It does not mean annihilation in Prov. 1: 32, "The prosperity of fools shall destroy them," or in John 2: 19, "Destroy this temple, and I will raise it again." Rev. 11: 18 speaks of "those who destroy the earth." In Isa. 32: 7 it is said, "devices destroy the poor," and in Job 19: 10, "He hath destroyed me." Hosea 13: 9 says of Israel, "Thou hast destroyed thyself." Here the living are addressed as having been destroyed. In Gal. 1: 23 it is said of Paul, "He preaches the faith he once destroyed." The same idea is given in Gal. 2: 18. In Jer. 48: 8 it is said, "the plains shall be destroyed." In 2 Thess. 1: 9 it speaks of the "wicked as being destroyed with everlasting destruction from the presence of the Lord."

The word "death" shows different applications in the same way. "Thou art but a dead man" (Gen. 20: 3), and yet alive to hear the announcement. "We be all dead men" (Gen. 12: 3). Prov. 9: 18 gives a warning about impure places—"Knoweth not that the dead are there." In Isa. 26: 19, "Thy dead men shall live." In John 5: 25, "The dead shall hear the voice of the Son of God."

"Though he were dead, yet shall he live" (John 11 : 25). In Rom. 6 : 2, "How shall we, that are dead to sin, live any longer therein?" and in 7 : 4, "ye are dead to the law." In 2 Cor. 5 : 14, the Apostle concludes "that if Christ died for all, then were all dead." In Eph. 2 : 15, and Col. 2 : 13, man is spoken of as "dead in sin." In Matt. 10 : 39, "He that loseth his life shall find it." The loss of life cannot be annihilation. "But if our gospel be hid, it is hid to them that are lost" (2 Cor. 4 : 3). But they still have blinded minds and were not annihilated. In Psa. 6 : 7, the Psalmist says, "Mine eye is consumed"; in 31 : 9, "that his bones were consumed"; in 73 : 19, "he was utterly consumed with terrors." In Luke 20 : 47, Christ speaks of "devouring widows' houses"; in Rom. 3 : 16, of certain ones that "destruction was in their path." In 1 Tim. 6 : 9, it speaks of "lusts which drown men in destruction." These terms are frequently applied exclusively to morals and to the state of mind. In Heb. 6 ; 1, "dead works" are mentioned. In Jude 12, he says they are "twice dead." In Rev. 3 : 1, it speaks of those having the name of living and yet are dead. From these different quotations and many others that might be given we find these different words which are supposed to mean cessation of being never have that meaning. There is no indication that any particle of matter was ever annihilated or ever will be; and these destructions refer rather to the destruction of advantages, the loss of character, the loss of happiness, but never to annihilation. There is no proof, therefore, that it will ever occur. But men sometimes attempt to prove that annihilation is the penalty of the law, by attempting to prove that immortality is conditional, as in Rom. 2 : 7, where some are spoken of as "seeking immortality and eternal life."

The idea of seeking an object does not prove nor indicate that the object is not in existence without being sought. Men are to seek God, not because that seeking is to create God, but to seek his favor. Men are to seek peace and pur-

sue it, that is, to make it the prominent object of pursuit. So as in making God the great end and purpose of life, we are to keep immortality in view as an end in life and faith. That is all this verse means. It does not or cannot mean that immortality is conditioned upon our choice of purpose or action.

In Phil. 3: 11, and in Luke 20: 35, the resurrection is spoken of as an object of pursuit. But as before said, it is to be the subject of thought and pursuit, and there is a difference always between seeking a thing in the abstract, and the seeking of a thing as a good in itself. A man may seek for an object in the abstract and not gain the good of it; or he may seek that object for the sake of the value or worth involved in it. So in seeking God, or the resurrection, or immortality, we are to seek these objects as a good, as a supreme good. They may not be alike good to all. Objects of not doubtful value are objects of pursuit, and abstract things do not suggest all the ideas involved in their relations to us.

We are to seek Christ, yet he is not supposed to be non-existent unless we seek him. "In his favor is life" (Psa. 30: 5). "O Lord, by these things men live, and in all these things is the life of my spirit" (Prov. 38: 16). In John 8: 12, we have the "spirit of life" mentioned, and "to be spiritually minded is life." Rom. 11: 15 speaks of individuals as receiving them as "alive from the dead." "The Spirit giveth life" (2 Cor. 3: 6), and "Death worketh in you" (4: 12), show that death and life have no reference to existence. In 2 Cor. 5: 4, the Apostle speaks of "being clothed upon, that mortality might be swallowed up of life." "For ye are dead, and your life is hid with Christ" (Col. 3: 3). "He shall ask, and he shall give him life" (1 John 5: 16).

In the absence of any facts in nature or history, of any statements or threatenings of the Bible, or any doctrine involving annihilation, we are bound to believe that annihilation cannot be possible. The nature of the punishment

threatened in the Word of God and indicated in the universal convictions and beliefs of the world is complete upon this subject. But there are other considerations bearing upon this groundless theory which have less foundation in reason and philosophy than universalism, or even deism.

(1) Annihilation would be a violation of the laws of mind. If there is any fact revealed in the nature of the mind, it is its immortality, which is contradicted by annihilation.

(2) Penal annihilation as well as natural annihilation is contrary to analogy. There is no evidence of annihilation anywhere else in creation, and how can we expect it will take place in the human mind—the highest portion of creation.

(3) It is contrary to the order of nature. Man as the end in view in all creation must be ultimate and eternal. "Things which are seen are temporal." Will there not be something unseen and eternal in man?

(4) Annihilation is contrary to the common consciousness and belief of all nations. The intuitions of the mind, the revelations by "things that are made" of the "invisible things of God," condemn the doctrine of annihilation.

(5) This fatal error implies the annihilation of the Divine government over the wicked. To destroy a subject or citizen is to destroy the government so far as that subject or citizen is concerned. Prisoners are still under the government; but annihilated ones cannot be subjects. Thus the government of God would defeat its own dominion over its transgressors.

(6) It destroys penalty as a fact of experience, making it to include only the dread of the future loss. If there is no conscious existence, there is no conscious penalty.

(7) It leads to materialism and atheism. Those who claim to be Christian annihilationists and are zealous in the advocacy of some forms of Christian truth, quote the same objections to the doctrine of spiritual life and immortality

which infidels quote, and generally assume the materialistic constitution of the mind. And those who admit the natural immortality of the soul, believing that to be its true destiny, still, in arguing for penal annihilation, so easily, naturally, and generally follow in line with the materialistic view as to favor materialism and atheism in all its worst forms. They mutually aid each other; infidels help them to arguments and they help infidels to their arguments,—a copartnership which is sadly inconsistent with Christian doctrine and profession.

(8) The Bible proves eternal punishment by the use of the same terms as are applied to eternal life. If mind cannot be punished while unconscious, and that state is to be eternal, then conscious happiness may come to an end also, for the same words are applied to the duration of both.

But, affirmatively, Divine penalties must be:

1. Purely mental. There are penalties for moral law, and they must belong to the intellectual and moral faculties. Figurative language has to be used in all mental and spiritual matters. And so the harps of gold and the pearly gates of heaven and the fires of hell must be considered figurative, and as expressive of the highest types of joy and of deepest sorrow.

2. This punishment must to a great extent consist in the recollection of the past. "Son, remember," was the suggestion made to the lost rich man; and so memory must ever be the executor of Divine penalties, pointing to opportunities lost, crimes committed, injury accomplished. The voice of conscience and memory will constitute the "worm that dieth not."

3. A selfish, sensual spirit loses relish for the pleasures of this life, and when removed from the body must be removed from the pleasures of life. Such removal would be no grief to one perfectly supplied with highest spiritual gratification, but without such gratification it is easy to see what the loss of all bodily pleasures must be.

See Ed. Note on the next several pages for clarity concerning Hell.

Ed. Note: We must disagree with the author on this point that divine punishment must be figurative. The torments of Hell cannot be figurative. And although the Lake of Fire was not mentioned by the author, it must also be discussed whenever Hell is discussed in order to get the complete picture of Divine Punishment.

Hell is a place of torment perceived as physical. The mind, indivisible as it is from the soul, only perceives pain because of its connection to the brain which is the central processing organ of the human body. The brain processes all of the sensory input from the body's nervous system and translates those as gross groupings that we can use. Sensations of pain, smooth, rough, hot, cold, thirst, etc., are but some of those gross groupings. We have certain built in reactions to certain groupings of sensations and others are learned. Extremes of hot, cold, or pressure, cause pain, and we are hard-wired to react immediately to those extremes. Other reactions, such as a reaction to sensual touch, can be a combination of built in reaction to the sensation but also involves a measure of learned reaction through positive reinforcement.

Scriptural and medical definitions:

Luke 16:19-31

:24 tormented Gk οδυνωμαι (*od-dune-oh-mie*), to grieve, sorrow, torment

:25 tormented Gk οδυνασαι (*od-dune-a-sigh*) to grieve, sorrow, torment

:28 torment Gk βασανου (*bas-an-oo*) torture:- torment

:24 flame Gk φλογι (*flogee*) a blaze:- flame

The passage in Luke is obviously talking about the perception of acute pain brought on by burning in a flame.

Acute pain (medical definition and explanation):

Acute pain often results from tissue damage, such as a skin burn or broken bone. Acute pain can also be associated with headaches or muscle cramps. This type of pain usually goes away as the injury heals or the cause of the pain (stimulus) is removed.

To understand acute pain, it is necessary to understand the nerves that support it. Nerve cells, or neurons, perform many functions in the body. Although their general purpose, providing an interface between the brain and the body, remains constant, their capabilities vary widely. Certain types of neurons are capable of transmitting a pain signal to the brain.

As a group, these pain-sensing neurons are called nociceptors, and virtually every surface and organ of the body is wired with them. The central part of these cells is located in the spine, and they send threadlike projections to every part of the body. Nociceptors are classified according to the stimulus that prompts them to transmit a pain signal.

Thermoreceptive nociceptors are stimulated by temperatures that are potentially tissue damaging. Mechanoreceptive nociceptors respond to a pressure stimulus that may cause injury. Polymodal nociceptors are the most sensitive and can respond to temperature and pressure. Polymodal nociceptors also respond to chemicals released by the cells in the area from which the pain originates.

Nerve cell endings, or receptors, are at the front end of pain sensation. A stimulus at this part of the nociceptor unleashes a cascade of neurotransmitters (chemicals that transmit information within the nervous system) in the spine. Each neurotransmitter has a purpose. For example, substance P relays the pain message to nerves leading to the spinal cord and brain. These neurotransmitters may also stimulate nerves leading back to the site of the injury. This response prompts cells in the injured area to release chemicals that not only trigger an immune response, but also influence the intensity and duration of the pain.

This medical definition and explanation is obviously valid only for the time of physical existence and depends upon the physical existence of the body, including all of the nerves involved and the central processor and collator

for the information supplied by the nerves, the brain. These then, during physical existence which we call life, give some type of stimulus to the mind by some unknown connection, whether material or immaterial is not germane to our discussion, and the mind translates that into the perception of pain. The mind uses those various stimuli, in this case pain but we must also include all of the range from pain to pleasure and all of the shades in-between, to connect it to the physical body and through that body to the material universe- God's creation- of which the body, including the nervous system and the brain, is a part. However, since the mind is not God, then it too must be part of the creation. Not considered by the scholars a part of the physical creation but, nevertheless, still part of the creation. Since there is a physical creation and a spiritual creation, and the mind is not part of the physical creation, remember, mind and brain are two separate things, then it must be part of the spiritual creation. In that sense, then, we can conclude that it is either the same thing as the soul or at least one is an inextricable part of the other.

At death the connection between the immaterial mind and the material brain is severed. Therefore, the mind is cut off from those perceptions which are derived from stimuli sent to it from the brain because the brain is dead and so are all of the nerves that make up the network we call the nervous system that is connected to every part of the body including the enveloping organ we call the skin, where the nerve endings are present in abundance. Therefore, the physical stimuli that are sensed by the nerve endings that are, for our current discussion, caused by tissue being burnt in a flame, that are then processed and collated by the central processor, the brain, are no longer capable of having their messages relayed to the mind to enable us to feel that thing that we call pain because the body is dead.

Now the question is, how can the rich man in the event recorded for us in the book of Luke express such adamant insistence that he is being tormented by flame? As it is put in verse :28, he feels that he is in a place of *torture* (a literal translation of the Greek word used.) And also, incidentally, he insists that he feels thirsty. That his tongue is "parched," as we would say; and we can infer from that statement that he believes he has a tongue.

:24 "send Lazarus, that he may dip the tip of his finger in water, and cool my tongue..."

How can this be when the body is dead? And since the body is dead it is not only incapable of sensing the burning of the flame, but is also incapable of sending sensory messages through the nervous system to that part of it called the brain; and since it, the brain, is dead and, therefore, is incapable of receiving, processing and collating the sensory messages and relaying them to the mind, how can the mind of the rich man perceive that he is feeling acute pain and thirst ("*torment... tormented ... cool my tongue*") and is being tortured in the flame?

The explanation is actually quite simple. God is the creator of both the physical and the spiritual realm- the latter being referred to by many today as the *metaphysical* realm (*metaphysical* def. *incorporeal, supernatural*) to which they relegate this thing called "the mind."

Psychology- mind, the human faculty to which are ascribed thought, feeling, etc.; often regarded as an immaterial part of a person.

Although there are multitudes of different views concerning mind and soul and whether they are the same thing, we can find the modern perception summed up in the following quote:

Jose M.R. Delgado writes, "Aristotelian thought has permeated most Occidental philosophical systems until modern times, and the classification of man's function as vegetative, sensitive, and rational is still useful. In present popular usage, soul and mind are not clearly differentiated and some people, more or less consciously, still feel that the soul, and perhaps the mind, may enter or leave the body as independent entities."

Whether mind and soul are the same thing is not germane to our current discussion; but, at the least, that they are inextricably intertwined is quite obvious. What is germane is the fact that mind is immaterial but subject to outside stimuli. And during its time dwelling in the physical body, all stimuli sent to it come from the physical creation exclusively through that physical body and the mind's unexplained connection with that part of the body called the brain which is the sole processor, collator, and sender of sensory information from the creation through the nervous system to it.

That the mind exists in the rich man in the book of Luke is quite obvious because of the conversation that he is

carrying on and the feelings he is expressing in the story recorded there. His conversation conveys all of the necessary elements of mind.

The following are commonly listed as “mental faculties” or faculties of the mind: *thought, memory, imagination, feeling, perception, emotion (love, fear, hate, joy, remorse, etc.), attention, free-will, consciousness, and others*. All of these that are appropriate for the situation recorded in **Luke ch. 16** are expressed by the rich man. The following are just a few examples from the story.

thought - He obviously is thinking in order to carry on a lucid conversation. He also is using reason.

memory - He speaks of his brothers at home, which denotes memory of them.

imagination - He imagines that they could come to the place of torment where his is.

feeling - He is expressing “feeling” in several ways. In the physical sense, he is obviously showing personal consciousness of the pain, “feeling” the pain as we would say. In addition he is expressing the fact that he is “feeling,” in an emotional sense of the word, the emotional pain caused by the thought that his brothers might also come to the place of torment if they did not repent of their sins.

perception, emotion (fear and also at least a tinge of remorse), attention, free-will, consciousness are also present in amounts easily perceived through the conversation of the rich man in the story.

From just these few expressions of the presence of its faculties, that he still possesses that thing called “mind” is beyond question.

Stimuli: Since we know that God is the creator of both the material and the immaterial realm, then we can deduce two things: (1) that stimuli in the material (physical) realm are part of His creation and operate by the rules that He has set up for them; and (2) that stimuli in the immaterial realm are also part of His creation and operate by the rules that He has set up for them. Further, we can deduce that since He is the Creator and controller of the processes both material and immaterial that make stimuli possible in their respective realms, then He is in total control of those stimuli in both the material and the immaterial realm in all of their operations and manifestations. In other words, He controls them at all times and in all ways.

We saw earlier that when in the physical body, the mind receives stimuli from the physical creation solely through that physical body and those stimuli, properly processed by the brain and transmitted to the mind in some manner as yet unknown, are perceived by the mind as pain, thirst, etc. However, after death the mind/body connection, however that connection operates, is severed. We know there are other stimuli transmitted to the mind from the spiritual realm, from God, while we are in our physical bodies; but, for our current purposes we are going to concentrate solely on the stimuli that cause pain, thirst, etc., and while in the physical body those stimuli are solely from the physical realm.

Now to return to the question at hand, how can the mind of the rich man in the events recorded in Luke be feeling tormenting pain and thirst when he no longer has a body! His body is in the grave and his soul/mind are in Hell; and there is no slightest suggestion in the Bible that during this period there is any link between them through which stimuli from the body could reach the mind. Nor is there any suggestion that the inert and non-functioning body in the grave is experiencing physical stimuli that could be relayed to the brain and forwarded to the mind where it could be perceived as pain and thirst. Nor is there any physical way it could be sensing those stimuli even if they existed because it is dead, inert, non-functioning in any way shape or form; i.e., it is inert matter slowly returning to the elements (dirt or dust of the ground as the Bible calls it) from which it was originally made.

Then how can the rich man obviously be feeling these physical sensations? The explanation is as follows. He is not feeling the physical sensations. He is simply feeling the sensations. Although the physical stimuli and processes are absent, it is obvious that his mind is still experiencing stimuli that it is processing as pain and thirst. (Research “phantom pain” experienced in a severed limb or organ.) Since all processes when the mind was connected to the physical brain, nervous system, and sensors that made a connection between the creation and the mind, were from the Creator of the physical universe, then we must conclude that the stimuli the mind of the rich man is receiving in the spiritual realm, which it is processing as pain and thirst, must also be from the Creator of it. The mind, it seems from the story in Luke, can only process stimuli in

one way; in this current scenario, its perceptions of acute pain as of burning and thirst. Where the stimuli come from is not important, whether from the Creator through the physical Creation or from the Creator through the spiritual Creation, the end result is the same. The mind of the rich man is processing the stimuli the same way in the spiritual realm as it used to process them in the physical realm. Experientially he cannot tell the difference. The pain of burning is pain of burning and the agony of thirst is the agony of thirst no matter if the stimuli are from the physical part of God's creation or the spiritual part of God's creation. He believes he has a physical body because the result experienced by him is the same as it was when he did have a body and experienced pain when he burned himself and thirst when he lacked water. Only now it is God supplying the stimuli, in this case a large amount of stimuli, through the spiritual creation to exact Divine Punishment.

This punishment is justly pronounced on the lost man and it is everlasting because the condemnation is everlasting. **(Mt 25:31-46)** The pain of burning and agony of thirst will continue forever because the everlasting God will supply the stimuli for them through eternity to come.

Supply of stimuli.

The everlasting God will supply these everlasting stimuli in two ways.

1. Supply in the spiritual creation.

He will supply the stimuli in the spiritual realm for however long the mind of the lost man is in Hell.

Then at the judgment the body of the lost man will be brought out of the grave, or out of the sea if he was buried at sea, and his soul/mind will be brought out of the spiritual realm of Hell, which the mind of the lost man has perceived as physical, and the two will once again be joined together.

The Great White Throne judgment will then take place and the soul/mind once again joined to a physical body will be cast into the Lake of Fire forever. **(Rev 20:11-15)**

2. Supply in the physical realm.

Once the lost are, body and soul, in the Lake of Fire, the Creator, God, will once again supply the stimuli in a physical way, a lake of fire, and the mind of the lost man will continue processing those physical stimuli as pain of burning and the agony of thirst exactly as he did the spiritual stimuli in the spiritual realm.

In closing, we cannot agree with the author that the punishment of God is spiritual and couched in **"figurative"** language. The statements in the scriptures are too literal and in context and by comparison to other similar scriptures cannot be taken in any other than a literal way.

We do agree that the torments of Hell are, as the author of the textbook stated, **"Purely mental"**; but, that they are merely symbolic, or, as he put it, **"figurative... expressive of the highest types of joy (Heaven) and of deepest sorrow (Hell)"** are simply not acceptable. Yes, the divine punishment called Hell is purely mental but that does not mean it is purely figurative in its description. The description of the acute pain of burning and the agony of thirst are experientially real to the sufferer. Mental, Yes, but nonetheless real to the one experiencing them. Although mental and taking place in the spiritual realm, they are indistinguishable from the same experience if it were suffered in a physical reality. The lost man cannot tell the difference. The stimuli are there, even though from the spiritual creation, and those stimuli have the same resultant processing in the mind as they would have if they were from the physical creation. To the sufferer, Hell is real, the burning is real, the thirst is real, and to their perception the sufferer believes they have a body through which they believe these stimuli are being processed and delivered to their mind. To them Hell is experientially as real as if they were suffering it in their old physical bodies.

Then, when their mind is delivered from Hell and their bodies from the grave or the sea, and the two are once again joined, then they will experience the Lake of Fire in the physical. But to them, there is not, nor can there be, any difference, experientially, between Hell and The Lake of Fire. The spiritual stimuli of Hell and the physical stimuli of The Lake of Fire will elicit exactly the same perception in the mind of the lost

man. Hell will be exactly as real to them as the physical existence they had before death and The Lake of Fire will once again see them back in the physical creation to suffer eternally. Their experience of the Divine Punishment will be their lot through Hell and The Lake of Fire and it will be forever; and they will not be able to tell any difference between the two- both will be absolutely real to them. Dr. VBK

4. Men are happy with things and animals, but supremely so with friends. Just as much higher as man is above the animals, so much higher is joy in humanity and society above other sources of human happiness. The best of society is the source of highest happiness of that character. To be deprived eternally of the pleasures of good society, and associated exclusively with the vile and the sinful, must constitute no small degree of the penalty of God's law.

5. Man is constituted for religious enjoyment, and all history proves that the highest ecstasy and happiness, in highest estimation and worth, is happiness in religion and God. There is a natural demand for such happiness in the mind of man. But the mind that voluntarily violates God's law necessarily incurs the penalty of his disapprobation. Those who are "destroyed with everlasting destruction from the presence of the Lord" must suffer in that separation the most fearful penalty conceivable. Their highest mental demands and supreme wants are refused. The best friend in heaven or earth is cast aside, and he in his holiness and love of right withdraws himself and his friendship from those who oppose him and violate his law. It is no arbitrary decision of the "Judge of all the earth, who will do right"; but involved in the nature of the case, in the very nature of being. Those who violate his law must lose his approval and suffer loss infinitely more severe than the loss of all other friends.

6. But, finally, and fatally, and worse than all, this state is hopeless; and the feeling, and the knowledge, and the echo eternally of "no hope," will be the deepest and most severe of all the elements of punishment in the Divine government. The time will come when the state is fixed and the doom determined.

III. THE DURATION OF THE PENALTY. That this penalty must be endless is evident:

1. From analogy. The physical penalties in nature are often irremediable. Injuries to the bark of trees or the limbs of animals are sometimes remedied, but more often such

injuries prove fatal. Ultimate and endless sequences are constantly occurring all about us. So in human nature and experience. The violation of physical law has its ultimate and never-ending sequence; and in one sense penalties for violating moral law we know are, and must be in the nature of the case, endless. A man wastes a day of time, and it is lost forever. Opportunities for great blessings and happiness if neglected never return. The fact is, endless punishment is beginning every day in life, and there is no reason why we may not expect an endless continuance of these necessary sequences in human experience.

2. It may be reasonably inferred from the laws of mind. (1) Continuous identity and memory will continue the unpleasant and painful impression upon the mind until the error or sin is forgiven. So long as man continues the same being and has the same power of memory he can but suffer more or less for past offences unless pardoned. (2) The progressive nature of the mind renders the loss of attainments and opportunities eternal unless miraculously remedied. Suppose one man loses the advantage of the progress of a single day while another improves that day to advantage. There is one day's difference in their attainments, and, inasmuch as every day has its appropriate work, that day of loss can never be recovered without the loss of another day. It must, therefore, continue endlessly. And inasmuch as improvement gives ability for improvement, the loss of opportunities must be endless plus the loss of ability for making improvement. Consequential penalties must be endless and losses sustained by sin never ending, unless some miracle of grace offered upon condition interferes; and in that case it still leaves the fact of the penalty or desert of crime eternal, for remedy does not change the law of justice. (3) The force of habit constantly increasing tends necessarily to endless fixedness. If it is more difficult for a man to reform after sixty years than in early life, the time must come when habit of mind will be fixed beyond all remedy. So, then, by this

immutable law of habit, mind is doomed to an unchanging destiny.

3. The nature of government and its laws are conclusive upon this point. God's government is holy, just, and good, and must present the highest motives for obedience to the highest laws. No laws are higher than God's laws, and no sanctions of law higher than eternal law itself, and no sanctions adequate if less than eternal. If a good and benevolent government, it must present the greatest motive against the greatest evil. Sin is the greatest evil, and deserves the strongest motive against its perpetration. Universal benevolence and justice require the strongest protection of the universal rights of all the subjects. The fine of one dollar for stealing a horse, or the fine of one hundred dollars for murder, would not be adequate penalty in human government, because it would not properly protect the rights of citizens. The infinite importance of the interests at stake in God's government demand these highest penalties.

4. We infer endless punishment from the nature of sin. Sin is the violation of the highest law in the universe, and inasmuch as Divine law is absolutely perfect, the rejection of that law is the rejection of the government, or high treason. All sin in one sense, and the spirit of sin in every sense, is rebellion against God's government, or treason. Treason in human government, inasmuch as it rejects the government with all its advantages, is punished by the withdrawal of all government favor and protection; that is, capital punishment. God's government must demand for rebellion capital punishment, which is eternal.

5. The same doctrine is necessarily inferred from the nature and results of death. Death of the body cannot change moral character. Character belongs to the spiritual nature, is beyond the reach of disease and death, and will survive forever. But death does remove from all sensual pleasures, and so removes us from them that they cannot return, and the punishment in their loss must remain endless.

6. This same conclusion is evident from the nature of Christ's mission. He came to give eternal life. (See John 3: 16; 5: 12; Acts 4: 12; Rom. 6: 23; Heb. 5: 9.) Indeed, everywhere Christ is presented as the author of eternal life. He came to save only from what is lost by sin. (Isa. 53: 6; Matt. 18: 11; Luke 19: 10; Rom. 6: 23; Gal. 3: 13.) There cannot be any question of these two propositions, that Christ gives eternal life, and that he came to save only what is lost by sin. Therefore, sin itself loses eternal life, or is punished with eternal punishment. That is the nature of the law, the principle of justice, and any plan of mercy that is introduced cannot change the fundamental law of justice. The just desert of sin is recognized in the system of atonement.

7. Christ's offer of mercy is conditional. If so, without that mercy and its conditions, the penalty continues. (1) If unconditional, it destroys penalty, and thus all law and government. To unconditionally provide for the suspension and removal of the penalty is to leave the law without sanction, and government without vindication. (2) If unconditional, it implies a change in the lawgiver since he gave the law and declared the penalty. If God has not changed, that penalty will be deserved as first announced. (3) Other blessings are conditional; and we infer that upon this same principle of government this blessing must also be conditional to the creature. We do not enjoy the sunlight, or the draught of water, food, or clothing, without opening the eyes, partaking of the food, or complying with the conditions. It could not have been expected that salvation from sin would have been unconditional. (4) But the Bible decides this question beyond all doubt. (John 1: 12; 3: 16, 36; Mark 16: 16; Acts 2: 21-38; Heb. 2: 3.) Unless the Almighty has changed his mind since giving these conditions, he never will save men unconditionally.

8. The conditions can be complied with only in the present life. There is no promise of any other time or

opportunity, and in history no example to justify any such expectation. The means of grace are all adapted to this life. "It has pleased God, by the foolishness of preaching, to save them that believe." But there is not the least indication of any preaching in the future life, or other means or instrumentalities for leading men to the acceptance of the Gospel. But even if this were possible, what hope could be entertained for such a change with increased fixedness of mental habits, which must certainly, according to the laws of mind, be experienced. But all hope or possibility of compliance with the conditions of salvation so as to receive its benefits in the future life, is entirely cut off by the change in the official work of Christ. His redeeming work is evidently on earth, where the "redemption of the soul is precious, but it ceaseth forever." He declares that his work is to be completed, and his mission closed as a redeemer when he surrenders the kingdom (John 4: 34; 9: 4; 1 Cor. 15: 24; Heb. 9: 28), and becomes the Judge, according to Acts 17: 31; Heb. 6: 2; 9: 24; Matt. 25: 31-46; Rev. 22: 21. It is sometimes said that God's goodness and everlasting love will somehow work out this change. But God's love never changes, and if not now adequate to produce this change upon the impenitent consistently with the laws of government, it never can be. But the assumption of a possibility of accepting Christ and salvation after death implies the possibility of rejection; and if, therefore, there is a chance for accepting the conditions of salvation in a future life there is the same chance for rejecting them. We conclude, therefore, that as the atonement of Christ is conditional, and the condition can only be complied with in this life, the penalty of sin must be eternal.

9. The nature and conditions of heaven must shut out the impenitent-forever. Heaven is a place and a state of holiness, and while they that are holy are to be holy still, they that are filthy or unholy are to be still unholy. (Rev. 22: 11.) Heaven is a place for the assembled good of the

universe, and especially a place of worship. It is the delight of holy beings, but in it the wicked can have no pleasure, and it would even increase the punishment of those who do not love God. As men do not love to be in the society of those extremely different in character, and naturally turn away from the pure and holy, so the wicked would "call upon the rocks and the mountains to cover them from the face of him that sitteth upon the throne." To such as do not love God, heaven would be the worst place of punishment imaginable. (Matt. 5: 8; 10: 39; Mark 8: 35; Luke 9: 24; 16: 24; John 12: 25; 1 Tim. 6: 12; 2 Tim. 4: 7, 8; Rev. 2: 10; 3: 15.)

10. The positive Biblical declarations upon this question determine the eternity of the future state of the wicked as well as of the righteous. That no words are confined to single meanings upon all occasions and in all relations is true, and that every word has its fullness of meaning by its connection. That eternity, everlasting, etc., are sometimes applied to subjects that have an end is admitted, and yet they always cover the duration of the objects referred to. Balfour, the great Universalist writer, admits that these terms include the "longest period of duration therein mentioned." The everlasting priesthood of Aaron extended during the existence of the theocracy and national life for which it was instituted. The everlasting hills will continue as long as the earth on which they rest continues. And everlasting life and eternal death will continue just as long as the government of God continues. "These shall go away into everlasting punishment, but the righteous into life eternal" (Matt. 25: 46). The same Greek word is used with reference to both. "For the wages of sin is death; but the gift of God is eternal life." (Rom. 6: 23). These phrases are antithetic. Death and life are equal to each other, and their continuousness will be equal in extent. "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"

(John 5; 29), are so placed as to imply equal duration. The general references in the Bible to the future state of existence as such, whether for the good or otherwise, indicate continued spiritual existence regardless of character. (See Matt. 22: 32; Rom. 2: 7, 10; Phil. 1: 23; Luke 23: 43, 46.) And the following quotations will indicate the real state of the wicked: Psa. 73: 17, 18; Prov. 29: 1; Matt. 5: 20; 7: 14; 8: 11; 12: 32; 13: 47; 18: 8; 24: 42, 43; 25: 11, 12, 13, 41, 46; Luke 13: 24, 25; 16: 27; 19: 27; Rom. 2: 6-8; Phil. 3: 18, 19; 2 Thess. 1: 9; Gal. 3: 21; Heb. 4: 1; John 3: 3; Rev. 2: 5; 22: 11, 19.

LECTURE V.

THE FALL OF MAN AND ITS CONSEQUENCES.

SECTION I.—THE ORIGINAL STATE AND FALL OF MAN.

EVERY man is born a citizen and a member of some government. Adam was created a citizen and a member of the government of God, under which probably other and higher beings had for many ages been protected and governed. The physical conditions and laws had been fixed, the surroundings provided for, and the moral government from all eternity established without the voice or knowledge of the subject who was now to accept of the situation, adapt himself to his environment, and obey the government and enjoy its advantages.

As everywhere else in nature, two distinct forces are established in his being, impelling forces and restraining forces, upon the harmony of which all true life and development depend. The first parents had appetites and passions demanding animal gratification, curiosity and love of knowledge requiring intellectual satisfaction, and love of action and success urging to ceaseless activity. Nature seems to recognize the principle of the division of labor and economizes instrumentalities. Each bone, muscle, nerve, and sense has its specific work and function. The eye does not hear nor the ear see, but each and every force continues its action until limited or restrained by other forces.

So the impelling forces of human nature have no other use

but the demand for gratification. To balance these and secure perfect symmetry and development, three restraining forces were supplied. Intelligence and reason see the nature and relations of things and the force of motives. Conscience sees the moral quality of actions, gives warning of evil, and urges to the right. And the will is to direct these forces, control the impulses, and thus keep the whole man in complete symmetry.

The first pair were created precisely in this condition. Exactly balanced, perfectly symmetrical, free from pain and disease, and from all excessive appetites and purposes, they stood in the midst of their earthly dominion in the grandeur of innocence and the peace of love. But two possibilities could in the least endanger this state of things: restraint without gratification, or gratification without restraint. If the centripetal force of the earth should overcome its antagonistic force, the earth would quickly plunge into the sun, leaving scarcely a cloud spot upon its disk. And if the centrifugal force should by a little exceed the centripetal, the earth would soon start from its orbit in a tangent into the frigid regions of space and barren waste with all life extinct. So with human nature. With restraints weakened and impulsive forces increased, the soul is wrecked. So it was in Eden. In looking upon that which was forbidden and listening to temptation, the restraints were loosened and man fell. Not because it was decreed or foreordained that he should fall, not because he was created with that tendency or predisposition to sin, not because he was overpowered by Satanic strength, but God had power and wisdom enough to create a being who would himself be a cause of his own actions.

A man scarcely understands the philosophy and processes of his own mind, and he need not attempt to explain the philosophy of Adam's choice. But some will ask, "Why did God make a man capable of such a choice?" We do not know. But it is easy to see that such power of choice

is what distinguishes men from animals. If men wish to question the Creator, they might as well ask why men were created at all. Why not have left the world with animals and trees only? Why were barren rocks, useless marshes, and naked deserts created? Why was the earth made with its volcanic fires, earthquakes, and floods? Why are carnivorous animals, poisonous reptiles, and stinging insects placed here? Questions respecting the support, activity, and life of the body, the nature and laws of the mind, man's exposure to accidents, disease, and death, are just as mysterious as the origin of the race or the facts of their experience. There is nothing reasonable nor honest with reference to God or man for a person to leave the mysteries of his own being, life, and character, and go back over the thousands of unsolved problems of nature and history to Eden and ask why the Almighty made man as he did.

We must in every subject of thought and investigation begin with cause, whether it is physical or moral cause. Man is a second cause, but nevertheless a cause, and the cause of his own actions and character. Beginning with man as we find him, these are the simple facts of his early experience and history.

1. He was created in the image of God. Not a material or bodily image, for "God is a spirit" (John 4: 24), and a "spirit hath not flesh and bones" (Luke 24: 39). Not an official image as ruler over animals or men. Animals rule over one another, and men never rule like God. Not in holiness, which is not created, but consists in character attained, practices followed, and "fruits" of experience, (Rom. 6: 19; Titus 2: 2; Heb. 12: 14.) But man in creation has intelligence, sense of right and wrong, the power of choice, and by these three characteristics is distinguished from all other earthly beings; and in these traits he has the image of God.

2. With these attributes he is capable of virtue or vice.

3. Satan, through the agency of an animal, stimulated his

impulsive faculties by tempting the appetite, exciting his curiosity or love of knowledge, and inducing love of independent action outside of Divine authority. Respecting the tempter we know but little, but he is termed "Satan," "Devil," and that "old serpent." (Rev. 12: 9; 20: 2.) We know that angels "fell," and "those that kept not their first estate" were still left in existence, and, as an inference from the nature of the facts and the revelations of the Bible, one of that character must have been the tempter in Eden.

Respecting the animal employed in this temptation, there is much mystery. The Hebrew word *nachash*, translated serpent, means sometimes a serpent in the generic sense. Sometimes it means brass and instruments made of brass. But sometimes it simply means a keen view and attentive looking into things, also indicating brightness and sagacity. Catching at the thought of the serpent, it is thus translated as in the Septuagint.

But there are some questions about this matter. Was it an animal who talked naturally, or did he here speak by supernatural agency? Did it naturally stand erect? If not, what significance can we see in the curse? Did the curse mean a literal going upon the dust like a snake? The language would bear either signification. Is it true that the common, or any, species of the snake is more subtle than the monkey, the beaver, or even the dog? If an orang-outang was constituted so as originally to walk erect, utter distinct sounds of speech, and under spiritual inspiration hold converse with Eve, would not all the circumstances and history favor the conclusion of Dr. Clark that Satan probably employed some species of the ape?

But at all events, since the animal is only an instrument, these questions cannot be considered important in our present discussion. The fact of the temptation and result is the main question. Respecting this there have been different views. Some have considered this whole history purely imaginary, and by the same mode of reasoning could consid-

er, and generally have considered, the whole Bible mythical. Some have considered it allegorical, representing real facts in morals and experience, but wholly in figurative terms. Others have looked upon it as partly allegorical and partly historical, leaving the distinctions between these two departments to readers and thinkers for themselves. Others look upon this history as a simple statement of facts, only using language in the figurative sense, as elsewhere in the Bible and other books, for a complete presentation of the truth. As there seems to be no reason against this assumption, as statements are always to be taken in their literal sense unless something in the nature of the case or language necessarily gives other meaning, there seems to be no reason for discrediting this piece of history, or transferring it to regions of fiction. It involves something supernatural, to be sure. So does the whole Bible. To discredit this or any other portion because of supernatural agency, is to relegate the whole Bible to the regions of imagination and falsehood.

There is nothing improbable in the facts of this history. That God would give a moral law to man, forbidding excessive and erroneous gratification, and that such a law would be simple and plain, seems natural, if not within the range of *a priori* reasoning. That there were devils with dispositions and power for tempting men, and that they would do so, is quite as probable. Such has been the belief generally of Jews and Christians, most of whom have looked upon these facts, and the doctrines involved, as natural, physical, and Scriptural. With other portions of Scripture too abundant to quote, it might be profitable to consider Isa. 2 : 3 ; Ezck. 36 : 35 ; Joel 2 : 3 ; John 8 : 44 ; 2 Cor. 11 : 3 ; 1 Tim. 2 : 4 ; 1 John 3 : 8 ; Rev. 12 : 9, and especially the account of the temptation of Christ in Matt. 4 : 3, 5, 9.

4. Under these circumstances the restraining forces of reason, conscience, and will were weakened, and man fell. It was not an accident nor a necessity, but a voluntary violation of law, and as there was but one law, its violation

was rebellion against the government; *i. e.*, treason. No matter how simple, trivial, or innocent an action may appear in itself, if it gives "aid and comfort" to an enemy and refuses allegiance to a legitimate power, it is treason in human or Divine government, and necessarily cuts off a criminal from all further favor and protection from the government rejected. And as there was but one law, the violation of that law was the rejection of the whole government — rebellion and treason.

In this catastrophe there were certain direct, *personal* consequences unavoidably experienced.

1. Conviction and guilt of conscience. This being the first transgression, the conscience not being blinded or hardened by sinful habit, this feeling must have been intense, and especially so in view of the recognized and searching eye of the eternal King. The brevity and simplicity of the language scarcely gives us full opportunity to realize how deep and terrific must have been the moral convictions in that fearful hour. With the crime committed, the conscience alive, the frown of God, the penalties inflicted, the necessary and terrible results of sin begin to appear.

2. The intellect was thus brought into a disordered state. The natural and necessary consequences of this crime could not have been confined exclusively to the conscience and moral feelings, but, as in all instances of great crime, the power of consecutive thought was broken, logical processes confused, and all capabilities of intellect weakened. This crime must have affected the whole mind. Therefore

3. General derangement of the appetites, passions, and instincts must have ensued. They were not the same innocent, pure impulses they were before. With this moral and intellectual derangement and abnormal action of the appetites and passions

4. Disease and pain must have ensued. The body would just as naturally have become disturbed by these moral, intellectual, and instinctive derangements as by such

violations it is now. It is a fact beyond all dispute that now, while all the world is more or less deranged, great crimes and excessive violations of law tend to produce, directly and indirectly, disease and death.

5. Necessarily and naturally death is thus brought before us. Death is not only a part of the penal code, but it is a consequential part, and so death "passed upon all men, for that all have sinned,"—passed not only as a penalty, but as a necessary consequence of causes which involved this fatal end. We thus see that this guilty pair died to God and morality. They died to happiness and hope. They died physically and naturally. It was really a moral and physical death, and would have been immediate and endless but for God's provision of mercy immediately announced.

6. Death must include the penal infliction which God's government ordains and executes, whatever the nature of that death may be. And with these personal consequences there are general consequences to the race which must now be considered.

Three different views are entertained respecting these consequences. Some affirm that they are wholly physical, leaving the mind and even the passions the same as in Adam. Others take the opposite extreme, that the consequences of the fall are not only physical and mental, but penal, so that all men are born guilty of the sin of Adam, who as the head of the race left the guilt of his sin upon his posterity. The first is contrary to natural law, history, and experience. The last is contrary to reason, justice, and the Bible. Others affirm, according to the laws of nature, reason, justice, experience, and the Bible, that the real consequences of the fall are inherited universally in the body and its instincts, affecting the regularity and balance of the mind, but without guilt until there is knowledge and choice of wrong-doing.

In early life, John B. Gough at a wedding took one glass of wine. It was his first glass. In thinking of the matter the next day, a desire for tasting it again sprang up, and so

to see how it would taste, and settle the question whether it was agreeable or otherwise, he repeated the taste a few times, stimulated an appetite, became a drunkard and a wreck; and but for a special interposition of reformatory forces, he must have been lost. This process is more or less the experience of all men in some direction,—a single taste, appetite, habit. These results are not exclusively personal. Ordinarily, children and children's children to the third and fourth generation, show the influence of ancestry; and although after three or four generations effects become so mixed that they are not generally traceable farther except in whole races and nationalities, yet it is unquestionably true that the law of heredity continues the influence of ancestry indefinitely. "Like produces like" in the vegetable and animal kingdoms, and in human nature as well. The first transgression and its consequences upon the transgressor would lead to serious consequences to his posterity. It needs no history or revelation to prove this fact. The laws of nature justify the utmost confidence in the proposition that the descendants of our first parents must have experienced more or less of the evils of that catastrophe in the garden. But history illustrates the truth established in science; and in universal experience, disease, and sufferings of mankind we see the natural results of that early transgression. Let us notice some of these general consequences which must have been expected, and actually do appear.

1. There is a natural derangement of the body. But one human being has ever been born on earth since the fall with a perfect body. The body is out of symmetry; some parts are too strong, others are too weak. Powers and parts of the body are unsymmetrical. Not only is every human body abnormal, but there is a degree of physiological imperfection, and even the most healthy men on the earth at times feel more or less of this natural physical derangement. The liability and the tendency to disease are seen everywhere; and the simple fact that over half of the human race die be-

fore they are fifteen years of age shows that death like some poisonous seed is in every human system. It is sometimes said that if parents would do their duty, and children obey nature's laws, these diseases and ills might be avoided. But that hypothesis shows the very difficulty. These conditions have never been so complied with, and they never will be. Man does not now know enough to obey the laws of nature perfectly, and if he did he would not escape death.

2. Universally the animal instincts are deranged. They are connected with the body, and this diseased and deranged state of the body affects the instincts, so that the appetites and passions are just as much deranged as the material powers, and more so. Characteristics of parents are seen in their children and descendants in this quite as much as in their physical appearance and habits. And in the varied circumstances and multiplicity of generations, each generation in its turn keeps up these inherited influences, and so, as a matter of fact, we see that appetites are too strong or too weak, passions too impulsive or too sluggish, mere sympathy too soft or the feelings too dull, so that everywhere human beings are in this regard naturally imperfect. And thus the charges brought against society and governments for these ills, only show that society and the governments are themselves depraved. This natural depravation is not only seen in the body and the instincts of the body, but

3. Even the intellect exhibits that lack of balance, strength, and logical acumen for which the mind was originally intended. The dullness of perception, the mistakes of judgment, the extravagant imagination, the slowness of appreciation, the lack of memory or its action at the expense of other mental action, the inordinate strength of love and sympathy which often leads to ruin, and the lack of it which more frequently prevents happiness, show that the organs through which the mind acts are so disordered that the activities of the soul in all its highest powers and more general

operations are deranged ; not really insane, but really destitute of full strength and harmonious activity. All this is natural, but not sinful necessarily ; yet with this intellectual lack of symmetry and perfection are seen the consequences of sin.

4. The sensibilities are also deeply affected. Men complain a great deal of the hard-heartedness of the world, but they may as well complain of the soft-heartedness. The feelings of the human soul are never exactly right. They are too easily moved or too dull, too strong for reason or too weak for utility. We talk a great deal about good-hearted men, but no man has a heart constitutionally right. His sensibilities are too much alive in some directions and too dull in others. This same natural depravity extends even to the conscience. Not that the voice of conscience is itself ever to be refused, for there is no other standard by which it could be denied ; but everybody knows that while there are some cases of excessive susceptibility of the conscience, producing intense anxiety, and often unnecessary anxiety about moral qualities, the general fact is that the power of conscience is terribly weakened, that it fails to recognize moral qualities where they do exist, fails to give the impulse which the nature of the case justifies, fails to command the entire soul in the principles of right and wrong as was originally intended. Some men seem naturally to lack keenness of conscience, moral susceptibilities ; and upon this ground charity is, and ought to be, often extended with reference to men whose conduct could not be excused in other men. This natural depravity, if so we may term it, extends even to man's religious and moral nature. It is true that man's religious nature exists and continues frequently in spite of moral depravity, and in connection with the most immoral character. It is true also that sometimes these religious impulses are exceedingly strong, excessively so, cutting off the normal activity of other impulses. And, worse still, in their exercise religious nature seems to be almost lost to good-

ness. But, as a whole, there is nothing that more clearly shows and proves the natural depravity of the human soul than the perversion and abuses of man's religious nature. His objects of worship, his religious customs and habits, his superstitions, fears, and false hopes, show how terribly natural depravity has affected the being, and perverted human nature.

In these different fields of human life and experience we only have been tracing the natural consequences of the fall. There is no guilt in the existence of any of these perversions. This "crookedness" of human nature, which is the real central meaning of the word depravity, naturally and necessarily exists, but does not necessarily imply guilt, which is only exhibited when men voluntarily yield to these natural, abnormal impulses. So man is not only born in the midst of circumstances somewhat deranged, but these deranging forces are within him, and just as long as the law of nature and heredity continues, and "like produces like," these imperfections will exist; and only "when this mortal shall have put on immortality, and this corruption shall have put on incorruption," will the body and its instincts, the organs of the soul, be correct and symmetrical.

There being no personal responsibility for the existence of these things, duty being always regarded "according to what a man hath," guilt must be found with volition and seen in the voluntary perversion of the laws of God and nature.

There are some objections presented to this view of the world's natural derangement.

1. It is said, if this be true, one suffers for another's sin.

But (1) such suffering is a necessity, and undeniable and unavoidable in nature. Whatever may be believed or disbelieved about the Bible and its truths, everybody knows that everybody suffers by the influence of others. It is a fact in nature and universal experience that one man must suffer for the evils of another. No man lives or can live

so isolated and retired as to be beyond the reach of evil influences. Some cause of trouble will come upon him. The burdens of our legislative and charitable institutions come mainly through the error and faults of others, and not from the faults of those who have to pay the expenses and bear the burdens. In the family untold burdens come upon the innocent parties from those around them. The same is true in civil society and all kinds of methods of human association. What is so universally true beyond help cannot be a matter of complaint against God or religion. (2) We cannot conceive of society or social relations without such liability. Ability to bless implies ability to injure others. We cannot conceive of human beings as living in any kind of society and association or relations in which one must not be liable to suffer for the wrong of another. It is necessary in our constitution and organization. (3) Guilt and condemnation are not transmitted nor imputed. Where there is no law there is no transgression. (Rom. 4: 15; 5: 13, 20; John 3: 4.) "Sin is the transgression of the law." So, while man is compelled to bear the ills of another's character, he is not compelled to take the character upon himself, and can live upright in spite of all, if he will. (4) These necessary evils from society, like all other involuntary sufferings, may be so met that they will prove ultimately beneficial; so that what is intended for our harm becomes a good. (2 Cor. 4: 17.) "And thus all things may work together for good." No man suffers ultimately for another's wrong which conditionally may be made a blessing to him in spite of the evil of natural depravity.

2. It is objected that if man is not a sinner in his physical depravity, Christ is not his Saviour, and infants, therefore, are saved without Christ.

In reply to this, let it be observed (1) that Christ gives existence to the race. There is no reason in any sound government for delaying penalty after conviction. There was no reason in the demands of justice for continuing man long-

er in his probationary state after the fall, unless some system of mercy had proposed another trial. "But for the seed of the woman"—the promised Christ—the first transgressors ought to have been cut off and the race terminated. But because of the "lamb slain from the foundation of the world" life was continued, and so every human being owes his existence to the work of Christ. (2) Christ provides resurrection for all, not only giving a present existence to each one, but a resurrection state in another life. In him is the "resurrection power" and he is the "first fruits of the resurrection." (3) He gives the spirit by which the "soul is sealed unto the day of redemption" (Eph. 1: 13; 4: 30), and by which the image of God is stamped upon the mind. "Without the Spirit of Christ we are none of his" (Rom. 8: 9). Thus the infant in heaven will sing praises to Christ for his existence, his resurrection, and the Divine influence which adds the seal of the Divine image in addition to innocence.

3. With this view of the innocent condition of children, why may they not be so trained and educated as to grow up pious without a change of heart?

(1) As previously explained, man is an animal. At first the animal instincts prevail with no indications of reason or conscience. And the first development of the moral powers is in such weakness that the animal nature still predominates. These instincts are hereditarily, necessarily, and universally like the body, deranged and active in tendencies and preferences which would be sinful if practiced by the moral powers. The first impressions upon the moral faculties must be through these disordered instincts, and therefore sure to be wrong in direction or degree. (2) The physical and animal nature is the instrument of the mind, and by its influence or otherwise the mental powers are perverted, irregular, and unsymmetrical in their capabilities and actions, and are sure to err, if not to be sinful. (3) With a perfect, symmetrical physical and moral nature,

the physical universe with all of its adaptations to animal nature would be an occasion and means of moral development and increase of spiritual happiness. But with our present weakened and perverted powers the world with its animal supplies and temptations, and the depraved state of society, renders the expectation of natural or educational piety without Divine help, groundless. (4) The infant is innocent, for moral character without moral powers is just as impossible as sight without eyes. But pure religion before God and the Father is something more than innocency. It is not a mere negation, the absence of sin, but something positive in experience and action. "If any man have not the Spirit of Christ he is none of his" (Rom. 8: 9). "Except a man be born again, he cannot see the kingdom of God" (John 3: 3). The saved are "sealed unto the day of redemption" "by the Holy Ghost" (Eph. 4: 30; 2 Cor. 1: 22). The "image of Christ" effected by the Spirit is a necessary condition of heaven (Rom. 8: 29; 2 Cor. 3: 18). This direct influence of the Spirit is just as necessary upon the innocent heart of the infant as upon the heart rendered innocent by pardon. But this work is in this life by faith, and therefore when the "well trained" child comes to the life of piety his first work is so to believe as to be "baptized by the Spirit" "into the body of Christ." If he does this he is "created anew in Christ Jesus." If not he chooses the way of sin. If taken before becoming guilty, the depraved animal and its environments are left, and in the immediate presence of Christ without sin or hindrance he receives the Divine image. Christ saves all who do not reject him.

Proofs of such depravity.

1. Universal history, revealing the selfishness, wars, and crimes of human beings generally, almost leaves other proofs unnecessary. Nations are born in blood and die in selfish ambition and strife. Universal greed reaches constantly for possessions regardless of right, and the misery and wretchedness of the poor and sick, and especially crimi-

nals, show the results of the universal derangement of the world.

2. Personal experience may be taken upon this point without any question. Everybody knows man is a sinner, and every honest man will confess it. It is only by desperate wickedness and wonderful subtlety in metaphysics that any man will have the boldness to stand up and claim that he is perfectly right. No man has any fear of death by stoning or otherwise, if the first stone is to be "thrown by him who is without sin."

3. The Bible so commonly and universally, incidentally and intentionally, presents this doctrine that no man can dare to dispute it if the Bible is believed. Gen. 5: 3: "Adam begat a son in his own likeness." And thus early in the Bible is declared the law of nature and the sequences of the fall. Matt. 15: 19: "For out of the heart proceed evil thoughts." In Rom. 3: 19, it is declared that all are under sin. James 3: 12. The natural result in human character is illustrated by the fruit of the fig. 1 John 1: 8, 10; and 5: 19. John is said to be the loving disciple and apostle, exceeding all others in this wonderful grace, and yet he declares that the "whole world lieth in wickedness."

SECTION II.—MORAL DEPRAVITY.

THE root of the word depravity means crooked, perverse. To be depraved in a moral sense is to be sinful. Moral depravity is the darkest cloud in the universe. In reality it embraces all that is ultimately evil. Every other evil may result in higher happiness and goodness, but sin is evil, only evil, and never changes in its character.

I. THE CONDITIONS IMPLIED IN DEPRAVITY OR SIN.

1. There can be no moral depravity in any being who has no moral nature. Things and animals may be deranged and decay, but they cannot be sinful or guilty. It is only a being who has intelligence, conscience, and will, that is

capable of sinning. We cannot conceive in the present state of being, with the world and its appurtenances as they are, and these powers and relations of man being what they are, how such a being could be created and placed here without such liability. But relations are just as necessary as the nature, so there must be some relations existing or there can be no sin.

2. With these relations there must be obligations, and it is only against a being to whom obligations are due that sin is possible. There is no sin against things, not even against truth except as truth represents being. All moral depravity, or transgression of every kind and degree, is, in the nature of the case, violation of obligation to some being. Human transgressions must always be a violation of obligation to God, and in human relations a violation of obligation to man. Without being placed where one could affect the other, there could be no such thing as obligation or sin.

3. There must be knowledge of law. Where there is no law, there is no transgression. Without the knowledge of these claims from others upon us, it is impossible to violate the claims or commit a sin. Sin is not that imaginary something in the abstract sometimes claimed. It is a reality, a real moral state or action with reference to some being to whom relations are sustained. Frequently, in common use of language, violations of obligations are called immoralities. Duties to men are considered virtue and morality, being in accordance with man's moral impulses towards his fellow-men. Violation of obligation to God is considered as sin in a deeper sense, and obedience to those laws as piety.

II. THE NATURE OF SIN AND MORAL DEPRAVITY.

From time immemorial this has been a serious question in the field of philosophy and religion, theoretical and practical. That there is something wrong in this world is a matter of universal observation and consciousness. That this wrong is the opposite of right is universally known, whatever mistakes may be made with reference to its explanation.

Different views of sin have been entertained at different times by different classes of philosophers and religionists. Some in former times identified sin with matter. They saw clearly a distinction between mind and matter. They saw as clearly the distinction between right and wrong. Finding a duality in both fields, they imagined that there was some special relation in sin to matter. But this mistake was so radical, gross, and absurd that it has passed away.

The Manicheans saw darkness and light distinguished, and right and wrong, and they identified the right with light, and darkness with crimes, so that all sin, in their estimation, was simply darkness; darkness, therefore, gave birth to all the crimes of earth. Another class of men, more numerous and extending over vast periods of the world's history, have believed simply in blind fate with reference to this subject. For the very good reason that it is impossible to do so, they never explained fate, except as affirming that things are necessarily what they are. There were no alternatives, second causes, or possible choice in the world. According to their idea, fate governed everything, sin not excepted, so that in reality there was no sin. It was only the fiction of the mind; it was fixed in the nature of things that some did one act and some another, as the water runs down hill and the vapor rises by the heat. Men saw there were many things they could not do nor change, and, therefore, they argued that all things were of that character.

This idea contradicts common consciousness, which always has and always will condemn wrong and justify right and recognize a clear distinction between the two, assigning just penalties to the one and rewards to the other.

Others, unable to blind their own common sense by fatalism, recognized the clear fact of common experience, that there was a good worthy of pursuit, and declared that sin with all its apparent evil and misery was to be an ultimate good, affirming either that it was an occasion for personal discipline, development, and ultimate well-being of the indi-

vidual, or, in the more general sense, it was to be for the good of the whole, the greatest good for the greatest number, whatever might seem to be the wrong or suffering individually.

The fact that certain individuals have to suffer for the wrong of others is unquestionably affirmed in every well-reasoned theory of philosophy or government, in history and experience. But these men overlooked the fact that whatever one individual suffers for another, he might so improve the opportunity as ultimately to secure good in the suffering. Overlooking this fact, they leave the burden of sin and grief upon the innocent forever, and thus deny personal justice.

In opposition to all these views and their modifications, developed in the shadows and shades of human speculation, we are able to see in the nature of sin the plain, simple facts which cover most of the grounds of discussion.

1. It is a violation of moral and not physical law. This distinction between moral and physical laws as explained in a preceding chapter, is developed in everybody's consciousness and in all history. The law that guides the machinist is not the same as the law that guides the machine. Sin is not the violation of the mechanical laws of nature, but it is a violation of the moral law, or rule of right. It is true that many of the violations of the laws of nature are sinful because violated under the direction of the mind. But no violation of physical law is a sin condemned as such anywhere by intelligent men, unless such violations are controlled by intelligence and will. The violation of physical law in eating and drinking may ruin the health and become a great evil in various ways. It is a sin, however, only as the mind is concerned in its perpetration. And only in this fact and condition is guilt ever attached. The nature and consequences of the violation of physical law are not sin; it may be pain and even death, but it is not sin, and it is never recognized as such in public feeling or civil law, unless purposed by the will.

2. Therefore, all sin is purely spiritual, not material, and consists in the state of mind, not in the conditions of matter nor of the instincts. The existence of appetites and passions is not a sin. The failure to control them by the mind, as originally intended, is sin. They are inferior to the intellect. The mind should direct and control them. If it does not, sin and guilt belong to the mind. The existence even of the strongest hereditary appetites is not a sin. It is their gratification by the consent of the mind that constitutes the crime. This failure to make a proper distinction between the instincts and the intellect, this identifying of what is really physical as much as bone and muscle, with the moral nature, has led to the many very serious errors upon this, as well as other ethical and religious subjects. But sin is never in the animal nature, which in itself is as incapable of moral character as the color of a man's hair.

3. Moral depravity is human, not divine. Some moral being is concerned in this evil. If it is divine, God is the author, and he alone is responsible. If God is the author of sin and is responsible, man cannot be. It is said that God created all things and, therefore, must have created sin. This is only a shallow sophistry. Sin is not a thing nor a creation. It is an action and state of a created being, and because God created being and created him capable of personal action and responsibility, he is not, therefore, an actor in that being's action, and the sin of man does not belong to God. Any affirmation to that effect is contrary to the Bible, which everywhere presents sin as the opposite of God and goodness, and presents God as the opposite of sin. "He is angry with the wicked every day." His inspired one "hates vain thoughts," and "they that love the world cannot love God." The antagonism is such that no man can serve God and the world. Nothing can be more plainly taught in the Bible than this distinct and direct antagonism between God and sin.

To affirm that sin is the work of God is to declare the Bible a fiction and a falsehood. But this assumption is just as much opposed to reason and philosophy as it is to the Bible. In the first convictions of the human mind, in the continued experience of individuals and society, in universal, social, and civil organizations, in all literature, laws, and judicial decisions everywhere by everybody, there is the universal knowledge, and admitted knowledge, of the fact that man is responsible for his own actions. This view is brought out in universal literature, which in fiction, poetry, and history everywhere brings out this great fact, that sin and guilt belong to the man. Sin is human and not divine.

4. It is an executive action, not an infliction. Something wrought by and not upon the individual. Evils, as universally classified and recognized, are evils performed or evils endured. Accidents, disease, and death are looked upon as evils because they are opposed to our natural feelings. There are evils to suffer. We must escape what we can, endure what we must, and make choice of the less instead of the greater in all these evils to be suffered.

Evils performed are sins. They belong to the executive forces of the individual, and sin itself is the manifestation of such executive force of the individual as is contrary to his obligation to God and his fellow-men. Sin, therefore, is an executive action and state, and not an infliction. It is never executed as a penalty for law nor a punishment for itself. It is sometimes said that sin punishes itself. The consequences of sin frequently come around as an evil to be suffered. The suffering is the consequence and not the sin. Sin punishes itself only by producing evil consequences or securing penalties assigned, but the sin itself is in the action or state of mind.

5. Moral depravity is personal, not hereditary, nor national. Some things, and many things in each individual, are hereditary, as distinctly expressed in the chapter upon Natural Depravity. Man inherits many of his characteristics,

material and instinctive; but to suppose that he inherits sin is a supposition as contrary to nature as it is to the Word of God. He may inherit a disposition to that which, when voluntarily performed, is sinful. He may inherit the bias of that which would be wrong if performed by his own mind.

But to suppose that this is a violation of law, incurring the penalty of that law, is contrary to nature and reason and the Bible. It implies that man is held responsible for what he does not do, is condemned for that to which he never consented, and punished eternally for that which he could not avoid. Such a doctrine is too monstrous for a believer in the Christian's God, and too absurd for the believer in human responsibility. If man is thus responsible for hereditary evils, what may he not be responsible for? His father and father's father may have committed crime of which he never heard, may never know unless it is revealed in the day of judgment, when sentenced to eternal punishment for the crime he never heard of. Some governments have inflicted certain kinds of suffering and certain penalties for treason and other crimes of parents upon children, but yet everybody knows they were not guilty; and in modern civilization a government with that practice is looked upon as absurd and cruel. To suppose that men universally are thus loaded and burdened, condemned and damned, for the faults of Adam is a supposition inconsistent with the character of God. But we have said that sin was personal and not national. There is a sense in which nations as such are held guilty of wrongs and crimes. But this only refers to those national faults which are destructive to national existence and civilization, and not to personal character within the nation. Nobody believes or can believe that such national crimes and sufferings fall upon individuals as personal penalties. Individuals in this case suffer as in any other case of social wrong, the consequences of general evils, but not the penalty of sin.

Combinations of human society must necessarily be so

constituted that one must bear the burdens of others. But the system of grace is so arranged that every individual, in these sufferings as well as in his actions, may find that it works for good. But to make no distinction between social and national character and sufferings, and personal crimes and sufferings, is a great failure in moral reasoning. God deals with individuals as well as nations, and does not blot his own character nor defeat justice by having no general plan of justice with reference to nations as such. Sin belongs to the individual. National sins are such only because generally perpetrated, and because they are countenanced by government, and bring that defeat and ruin which is characteristic of wrong. In every phase of the subject we are compelled to feel that sin belongs to the individual and is not hereditary or national.

6. Moral depravity is voluntary action or state of mind. Its specific point is the volition against God's law, and yet that volition may lead to a continuousness in certain cases. For instance, in the commission of the crime a man may become insane. Of course, criminal character continues during the period of that insanity unchanged. A man deliberately identifies himself with an organization, civil or otherwise, and in a kind of pledge or oath of allegiance continues his identity, and thus is in a state of continuous rebellion against God. An individual may voluntarily decide against duty and allegiance to the throne of God and without further specific choice continue in the state of rebellion. Or, what is more common, he may make the choice of the course that blinds to truth and reality, and thus disqualify himself for seeing truth and duty, and continue in the state of rebellion as thus entered without any specific purpose further. Thus Saul of Tarsus put himself in a false relation to God and truth. In that state of mind he could not see the light of the Gospel, but yet was not innocent though sincere, because he was guilty of a past transgression that perverted and blinded his mind. So he "verily thought he ought to

do many things contrary to the will of Jesus," and yet was the "chief of sinners" notwithstanding that supposition. His general character as a transgressor attaches to those earlier sins which darkened his understanding, perverted his heart, and stupefied his conscience. It was a sinful state for which he was personally responsible, in which personal acts were sinful although sincere.

But in reality sin consists in the "transgression of the law." 1 John 3: 4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." The fact that sinful acts are frequently connected and associated in the general and permanent state does not destroy the specific action of sin nor change the responsibility of the sinner back to Adam or to God. The action is his own in multiplicity as well as in the single act. A general state of mind, if voluntary, is an extended action.

7. In one sense this depravity may become total. When in sin a man rejects the government of God as such, and accepts of the principle of selfishness in opposition to the divine government, it becomes sin against government as well as law. It is thus treason, and deserves capital punishment. That state of "mind is rebellion and is not subject to the law of God." Rom. 8: 7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." It is total rebellion against God's government. Jefferson Davis was a total rebel against the government, regardless of personal and social qualities.

All men have some leading purpose or intention. The primary intention may be to serve God in spite of specific variations from duty, or it may be a general purpose to serve self and disregard God in spite of certain traits and actions which are right in themselves. A man, therefore, may be totally a rebel against the government of God and not totally wrong in every particular and characteristic of his being and life. Total depravity as applied subjectively and

specifically is false: total depravity as applied to the citizen in the divine government is true. Rom. 6: 19: "For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Every man is loyal to the government of God, or a rebel. This passage and many others show that man cannot "serve God and mammon," and while serving self and the world he rejects the government of God. It is only in that sense that total depravity may be considered true. (Rom. 3: 23.) We thus arrive at the conclusion that sin in its nature is wholly evil and opposed to God, is human in its origin, and fatal in its consequences unless remedied by some act of mercy.

That this is the true statement of the case with reference to the nature of sin, is evident from the following conclusions:

1. Otherwise sin is merely physical like disease, and if this be true there is no sin. It is disease or misfortune, and not sin. There is no moral depravity if it does not rest in the voluntary purpose of man.

2. If this view is not true, there is not, and cannot be, any guilt. Men may feel regret for what has been for which they are not responsible, and sorrow for sufferings which they endure; but whoever imagines that that regret or sorrow is repentance, makes a fatal mistake respecting one of the most important duties of religion. The feeling of guilt is entirely another thing, and never was and never can be experienced with reference to actions for which a man is not responsible. It is only by a false explanation and assumption that any man can pretend to feel guilty or to repent for Adam's sin. There is no sin where there is no responsibility. "Where there is no law there is no transgression."

3. If this be not true, punishment of sin is cruelty. For the father to punish a child for the transgression of an older child would be looked upon with horror and condemnation by every rational man; and to suppose that God

would hold one man guilty for the actions of another would charge God with a course of conduct which no one could charge to a good man on earth. Punishment is cruelty, or there must be no punishment, or it must rest upon the individual who is responsible for crimes punished. There may be disciplinary punishments for warning or notification of evil, which are not ultimate punishments. There are other disciplinary restraints, and for suffering those inflictions there is provision for relief. Benevolent, voluntary substitution of labor or happiness for others is another matter altogether.

4. Such is the universal belief of mankind. There have been hair-splitting, metaphysical arguments in behalf of some philosophical and theological dogmas, which have looked like the belief in punishment for the sins of ancestors. But in the ordinary relations of life men believe that punishment is only due to those responsible for the crimes for which the punishment is inflicted, unless some voluntary substitute pays the penalty.

5. This is according to the common consciousness of the world. (1) In the case of children. They are not condemned by themselves or others unless the act or result could have been avoided. Whenever the child can say honestly and sincerely, "I did not know," or, "I could not help it," he is held free from guilt. Sometimes those who accidentally take the lives of others, and of their friends, are not only held guiltless but receive a very large degree of sympathy in their misfortune. And if the accident be purely accidental without any weakness or carelessness of intention, they are held free from guilt. (2) Literature of all kinds vindicates this principle by assuming the sinlessness of innocency, the deserved freedom from punishment of those who are good, and the desert of evil only by those who are criminal. (3) Civil jurisprudence throughout all Christendom is based upon this principle. A judge who should pronounce sentence against a man who is proved

innocent would be impeached in office. In some few cases *ex post facto* laws, and laws against families in which great criminals have been active, would seem to contradict this statement; but generally such laws are based upon the safety of society, and largely now in civil governments are abandoned. (4) Every man's personal experience is conclusive upon this point. No man ever did or ever can condemn himself for what he is not responsible, nor condemn others because of their sufferings when irresponsible; but feelings of commiseration and pity are excited rather than condemnation. Every man of every shade of character naturally and intuitively feels that sin deserves punishment; and that it is deserved by those who commit the sin, and that if others suffer for the sins of association and ancestors it is looked upon only as one of the accidents of human society, temporary in its extent, and to be remedied by dispensations of benevolence.

6. To the law and to the testimony we make the final appeal on this subject. (1) The divine law requires only what a man can do. (Luke 12: 48; 19: 23.) (2) Its threatenings are for disobedience. And in repeating the admission before made, that men may suffer temporarily by the order of heaven in this life for two or three generations, still penal punishment for sin is threatened to the disobedient. The threatenings are of the same character, evil for sin, suffering for crime, death for transgression, and everywhere from the first law given in Eden to the last law violated on earth the threatenings of God's Word attach the penalty only to the perpetrator of the crime. (3) The same is true of history. Sometimes for a season the wicked seem to triumph and penalties fall only incidentally upon those around them, and things look strange to human eye until there is a higher view given by the Bible, as in the seventy-third Psalm. The Psalmist thought there was injustice. The "wicked had more than heart could wish" and "no bands in their death." When he thought to know

that, "it was too painful," until he went into the sanctuary of God and understood "their end." Then he saw them in "slippery places," and said he was as a "beast before God" because he had come to these strange and short-sighted conclusions. There are many declarations in the Word of God bearing upon this point, and bearing so distinctly that it seems strange there ever could have been any misunderstanding about it. Deut. 30: 19; Josh. 24: 15; Isa. 31: 29, 30; Ezek. 3: 17-20; 18: 1-20; 33: 8, 9; John 5: 40; 8: 34; Luke 12: 40; Rom. 6: 16; James 4: 17; 1 John 3: 4.

III. THE UNIVERSALITY OF MORAL DEPRAVITY.

1. Its probability. (1) As before explained, in early life the appetites and passions are active for gratification without the restraining influence of the reason, conscience, and will, and thus render it certain that the first, weak forces of these restraining powers will be insufficient. Just when these forces are so developed that their inefficiency is criminal is unknown to us, but that they will yield for a while when they ought to control, and especially with the general derangement of human nature, is probable, if not morally certain. (2) From the nature and degree of animal or instinctive depravity it becomes certain that the first influence upon the mind will not be pure or uplifting. So far as we can see mind is awakened to consciousness by externality. These external influences upon the animal nature to which it is susceptible are so perverted, and the medium through which these influences come to the soul so far changed from the original perfection, that it seems probable the mind will bend universally at first in the wrong direction. The probability is seen (3) from the derangement of the powers of the mind, which must prevent symmetrical action and incline to the doing of that which, if performed voluntarily, will be sin. (4) Until the soul by faith and prayer takes hold of God's promises and receives his Spirit, which "seals unto the day of redemption," and regenerates

the heart into that image, it has no Divine influence to aid in holy living. Therefore, probably all men will sin.

2. History and observation reveal the character of the world in such a light that the universal prevalence of sin must be admitted. Persons are not always against their fellow-men or civil governments; but the general state of the world, and especially as left without the influence of Christian civilization and Christian doctrine, shows that the whole world has gone "out of the way." 1 John 5: 19: "And we know that we are of God, and the whole world lieth in wickedness." This general view of the world given us by history and by our own observation becomes a simple and plain argument with reference to the general depravity of mankind.

3. The personal experience of every man. Each man when questioned, or when questioning himself, sees and feels the fact of native depravity. He finds in his earliest experiences tendencies which in all voluntary pursuits are sinful.

4. The universality of sin is certainly the doctrine of the Bible. 1 Kings 8: 46; Job 15: 14; 25: 4; Psa. 51: 5; John 8: 7; Rom. 3: 9, 23; 5: 12. "And so death passed upon all men, for that all have sinned." We are thus told that death and sin are co-extensive. Gal. 3: 20; 1 John 1: 8, 10.

IV. SIN IS FATAL IN ITSELF, REMEDILESS IN ITS NATURE.

1. In its subjective consequences in the being himself, remediless so far as the man is concerned or human agency employed. (1) There is a loss of time which cannot be recovered. There is no ultimate good to be realized, no real profit attained, in any course of sin. Its perpetration occupies time of immense value; but time once lost can never be recovered. The loss is remediless. In a certain sense this is true, taking whole nations into contemplation, but so far as individuals are concerned they cannot, even with the sacrifice of other things at other times, regain the loss. There are seed-times in human life, and sin seems to

be effectually at work at such times; so it often happens that in the earlier part of life, when the memory is most active, the heart most susceptible, opportunities for improvement the most numerous, time is lost. Some things thus thrown away may be recovered by the sacrifice of other things, but time, never. And if opportunities lost at that period are regained, it must be at the sacrifice of some time which had its appropriate work. (2) In sin there is a loss of symmetry which cannot be restored. No amount of skill, purpose, or industry can re-arrange the disturbed and perverted powers of mind which sin occasions. Man may make improvement in his condition by study, intelligence, and effort; but he cannot remedy the lack of symmetry occasioned by sin. Unless some higher power shall reach his case, he is eternally disordered. (3) In sin there is a loss of strength which cannot be regained. Strength comes from exercise as well as nourishment; and strength of mind comes from mental exercise as well as acquisition of ideas. (4) In transgression there is a loss of innocence and the approval of conscience which cannot be, by any amount of effort, regained. The conscience condemns not only for the crime perpetrated, but for the waste of time and energy, and remedy is impossible so far as human agency is concerned; and that these are remediless is apparent from the failure of the means employed for relief. These losses and disturbances and consequences of sin have been realized with more or less keenness by all men; and in some way they generally try in vain to remedy the difficulty. (5) Animal gratification has been tried universally and almost constantly with continued hope and anticipation, but with universal failure. It is only for the moment that conscience may be stupefied and the consequences of sin thrown out of sight while the animal is gratified; but instead of remedying, it only makes the evil greater, and the case more hopeless. Animal gratification has its place in human experience, is proper in its appropriate sphere, but when used to save the individual from the

consequences of sin it is worse than useless. It becomes sin itself. The relief is only temporary and in the end aggravates the difficulty. (6) Others, conscious of the failure in this direction, become stupidly indifferent, and with a kind of animal courage and reckless daring seek to overcome the difficulties which sin has produced. It is not true heroism, nor real courage, nor sound judgment. The recklessness, apparent boldness, and wild daring sometimes exhibited in such cases only show the fearful straits into which the mind is thrown by sins which cannot be remedied. It indicates real weakness and proves beyond a doubt that man has no power for extinguishing fires which his own sins have kindled, no power for recovering from the mental degradation into which wickedness has plunged him. (7) A more plausible and equally useless remedy is sought in reform. Conscience cannot but approve of every good effort, and so many by this are led to believe that the approval of the present effort will relieve from all past guilt, as though a man who in sin had lost an eye might hope to have it replaced by reform; or a criminal who had stolen a horse might think he could escape the penalty by ceasing his criminality. But the evils of the past are not remedied by present reform. Guilt is not removed by the cessation of the action; if so, every counterfeiter and thief and murderer would cease to be guilty when he ceased the perpetration of his crimes. The universal judgment of the world in legislation and judicial decisions continues to hold men guilty for the past; and continues, by social ostracism or judicial sentence, to place the results of their crimes upon the individuals, even though they have reformed. When a man does the best he can he only does what is his duty at that time, but past neglect is unprovided for, unatoned for, by future obedience. If he has ever been guilty of sin, he does not remedy it by subsequent reform. Reformation is not to be condemned nor spoken of lightly, nor in human pride and self-reliance to be considered a remedy for evils against humanity and God.

2. Sin is remediless in its subjective and public influence and consequences. We are social beings, and wrongs are not only experienced in the wrong-doer, but in the influence they have upon others; and such influences once set in motion are entirely beyond the reach of the actor. A word once spoken has parted from the lips and is now beyond the reach of the speaker. An action performed is let loose, like the carrier pigeon, and takes its flight into other fields. These consequences are wider than imagined, more subtle and efficient than supposed. The actor cannot control them, and neither can the combined action of society remedy them. A fire started burns on until all is consumed or some other agency stops it. The embankment or dam may give way and the floods rush in spite of human efforts. Decay goes on with the flowers and the fruits, and so it is in human society. Deception, pride, drunkenness, and unbelief never remedy themselves. It must be wholly from the outside, and the divine forces. From time immemorial men, individually and in various organizations, have endeavored to find a remedy for social and public consequences of crime. Restraint by penalty and individual cases of reform have indicated some degree of success; but upon the whole there have never been found remedies for these general evils in society. (1) Men have tried hygienic principles, and by diet and care of the body and its health have attempted the general reformation of society. But good health has not secured goodness, and these forces and influences have only been partial with reference to health and life. Men may be good eaters and good liverers and good drinkers, and still be great sinners. This remedy has never been sufficient for any general improvement in society, and the hope of making the moral world good by laws of diet and good habits is not well founded. (2) Schools and knowledge, in this respect, have always been a failure. Knowledge is secular good, and schools are worth more than money. But no amount of mental culture has ever proved a security against sin, nor

a relief from its consequences. Corinth was, perhaps, the most cultured city of its time, and the basest in morals. Greece grew in knowledge and philosophy and improved in culture, and grew in crime at the same time. Rome, with all its great achievements in the literary world and statesmanship, grew luxurious, proud, selfish, vain, sensuous, and died at last of imbecility superinduced by its own crimes. These object-lessons of the past, with some of the highest cultured cities in modern times, present a most humiliating view of the world's efforts for attempting a remedy of human faults and sins. The sins increase with their culture and the people die with their own improvements. A higher remedy must be found, or these evils are fatal, and moral and universal death sure. (3) Socialism and social reform have been suggested and tried in certain cases with a great deal of perseverance and confidence. Half a century ago the world was quite astir with the prospect of organizing communities and incorporating societies that would remedy the great evils of the world. Many were started in Europe and America, and there is scarcely one left to tell the tale of their failure. (4) Civil governments with more hope and show of success have been tried for five thousand years. They are in themselves a necessity, and they have their utility principally in their principal design—the restraint of criminals. They have made improvements in many things. They have attempted improvements in morals; and a very large number of good citizens, educated rulers, and philanthropists have tried, and tried with hope, to make civil government a reformatory agency. It fails in this. It simply makes the external restraints and does not change the heart, and so some of the best governments on earth have sheltered and promoted some of the greatest crimes the earth has ever seen. Rome had a government and laws beyond what some of the other nations have seen, and stands a model for legislation and legal processes for all the world; and yet, human society sunk away in spite of its legal knowl-

edge and enlightened administration. All this effort to remedy the social and public consequences of sin conspicuously fails. About all law can do is to restrain sinners from injuring others, and that is only partially done. There is no hope of absolute relief from the consequences of iniquity by civil administrations. Civil government is an agency in this matter and must do its own work, but the real evil of sin is not remedied by its legal processes.

3. But the most serious and the most remediless difficulty in transgression is seen in its relation to the Divine government. Here is where its hopelessness is more apparent and its difficulty most serious. That God is a ruler cannot be questioned. That man is his lawful subject, we know. That his laws are for public good, cannot be denied. That all sin is a violation of wholesome laws and opposition to the God of all goodness, is true. But God is as just and true as he is good. He has arranged those laws for public good and annexed such penalties and such consequences as are best for the good of being. This general good of all his subjects we term public justice; and God, by his love and justice, and by his truthfulness, is bound to execute those laws which are for the public good, and those penalties which are necessary for the vindication of such laws. And even if the individual could free himself from personal guilt, the good of the subjects elsewhere under the entire government must be considered in dealing with him, and the sequences of one's own crime must remain until public justice is satisfied, the law vindicated, and pardon secured. Sin is hopeless in this direction. The more a man sins, the more guilt he has and more certain of increased penalty; and no matter what goodness he may practice for the remission of guilt, he can never be more than good nor more than right. Being good at one time and right in one instance cannot free him from the evils of the past, nor the condemnation incurred. A man may have been guilty of assaulting another citizen, disturbing the peace, and doing harm

generally. He may then reform, but the crime stands there, and the government has stated that for that crime there must be some penalty, there must be some satisfaction to the government to show the continued love of law and regard for the rights of the whole, as protected by such laws and their appropriate penalties. Unless he can pay his fine, which would be impossible, for he has not a surplus beyond what is justly due to the government and others, there must be a substitute who can pay that fine for him, or his case is hopeless. He must meet his doom. So, then, the case of every sinner is hopeless in his sin unless some plan of mercy suggests a substitute for the penalty.

Regardless of the magnitude of the crime or the obscurity of the transgression, its penalty continues, its consequences remain, until (1) public justice is satisfied, and the claims of the universal public for wholesome laws and their faithful execution are met. The man cannot meet that himself. Every sinner, therefore, is hopeless, his case remediless, so far as human agency is concerned. God alone can decide what will be best for all beings concerned, and what plan will meet the demands of public justice. And it is only in that mercy and plan of his that there can be the least hope for the sinner. (2) In accordance with this plan pardon must be secured or there is no hope. Sin is not a distinct member that can be cut off, nor a physical evil that can be remedied with medicine. It must be forgiven, and the sinner cannot pardon himself, neither can all men combined pardon in behalf of God and his government. (3) This evil affects the bias and the affections of the heart, the specific and general purposes of life, and the undercurrents of human feeling and love, devotion and purpose; and without some change in these life currents, these deeper currents and forces of the heart and feelings and purpose, there is no remedy. A sick man may be stimulated and feel well for the moment; unless disease is removed he is still a sick man and doomed to die. A sinner may in his conceit for the moment forget his sins, but

without change of heart he has still the fatal disease upon him; he is still in a remediless condition. This provision for the pardon of sin and the regeneration of the heart is found in grace, which gives the only hope to man in that solemn and touching declaration, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the great system and plan of atonement we see the only hope of the diseased and ruined world.

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LECTURE VI.

THE ATONEMENT.

SYNOPSIS OF THE DOCTRINE.

“BEHOLD the Lamb of God, which taketh away the sin of the world.” This expresses the mission of Christ, the grand design of the Gospel. All the doctrines, duties, and promises of the Gospel, from Adam to the end of time, throughout the whole world, arise from the great truth that Christ “died for sinners.” “Sin is the transgression of the law”—a purpose or state of mind against God and his law. As sin is violation of law and government, its remedy must be found under governmental administration. We cannot expect knowledge by eating, nor moral rectitude by art, nor physical culture by mathematical study. No more will salvation from sin be secured by any means outside of the field of moral government. “Where no law is, there is no transgression.” But “whosoever committeth sin transgresseth also the law.” “He was manifested to take away our sins.” He assumes that man is sinful and comes to grant “remission of sins that are past.” It is not simply to save men from sinning, but “in due time Christ died for the ungodly,” and thus saves those who “are condemned already.” Christ was “the mediator between God and man,” and his great work was the remedy of sin by the Atonement. This is the principal doctrine of the Bible. Jewish history, law, and priesthood, the sacrifices and prophecies of the Old Testament, and all the truths of the New Testament, rest upon

"Christ, the chief corner stone." The Apostle "determined to know nothing but Christ and him crucified." Christ, to him and all the Apostles, was "all and in all." As a religion this was the sum total, and as religious worshipers this was their theme. It is not presumed in this connection to do more than present a synopsis of the doctrine of the Atonement.

I. The Atonement is indicated in nature. There is not a tree in all the forests of the earth, not a plant in all its fields, not a single specimen of fruit or flower, which is not liable to injury, decay, and death. And yet there is not a single root, branch, or leaf which is not supplied with some remedial force. This reveals the general purpose of the Creator, that for every accidental or incidental injury or disease in all the vegetable kingdom, a remedy is provided. Universal prevention of all such possible evils would evidently imply an arrangement of the forces of the soils and gases, fluids and heat, entirely different from that now existing. Assuming that the Creator knew how to make the world and its fullness, we should naturally conclude that in other departments of his works the same general law would be developed. And so it is in the animal kingdom. Every animal and insect everywhere is liable to disease, pain, and death, and yet for all these diseases and dangers there are natural remedies. The animal nature of man is evidently under the same general law and provision. Everything in organic matter is liable to evil, and yet with every evil a remedy is provided. But these sources of relief are more or less vicarious. Nothing has a remedy exclusively within itself. Neither the limb of the tree nor the limb of the animal, the digestion of food nor the circulation of the blood, is cured of disease by the organs affected without the assistance of air and water, and frequently of other material substances. Not only in material, but in the instinctive susceptibilities, are there evils with natural remedies provided. So it is in man's intellectual nature. The evils of ignorance

and intellectual perversions, and even stupidity of conscience and coldness of affection, may be relieved by the mind's own action and the natural forces that surround. But it should be observed that the higher in the scale of being these evils and their remedies are seen, the more complicated are the agencies in operation. Trees and plants are cured of injury by more direct and simple methods than with the animals. And the mental and social evils of men and of society, which are partially remedied by natural influences, are applied and employed by vast numbers and combinations of natural forces. Respecting this whole field of soteriology in universal nature, it should be noticed that a subjective force is active in every case. The tree or branch destitute of all vitality is not remedied. And so of the animal, a responsive action of the subject and co-operation with environment and objective forces are necessary in all cases. And so it is with man and society.

In every instance of natural remedies there is a limitation. A tree may be bruised, and by its own and co-operating external influences it may repair the injury; but if that injury extends a little too far, it is irreparable and fatal. And so the animal may be diseased, and yet recover through the operation of natural laws; but if the disease be a little too severe, it becomes fatal, in spite of all helps. A grain of sand in a man's eye may be washed out by the secretion provided by nature in the lachrymal glands; but if it be a little too large, or irritates a little too much, the eye is lost. A cough may throw off a foreign substance from the lungs and save the man's life, or it may become the source of inflammation and kill the man. So in society some evils may be relieved by general intelligence, social influence, or civil government; or intelligence may be used for criminal purposes, in social life as a temptation, and in civil government as an instrument of tyranny. All natural remedies, physical, instinctive, or social, have an uncertain limitation at all times; and a final limit beyond all relief or hope. Every

tree and plant must die without remedy. Every animal and the body of every man comes at last to a point outside of all natural relief. And so it must be with the intellect and society. Knowledge may for a while give relief, but such "knowledge shall vanish away." And "there is no device nor knowledge in the grave" for remedying the evils of society.

The God of nature is the God of the universe, the ruler over all. We infer that the wisdom and goodness which furnish remedies for every department of his physical government will furnish a remedy for moral evil. We cannot believe that the infinite Father, who fixes remedies and laws of health for insects and trees, animals, and the bodies of men, so wonderfully, has neglected to furnish relief from sin, that source of all pain and the most terrible of all evils. And if upon the principle everywhere developed, it must be in the field of the moral evil. It must be governmental. The eye is not cured by washing the hand, nor the violation of law without the action of government—a substitutional, vicarious atonement. Neither can any remedy be possible, according to all analogy, for any one who does not respond actively to the proposed relief. God does not cure a tree or animal that does not actively respond to remedial forces, neither will he cure diseased spirits that "will not come unto him that they may live." The offer of these moral remedies, like those of nature, must come to an end. "The redemption of the soul is precious, and it *ceaseth forever.*"

Such are the indications of nature respecting the remedy of moral evil. We may believe in such a remedy, that it must be vicarious, granted only to those who accept of it, and granted only for a limited time.

II. The Atonement is Divine in its origin.

1. God is the only being who has the right to originate a system of mercy. It must originate in the government, and he is the government, representing all the claims and interests of all intelligent beings. Knowledge, power, and good-

ness are necessary in all legitimate governments, and the possession of these three qualifications in completeness justifies the exercise of governmental authority. As the Lord is infinite in all these particulars, and the proprietor of his own works, he fills the legislative, the judicial, and the executive departments of the Divine government. He must decide what is necessary to meet the claims of his law; and in case of its violation what substitutional penalty would be satisfactory to public justice.

2. All other plans of atonement and sacrifice but the divine have been proved false. (1) Sometimes by the cruelty of their human sacrifices. (2) Generally by the assumption of cruelty in God demanding satisfaction to malignant feelings as represented by the gods. (3) Generally, if not always, by involving a degree of partiality and disregard of moral character in God utterly opposed to the voice of reason, conscience, and true benevolence.

3. The theory of human ability to make personal restitution or amends so as to satisfy the claims of God and justice is unphilosophical and unsatisfactory. (1) In reform, transgressors at best can only meet future claims, leaving all the past sins unatoned for and demanding the deserved penalty. (2) Culture and education do not necessarily involve "remission of sins that are past" or moral rightness, but only an increased self-satisfaction and agreeableness. (3) In Buddhistic and Stoical indifference there is no positive satisfaction to God or man, nor recognition of moral good, but only the negation of conscious suffering.

4. The numerous plans of sociology are but little better. (1) Civil governments have their secular uses and advantages, but they have seldom claimed to give satisfaction for past transgressions, or offer any general plan of pardon. Even those who, like Hobbs, make civil law supreme, and obedience to it the highest duty of man, suggest no remedy for past sins, or pardon for transgressors. (2) Social fraternities, associations, communities, corporations, and edu-

cational institutions at best only propose some general relief from suffering and improvement in society without offering a remedy for personal sins by pardon or radical change of the heart. With the probability of some remedy for moral evil and the utter failure of all human inventions in that direction, we must conclude that God alone can provide the relief. (3) Divine agency and energy in remedies for evil are seen in nature, which is but the manifestation of God's wisdom and power. All remedies, physical and moral, are from God; and any special remedy for sin, or relief from its guilt and penalty, must originate in his benevolence. (4) The Bible everywhere declares this truth: There is none other name given whereby men may be saved. (Acts 4: 12.) "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish" (John 3: 16). Cf. Rom. 5: 8; 1 John 4: 9; Isa. 53: 10.

III. This Atonement is benevolent in intention. There are four possible principles of action.

1. Actions may be put forth in simple maliciousness—in hatred to some being with the intention to produce injury and suffering. This is Satanic.

2. Actions may proceed from unmixed selfishness—a simple desire for self-satisfaction, regardless of the happiness or misery of others. The absence of maliciousness in this state of mind sometimes leads to the conclusion that it is innocent, and even just. But man is a social being, and as such is bound to recognize others' rights, and, estimating all things and beings according to real and relative worth, grant to all due respect and consideration. Selfishness is no nearer to true virtue than the value of one man is to all the world, and God himself. If God and fourteen hundred millions of human beings are worth more than one man, then the selfish man in disregarding the demands of all others falls short of piety and virtue more than a finite mind can appreciate.

3. A large proportion of the business transactions and social and civil duties of life are professedly based upon equity and reciprocity—receiving or granting what is considered of value for an equal consideration. This is simple justice, and in ordinary exchanges, and largely in social etiquette and civil affairs, is all that is demanded, leaving the man without malicious crime or positive virtue. But man is not a mere negation, a passive substance in the Universe. He has positive powers, with facilities and opportunities for producing results for the general happiness of mankind beyond the duties of reciprocity.

4. The world is full of eyes and ears and hands, and of mental susceptibilities, necessities, and desires, capable of enjoying immense supplies from pure benevolence, and frequently only in that way. The Creator planned these wants, and the vast supplies necessary for their satisfaction, and also planned that the human mind should find its highest dignity and richest joy in benevolence. When the harmony of the Universe was disturbed by sin, the golden cords of benevolence broken in selfishness, and the dark clouds of guilt and death covered the earth, then, in infinite love, God, in addition to all the innumerable works of benevolence in nature and providence, gave "the unspeakable gift" of his Son for salvation from sin, reconciliation between God and man, and eternal life to all who believe in him. The Atonement is not a work of man, nor a matter of simple justice, but emphatically and wholly a work of benevolence and mercy.

IV. The Atonement is unobjectionable in its philosophy. There are certain great and immutable truths upon which the Atonement and its philosophy must depend.

1. God's eternal holiness and immutability. Holiness is the love of right. This cannot be increased, nor limited, nor tarnished, in the character of God. The highest songs of the angels make this attribute the fullness of their chorus. Love of right is hatred to sin, and with his holiness he can-

not "look upon sin" with consent or approval, nor hold the unforgiven sinner guiltless. God is love, and as such he must love the right, which is the highest good of being, and oppose sin, which is the greatest evil in the Universe. A just penalty is always the expression of the estimate of law and obedience, and of opposition to disobedience. If God is holy and sin is unholiness, the unforgiven sinner must forever be held guilty and deserving of punishment. In the nature of the case, therefore, the unpardoned sinner must be "punished with everlasting destruction from the presence of the Lord," if in no other way.

2. The existence and stability of the Divine government. That the Creator is also the governor of the world, and that while he governs the physical universe by physical law he governs moral beings by moral law, cannot be questioned. This government is not secured by conquest, nor based upon power alone, nor maintained by arbitrary rule; but in the nature of the Ruler and of the subjects, and in the nature of their relations the government is rendered a necessity, and all its claims and institutions exactly such as the highest good of all demands, and its penalties only such as the nature of the laws requires as the strongest motive against sin, the greatest possible evil, and for virtue, the greatest possible good. The infinite depths and perfections of the Eternal Mind, his proprietorship of all things, and his relations to intelligent beings, render his government a necessity, and its stability and efficiency a certainty.

3. The justice and truthfulness of his laws. There can be no government without laws, nor obligation to obey any requirements but such as are involved in the nature and relations of the government and its subjects. There are no arbitrary laws in the Divine government, nor any obligations or duties outside of that government. Any pretended claims from any source contrary to nature and relations of being are null and void. God's laws are just and right, and cannot be ignored nor violated with impunity. It is impossible

for the violation of such laws not to insure guilt and punishment. It is not only impossible in the nature of things to avoid the penalty justly deserved, but "it is impossible for God to lie." Every law of God is a declaration of his will and a declaration of his estimate of its importance, and of his purpose respecting its execution. As there can be no law without penalty, every law, human or Divine, must have some consideration of good in obedience, and evil in disobedience. Every claim of every law implies or expresses a penalty, and every such expression if truthful must be executed. If God is just and truthful, and almighty in power, the penalties of his laws must be executed if the injunctions are not obeyed. As every law is constituted of injunction and penalty, so each of these ideas has a double import, referring to the government and to the individual. Every duty enjoined is due to the government and for the good of the individual. So every just penalty is what public justice demands for the vindication of the government and the general good of all its members, while it involves suffering of the transgressor by the loss of good or the infliction of evil. These two sides of penalty are not always equal. The same penalty may produce much more suffering in one criminal than in another, while upon the government side the penalties are equal. Suffering is not the supreme end of penalty, but it is intended to reveal the character of God and to vindicate his government, to protect the rights and defend the individuals from the destructive influence of sin, and to present motives against iniquity and in favor of virtue. For these purposes a fine of a thousand dollars may be governmentally alike to two criminals and equally useful in the general purposes of penalty, although one might suffer more in the payment of ten dollars than the other in the payment of a thousand. Upon this principle, and only upon this principle, can atonement for sin be possible or just. Atonement must vindicate the government, do that which will be just as well for the government as a whole as the

penalty, or it cannot be accepted. It must remove personal suffering or diminish it as a whole, or it is useless and cruel to the sacrifice.

4. This universal law of all society and governments, of vicarious substitution, is the completion of the general facts constituting the philosophy of the Atonement. The most primitive and simple society upon earth implies relations, that is, such a position of different individuals that one affects the other. Without such relations no society is possible, and with such relations the possibility of living without "bearing one another's burdens" is inconceivable. What is thus necessarily involved in general society is distinctly recognized in every family and civil government upon earth. Every mother suffers for her children, and one child as a substitute takes the burdens, works, and sorrows of others. The taxes and burdens of civil society are largely vicarious and substitutional. Public institutions, the watching, detection, and punishment of criminals, the support of the poor, and all benevolent enterprises depend upon this principle. Indeed, vicariousness and the substitution of comforts, labor, or suffering is the universal law of nature. It is not strange, therefore, that in all human governments this principle is, to a greater or less extent, adopted in criminal processes. There is not a government upon earth in which there are not some penalties which may be taken by substitutes. The extent and limit of such substitution are not uniform, but the principle is universally adopted. Penal fines and awards for personal damages may be and often are thus borne vicariously by substitutes. A man may be sentenced to pay a fine of a thousand dollars or be imprisoned. If without money, the suffering in prison is inevitable, unless the government changes or is false to its laws and statements. But another can pay that penalty and thus be a substitute upon the government side of the penalty and yet save the individual from personal suffering. No matter how much or how little the substitute suffers personally, if

he pays the fine, public justice is met and the government satisfied.

Such is the work of Jesus Christ. He did not make an atonement without suffering, nor suffer as much as a "world which lieth in wickedness" would have suffered, but he "suffered, the just for the unjust," so that God can be just and justify him that believeth. "He was sin for us, who knew no sin" (2 Cor. 5 : 21). "He bore our sins in his own body on the tree" (1 Peter 2 : 24). "He shall bear their iniquities" (Isa. 53 : 11). Cf. Matt. 8 : 17 ; Heb. 9 : 28. He was a substitute for the sinner. Not by becoming a sinner himself. This is impossible. Not by doing the duties of the sinner. This would free the sinner from responsibility. A tax-payer is not bound to pay his taxes if paid by another. If Christ obeyed the law for sinners he is guiltless, and atonement is unnecessary and impossible. The sinner is commanded to repent, but if the law has been obeyed there is no sin—no transgression of the law—to repent of, and repentance is not possible. But if repentance is the duty of the sinner, and Christ performs the sinner's duty, Christ repents, for this is the great duty required. But Christ cannot repent for himself, for he is sinless, nor for the sinner who is sinless if his duties are all performed by Christ. To suppose that any one is righteous because another obeys the law is absurd. (Ezek. 3 : 18, 19, 20 ; 18 : 24, 28 ; 33 : 12.) But to suppose that any one may bear the penalty due to another who is guilty, is possible, practical, and true. This is not objectionable because vicarious, for, as above shown, vicarious substitution is the universal law of God in nature. It is not objectionable because an innocent being suffers for the guilty ; for in this case the substitute is voluntary in the Atonement and is moved with such love that it is a pleasure, and is the simple principle of benevolence, which consists in doing more than simple justice requires, and in the end secures the happiness of benevolence, which is the highest happiness in the universe. It is not unreasonable because

of its encouragement to sin with the hope of pardon, as sometimes charged. For pardon is offered only upon condition of repentance and reformation. The Atonement presents such goodness as to reveal new relations and obligations and thus to greatly increase the force of conscience and motives against sin. But this is a question of fact and history. Have the believers in Christ and the Atonement been worse than other men, or less benevolent and useful? Who have secured the churches, schools, and Christian means and laborers for the progress of the Gospel? Unitarians, or believers in vicarious atonement?

V. The Atonement is human in its sacrifice, but Divine in its merit. "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God" (Eph. 5: 2). "He gave himself for our sins" (Gal. 1: 4). "The Son of man came to give his life a ransom for many" (Matt. 20: 28; Isa. 53: 10). "He was delivered for our offences" (Rom. 4: 25). "Who gave himself for us, that he might redeem us from all iniquity" (Titus 2: 14). "How much more shall the blood of Christ, who through the eternal Spirit offered himself" (Heb. 9: 14). "He appeared to put away sin by the sacrifice of himself" (Heb. 9: 26). "For even Christ our passover is sacrificed for us" (1 Cor. 5: 7).

In the Atonement there is a sacrifice, a death, as implied in the Mosaic law, that which answers to the death penalty of the original law. That Christ was "the word" that was "with God" and "was God," that "in him was all the fullness of the Godhead bodily," has been considered in Chapter II. But that he was human also as well as Divine is necessarily implied in his work and stated in his Word. That he had a human body is evident from the entire phenomena of his earthly life. In his childhood growth and manhood labors, in his travels and speaking, in eating and drinking, the body was real and active like other human bodies. And after his resurrection he declared "a spirit hath not flesh and bones," as they saw in him. (Luke 24: 39.)

He not only had a body, human in form and substance, but bodily instincts, as necessarily developed in human bodies upon earth. He had appetites for food and drink and sleep, was wearied and rested as a man, had special sympathies or friendship for the disciple "whom he loved," and wept at the grave of his special friend Lazarus. He not only possessed a human body and human instincts and sympathies, but a human mind. He thought and reasoned like other men, and had a mind to which the end of all things was not known. Infinite in knowledge as a God, limited in knowledge as a man, "he rejoiced in spirit" and yet was "exceedingly sorrowful, even unto death." (Matt. 26: 38.) Human nature is touchingly manifest in the prayer and agony in the garden, and in the sun-blinding cry upon the cross—"My God, why hast thou forsaken me?" Here were two beings, the one going away, the other with all the powers and susceptibilities for appreciating the terrible crisis. "He was tempted in all points like as we are, yet without sin" (Heb. 4: 15). There can be no temptations without susceptibilities to which the temptation or "seeming advantage" can be adapted, and human temptations could only be such to human susceptibilities. Christ was not only "God with us," but the "man Christ Jesus." The sacrifice in the Atonement was human.

1. It was a human body that was offered.

2. It must have been human feelings that suffered. (1) It could not be otherwise. Suffering with complete satisfaction is inconceivable. Suffering implies want—unsatisfied demands. If God is infinite he must be eternally satisfied in himself and free from suffering. (2) The nature and kind of suffering was human, such as could be experienced by man, but not by the Deity.

3. Christ's identity with men in his life and mission shows the nature of the sacrifice—the humanity of the victim.

4. The Scriptures, referring to the Saviour and his work and sacrifice, can leave no doubt respecting the nature of the

sacrifice. But although the blood, the offering, and the death were human, the merit was Divine and infinite. (1) God was in Christ in such a sense that the suffering represented God's love and work. So that God "purchased the church with his own blood." Man's bodily suffering is really spiritual. So Christ's was divine by the pressure and divine application of the Deity. (2) The real worth and merit of the offering depend upon the altar and grounds of the sacrifice. (Matt. 23 : 19.) The offering of Christ as a "lamb slain from the foundation of the world" was by the infinite love of God, and coming from his hand and heart has all the merit of divinity. (3) The real worth of any gift of government and especially of any arrangement for the satisfaction of its claims or penalties depends upon the design and will of the government. The Atonement is now a department of the Divine government by which a reconciliation between God and his rebellious subjects may be effected. (2 Col. 5 : 19, 20, 21.) His will and satisfaction make the Atonement divinely meritorious. So that the "man Christ Jesus" becomes the "mediator between God and man," securing Divine love through the Son.

VI. The Atonement is universal in its provisions.

1. There is no conceivable reason why it should not be. "God is love," is the universal cause of all things, is without partiality, and is no respecter of persons (Acts 10 : 34); and no reason has ever been given why he should provide pardon for one and not for another. Dr. Beecher's "Conflict of Ages" only refers the grounds of arbitrary election to a preceding life without the least proof of any such pre-existence or reason why there should be differences there more than here. And President Finney's supposition that the election of some to eternal life, while others are left to pursue their course to eternal death, may be for the instruction or warning of other beings in other worlds or spheres, is purely imaginary, without any proof of such beings or of their dependence upon human suffering for their knowledge

of God's justice. There is nothing in reason or the Bible to justify the supposition that God could, or would, provide an Atonement for a portion of the world to the exclusion of others.

2. And especially would this appear absurd in view of the fact that the Atonement is the satisfaction of public justice, and that, therefore, the satisfaction of the law for one would be such for every one, upon the same conditions. The sun that tinges one rose leaf or ripens one apple is sufficient for all the growths of earth. So the Christ that saves one sinner can, upon the same conditions, save every sinner. "In every nation he that feareth God and worketh righteousness is accepted with him" (Acts 10 : 35). "That he should taste death for every man" (Heb. 2 : 9). "He is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world" (1 John 2 : 2). He invites all, and how can this be done in sincerity if there is not ample provision ? (Matt. 11 : 28 ; John 3 : 16 ; 7 : 37 ; Rev. 22 : 17.) (3) The conditions, with the assistance promised, are practicable for all men. (John 1 : 12 ; 12 : 32 ; Luke 11 : 13 ; John 3 : 36.)

VII. The Atonement is conditional in its application.

1. Whenever and wherever two parties are in opposition to each other, one or both parties must change, or the opposition must continue forever. Men say of God, "We will not have this man reign over us." God says to them, "Thou thoughtest that I was altogether such an one as thyself : but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." God or the sinner must change, or eternal separation is absolutely unavoidable. God cannot change and therefore the sinner must, or reconciliation is just as impossible as it is for God to lie. Atonement is, therefore, necessarily conditional.

2. No man can enjoy eating, drinking, or sleeping without susceptibilities adapted to these enjoyments, nor friendship

without love. Neither can any one enjoy peace with God, even if it were possible for God to be reconciled to him, without submission and love to God. Heaven can only be enjoyed by the spirit of heaven. The Atonement can only be enjoyed by reconciliation. In the nature of the case the Atonement must be conditional, but the only condition is that state of mind necessary to its enjoyment. The love of God is obedience, securing and enjoying Christ.

3. Unconditional Atonement is just as impossible in the nature of government as in the nature of mind and character. If Atonement was unconditional, penalty would be forever suspended. With such an Atonement there could be no penalty. But without a penalty there can be no law, and without law there can be no government, and without government no obligation or duty; and moral happiness is impossible. Such an arrangement would necessarily destroy the moral government of God and the possibility of the moral character and moral happiness of man.

4. The Divine Ruler has given a law, declaring penal consequences for disobedience, and if a substitution for that penalty is provided unconditionally, there must be a change in the mind of the Ruler and a falsehood in the statement. But "it is impossible for God to lie," and therefore no plan of forgiveness can be possible which does not imply a governmental substitution for the penalty, and reconciliation by the sinner. (2 Cor. 5: 19, 20, 21.)

5. If unconditional Atonement were possible, it would be Divine encouragement to transgression. It would be a declaration to those who had been told that there was death for sin, that there had been such a change in the government that instead of death for sin there should be granted to the sinner, without condition or change upon his part, the friendship and fellowship of God, which is the highest blessing in the universe for men or angels. This would be a greater encouragement to sin and rebellion against God than was ever conceived by men or devils. There is, there can

be, no hope in the Atonement of Christ without "faith that worketh by love and purifies the heart."

6. The Bible statements are unequivocal upon this point. (1) Its doctrinal statements respecting sin and repentance, faith and regeneration, worship and the ordinances, judgment and eternity, all prove that the blessings of the Atonement for the present and future life are conditional. (2) Its laws are plainly of the same character. Duties are enjoined upon this point and with reference to this very end. In love to God and man, in the repentance commanded and faith required, in self-denial and submission to God, and in prayer and devotion, the blessings of the Atonement of Christ are constantly in view. (3) What is thus revealed in the doctrines and duties of the Word of God is, if possible, still more clearly expressed in the promises of the Gospel. It speaks of repentance and salvation. (2 Cor. 7: 10.) Promises its blessings to believers. (John 1: 7, 12; 3: 16; Acts 10: 31; Rom. 3: 2; Gal. 3: 22; Eph. 1: 19; 1 Tim. 4: 10; Heb. 10: 39; 11: 6; John 3: 15, 36.) They who "call upon the name of the Lord" have the promise of life in Christ. (Acts 2: 21; Rom. 10: 13; 1 Cor. 1: 2.) Repentance, faith, and prayer are everywhere urged as necessary to salvation in Christ, and without these conditions the blessings of the Atonement are not promised.

VIII. The Atonement is continuous in its presentation. "The Lamb slain from the foundation of the world" opened the "Book of life" for all the world, for all time, and every day and every hour from its promise in Eden until the surrender of the Mediatorial office, the Atonement is constantly a part of the Divine government, and its merits and Book of life ever available for "all who call upon him." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2: 1). Not that the Father is severe, needing the plea of an advocate or friend to increase his love for sinners, or willingness to save. But in love the Divine government has been established for the good of all,

and in justice and truth it must be maintained and vindicated in its authority and laws. The love that determines the injunctions, determines also the sanctions of law, and the presentation of "him who knew no sin" as sin in its penalty does accomplish for the transgressor what is anticipated in human governments for criminals by intercession. This continuousness of the merits of Christ in the Atonement renders him virtually an intercessor. So that when justice would say, "Cut it down," the blood of the Lamb virtually pleads, "Spare it another year." The intercession of Christ is the continuous presentation of the Atonement, and suggests one of the most sublime ideas in the universe. It is as though Christ, after dying for his enemies, still stands by their side pleading in melting love for their acceptance of life, while his blood remains a substitutional satisfaction of public justice before God and his government in place of the penalty deserved by the criminal. It is the contrasting of the right and governmental justice with the love of God in Christ for sinners, and not an assumption of sentimentalism, that is presented by the fact and doctrine of intercession. It is the Atonement spread out over all time and all the world with its merits and divine purposes for all who will "come unto him that they might have life." In merit and purpose it is the same to man and the government of God as if the "sacrifice" was on the cross each day and every day, presenting continuously the infinite merits of an Atonement by which any one and every one "who will" may come and live. He ever "maketh intercession for us."

LECTURE VII.

THE CONDITIONS OF SALVATION.

SECTION I.—JUSTIFICATION.

LUTHER styled the doctrine of Justification, *Articulus aut stantis aut cadentis Ecclesie*—"The test of a standing or a falling church." It has ever been a cardinal point in religious controversy. The great aim of our Saviour's teaching, while on the earth, was to exhibit, both to the self-righteous Jew and the earthly-wise Gentile, the true and only way of justification with God. The Apostles dwelt much on the same theme, and had many sharp conflicts, even with professed Christians, on the subject. Soon after the age of the Apostles, the mass of the nominal church departed from the faith of the Gospel, and sought justification by their own works; and so continued until the Reformation under Wickliffe, Luther, Zwingle, Knox, and others. Those acquainted with the history of the Reformation know that the doctrine of justification formed its basis, and was intimately blended with it throughout. The same, essentially, may be said in reference to the second Reformation under Wesley, Whitefield, Edwards, Randall, and others. No doctrine has more distinguished the preaching of true ministers from false teachers of every grade.

Justification is explained by critics to be a law term, signifying *acquittal*. In its application as a Scriptural term it implies that the sinner, being on trial for his offenses, is on some ground released, and restored to the Divine compla-

* See Ed. Note on the next page.

*** Ed. Note:** By "nominal church" we must understand the term as referring to those churches who were not zealous in following plain biblical precepts concerning church doctrine. And in the context of this current use, the doctrine of Salvation. Although the author does not mention any other groups, "nominal church" must be taken in contrast to those churches who did continue in sound doctrine from the time of Christ on down to the time of the Reformation. The author's references to the Reformation and especially the language used in those references lead one in the direction of a belief in the Universal Church, which is, of course, unscriptural. He alludes to the Reformation as being the time when the doctrine of Justification was once again practiced and taught by the Reformers in "the church" rather than in "the churches". Unfortunately this leads one to the idea that there was (and is) but one "church" and that it was "reformed" and that justification was one of the main precepts intertwined with that Reformation.

There are several problems with that thought which are obviously unscriptural; and, in addition, it ignores the fact of those millions of Christians who never held allegiance to nor were in any way associated with the Catholic (Universal) Church. In fact, those independent Christians were slaughtered by the millions by the Catholic Church because they refused to join in with the unscriptural Catholic Church. And when the Reformation came to pass, then the Reformers likewise slaughtered the independent Christians who would not join one of their "Reformed" Catholic Churches. Which is what all Protestant Churches really are- Reformed Catholic Churches- that merely call themselves by different names. Names such as Lutherans, Presbyterians, etc., and their offshoots that can be named as various major and minor groups today. (Methodists, Pentecostals, Assemblies of God, and, yes, even Baptist groups such as the Southern Baptists that have declared themselves to be Protestants, as well as all of the other Protestant denominations and groups.) All of these are merely Reformed Catholic Churches.

Therefore, we must take the author's references and implications with a measure of caution. His statements about justification and how the doctrine was one of the central points around which the Reformation was initiated are quite acceptable. So we can use his statements in this section quite well in that limited context but we cannot accept his Universal Church allusions which are only made because of his ignoring of the independent groups that held to the true, biblical, doctrine of justification that were never part of Catholicism nor part of the Reformation but have always existed apart from both. And not only existed apart from both the Catholics and the Protestants but actually predated both. (Refer to our class on "The Church", which is a prerequisite course to this current course.)

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gency. That men in a state of nature are sinners, under condemnation both from the Divine law and their own consciences, we have previously seen; and that some of them are delivered from this condemnation and brought into a state of reconciliation with God, is evident, both from Scripture and experience. Once they were at enmity with God, God was angry with them, his wrath abode upon them; now his anger is turned away, his peace rests upon them, and they become his spiritual children. Now, the transition from this state of hostility to that of reconciliation is implied by justification.

In regard to the strict definition of this term, we remark, It is not the same as salvation, a term of wider import. Nor should it be confounded with regeneration, though regeneration invariably accompanies it. Justification is an act of God *toward* us; regeneration denotes a work wrought *in* us.

Nor is it strictly synonymous with pardon or forgiveness. One might be justified without being forgiven, or *vice versa*, although such is not the *fact* with regard to the sinner.

Nor is its Scriptural sense the same as the ordinary signification of the word, *viz.*, *approbation*. God is of purer eyes than to approve of the sinner's conduct. (Hab. 1: 13.) Nor does he overlook the fact of the sinner's real guilt. His judgment is ever "according to truth." (Rom. 2: 2.) But justification is a righteous and merciful transaction, not against law but in harmony with it, whereby God treats the sinner *as though* he were righteous. The ground of this procedure we are now to discuss.

1. We inquire then, in the first place, if the act of justification is an arbitrary one on the part of God—performed without any consideration? Clearly not. God deals righteously with his moral creatures. He does not annul moral law; does not remove its sanctions. He could not do so consistently. He could not absolve the sinner and deliver him from the penalty of the law without an adequate con-

sideration. Justification is indeed gratuitous—by free grace. By this it is not meant that grace is dispensed without *any* consideration; but without its being merited by the sinner.

2. We inquire, then, what is the ground of justification? This is evidently the atonement of Christ. This the Scriptures plainly teach. "Being justified freely by his grace, through the redemption that is in Christ Jesus" (Rom. 3: 24–26). The passages are too numerous to be cited which show that the atonement of Christ is the ground, and the only ground, of the sinner's acceptance with God.

We do not understand that Christ's personal righteousness is imputed to the sinner, and that this constitutes his justification. No such doctrine of imputation is taught in the Scriptures. God never imputes either the sin or holiness of one being to another; nor does he punish or reward one for the deeds of another. The passage most relied on by the advocates of the theory of imputation is Rom. 5: 19: "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." But the sentiment here is, that, as by Adam all are brought into a *fallen* state, so by Christ all are brought into a *salvable* state. The doctrine is substantially the same as that contained in the previous verse: "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

We are not to believe, then, that the obedience of Christ was imputed to men; but that in consideration of this obedience God can justly dispense pardon to believers, and accept them for Christ's sake. When Zaleucus submitted to the loss of one of his own eyes, and thereby rendered it proper for him to absolve his son in part, the son's adultery did not become the father's crime; nor did the father's virtue become the son's. Such transfer of personal character and conduct is impossible. The personal righteousness of Christ

cannot become the personal righteousness of any other being. But in view of this righteousness, God can pardon the repenting sinner, and bless him as freely as though he had not sinned. Zaleucus could thenceforth treat his son as though the offense had not been committed.

We have seen under a former subject (The Necessity of the Atonement) that nothing which the sinner does is the ground of his justification. He cannot merit pardon or absolve himself from guilt. The sinner can place God under no obligation to him. He owes his entire service to God from the first. Hence justification is all of grace. Repentance, faith, and works are wholly excluded as grounds of acceptance with God. We say nothing now about their place as *conditions*; but they do not constitute the ground, or any part of the ground, of justification. This foundation is furnished by the atonement of Christ alone.

3. Is justification conditional? Is it conditioned upon the sinner's acts? If so, what are the conditions? Since all are sinners and a part only become justified, either in this matter God proceeds arbitrarily and partially, or the work is conditional to the sinner. But the Scriptures are clear to the point that none are justified but on certain conditions being complied with by them.

Is *holiness* a condition of justification? If so, the individual is holy before he is justified. What, then, are we to do with such passages as the following? Rom. 5: 10; Gal. 2: 17: "When we were enemies, we were reconciled to God by the death of his Son." Again, how are any to become holy but through Christ?

It should not be supposed that persons may be justified and still remain enemies to God. Their moral state is changed *at the time* of their justification. Holiness does not precede justification, but such a state of mind is induced in the sinner that it is consistent for God to pardon him.

It should be remembered that the impenitent, though dead in sin, destitute of holiness, are yet moral agents,—possess-

ing understanding, feeling, conscience, and will; they are capable of reasoning correctly on moral subjects and of obeying the commands of God. Otherwise, they would not be accountable. It should also be considered, that, although the wrath of God abides on the sinner, he still regards him with a love of pity and earnestly desires his salvation—is not willing that *any* should perish. He has not only provided a way of reconciliation through Christ, but he employs many gracious means to win the sinner to embrace the offers of salvation. The Holy Spirit enlightens and convinces all of their lost condition, their need of a Saviour, and of the way of salvation. It convinces all that they ought to repent, forsake sin, and yield to the operations of grace. When this is done and adequate motives are presented, the sinner decides for himself, either to yield or refuse. God forces none to become his servants. All who engage in his service are volunteers.

One condition of justification is repentance. "The baptism of repentance, for the remission of sins" (Mark 1: 4). "That repentance and remission of sins should be preached" (Luke 24: 47; Acts 5: 31).

Another condition, and which, by way of eminence, is styled *the* condition of justification, is faith. The doctrine of justification by faith is taught in every part of the Scriptures. A large part of the epistles to the Romans and Galatians is occupied with a statement and defense of this doctrine. It will not be necessary, therefore, to cite particular passages. I will barely quote the conclusion of one of the Apostle Paul's arguments: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.)

4. What is the relation of works to justification? On this question reference is usually made to the sentiments of Paul and James. In the opinion of some there is a contradiction between them. Says Paul: "By the deeds of the law there shall no flesh be justified in his sight: for by the

law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. . . . Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3: 20, 22-28; Gal. 2: 16.)

James, among other things, remarks: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Faith, if it have not works, is dead, being alone. . . . Ye see then how that by works a man is justified, and not by faith only." (James 2: 14, 17, 24.)

Here, say some, is a palpable contradiction. Paul concludes that a man is justified by faith without the deeds of the law. James asserts that by works a man is justified, and not by faith only. Some have considered the two sentiments utterly irreconcilable. On this account Luther rejected the epistle of James from the canon of Scripture. Others have sought to reconcile them—a part, to reconcile James to Paul; a part, Paul to James; another part, to compromise their views. Some have supposed that Paul wrote to correct an error taught by James; some, that James wrote to counteract what he esteemed an error in Paul; others, that he wrote to oppose a perversion which had been made of Paul's doctrine. The latter opinion is the most probable.

There is, however, no contradiction between them. Paul's doctrine is that the sinner is justified by faith, not by works. The Pharisees held that justification is by works, not by faith. In opposition to them, Paul maintained that salvation is by grace, through Christ; and that faith is the condition required of us. But he did not make faith *exclusive* of good works. He, as much as others, insisted on them as fruits and evidences of true faith.

James is opposing those who are relying on a mere spec-

ulative or dead faith, which, as he justly contends, can profit nothing. True faith is a living, operative principle—its fruits are good works. When these do not exist there is no real faith, justification, or salvation. Both, then, harmonize with each other and with the whole tenor of Scripture.

No more discrepancy exists between Paul and James than between different parts of the Saviour's doctrine. He made faith the condition of salvation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 16). "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 18, 36). "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6: 29). He insisted on faith as much as Paul did.

So, also, and even with more explicitness and force than James, did he show that good works are essential, as proofs of faith and Christian character. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7: 15-21). "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

If ye love me, keep my commandments. Jesus answered and said unto him, If a man love me, he will keep my words" (John 14: 12, 15, 23).

It would be easy to show that the same sentiments are taught in every portion of the Old and New Testaments, without any contradiction.

Christ is the *ground* of hope—he has made the way possible for the sinner to be pardoned. Faith is the condition on which pardon is bestowed, regeneration is the invariable accompaniment, and obedience to the Divine law, or good works, uniformly follows.

The whole is of grace—none of them would be realized without its interposition. No one can do more than his duty. There is a great reward *in* obedience, not *for* obedience. Grace is the foundation not only of our future salvation, but of all present good in us. When good fruit is not found in the life, grace does not reign in the heart. Christ, grace, holiness, are therefore inseparable.

SECTION II.—REPENTANCE.

THE Hebrew term most specifically denoting repentance is נָחַם , the import of which is much the same as the English repent. שׁוּב resembles it, and is so rendered in the Septuagint; but it more strictly means to *turn*, convert. In Greek there are two words translated *repent* in our version, *viz.*, *Μεταμέλομαι* and *Μετανοέω*, the former of which is much less frequently used, and less expressive. Some regard the former as denoting superficial repentance, as that of Judas; the latter, genuine and effective repentance. They are, however, sometimes used interchangeably, only the latter is the stronger term. The distinction referred to is denoted in Scripture by the expression, "sorrow of the world," and by "godly sorrow." (2 Cor. 5: 10.)

There is no English word that expresses fully the meaning of these terms, or of the doctrine derived from them. The Greek *Μετάνοια*, the most explicit and comprehensive,

signifies literally, *an after view*. It implies a change of views, feelings, and purposes, including regret for the past and amendment for the future. It is highly significant, and is generally employed in the New Testament in reference to this subject. We will now consider several things essential to true repentance.

1. *Reflection*. Says the Psalmist: "*I thought on my ways, and turned my feet unto thy testimonies.*" (Psa. 119 : 59.) Sinners will not reflect upon their spiritual condition. Faithful self-examination brings up their sins and disturbs their self-complacency. Hence they avoid it. But when they come to reflect seriously on these matters, an important step is taken. Until they do this, there is no hope for them.

2. Another requisite of true repentance is a right view of *the evil of sin*. If sin is regarded as a light thing, to be easily excused, there will be no godly sorrow for it. Sin must be viewed, not as a calamity or a general evil, but a grievous wrong, as rebellion against the holy God and his righteous government, without aught to excuse or extenuate it. The tendency of sin, of every sin, is to undermine the foundations of virtue and happiness, and to endanger the welfare of the universe. There must not only be a vivid apprehension of the enormity of sin in general, but conviction must come to the individual's own heart and conscience. He must see himself to be a sinner. His own sins must appear exceeding sinful. He must see that he has no degree of holiness, that there is no moral goodness in him; but he is utterly vile in his own sight; and how much more, then, in the eye of the heart-searching Jehovah! He has left the great work for which he was created, undone. His whole life has been a series of transgressions. He has perverted and prostituted his noble energies. He has been sacrificing the interests of eternity, and time too, to base, selfish indulgences. There must be this personal, subduing, abasing view of sin, or there will be no effectual work of grace on the heart. The sinner

must see that he is guilty, justly condemned, and exposed to eternal ruin. He must know the truth in his case before he will apply for a remedy.

3. There must not only be an intellectual apprehension of guilt, but the heart must be affected and the conscience aroused. The individual must come to feel sin to be loathsome and detestable. We are not now speaking of the exercises of the renewed heart, but of a sinner under the operations of grace. Though he has not yet broken his bonds—he is still voluntarily a servant of sin—yet he can see and feel that sin is hateful, and that he ought to forsake it, and will forsake it. He must see the turpitude of sin, not only in view of its penalty, but in view of what it is in itself, that it is evil, and only evil continually, now and forever.

4. Another requisite is *sorrow for sin*. If the sinner has the exercises of mind before described, he will have deep grief that he has sinned. To have no such grief would be to justify himself. Here discrimination is necessary. Godly sorrow is not a transient emotion, but a deep abasement and anguish of heart. Too much stress should not be put on the outward manifestation. Some have thought they must torture themselves, do penance, shed many tears; and thus atone for their sins. But this is not required. The sinner can make no atonement, or merit anything, or make himself better. Christ has prepared the way. Still the sinner must have pungent sorrow for his sins—not the sorrow of the culprit, who regrets merely that he has been detected and brought to justice. The awakened sinner does doubtless consider the fearful consequences, and this is one motive that excites him to action; but this is not the only motive, else there is no true repentance. There must be contrition of heart in view of the *wrong* of sin, its ruinous consequences to others as well as ourselves, and its heinousness as committed against God.

5. There must be *confession of sin*. “He that covereth

his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28: 13). This confession must be appropriate to the circumstances. Wrongs done to individuals should be confessed to them, and reparation made where possible. Public offenses may require a public confession. But the chief confession must be made to God, for all sin is committed against him. (Matt. 10: 32.)

David, though guilty of a heinous crime against society, was so engrossed with the view of it as committed against God, that he exclaimed, "Against thee, thee only, have I sinned, and done this evil in thy sight." "I acknowledge my transgressions, and my sin is ever before me" (Psa. 51: 3, 4). In another place he gives the following account of his experience: "When I kept silence, my bones waxed old, through my roaring all the day. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Psa. 32: 3-5.) Such is the spirit which every sincere penitent will have. He will make full confession of his sins without palliation.

6. Renouncement of sin. Sin must not only be seen in its true light, and loathed, and sorrowed for, and confessed, but forever renounced. Were it possible to have all the other exercises, they would avail nothing while sin is retained. Indeed, this would prove them to be deceptive and worthless. So essential is this requisite of turning from transgression to the service of God, that it often stands for the work of repentance — being the result and substance of the whole.

The doctrine of repentance has been greatly perverted. Some have made it consist in austerities, physical tortures, and sufferings. The Papists make penitence synonymous with *doing penance*, i. e., saying mass, fasting, and giving money to the priest. Confession is made not to God, but

to the priest. Joined with this is the blasphemous doctrine of receiving absolution from past sins, and indulgences for the future from the same source, at a given price. Thus has the man of sin "exalted himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. 2: 4.) Nor have such pernicious sentiments been confined to the heathen and Papists: many others have perverted the Scriptural doctrine of repentance in a similar way, though not to the same degree. Some have supposed that certain outward manifestations constitute repentance. Others have made it consist in external ceremonies. All this is wide of the truth. Repentance is not a bodily, but a spiritual work. It relates primarily and mainly to the heart. When it is sincere and thorough the outward manifestations are unessential. They differ in persons of different temperaments and habits. But whenever repentance is not of the heart, and thorough, be the appearances what they may, it is worthless.

The *subjects* of repentance are sinners. It relates wholly to sin, *i. e.*, we repent of nothing but sin. Said Christ, "I am not come to call the righteous, but sinners to repentance." (Matt. 9: 13.) The term is not, however, always used in the same sense. In the application under which we have been considering it, it is prior to regeneration. It is the exercise of one under the operations of grace, but still unrenewed. Thus regarded, it has not the nature of holiness, although it results in holiness. "Godly sorrow worketh repentance *unto* salvation." The main part of it is also a concomitant of regeneration, and not to be separated from it in the order of time. Repentance, even in the most restricted sense, is not confined to the unrenewed. David, long after his conversion, had deep repentance. So had Job. None, while in a state of probation, are free from temptation, or from the liability of sinning. And if the holy sin, they must repent and obtain forgiveness, or perish. ←

Ed. Note: This should read "lose rewards" or else clarify that it is only the Old Testament "holy" that are being referred to here. The NT saints cannot be included because the bible doctrine of Eternal Security guarantees that the NT "holy" or, as we would say, "the saved" or "born again" by acceptance of Christ and His death, burial, and resurrection, cannot "perish" in the sense given here. They are kept "secure" in their Salvation, by God and through Christ and, therefore, cannot "perish". They will, however, suffer a loss of rewards if they sin.

After what has been said, it is obvious to remark that all repentance is not effectual. Esau repented of his folly too late. He found no place of repentance, [that is, no way of changing his father's mind,] though he sought it carefully with tears. (Heb. 12 : 16.) Judas Iscariot had a knowledge of his sin, and compunctions of conscience in view of it, and even confessed his guilt ; yet he did not bring forth the fruits of genuine repentance, but added sin to sin. It is to be feared that much which passes for repentance is superficial.

In Scripture God is often said to repent. This implies no change in the immutable mind ; but only a change in his dealing with men, appropriate to their altered circumstances. The blessings bestowed on the faithful are withheld when they become unfaithful. The punishments threatened the wicked are not inflicted when they break off their sins. This procedure on the part of God is termed repentance ; not that God obtains any new views, or is in any degree mutable, but there is a change in his administration.

It is the sinner that repents. Sinners are commanded to repent. The Scriptures and experience prove that sinners do repent. True, Christ is said to "give repentance." (Acts 5 : 31.) By this we are not to suppose that he repents for the sinner, but that he has opened the way whereby sin may be repented of and forgiven. It is true, also, that without gracious influence no sinner would repent, notwithstanding the atonement of Christ. So that in this important sense God is the author of repentance, though it is the sinner, not God, that repents.

The *motives* to repentance are twofold.

1. The terrors of the law. When the sinner is brought to see his true character and condition, he finds himself exposed, and justly, to eternal ruin. Here is a very strong motive to a reflecting mind for renouncing sin. Joined with this are the rewards promised to obedience. "This do, and thou shalt live." Some have doubtless made too much of the motive drawn from personal considerations.

Others have swerved to the other extreme, regarding that motive as an improper one to affect the mind in this duty. But the prophets, apostles, and Christ frequently appealed to it, and so may we. Provided we speak the truth in love, judiciously, it is entirely proper to preach both the acceptable year of the Lord, and the day of vengeance of our God.

2. Another motive to repentance is its propriety. In view of the goodness of God to them, sinners ought to repent. This is a proper argument to be employed, and one that the sinner can appreciate. There is power in love to subdue the obdurate. Many have made too little use of this motive in their addresses to the impenitent. If anything will affect the hard and stubborn heart, it is the love of Christ. This is well shown in the labors of the Moravian missionaries among the Greenlanders. The same principle is illustrated in the efforts of Reformers to reclaim inebriates. "The goodness of God leadeth to repentance" (Rom. 2: 4).

Repentance is essential to salvation. So Christ affirmed: "Except ye repent, ye shall all likewise perish." (Luke 13: 3.) Nor is this an arbitrary requirement. In the nature of the case it is essential to salvation. Sin is as inconsistent with happiness as with holiness. That one under the dominion of sin could be happy in the presence of the holy God, is absurd. But there can be no deliverance either from the guilt or the power of sin without true repentance. Never until there is a just view and feeling of the evil of sin, deep contrition, and utter renouncement of it, is the soul prepared for spiritual exercises and holy joy. Repentance is indeed a hard thing to the sinner. He would sooner undertake almost any other work. Yet, in its adaptation to human wants, it strikingly exhibits the Divine wisdom and benevolence; and the remembrance of that bitter cup, that anguish of heart, will be an occasion of grateful emotion to the redeemed forever.

The evidences of repentance are its *fruits*. These are a contrite and obedient heart, a disposition to confess and forsake sin, and, so far as possible, to make restitution; and a godly life. Genuine repentance is "*unto salvation*" (2 Cor. 7: 10),—by which we understand that its *tendency* is to salvation,—it is the beginning of the salvation enjoyed here, and which, with continued faithfulness, will result in final salvation. That passage no more proves that all who once truly repent will be finally saved, than Titus 2: 11 proves universal salvation. Repentance is essential as the first step, but, to avail finally, it must be followed up by obedience to the end.

SECTION III.—FAITH.

FAITH is a term of various significance and application. We give Webster's principal definitions of the word:

"1. Belief; the assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence; the judgment that what another states or testifies is the truth. I have strong *faith* or no *faith* in the testimony of a witness, or in what a historian narrates.

"2. The assent of the mind to the truth of a proposition advanced by another; belief, on probable evidence of any kind.

"3. In *theology*, the assent of the mind or understanding to the truth of what God has revealed. Simple belief of the Scriptures, of the being and perfections of God, and of the existence, character, and doctrines of Christ, founded on the testimony of the sacred writers, is called *historical* or *speculative* faith, a faith little distinguished from the belief of the existence and achievements of Alexander or of Cæsar.

"4. *Evangelical, justifying, or saving faith* is the assent of the mind to the truth of Divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart; an entire confidence

or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. In other words, that firm belief of God's testimony and of the truth of the Gospel, which influences the will and leads to an entire reliance on Christ for salvation."

Our present purpose is to discuss the subject of Gospel faith.

Faith is the condition of Gospel justification, as we have before seen. "Therefore being justified by faith," etc. (Rom. 5: 1). It is an essential requisite to salvation. "Without faith it is impossible to please God" (Heb. 11: 6). "Receiving the end of your faith, even the salvation of your souls" (1 Peter 1: 9). This subject, being one of pure revelation, must be studied in the light of the sacred oracles. Let us now inquire what are the essential requisites of Gospel faith.

1. Intellectual *perception* of the truth. Faith is not a blind impulse. It must have an object which the mind apprehends. The understanding must be enlightened, the heart impressed, conscience aroused, and thus voluntary action induced rationally, or there can be no true faith. This fact has often been overlooked, and faith regarded as an impulse of the sensibility. In that case it would have no moral character, and would be of no avail.

But what knowledge is necessary? Is it a knowledge of the sciences, mental or physical? If so, the mass of men are excluded. No. Science, however useful in its sphere, can make no one wise unto salvation. It is a great mistake to confound natural with spiritual discernment. One may have the most exalted faculties, he may have deeply penetrated the mysteries of nature, and yet be entirely ignorant of the way of life and salvation. The Scriptures are very explicit on this point. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto

him : neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things" (1 Cor. 2 : 14, 15). One having the feeblest intellect and the most limited advantages, may yet have all the knowledge essential to saving faith.

What is required is spiritual knowledge—a knowledge of our moral condition, obligation, wants. The individual must know that he is a sinner, condemned, helpless, exposed to ruin, and that Christ is his only helper. There must be definite knowledge on these points. It may not exist in a systematic form, or to the same degree in all. It will be appropriate to the circumstances, to the light and opportunity enjoyed.

2. There must be a *voluntary reception* of the truth. It must not only be perceived, but received by the mind. Truth in moral subjects may be clearly perceived, yet practically rejected. This is unbelief. Many neglect and reject the plainest truth. They sin against the clearest convictions of their own reason and conscience. Nor is it essential to the guilt of unbelief that the truth be actually perceived. One who has opportunity to know, but will not use it, is equally guilty with the one who abuses his knowledge. Assent to moral truth is generally voluntary. It is not so in relation to mathematical truth; this compels assent where its terms are comprehended. But the will has much to do in the reception of moral truth. Here, often, considerations of weight may be urged on both sides; and to arrive at correct results, there must be a candid and thorough examination of the subject. There is not a single point in morals respecting which error has not been entertained. So much for the process by which the conclusion is reached. Even then belief is voluntary. The mind may perceive that evidence greatly preponderates in a certain direction; yet then it can dismiss a large portion from the preponderating scale, magnify that in the other, and thus come to believe a lie. So great is the influence of prejudice

or recklessness. But the disposition essential to faith is the opposite. It implies a sincere desire both to know and practice the truth, the whole truth, and nothing else. Then, when apprehended, it will be cordially received.

3. The principal element of saving faith is *trust or reliance*. By this it becomes a more practical individual concern. The other requisites mentioned are more general. One may know the truth and assent to it without specially appropriating it to himself. Now it is the highest exercise of faith to adapt the truth to our individual wants. He who has a proper sense of his condition feels the need of a sure ground of reliance for salvation. He is conscious of guilt, and of his inability to save himself. He can devise no plan of deliverance. Salvation by works being impossible to the sinner, faith in Christ is the only condition. He is "shut up unto the faith." (Gal. 3: 23.) As salvation is wholly of grace, there must be implicit reliance on the Gospel provision, an entire yielding of the heart to Christ, and reliance on him as our only Saviour.

We will next enumerate the different objects which Christian faith embraces. In general terms we may say it embraces all moral truth. But to be specific:

1. It embraces the principles of natural religion—such as the being and attributes of God, and our accountability.

2. It embraces the Scriptures, as a whole, as a Divine revelation adapted to our needs; our only infallible rule of faith and practice in spiritual things.

3. It embraces the historical parts of Scripture as an inspired account of man's state by nature, of the way by which he may be delivered from sin and attain eternal life.

4. Faith embraces all the doctrines peculiar to revelation, and which are practically received by those only who have spiritual discernment.

5. It embraces the Scriptural precepts—those which enjoin various duties to be done.

6. It also embraces the Divine promises. It assumes

that God is true, and that whatever he has promised he will be faithful to perform.

There is a natural faith exercised by all persons in every variety of circumstance from the cradle to the grave. But it is rarely an unwavering reliance. Trust in the Divine promises may be entire. We may be assured that if we claim a promise, complying with its condition, it will be strictly fulfilled. Thus does faith appropriate all the Divine promises.

7. The crowning act of faith—its sum and substance—is its embracing Christ. All moral truth, all revelation, the historical, typical, doctrinal, and perceptive parts of the Bible, and the Divine promises, all converge to one focus in Christ. Take Christ out of the Bible, and it would be but a common book. Without Christ the world would be a moral chaos, a hopeless wreck. Christ is our only and all-sufficient Saviour. On him the believer relies for the forgiveness of his sins, for deliverance from their power, for holy affections, for spiritual strength, for growth in every grace, for perseverance in obedience, and for final salvation. All his confidence at present, and all his hope for the future, rest on Christ.

On the nature of Gospel faith, and of its opposite, unbelief, Mr. Finney remarks :

“What evangelical faith is. Since the Bible uniformly represents saving or evangelical faith as a virtue, we know that it must be a phenomenon of will. It must consist, too, in something more than a mere executive volition, as distinguished from choice or intention. It is an efficient state of mind, and therefore it must consist in the heart or will's embracing the truth. It is the will's closing in with the truths of the Gospel. It is the soul's act of yielding itself up or committing itself to the truths of the evangelical system. It is a trusting in Christ, a committing the soul and the whole being to him in his various offices and relations to men. It is a confiding in him and in what is revealed

of him in his Word and providence, and also by his Spirit.

"The same word that is so often rendered faith, in the New Testament, is also rendered commit; as in John 2: 24: 'But Jesus did not commit himself unto them, because he knew all men.' 'If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?' (Luke 16: 11). In these passages the word rendered commit is the same word as that which is rendered faith. It is a confiding in God and in Christ as revealed in the Bible and in reason. It is a receiving of the testimony of God concerning himself and concerning all things of which he has spoken. It is a receiving of Christ for just what he is represented to be in his Gospel, and an unqualified surrender of the will and of the whole being to him.

"*What unbelief is.* The term as used in the Bible, in those passages that represent it as a sin, must designate a phenomenon of will. It must be a voluntary state of mind. It must be the opposite of evangelical faith. Faith is the will's reception and unbelief is the will's rejection of truth. Faith is the soul's confiding in truth and in the God of truth. Unbelief is the soul's withholding confidence from truth and the God of truth. It is the heart's rejection of evidence and a refusal to be influenced by it. It is the will in the attitude of opposition to truth perceived or evidence presented. It must be a voluntary *state or attitude* of the will as distinguished from a mere volition or executive act of the will. Volition may, and often does, give forth, through words and deeds, expressions and manifestations of unbelief. But the volition is only a result of unbelief, and not identical with it. Unbelief is a deeper and more efficient state of mind than mere volition. It is the will in its profoundest opposition to the truth and will of God." "Systematic Theology," Vol. 3, pp. 79, 80, 86.

Faith is a *new eye* to the mind. It is in spiritual things what the bodily eye is in natural things. The impenitent

are without faith, and consequently spiritually blind. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4: 4). It is not denied that the sinner may have a correct intellectual apprehension of many moral truths; but he does not conform in his heart and life to these intellectual convictions, hence they soon lose their force and reality to him. There are many other moral subjects of which he has no right apprehension, and cannot have while destitute of faith. Sinners, even fallen spirits, have a sort of faith—they believe; but their faith is inoperative, "dead." (James 2: 19, 20.)

Faith is not only a new eye, but *a new feeling*. No one without faith has the feelings appropriate to the various relations of a moral being. He has not right feelings in view of himself as a sinner, right feelings towards the Divine law, towards God, or his fellow-man. He may have some proper feeling on these subjects, but it is extremely defective. This should not be understood physically, but morally, spiritually. Faith not only enlightens the understanding, but enlivens the sensibility in respect to spiritual things. Hence Paul defines faith to be "the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1.) It supplies the place of evidence, and gives substance and reality to things which would otherwise be faint and inoperative, if not wholly unperceived and unfelt. Gospel faith is not merely natural exercise. True, it implies the use of the natural powers.¹ Still it is distinct from and above nature. A man of the most exalted mind may be destitute of Christian faith, and one with the feeblest natural endow-

* 1 "In New Testament *πιστις* [faith] as spoken in reference to God and Divine things, to Christ and his Gospel, becomes, in some measure, a technical word, especially in the writings of Paul, denoting that *faith*, that confiding *belief*, which is the essential trait of Christian life and character, *i. e.*, *Gospel faith, Christian faith.*"—*Robinson's New Testament Lexicon, Art.*

ments may be strong in the faith. Not that mental power is an obstacle to faith. Some of the ablest and wisest men have been the most devout. Paul united the profundity of the philosopher with the simplicity of a child.

Faith is *a new life*. The believer has new views, feelings, affections, desires, motives, principles of action. "He walks by faith, not by sight." Sometimes his way is hedged up—clouds and darkness surround him; then his only light is faith. He needs faith, also, in the brightest prosperity; without it he is soon bewildered. Faith brings temporal things to appear in their true light, and eternal things. The believer, though weak in himself, is strong in Christ. He will never be overcome so long as he exercises faith. The cause why many make so little spiritual advancement, or fall by temptation, is that they are weak in faith. They try to walk by sight, and in their own strength to make themselves better. Efforts for self-improvement should be made, but not without faith in Christ. Many strive to improve in their own strength, without seeking help from on high, fail, and then despond. But would they renounce self, plead the Divine promises, and use the appointed means in faith, they would prevail. "This is the victory that overcometh the world, even our faith" (1 John 5: 4).

The "world" are without the life of faith, insensible to spiritual things, "dead *in* trespasses and sins." Believers are dead *to* sin. Theirs is a life of faith. So the Apostle: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God." (Gal. 2: 20.)

The doctrine of faith has been greatly perverted. Some have regarded it as mere feeling—a kind of blind, fanatical impulse. Some have contended that faith may exist in the heart without holiness of life—that there may be saving faith without obedience. So the Antinomians. One passage of Scripture is sufficient to set aside all such theories. "Faith without works is dead."

Others make faith a mere intellectual operation. The system of Alexander Campbell, for example, includes this as one of its fundamental articles. He uses the term faith more in the heathen than in the Christian sense. He says: "*Faith* ranked amongst the fruits of the Spirit, is *fidelity*, associated with temperance and meekness." *Bib. Rep.*, Jan., 1839, p. 100.

He further affirms that saving faith is "in its nature *purely historical*, consisting in the belief of a few simple facts, and not doctrines; that there neither was, nor could there possibly be, any difference between that belief of the Gospel which is requisite to the salvation of the soul, and that credence which we usually with readiness yield to any other authenticated history."

He relates the following in illustration of his views: "When he was a young man he read 'three histories'—one of Asia, one of Africa, and one of the United States. He believed them all. His faith, he tells us, in the history of the United States was fully equal to that faith which the Gospel requires, and which is connected with salvation; for he was thereby led to leave his own country and come to this." One more quotation will suffice. "Is Jesus the Nazarene, the Son of God, the Apostle of the Father, the Saviour of men? When this question is answered in the affirmative, our duty, our salvation, and our happiness are ascertained and determined." *Bib. Rep.*, 1839, p. 101, quotation from the "Millennial Harbinger."

According to this view, saving faith is a mere intellectual operation—an assent of the mind to certain truths. This the unrenewed man may have, the most vicious, and even devils. Such a system may well dispense with the divinity and atonement of Christ, the Trinity, and the work of the Holy Spirit in regeneration, as it does. This evidently is not the doctrine of Christ, but "another gospel." The belief in Christ which the Gospel requires, not only includes all that Campbell claims for it, but much more. It is a cor-

dial submission to, trust in, and reliance on Christ for salvation. As such it is connected with that entire moral change which the Gospel reveals.

Faith, like repentance, is used in a wider and in a more restricted sense. In its most restricted sense, or in its beginning, it is a condition of forgiveness and regeneration, and therefore in the order of nature precedes them. The sinner would never be pardoned and renewed, did he not renounce self, submit to Christ, and place his whole reliance on him. And this through the operation of grace he is able to do. But this faith is only the beginning—its exercise continues after regeneration, through life, and we have reason to believe forever.

Faith may be lost. Persons may depart from the faith, and make shipwreck, as did Hymenæus, Alexander, and others. (1 Tim. 1: 19, 20; 4: 1.) The life of faith must continue as long as the natural life, or there is no salvation.

Faith is a moral, and, of course, a voluntary exercise. All men are required to exercise it, and neglect of this requirement is sin. This, of course, applies to those who have come to the period of accountability. Infants and idiots are not condemned for the want of it, since they are neither capable of belief nor unbelief. "To believe not" in Scripture, is "to disbelieve." Nor are those heathen to whom Christ has not been revealed condemned for not believing in him. God requires only according to what he has given. All who are saved are saved through Christ. Those to whom he has been revealed must believe in him. Those to whom he has not been revealed must follow the light they have.

FAITH may be either intellectual or moral. Intellectual faith is the assent of the mind to any conception or statement respecting beings, things, or events. This faith does

not necessarily involve moral qualities. It is frequently involuntary; and often directly contrary to desire and purpose. And sometimes it is impossible when desired and sought. It is the faith of scientists, artists, and historians. It may be entertained by wicked men and devils. (James 2: 19.) It becomes virtuous or vicious by the exercise of the moral faculties, and not by its own nature. It is more important than any other secular advantage. It is the foundation of all literary and scientific study, and of all labor, commerce, and statesmanship; and must precede moral faith and moral character. It is a state or action of mind in its relations to truth.

Moral faith is the state or action of the moral powers respecting being, and is directly or indirectly voluntary, and right or wrong. It is the foundation of all moral character, which consists in an action or state of mind respecting infinite or finite being. In a religious sense, it is the right state of mind respecting God. The difference between faith in historic and scientific truths and faith in a father or mother is too plain to require argument or illustration. And the difference between faith in God the Father and faith in his words is just as distinct.

Faith in God is "believing with all the heart." (Acts 8: 37.) "With the heart man believeth unto righteousness" (Rom. 10: 10). It involves the principle of love. It is love and confidence—confiding love. This is the sum total of human duty. It is obedience. Upon this dual principle of love to God and man "hang all the law and the prophets." Whoever attempts to explain or illustrate faith by asserting that "it is to take God at his word," to "believe what he says," or "accept of his truth," might as well instruct a child that he should believe his parents as he would believe Hume's history or the multiplication table, and teach that a man should have faith in his wife as he does in a scientific lecturer, or that men should believe as the devils do, who believe in God's truth and "tremble." Such faith is not "faith in

God" nor "believing in Christ" "with the heart." It is not "believing unto salvation" which gives "power to become a son of God." Faith in the family which only believes that the members will tell the truth is not good security against divorce, and faith that simply believes that God speaks the truth has just as much moral character and piety as the same belief in the devils. They have confidence in the truth, but no love for its Author. It is "dead faith." A loving trust in a loving God is the condition of salvation, a real qualification for heaven, and the bond of union between God and the soul.

It is not a belief in some historic event, or the efficiency of some doctrine or promise, but a present faith in the living God. It is not a belief that some future event or experience will occur. This is the most common and fatal error upon this subject. Many who are expecting church prosperity or success in special efforts, imagine that this is faith, although half the infidels may expect the same results. A swearing, skeptical dancing-master once expressed as strong "faith" for a revival of religion as the best Christian in the village. So in reference to healing upon the condition of faith. Many speak of faith in such cases as a belief that recovery is sure. Most sick people believe they are going to recover, and most Christians have the most faith when they come to believe they are not going to recover. The fact is, a large portion of Biblical miracles were performed upon those who had no faith. Probably not one of the nine thousand who were miraculously fed believed in any such miracle. Neither Lazarus nor his sisters believed in that miracle. The poor cripple, when requested to look upon Peter and John, expected nothing better than "silver and gold." It is not according to Scripture, reason, or experience to expect miracles or prayers to be effectual only upon those who have "faith." Faith does not consist in the belief of events past or future, but in a present state of mind and heart with reference to God. This faith is to such an extent the choice

of the will and action of the affections, and so far meets the obligations to God and man, and the conditions of the atonement, that it is the highest moral state possible. "This is the work of God, that ye believe on him whom he hath sent" (John 6: 29). "He that believeth on the Son hath everlasting life" (John 3: 36). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31). "All things are possible to him that believeth" (Mark 9: 23). It is thus declared the strongest force in the universe. "By faith the worlds were framed" (Heb. 11: 1). By it men have "power to become the sons of God." (John 1: 12.) It gives victory over the world, the flesh, and the devil. (John 5: 4.)

This mighty power, like every force but God himself, is conditional. As without heat there can be no vapor, showers, or soil productions, so without evidence faith is impossible. Without evidence of truthfulness there can be no intellectual faith in statements or propositions, and without evidences of moral worth there can be no moral faith in being. Upon the nature and degree of evidence the degree and efficiency of faith must depend. Evidence may prove a proposition possible, probable, or certain. The evidence may be rejected entirely or in part, and thus prevent or modify the faith and incur guilt or justification in unbelief or faith. The evidences of moral worth in God or man may be accepted or refused and thus the unbelief or faith become sinfulness or holiness. Proofs of God's goodness are so abundant and universal that love to him is universally obligatory, and lack of love is criminal. Proofs of his power and will justify the utmost confidence in the execution of any purpose of his upon the condition specified. This faith is conditioned upon the revelation of his will. The gift of the Spirit is promised. (Matt. 7: 11; Acts 1: 8; Rom. 8: 2.) Divine protection and comfort. (Matt. 28: 20; John 14: 16, 26.) The physical and moral governments of God are related in such a way that we are to pray for our "daily

bread," and of course for all the natural blessings of life. But just how far these physical, natural blessings are conditioned upon prayer is not revealed. One thing, however, seems certain, that whenever God requires any man to ask for any blessing or event, or to perform any miraculous work, it can be done; and there is no limit to this power of faith but the evidence that it is his will that the event occurs and that it is to occur by that means. When he orders the Red Sea divided or the sun to stand still, the sick to be healed or the dead to be raised, it will be done, but only when he orders it, and by those duly authorized. To suppose that God has ever given to any man the gift of miracles to be employed by human choice and pleasure, is to suppose that he has surrendered a portion of his divine power and dominion to man. Miracles were never wrought by any man without Divine revelation, and if any man has any such revelation let him show it, and do the works. There never was any more Christian faith on earth than at the present time, nor any more miraculous power. But there never was any such power under man's control, either for the gratification of curiosity or appetite, to cure the sick, or to raise the dead. Men are subjects of Divine moral government, and for such a government there must be a moral law. That law must be given by the King and not man, and some supernatural evidence of his presence and revelation was necessary. To save sinners was a Divine work, entirely beyond the power of men or angels. The proof of such Divine agency was indispensable and could not be given by natural phenomena. To know of the presence of a man instead of an animal, there must be exhibitions of manhood not exhibited in the animal, and to know of the presence of God's messenger, there must be super-human manifestations of God. And so Christ wrought miracles to prove the divinity of his mission, the merits of his atonement, the authority of his teaching, confessing frankly that if he did not "do the works that none other

did," there was no sin in rejecting him. (John 8 : 35 ; 9 : 4 ; 10 : 25, 32, 37 ; 15 : 24.)

The physical world was well made—"very good," and no miracles were needed for its finishing. But it was made for the moral world, and when necessary to furnish a new revelation it could be and was so used. And if anybody has "another gospel" for the world from God, he must show his miraculous authority.

That miracles were never wrought for the gratification of human desire, nor merely for the relief of suffering, but for the vindication of Divine revelation, is evident. (1) From their fewness. Millions with just as earnest and worthy desires, with just as much piety, and as much suffering as the subjects of miracles, have not been thus relieved. (2) These miracles have always been in close connection with those responsible, in some way, for the revelation of God and the Gospel. (3) Miracles have never been successful in the conviction and conversion of men. And if men will not hear Moses and the prophets, neither would they if one should arise from the dead. (Luke 16 : 29.) (4) Positive declarations of those inspired. The revelations and miracles by Moses were to show them that "I am the Lord," as repeated a hundred times. The prophets, John the Baptist, Christ, and the Apostles assumed the same position.

And yet is there not at times some special healing force experienced in answer to prayer? Undoubtedly, and in accordance with the laws of Christ's spiritual kingdom. That there is a special gift of the Spirit provided under the Gospel dispensation is evident. With Adam God conversed familiarly face to face; with the patriarchs and Moses, by demonstrative revelations; with the prophets, more by special inspiration; in the Gospel, by personal instruction. After three years of oral teaching, the great Teacher said to his disciples that it was better for them that he should go away and send a spiritual teacher. (John 16 : 7.) The Church and the world are now blessed with the labors and

influence of this superior "Teacher" and "Leader." We live under the spiritual dynasty of the Divine government. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." "The Spirit also beareth witness with our spirit, that we are the children of God" (Rom. 8: 16). "Who hath sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1: 22) "Ye were sealed with the Holy Spirit of promise" (Eph. 1: 13). Whatever can be done by the Spirit of God upon the spirit of man is provided by the regular provisions of the Gospel. And that may be a mighty force without assuming its influence direct upon the material of the body. It is estimated that seven-eighths of all the physical diseases of man may be cured by care and nature without medicine. It is safe to say that over half of these natural remedies, so called, are largely dependent upon the state of the mind for their efficiency. A very large proportion of human diseases may be remedied by the right state of mind, and nothing in the universe can effect the right state of mind but the Spirit of God and the Gospel. That this is the true cause of "faith cures" is evident from the nature of such cures. They are such as could be effected by a powerful influence upon the nerves through the Spirit. It is not imagination any more than electricity is imagination. But it is a real spiritual energy which raises many from sick-beds and often continues life for years after death was expected. If this is not the kind of remedy proposed in Christian faith, but the direct, miraculous power of God upon matter is to be expected, why not have new hands, feet, and eyes supplied, and the resurrection of the dead granted? But if this is the nature of Christian relief, then let every Christian faithfully seek the Divine influence, knowing that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4: 8.)

SECTION IV.—NATURE OF REGENERATION.

OUR present subject is one of the highest individual importance. No one needs to be studied with a more earnest self-inspection. All are liable to deception respecting it. At the same time it is a matter of vital consequence to every one.

The Gospel minister, especially, needs to have a thorough experimental acquaintance with this doctrine. His great business is to seek the salvation of souls: but how can he teach others what he has no practical knowledge of himself? He is constantly laboring among sinners; he preaches to them, visits them at their homes, attends them in the chamber of sickness; he is called to labor in revivals, and to direct inquirers to the Saviour. How can he perform these duties without being a renewed man, without a deep experience of spiritual things? He should not only have such experience, but ability to explain the way of life, and to direct others therein.

There are two great sources of instruction on regeneration—the Bible, and experience. These should be impartially and faithfully appealed to; and they are sufficient. Theories unsupported by them are worthless.

We will first cite some of the Scriptural passages relating to this doctrine. "Create in me a clean heart, O God, and renew a right spirit within me" (Psa. 51: 10). "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36: 25, 26). "Except a man be born again, he cannot see the kingdom of God" (John 3: 3). "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3: 19). "You hath he quickened, who were dead in trespasses and sins" (Eph. 2: 1). "He saved us

by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3: 5). "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new" (2 Cor. 5: 17). See also Deut. 10: 16; Isa. 1: 16-18; Ezek. 18: 31; Matt. 1: 21; 3: 11; 18: 3; Col. 3: 1, 3; 1 Peter 1: 3; James 1: 18. Reference may also be made to the experience of Paul, the jailer, and the multitudes at Pentecost. The above and similar passages clearly teach the doctrine of regeneration, so that it cannot be denied without rejecting the authority of the Bible.

No doctrine of Scripture is better attested by experience. Multitudes in every age of the world, and in every circumstance in life, have testified to its reality from their own experience. To refuse assent to it, then, is to discard every rational source of evidence, and to become a universal skeptic. Yet, so depraved is the human heart that many remain in practical ignorance of this great subject.

It will be observed that the sacred writers generally employ figurative language to explain this doctrine. This method is not only in conformity to the ancient mode of representation, but it is adapted to this subject. The doctrine is one of a deep, spiritual, and mysterious nature. Hence figures must be used in describing it. And such figures are employed as are best adapted to exhibit the truth in a clear and impressive light. Plain language is also intermingled, so that, when the subject is properly investigated, especially as illustrated by Christian experience, there need be no essential mistake respecting it. Care should be used to interpret figures as figures, and plain language as plain language. In explaining this doctrine we should be careful not to be led astray by the theories and systems of men. Here the Bible and experience constitute our only safe guide. We should also avoid the use of *hackneyed* terms. In explaining this and kindred subjects, frequently stereotyped expressions are employed, which have very little real significance either to teacher or learner. We should seek to have

as definite an apprehension as possible of every term used. After all, no form of words can fully describe this great change. It is better *felt* than expressed.

In remarking upon the *nature* of regeneration, I observe negatively :

1. It is not a mere change in *profession*, as from Judaism, Paganism, or Skepticism to Christianity. Such changes have been denominated regeneration, but not Scripturally. A change of opinion does, indeed, take place in regeneration, and often, too, without it. But regeneration is a much deeper and more radical change.

2. It is not baptism, nor wrought by baptism. The error of making regeneration synonymous with baptism early crept into the Catholic church and has prevailed there ever since. Many Episcopalian and Lutheran churches also hold to baptismal regeneration. But this is wholly unscriptural and dangerous. Baptism is but the outward sign. It is required, not in order to regenerate, but as a profession of a regenerate state already attained. It is no more regeneration than a garment or badge is a man.

3. It is not merely a change in external conduct and habits. The profligate may be reformed without being regenerated. Many have overcome various vices and become useful and respected citizens, who were still destitute of piety, had not the love of God supreme in their hearts.

4. Nor is it a physical change—a destruction of old faculties and a creation of new ones, or an infusion of any new physical principle. To build up such a theory from a literal construction of some figurative passages of Scripture, is not only doing injustice to the general current of Scripture, but tends to make the whole subject confused and gross. The renewed man has the same physical constitution, the same body, the same intellect, sensibility, will, conscience, reason, memory, imagination, as before his renewal. He has the same natural powers, though their state and condition, their direction and employment, are changed.

Affirmatively, regeneration is an internal moral change, and may be variously indicated.

1. It is a change in the *governing purpose* of the mind. This, in the unrenewed mind, is *selfishness*; in the new man it is *benevolence*. The former is controlled by a supreme regard to self; the latter exercises impartial love to all. He governs his conduct by motives of right, not of selfish expediency.

2. It is a change in the supreme object of affection. These objects among men are two—God and the world—and these are direct opposites and irreconcilable to each other. “If any man love the world, the love of the Father is not in him.” “Ye cannot serve God and mammon.” The carnal mind is set on worldly objects, the spiritual mind is set on heavenly things. One makes a god of this world and has no rational object beyond the present life. The other uses this world, not abusing it, as auxiliary to a higher and eternal good.

3. Regeneration is a change in the moral disposition. The disposition of the wicked is to sin. In their reason and conscience they may approve right, but in their hearts they love the ways of transgression, and their evil propensities have the dominion over them. Their highest relish is for the pleasures of sin. The righteous, on the contrary, love holiness—they love God and duty. They love what they once hated, and are averse to those things in which they formerly took most delight. They retain the same constitutional faculties, but make a different use of them. Their thoughts and feelings flow in a new channel. They have new emotions, desires, aspirations, motives, aims. Before, their moral disposition was sinful; now, it is holy.

4. In regeneration we receive *adoption*, become spiritually children of God, partakers of the Divine nature, heirs of God, and joint heirs with Christ. In proof we adduce Rom. 8: 15, 16, 17: “Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth

witness with our spirit, that we are the children of God : and if children, then heirs : heirs of God, and joint heirs with Christ." 2 Peter 1 : 4 : " Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the Divine nature."

Says Mr. Watson : " Adoption, then, is that act by which we who were alienated, and enemies, and disinherited, are made the sons of God, and heirs of his eternal glory. ' If children, then heirs : heirs of God, and joint heirs with Christ ' ; where it is to be remarked, that it is not in our own right, nor in right of any work done in us, or which we ourselves do, though it be an evangelical work, that we become heirs, but *jointly with him*, and in his right.

" To this state belong freedom from a servile spirit ; we are not servants but sons ; the special love and care of God our heavenly Father ; a filial confidence in him ; free access to him at all times and in all circumstances ; the title to the heavenly inheritance ; and the Spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that they are ours." Theol. Inst., Chap. 24, p. 455.

Dr. Woods, in his translation of Knapp's Theology, remarks : " In the older writers of the English church (as well as in the ancient fathers, and the most devout and spiritual writers of other nations), we frequently meet with the idea that the relation existing between man and God, denoted by *sonship*, is not merely a relation of *feeling*, but also of *nature*. This is sometimes illustrated by saying that we are not adopted by God into his family in the same manner in which a wealthy benefactor sometimes adopts a destitute and orphan child, conferring upon him great privileges, and giving him the name of *son*, to which he has no natural title. In such a case, this name would denote only that the person on whom it was conferred held the same place in the affections of the benefactor, and exercised in

return the same feelings of gratitude and dutiful reverence as an own son would in similar circumstances. And this seems to be the more general sense in which this appellation was used in reference to the friends and worshippers of God before the Christian dispensation, and to those few who, like the devout Cornelius, are found fearing God even in the midst of heathenism. But this term, when applied to believers in the New Testament, has a superior meaning, and points to the gift of the Spirit of adoption, which, in the highest sense, is peculiar to the Christian dispensation, and consequent upon the completion of Christ's work. By being born of God, and receiving this peculiar grace, the Spirit of adoption, believers become partakers of 'the Divine nature,' and possessed of an internal principle, the fruits of which are the love and obedience in which the essential nature of sonship is sometimes placed, but which are in reality only the signs or effects of that new life in which it really consists." Knapp's Theology, p. 416.

By way of further description we may notice the process that occurs in regeneration—some things essential to it.

1. There must be deep conviction of sin. The sinner must feel his entire sinfulness—that he is justly exposed to eternal punishment. No conviction which does not expose his sins in their true light will result in any saving change.

2. Repentance—a godly sorrow for sin, confession, and renouncement of it.

3. Faith in Christ. All reliance on his own good works or strength must be relinquished, and his whole trust be in the Saviour.

4. Unreserved consecration to God. The sinner usually makes many resorts before he submits to God. He seeks to stifle his convictions, to procrastinate, to reform, do penance, and the like,—but all is ineffectual. He must see his own guilt and helplessness, the pride of his heart must be subdued, he must give up his own way and all reliance on himself, and yield wholly to Christ. Not that he is to

cease acting as a moral agent, sink into a passive state, and do nothing. He has all the powers he ever had; the moral law has its full claims upon him; he must be active, he must *strive*, or he will perish. But he must come in the appointed way. He must seek God, and submit to the cross of Christ. It is not required that any one be willing to be lost. No one could be, and if he could it would be impious. The sinner must desire salvation, but be willing to be saved in God's way.

The Scriptures contain much, partly by way of allusion, partly by more direct detail, in explanation of the way in which a sinner becomes holy. A vivid account of the exercises of an awakened sinner is given in the 7th of Romans. This passage has been often obscured by interpreting it as descriptive of Christian experience. That it does have an application to many professed Christians is too obvious to be denied, though it was evidently not the design of the Apostle to hold it up as a model of Christian experience. He clearly designed it as descriptive of the exercises of an awakened sinner under the law, and the course by which he is brought to submit to be saved by grace. In this light it is rich in instruction on our subject. See also the history of the conversion of Paul and the jailer.

Two agencies are concerned in regeneration — the agency of God and that of man. Both are indispensable. The sinner is not passive, but active and voluntary, in the change, else it would not be a moral work. The sinner must do his own duty. God will not do it for him. But he cannot save himself or renew his own heart. This is the special prerogative of the Holy Spirit. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 13). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5). "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). "But ye are

washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6: 11). "But the fruit of the Spirit is love, joy, peace," etc. (Gal. 5: 22). The sinner *turns*, yields, submits to God; but regeneration itself is the work of the Holy Spirit. Some additional remarks may here be made.

1. Regeneration is *supernatural*: It is not wrought, nor can it be wrought, by mere human power. The agency of the Holy Spirit is indispensable—it is his work.

2. It is an *entire* moral change. There are but two moral states, a state of sinfulness and a state of holiness. Every person is either dead to God and alive in sin, or dead to sin and alive to God. All the Scriptural representation, both literal and figurative, is decisive on this point. Some of the most explicit proof texts are the following: "Being then made free from sin, ye became the servants of righteousness. For when ye were the servants of sin, ye were free from righteousness. But now being made free from sin," etc. (Rom. 6: 18, 19, 22). "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2: 1). "How shall we that are dead to sin live any longer therein? Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6: 2, 11).

At regeneration, therefore, the subject ceases to be sinful and becomes holy.

3. It is an *instantaneous* change. There may be preliminaries, concomitants, and consequents; but as every moral being, at any point of time, is either sinful or holy, there must be a specific period when the transition from sin to holiness takes place.

The figures by which the Scriptures indicate regeneration are diverse and striking. They set it forth as a circumcision of the heart, a cleansing, a new birth, a resurrection, a new creation. These, as before remarked, should not be interpreted literally; still they are highly expressive and forcible.

They denote the radical and entire moral change, whereby old things pass away and all things become new. (2 Cor. 5: 17.) They indicate that the old life of sin has ceased, and a new spiritual life commenced—the life of faith and holiness.

Before, the higher powers of the mind were subject to the lower propensities; the heart was averse to God and devoted to sin. Now, the will is in harmony with reason, conscience, and the Divine will; the world and self are renounced and sin loathed; the heart is set on God, it loves the truth and duty, delights in the Scriptures, in the sanctuary, the people of God, and in doing good. Heaven is the believer's home, Christ his model and sole reliance, and the Bible his rule of faith and practice. Such a change of character and conduct is indicated by the Scriptural figures denoting regeneration.

Regeneration is *necessary* in two respects:

1. It is necessary in order for one to render acceptable service to God. No unrenewed man, *as such, can* keep the Divine law. It is as impossible as for a bad tree to bear good fruit, a corrupt fountain to send forth sweet water, or for one to be both sinful and holy at the same time. None of the works of sinners, therefore, have the nature of holiness. Without this consecration of the whole being to God, all efforts at reform and works of charity are ineffectual to produce regeneration. One may have a reputation as a most amiable moralist, a profound philosopher, or philanthropist, and even if possible work miracles, yet without that Divine love imparted in regeneration he would be in the sight of God but as sounding brass and a tinkling cymbal. (1 Cor. 13.)

2. Without regeneration there is no salvation. In no other way is the soul delivered from the power of sin. The present life is our only probation. Those, therefore, who die without this change will remain in sin and consequent wretchedness forever. The impenitent man has no pleasure

in spiritual things on earth and he would not even in heaven. Heaven or hell begins here, in the breast of each individual. The assignment of heaven to the righteous and of hell to the wicked is not arbitrary, but necessary in the nature of things. God is holy, heaven is holy, its inhabitants are holy; of course it is suited to none but holy beings. The wicked acquire those principles, habits, and states which render them unfit for any place or society but that of hell. If we would be prepared for heaven hereafter we must have a heavenly life here.

SECTION V.—MEANS AND EVIDENCES OF REGENERATION.

MEANS may be considered with reference to God and also to the sinner; and they have been denied in both respects.

We inquire, then, in the first place, does God use means in renewing the heart? That God renews the heart we have already seen; but does he employ means, or perform the work without means? Those who regard the change as physical and the sinner as entirely passive in it, contend that God changes the heart by his direct omnipotence, and creates a new spiritual life in the soul as he created the world from nought. But the sinner is not physically dead; he is a moral agent and acquires no new faculties in regeneration. God therefore deals with him as a moral agent. So the Scriptures represent; everywhere using *motives* to induce men to repent. But this question is explicitly settled by the sacred writers. "Being born again, not of corruptible seed, but of incorruptible, *by the word of God*" (1 Peter 1: 22, 23). "Of his own will begat he us, *with the word of truth*" (James 1: 18). *Moral truth*, then, is the means which God employs in regeneration.

We are not, however, to conclude that truth is the *efficient cause* of the change. The Scriptures uniformly ascribe this to the Holy Spirit. If the truth alone were sufficient, the agency of the Spirit would not be indispensable; and men might literally convert souls. But the truth and every kind

of human agency are to be regarded only as *means*. Paul speaks of some whom he had begotten in the Gospel; but he was only the instrument, as he assures us: "I have planted, Apollos watered, but God gave the increase. So, then, neither is he that planteth *anything*, neither he that watereth, but God that giveth the increase." (1 Cor. 3: 6, 7.)

As in natural things, it is not the labors of the husbandman, nor the warm sun, nor the genial showers, that give life and growth to vegetation; so in spiritual things, the excellency of the power is not of man, nor any means, but of God. He who makes the corn grow, who causes food to nourish, and medicine to heal, he, and he only, renews the heart. We cannot explain the process. The Saviour did not, the Bible does not, experience does not. It is a great mystery. The fact and the effects are manifest. Further we are unable to penetrate. We are authorized to say that the Holy Spirit regenerates and that he uses means. *How* he performs the work we attempt not to show. It is sufficient to affirm with the sacred writers. It is not a physical change nor the result of mere moral suasion. Rational motives, means adapted to the nature of mind, are employed; yet the change is *supernatural*. The Spirit's efficiency, over and above all means, is indispensable.

Is the Spirit's influence in regeneration irresistible? If so, it is difficult to see how the change can be a moral one, or the subject a moral being. Nor in that case would the operations of grace be impartial, since some are not regenerated. The Bible plainly teaches that the Spirit's influence is not irresistible. "Ye do always resist the Holy Ghost" (Acts 7: 51). God *desires* the salvation of all (1 Tim. 2: 4), employs means for the salvation of all, and actually does save all but those who refuse to be saved.

It is not necessary to maintain that all have the same amount of gracious influence. It is sufficient that all have enough to secure their salvation if they will yield to it. Regeneration is a special work, but it is wrought in the

hearts of those only who voluntarily submit to God. He convicts, the sinner accepts or refuses, and, in case of his accepting the overtures of mercy, his heart is renewed by Divine grace. It is not the fault of God that a part of mankind are not renewed and saved. He does all he wisely can for the salvation of each one. But some will not come unto him that they may have life.

We inquire, in the second place, if the sinner uses means in regeneration. This is denied, of course, by those who hold that he is passive in regeneration. But that position cannot be sustained, as we have already seen. It is also denied by those who hold that the sinner renews his own heart. Some infer from such passages as "make you a new heart and a new spirit" (Ezek. 18: 31), and "cleanse your hands, ye sinners, and purify your hearts, ye double-minded" (James 4: 8), that sinners are required to renew their own hearts. But these passages indicate no more than a voluntary submission of the heart to God, and not its absolute regeneration. The sinner has indeed an indispensable part to act, or he will never be regenerated. But his simple volition will not accomplish the work. The Scriptures uniformly ascribe it to the Holy Spirit.

Though the sinner's agency in submission is indispensable, yet that it is God who regenerates the heart is evident from such passages as the following: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 13); "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5); "Of his own will begat he us with the word of truth" (James 1: 18). See also Psa. 51: 10; Ezek. 36: 25, 26; Eph. 2: 1.

This subject needs a careful discrimination. The sinner is not required to use means *in order to* repent, or to fit him to repent, though he may use means in repenting. The means he uses are truth, godly sorrow, prayer, faith. He is not required to read the Bible, hear the Gospel, pray, etc., in

order to obtain a right heart ; but to do these and all other duties *with* a right heart. Thus should we exhort him, not simply to use means, especially such means as he may use and still remain unregenerate, but exhort him to repent, to submit unreservedly to God. This he can and must do, if saved, and in doing it he will use the requisite means. But the danger of exhorting him to use means is that he may rest on the means and stop short of salvation.

It is unquestionable that God has appointed means of grace. These it is the duty of the sinner to use, and these he must use, or never be saved.

1. He must put himself in the way of gracious influences, and give attention to the truth revealed to his mind. Truth, unless attended to, can have no salutary influence.

2. He must yield to, obey the truth. Here is the question for him to decide : will he follow the light of reason, the convictions of conscience and of the Holy Spirit, or not ?

3. He must pray, repent, exercise faith. It is objected that these are the doings of the regenerate only. "The sacrifice of the wicked is an abomination to God" (Prov. 15 : 8). Reply : This does not relate to the penitent sinner, but to the hypocrite and self-righteous. The passage is parallel in sense with Prov. 28 : 9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Sinners, in numerous instances in Scripture, are exhorted to pray, repent, and believe on Christ. Are they, then, exhorted to impossibilities ? Prayer, repentance, and faith under the operation of the Holy Spirit, and with a contrite and yielding heart, are not abomination. The prayer of the publican, "God be merciful to me a sinner," that of Paul, "Lord, what wilt thou have me to do ?" the repentance of the Ninevites under the preaching of Jonah, the faith of that father who cried, "Lord, I believe, help thou mine unbelief," were neither an abomination nor unavailing. Such exercises of the sinner before regeneration are not, indeed, meritorious, they are

not strictly holy since they proceed from a heart not yet renewed. But they arise under the operations of grace, they come from a heart struggling with sin, and making the surrender to God. Hence they are acceptable to him. They must be performed by the sinner, or he will never be saved. The difficulty in comprehending this point arises mainly from the fact that what God does and what the sinner does are so intermingled and contemporaneous. The awakened sinner struggles hard against God, and these struggles are sin; but there is a point of yielding and submission, and at this point the Spirit renews the heart. No time intervenes after entire submission, before regeneration. So that really conversion (what the sinner does, *turning*) and regeneration (the work of the Holy Spirit) are contemporaneous. Still, in the order of nature (not of time), acceptable prayer, repentance, and faith, in their restricted sense, precede regeneration.

God uses means with sinners; we should use means to lead them to repentance, and exhort them to use means. They are capable of appreciating rational motives; they can choose or refuse the blessings proffered in the Gospel. If they rest on means, they perish. Their duty should be urged of submitting immediately and unreservedly to God, relying on him alone for salvation.

The Scriptures teach that there are *evidences* of regeneration. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13: 5). (Cf. Gal. 6: 4.) "We know that we have passed from death unto life, because we love the brethren" (1 John 3: 14).

Yet there is great liability to deception and delusion in respect to these evidences. There is need of the most faithful scrutiny on the subject.

Some suppose they are not Christians when they are. This may proceed (1) from natural diffidence and a tendency

to doubt. Many good people have a strong constitutional besetment of this kind. (2) From declension. Either unbelief or presumption always closely follows a low spiritual state. Indeed, if one continues to decline, he ought to doubt. A state of grace is one of progress, not of decline. (3) From making the experience of some individual a strict model. The operations of the Spirit in regeneration are various. It is therefore wrong for us to doubt merely because our experience does not correspond in every particular to that of some other Christian.

Others suppose they are Christians when they are not. Bias, self-love, false tests and standards, mislead multitudes in this vital matter, and persuade them that their state is better than it is. Some rest on external morality, others on forms, others on certain emotions, others on past experience. All these are unsafe grounds of reliance. One or all of them may be possessed without true piety. Each one should faithfully examine himself in the light of God's Word.

1. The evidence most obvious, and on which mainly we must ground our judgment of others, is afforded by *the life*. He that loves Christ will keep his commandments. Whatever one may profess, if he lives in the indulgence of sin, he is not a Christian. "Whosoever abideth in him, sinneth not" (1 John 3: 6). If the fruit is corrupt, we have a right to infer that the tree is corrupt: if the streams are bitter, that the fountain is bitter also. The fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5: 22, 23.) Where these are exhibited, we ought to conclude that they proceed from a holy heart. There is, indeed, liability to deception here. The outward manifestation may be but seeming and superficial. While a lack of morality is decisive evidence that one is not a Christian, its *appearance* is not decisive that one is.

2. Another very important evidence to the possessor is furnished by *consciousness*. It is the privilege of believers to know their spiritual state, to have *an assurance of hope*. This

assurance rests on *present*, not on past, experience. Past experience is not to be disregarded. Bunyan represents Christian as often refreshed by reading his Roll. But to be of any avail, we must have a present and progressive Christian experience. We may or may not be able to mark the precise hour when our sins were forgiven; our experience may or may not accord with some others; but we do know whether we are sincere or hypocritical, whether the governing purpose of our minds is to do right under all circumstances, and whether our supreme attachment is to holy or sinful objects. If we are Christians, these evidences will not be uniformly clear and vivid; but by impartial self-examination, prayer, and the study of the Bible, we may prove ourselves and be established in the truth. When assailed by doubts, the best way to dispel them is to apply ourselves the more faithfully to duty.

3. The last evidence to be mentioned is the witness of the Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8: 16). We are not to consider this a sensible operation which we can infallibly distinguish. Fanatics often take the suggestions of their own hearts for the leadings of the Spirit. Still we should not deny that the Holy Spirit directly operates on our spirits. The witness of the Spirit may include the following particulars:

1. It produces in us the Christian graces — the "fruits of the Spirit," which are a sure index of Christian character.
2. It leads our minds to a contemplation of these evidences.
3. It enlightens us to understand these evidences, and thus to have assurance respecting our spiritual state. Thus does the Spirit bear witness with our spirits that we are the children of God.

Self-examination is a duty of great importance, not only to ascertain the beginning of spiritual life, but also its growth and present state. It will tend to increase our confidence,

correct our faults, and stimulate us to faithfulness. The most eminent saints have been distinguished for their delight in secret communings of heart with God.

SECTION VI.—ON SANCTIFICATION.

THE term sanctify, in the Hebrew of the Old Testament (*שׁוּפַר*) and in the Greek of the New (*ἀγιάζω*), signifies to make holy. Hence holiness and sanctification are in the Scriptures synonymous terms. We have before treated of the nature of holiness, but this does not preclude us from considering it more at length in connection with a well established principle of Christian doctrine. The definition of this state given by Archbishop Usher, and which is generally adopted, is as follows: "Sanctification is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ." ¹

The will of God is the standard of right: the will is the moral faculty in man; hence, if a man's will is in entire harmony with the Divine will, his conduct is conformed to right, and, so long as he is in this state, he is holy, sanctified. Benevolence—impartial love to God and man—is the law of his being, and he is, in the Scriptural sense, a perfect man.

This subject needs to be carefully guarded from misapprehension. There has been much needless controversy respecting it, and many good people have stumbled on account of misunderstanding the doctrine. We remark, therefore:

1. The holiness, sanctification, or perfection required of believers is consistent with their condition as men. It is not Divine, nor angelic. It is the same in *kind*, but not in degree; else the requirement would exceed their capacity of compliance. A perfect acorn is not an oak, nor a perfect

¹ Buck's Theological Dictionary, Art., Sanctification.

child a man, nor a perfect man an angel or God. All that is required of us is to be perfect in our sphere—to be perfect men.

2. Nor is it the perfection of Adam before the fall. By his transgression, Adam brought himself and all his posterity into a depraved state—a state of infirmity and weakness. Their connection with him does not impose on them a *necessity* of sinning; but it is such that all do sin as soon as they are able to, and continue to be sinners until renewed by Divine grace. And from the effects of the fall they will not in this world fully recover. The moral image of God in men is marred by reason of sin; not of the first sin only, but of their own transgressions; and never, in the present state, will they attain that perfection which they would have reached had no sin entered the world. In this sense, therefore, all are imperfect, and necessarily so. These fearful consequences of sin stand as a perpetual warning to the world.

3. Nor is it a state of infallibility, or of freedom from temptation. The angels were not infallible, nor was Adam; nor can we ever expect to be while in a state of probation. Christ was tempted in all points like as we are: of course the disciple is not, in this respect, above his Master. We are, then, to take the believer as he is—a frail, dependent man; the intellect beclouded, the sensibilities disordered, and the whole physical and moral powers impaired, beset with temptation on every hand, from without and from within. With the strictest sincerity, therefore, the most honest intention, he is ever liable to mistake in judgment, and this may lead to error in practice. He can, then, never look upon himself but with deep humility and self-abasement. In his best estate he needs to use every petition in the Lord's Prayer, and to depend constantly on the purifying efficacy of the blood of atonement. Through grace alone can he stand accepted of God for a moment.

This view of the subject is authorized not only by the

Scriptures, but also by the testimony of the most experienced Christians, as Wesley, Fletcher, and Upham. One quotation from the founder of Methodism will suffice: "Every one may mistake as long as he lives. A mistake in opinion may occasion a mistake in practice. Every such mistake is a transgression of the perfect law. Therefore every such mistake, were it not for the blood of atonement, would expose to eternal damnation. It follows that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say for themselves, as well as for their brethren, 'Forgive us our trespasses.'" ¹ Hence Mr. Wesley never approved of the phrase, "sinless perfection," as applied to men in a militant state.

It is admitted by all Christians that there is a growth in grace—that there are provisions in the Gospel of which the mass of true believers even have not been made partakers, privileges which they do not fully enjoy, attainments in the spiritual life which they have not yet made. It is true that justification is complete in reference to all its subjects—*i. e.*, all their sins are forgiven: regeneration is also entire, and not partial. In this change the subject ceases to be sinful and becomes holy; from being dead *in* sin, he becomes dead to sin, and alive spiritually; with him old things have passed away and all things become new; he is translated from the kingdom of darkness and corruption into that of the light and liberty of the children of God. So the Scriptures plainly teach respecting the transition from sin to holiness, accomplished in the work of regeneration.

Still this great and radical change is but the commencement of spiritual life. It bears a striking analogy to the beginning of natural life in respect to its primary feebleness, its development, and increasing vigor. The renewed man soon finds that he has a warfare before him—numerous subtle and powerful foes to contend with—both external and internal. Such is evident from the exhortations ad-

¹ Wesley's Chr. Per. p. 64.

dressed to *Christians* to fight the good fight of faith, to watch and pray, to grow in grace, to press on, and the like. The prayer of the Apostle for the Thessalonian believers is highly significant. "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5: 23). So, also, his exhortation to the Corinthian brethren. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).

These passages fully accord with Christian experience. Although the renewed soul is at the time free from condemnation and rejoices in the liberty of the Gospel, yet he soon finds that there is a part in him strongly susceptible of temptation and prone to yield to it. Not that he is still under the dominion of sin, for to affirm this of the regenerate would be a direct contradiction. Not that he is under the necessity of committing any sin, for no being is subject to such necessity. Nor do we assert that no person, after regeneration, ever lived without committing sin; on the other hand the Scriptures show that it is the duty and privilege of every one so to live. It is important, in order to free the Divine arrangements from imputation, as well as for other purposes, to understand well that no man, and especially no renewed man, is *necessitated* to commit a single sin. Whatever may be true in regard to our fallen state or unfavorable circumstances, yet if we sin, we do it as free, moral agents, voluntarily. As already remarked, we cannot affirm that none have lived without committing sin subsequently to their justification. But respecting the mass of true believers, the evidence, both from Scripture and experience, is, that they do commit sin after regeneration. And a provision is made for those who do sin, and the privilege and duty are set forth of their entire sanctification.

This state, as already seen, is not one of absolute perfec-

tion, for no being but God is absolutely perfect; nor is it a confirmed state in opposition to a state of probation, nor one free from temptation, nor from the necessity of constant dependence on grace, and constant faith in Christ, and reliance on the blood of the atonement. But it is a state of entire consecration to God and devotion to his will. In the Scriptures it is variously brought to view, and termed holiness, sanctification, consecration, spiritual mindedness, perfection, and the like.

In proof of the doctrine of entire sanctification, we remark:

1. The moral law requires perfect obedience. "Cursed be he that confirmeth not all the words of this law to do them" (Deut. 27: 26). (Cf. Gal. 3: 10.) "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 37-40). "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10).

2. The Gospel is no less strict in its requirements. It is not necessary to employ argument to prove that the Gospel abrogates none of the requirements, removes none of the sanctions of the moral law. The contrary is most expressly affirmed. Said our Saviour, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil" (Matt. 5: 17). So the Apostle: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8: 4). God therefore requires entire conformity to him. This is generally admitted. Now, would God require impossibilities? He requires us to cease from sin and to love him with all the heart. This, then, with his grace we are able to do.

3. God does not desire the existence of sin in any of his

creatures. All sin committed is against his will, and he does all he wisely can for its prevention and removal. The passages of Scripture which teach this sentiment are too numerous and familiar to be cited. We may, then, rest assured that if any moral being is not saved from all sin it is in no sense nor degree the fault of God.

4. God has made provision for entire deliverance from sin, and sanctification to himself. What we, in our sinful state, could not accomplish alone, may be accomplished through Christ. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8: 3, 4). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). If, then, any are not wholly sanctified, it is not for want of a gracious and ample provision for that purpose.

5. God has promised sanctification. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18). "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you" (Ezek. 36: 25). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, *who also will do it*" (1 Thess. 5: 23, 24). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). These promises are indeed conditional, but this shows that we may avail ourselves of the provisions of grace, and thus secure their fulfilment.

6. The soul must be entirely free from sin before it can enter heaven. When will this be done? After death? Then we must admit a doctrine of purgatory. Death can-

not take away sin, for it is but a physical change, a separation of soul and body. Sin pertains to the soul; the dissolution of the body cannot purify the soul from sin. The sanctification of the heart is a moral work, and is wrought only on condition of our exercising faith in the blood of Christ. And why may not this faith be exercised some time before death, as well as at the moment of death? The Scriptures nowhere teach that the work of entire sanctification is limited to the article of death. It is folly to suppose that a moral work, conditioned on the exercise of faith, can never be accomplished except amid the convulsions of the dying hour, and when, as is often the case, the individual is bereft of reason. The same grace that can sanctify a believer at the moment of death, may sanctify a day, a month, a year, or longer period before death, and preserve the subject blameless unto the coming of Christ. Hence we consider it the believer's privilege to be wholly sanctified—property, friends, influence, time, talents, body, soul, and spirit—to God.

We may remark in reference to all the preceding points, that they do not refer to some indefinite period in the remote future, but all relate to the present. Our duty and privilege as there brought to view, the commands of God, the provisions and promises of the Gospel, all have reference to the present. The Scriptures never encourage procrastination. *Now* is the accepted time.

7. The Scriptures teach that the state of sanctification has been actually attained. It is either expressly asserted or implied in numerous passages, such as the following: Says Paul, in addressing his brethren at Rome, "When ye were the servants of sin, ye were free from righteousness [totally depraved]. . . . But now being made free from sin," [entirely holy,] etc. (Rom. 6: 20, 22). Here perfect holiness is set over against total depravity. One doctrine illustrates the other. Job was "a perfect and an upright man." (Job 2: 3.) Zacharias and Elizabeth "were both

righteous before God, walking in all the commandments and ordinances of the Lord, blameless." (Luke 1: 6.) Paul enjoyed this blessing. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8: 1, 2). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God" "By whom [Christ] the world is crucified unto me, and I unto the world" (Gal. 2: 20; 6: 14). John speaks familiarly and experimentally on the subject. "Herein is our love made perfect, that we may have boldness in the day of judgment: because, as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love" (1 John 4: 17, 18). Many other passages of like import might be cited, but these will suffice as specimens of the Scriptural representation.

We will now notice some of the objections to the doctrine:

1. That some in the Scriptures called perfect did commit sin, as Noah, Asa, David. This only proves that they were not absolutely infallible, or free from the liability to sin, which, as we freely admit, none are in this life. Adam, in his original state, was not.

2. Those passages which affirm that none live without sin, as 2 Chron. 6: 36; Eccl. 7: 20; 1 John 1: 8. These refer to man's state by nature. All without grace are sinners, and continue in sin until renewed by the Holy Spirit. No person, Christ excepted, ever lived a whole life on the earth without committing sin. Or they may refer to the general character of men—the mass. Compare Psa. 14: 2, 3.

3. Those passages are cited in which perfection is disclaimed, as "If I say I am perfect," etc. (Job 9: 20); "Not

as though I had already attained, either were already perfect" (Phil. 3: 12). The first of these relates to absolute perfection. The second to the state attained after the resurrection, as is clear from the context. See verses 11, 15.

4. Rom. 7 is most frequently appealed to by objectors. They regard it as an account of the experience of Paul after his conversion, and of Christian experience generally. Were this admitted, the eighth chapter would show that there is a higher state, which the Apostle and many others attained. But we are unwilling that the passage should be held up as a model of Christian experience. Are true believers *carnal, sold under sin?* (7: 14.) Compare 8: 2: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The candid inquirer will see, by studying the connection, that the Apostle in the seventh chapter is describing the struggles of the sinner under the law—his ineffectual attempts to be delivered from sin by mere works of law. Although his reason and conscience discern and approve the right, his perverse heart will not bow to their dictates. In this animated description the first person and present tense are naturally employed. In the eighth chapter the way of deliverance through grace in Christ is brought to view, and its superiority shown over the legal method described in the seventh. Thus the two chapters harmonize with each other and with other portions of the Scriptures. Such is the exposition uniformly adopted by the Christians of the first three centuries after Christ; and is the one now given by the ablest Biblical critics of different persuasions, as Tholuck, Knapp, Bloomfield, and Stuart.

Stuart, though a Calvinist and holding the common Calvinistic views of this doctrine, yet, as a sound philologist, makes the following remarks on the passage, *i. e.*, Rom. 7: 13–25:

"The Jew would very naturally ask, on hearing such a declaration as is contained in verse 12, 'What, then, is that

which is good the cause of sin?' This the Apostle represents him as doing; and to this question he replies, that it is not the law itself which is the cause of sin, but the *abuse* of it by the sinner which renders him guilty; and that in this way the odious deformity of sin is peculiarly and strikingly exhibited. In the sequel the Apostle proceeds to exhibit in a very forcible manner the fact that the law can in no way be involved in the charge of being the efficient cause of sin, for it stands in direct and perpetual opposition to all the sinful desires of men in an unsanctified and carnal state. That it is holy and just and good, is evinced by the fact that the conscience and moral sense spontaneously take sides with it or approve of its precepts. Yet, notwithstanding all this, such is the force of sinful desires and lusts, that they triumph over the precepts of the law, and lead the unsanctified man to continual opposition and transgression. Even against the voice of reason and conscience, *i. e.*, of an internal moral nature, as well as against the Divine precepts, does carnal desire prevail we yield the *moral self* to the power of the *carnal self*, and plunge deep into ruin, while the voice of God's law is thundering in our ears, and the voice of our own consciences is loudly remonstrating against our conduct, 'Wretched men that we are.' . . .

"Now to what special end of the Apostle would it be here subservient, if we suppose him to be describing a *state of grace* in chapter 7. How does the contest in the breast of Christians against sin prove the inefficacy of the *law* to sanctify them? For to prove such an inefficacy, it must be admitted, is the general object of the present discourse. The fact is, that such statement would prove too much. It would show that *grace* is wanting in efficacy, as well as the *law*; for the Christian, being a subject of grace, and still keeping up such a contest, one might, of course, be tempted to say, 'It appears, then, that grace is no more competent than law, to subdue sin and sanctify the heart.' And, indeed, why might he not say this, if the ground of those who

construe all this of the *regenerate* man be correct? For what is the real state of the whole matter as represented by the Apostle? It is, that in every contest here between the flesh and the spirit (the moral man) the former comes off victorious. And can this be a *regenerate* state? Is this the 'victory which is of God, and overcometh the world'? 'He that is born of God sinneth not'; those that love his law 'do no iniquity'; he that loveth Christ, 'keepeth his commandments'; *i. e.*, a habitual and voluntary offender such an one is not; he gives not himself up to any course of sin; it is his habitual study and effort to subdue his passions and obey the commandments of God. But what of all this is there in the case which the Apostle represents in 7: 14-25? Read now chapter 8: 1-17, and then ask, Is the man described in 7: 14-25, who yields in every instance to the assault of his passions and suffers them continually to triumph over law, conscience, and every other consideration, such a man, or the same man, as is described in 8: 1-17? In this latter passage the man is described, 'who walks NOT after the flesh, but after the Spirit.' Can this, then, be the same man who does walk after the flesh, and always does this, even when the voice of God and conscience is thundering in his ears, and his own internal moral nature is warning him against the course he pursues? Impossible. Light and darkness are not more diverse than these two cases." Commentary on Romans, pp. 324, 325.

5. The last objection I will notice is this, that the more persons become advanced in Christian experience, the more sinful do they feel themselves to be. In reply, it may be remarked that theories and usages have had much to do in molding the expressions which good men have employed in speaking of their spiritual state. Besides, it is admitted, that the more Christians advance, the keener is their spiritual discernment. What would be done with an unrepenting conscience at one time would be sin if committed under more light and grace. The ripest saint will feel that he

has no merit, no goodness of his own — that, regarding himself alone and his past life, he must abase himself as in the dust, and that all his sufficiency is of Christ. Payson, for example, while contemplating his own unworthiness and frailty, was ready to pronounce himself, like Paul, the chief of sinners. Yet, speaking of his great blessing in Christ, he wrote as follows :

“Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been, *for some weeks*, a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill that may be crossed at a single step whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory in which I seem to float like an insect in the beams of the sun.”¹ At another time he writes: “Rejoice with me, for I have lost my will.” This was a state of sanctification in which God can preserve the soul not only “some weeks,” but years.

Sanctification is a *progressive* work. Moral purification and the consecration of the heart to God are indeed instantaneous, being accomplished in regeneration. But triumph over besetments and temptations, subduing of the powers to God, the development and maturing of the Christian graces, are gradual. The believer may be wholly consecrated to God, his will be in entire harmony with the Divine will, and he love God with all his heart, yet his capacity be constantly expanding. The growth in grace, so far as we know, may continue forever.

Great mistakes have been made respecting the way of

¹ *Memoir*, pp. 462, 463.

attaining this blessing. Some seek it in a legal spirit, by their own efforts at self-improvement, without looking to Christ. Self-denial, watchfulness, and persevering efforts to overcome sin are essential; but these cannot be rendered without aid from Christ.

He who would attain the state of sanctification must,

1. Have a deep conviction of its importance. He must feel that he ought to be wholly given up to God, and filled with his Spirit; and that it is a great privilege to attain it.

2. He must believe it to be practically attainable. Unbelief paralyzes the energies and prevents success. If one does not believe that the exercise of perfect love is practicable to him, he will never attain it.

3. He must rely implicitly, entirely, and constantly on Christ. In every emergency he must resort to him. Simple faith is the condition. All the spiritual blessings that believers receive from Christ are bestowed on condition of faith in him. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24). "This is the will of God, even your sanctification" (1 Thess. 4: 3). "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us" (1 John 5: 14). This faith is not an inoperative principle, but a voluntary yielding of all to Christ, to obey all his requirements. The evidences are the fruits brought forth in a holy heart and life—strict integrity, active piety, disinterested devotion to the cause of Christ.

This is eminently a *practical* doctrine. Sanctification is not an emotion of the sensibility. It is nothing less than the consecration of our all to the service of God—our entire faculties, mental and physical—our time, property, influence, all. This doctrine has been grossly misrepresented, even by some of its professed advocates. It is really the Gospel applied to the living realities of life.

Sanctification is a high *privilege*. To love God with all the heart, to be in intimate union with Christ and commun-

ion with the Holy Spirit, to have our wills in sweet submission to the Divine will, to live in obedience to the Gospel, in the exercise of faith, abounding in the Christian graces, and bringing forth the fruits of righteousness, is to be in a truly happy and blessed state. Though we are all poor and unworthy of ourselves, yet through the merits of Christ and the blessings of his grace, it is the high privilege of the least of his disciples, and of all, to obtain and retain this great and inestimable blessing.

SECTION VII.—CONDITIONAL ELECTION.

ALL admit that election is taught in the Bible. But on the question, what is the Scriptural doctrine, there has been great diversity of opinion. With none, probably, has human philosophy had more to do. The controversy on this subject owes much, also, to a love of system-making. Men construct a system and then resort to the Scriptures for confirmation of it, instead of building their faith on the Scriptures. Hence much discrimination and candor are requisite in the investigation of this subject by the Christian teacher; and a strict conformity to the simple Scriptural doctrine.

The main views of theologians on this doctrine may be classed under three heads. These will now pass under review:

I. The "Old School" system, as held by Augustine, Knox, Calvin, Hopkins, Emmons, etc. They held, according to Dick, that God "decreed to create man after his own image, but to place him in such circumstances that his fall would necessarily follow; to send his Son to die upon the cross for the salvation of those whom he had chosen, and to give them effectual grace to convert and sanctify them, while the rest should be given up to blindness and impenitence."¹

They argue this (1) from the fact that some are lost.

¹ Dick's Theology, Vol. I., p. 360.

But this fact does not determine the cause or occasion of their ruin.

2. From the omnipotence of God. "My counsel shall stand, and I will do all my pleasure." The argument is, that as God is almighty, and some are lost, therefore we must infer that he determines absolutely who shall be saved and who shall be lost. But God cannot act inconsistently. If God has moral beings under his government, they must be governed as moral beings. It is not within the limit of power to have a being free and necessitated at the same time. That is a contradiction. God "will have all men to be saved, and come to a knowledge of the truth"; but some do not come to a knowledge of the truth, and are not saved. It is not consistent with Omnipotence to save one in his sins or to destroy his moral agency to free him from sin. Both are absurdities, not subjects of power.

3. From the Divine sovereignty. God, it is said, has a right to dispose of his creatures as he chooses. True, but this is always done with the strictest equity. Various passages are quoted, as "I make peace, and create evil" (Isa. 45: 7). But especially Romans, chapter 9. Here the Apostle is arguing the sovereignty of God in choosing the Jews as his peculiar people and afterward rejecting them for their unbelief.¹ A parallel passage is Jer. 18: 1-10.

¹ We give Prof. Tholuck's summary of the chapter:

"With the eighth chapter the Apostle had terminated the doctrinal part of his epistle. Henceforward, to the twelfth, there follows another section, which we may call a historical corollary. Were that way, which he had hitherto been inculcating, the only way of salvation, it followed that the Jews, who still strove after blessedness through the medium of fulfilling the law, would be wholly excluded from mercy. Moreover, as a much greater number of Gentiles than Jews were received into the Church of Christ, there actually resulted, from Paul's doctrine, the rejection of almost all the members of the Israelitish theocracy. This might appear severe. Accordingly, Paul affirms, in the first place, that it distressed himself to think that the majority of the Israelites should be rejected. But, nevertheless, that was the truth. Moreover, it cannot be objected that, in that case, the promise made to Abraham, of Israel being the covenant people, is left unfulfilled: for the promise did not extend to *all* the bodily descendants of Abraham, as such. Isaac and Ishmael, in respect of corporeal descent, had both been

Yet some in treating this subject have not hesitated to affirm that God instigates men to evil and is the author of all sin! God is, indeed, the author and upholder of the universe, and administers a righteous government, but that he causes men to sin and then punishes them for it is no part of his sover-

Abraham's children; and yet, in this instance, God had vouchsafed the privileges to Isaac only, who was born according to Divine promise. With the same free will does God now act, in not receiving all the subjects of the Old Testament theocracy into the new kingdom of God, but those only who comply with the Divine condition of faith in Christ, without relying upon their own righteousness by works. Should the Israelite object, however, that the example was inapplicable, inasmuch as Sarah was a holy woman and rightful wife of Abraham, whereas Hagar was not even a Hebrew, but proud-tempered and a maid-servant, we have a still more decisive example of God's not binding himself to a bodily descent in the instance of Rebecca, who bare Jacob and Esau as twins. But, notwithstanding, Jacob was destined by God for the possession of Canaan, while Esau obtained no privilege of the kind. Inasmuch, too, as God declared his decree to this effect, even at the birth of the children, it might thence be likewise gathered that not even *works*, on their part, existed as condition of that decree, and, accordingly, that what he had vouchsafed to Jacob, whether we look to his birth or works, he vouchsafed to him from the free purpose of his grace. On the other hand, however, least of all can it be thence inferred that God is unjust. We must only acknowledge, Paul means to affirm, that on God's side *all* is grace, while on ours not a word can be said of *claims* of any kind whatever. It follows that any endeavor in our own strength to enforce certain claims (as Israel does bodily extraction and fulfilment of the law) to privileges from God, can never gain its end. Nay, we learn from the case of Pharaoh, that by the Divine forbearance the stubborn may be for a certain time endured, but that punishment surely overtakes them at last, and then is all the more severe, to the increase of the Divine glory. It follows, proceeds Paul, that man must be content if God, recognizing no *rights* upon his side, accepts of him when he complies with the Divine conditions, and gives others over to their obduracy. God certainly appears compassionate enough in enduring the latter with patience, instead of visiting them, as they deserve, with instant punishment, and when, in contrast with them, he exalts to glory such as comply with his conditions. The persons who in this way, *i. e.*, by means of conditions prescribed by God, and independent of righteousness by works, attained to salvation, are nowadays believers on Christ, both from amongst Jews and Gentiles. . . . Accordingly, the ground of Israel's not being received into the new kingdom of God manifestly does not lie in God; Israel has to attribute his rejection to itself, having wanted to receive pardon through efforts of its own, and upon the ground of certain rights, and refusing to comply with the condition laid down by God, according to his free purpose, *viz.*, acquiescence with childlike faith in the redemption of Christ." Commentary on Romans, pp. 289, 290.

The chapter, instead of proving unconditional election, is a powerful argument for the doctrine of God's free, impartial grace.

eighty. The blessings of his grace become a savor of life or of death according as men use them.

4. Unconditional election and reprobation are argued from the plan, decrees, or purposes of God. That he has a plan which relates to all beings and all events is admitted. But so far as it relates to moral beings and moral acts it is consistent with their freedom.

Some of the proof texts may here be noticed. "Many be called, but few chosen" (Matt. 20: 16). It is obvious from the connection that this passage does not relate to the election of individuals to salvation to the exclusion of others. Even if it did, this would not prove that the election and reprobation were irrespective of the free acts of men. The design of the parable which introduces the passage is to show the rightfulness of the Divine proceedings, in accepting all who come to Christ, and bestowing blessings upon them according to his own wisdom and grace.

"Inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34). This passage shows heaven was from the beginning prepared for the righteous. But this determines nothing as to who shall be righteous, or how they shall become so.

"Ye have not chosen me, but I have chosen you" (John 15: 16, 19). It is very doubtful whether this passage relates to personal salvation, rather than appointment to office; but if it does, it does not show that the choice was unconditional, or irrespective of their character. True, we love God because he first loved us; but he loved *the world*, and gave his Son to die for all.

"As many as were ordained to eternal life believed" (Acts 13: 48). This passage, as many Calvinistic commentators allow, does not relate to foreordination; but simply states that such as gave candid attention (Greek, were disposed) to the Apostles' preaching, believed the Gospel.

"Him, being delivered by the determinate counsel and

foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2: 23). This relates to the purpose of God to give Christ to suffer to make atonement for sin. See chapter 3: 18, which is parallel. God did not necessitate the acts of Christ's murderers, else they could not be charged as doing it with *wicked* hands. He permitted them, as free agents, to do it, and held them accountable for the wickedness.

"Whom he did predestinate, them he also called" (Rom. 8: 30). This will be understood by reference to the preceding verse: "Whom he did foreknow, he also did predestinate." The purpose of God in reference to the salvation of individuals is in Scripture founded on his foreknowledge. God is omniscient. He knows who will comply with the terms of the Gospel, and who will reject them; and proposes to dispose of them accordingly. This is Bible election and reprobation. Rom. 9 has been already explained as vindicating the right of God to treat individuals and nations according to their character, in opposition to the exclusive claims of the Jews.

"Having predestinated us unto the adoption of children," etc. (Eph. 1: 5-11). This predestination is not arbitrary, but founded on the foreknowledge of their compliance with the terms proposed. See Rom. 8: 29, 30.

"Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience," etc. (1 Peter 1: 2). (Cf. 2 Thess. 2: 13.) These passages distinctly show personal election to be conditional, founded on the foreknowledge of God, and involving the use of moral means alone. We, of course, shall object to no such doctrine of election.

"Whose names were not written in the book of life from the foundation of the world" (Rev. 17: 8). This passage does not determine the ground of the proceeding indicated. It is sufficient, however, to refer to the fact that names may be *blotted out* of the book of life, as intimated in Rev. 3: 5.

We have now passed in review the chief passages usually cited. We see what ingenuity might do in grouping detached passages, and thereby constructing a plausible theory. Almost any theory may be rendered plausible in the same way.

The tenor of Scripture is utterly opposed to this system, and teaches a sentiment altogether different, as we shall presently show. The theory is also opposed to reason and consciousness. Carried out to its legitimate consequences, it makes man a mere machine, divests him of real freedom, renders him incapable of either virtue or vice, reward or punishment. It makes God the efficient cause of all that is done in the universe, and conducts to Universalism, Pantheism, Atheism. Such is its practical tendency, and such has been the actual result in innumerable instances. The system is an offshoot of the old Stoical doctrine of Fate. It was brought into the church by Augustine and other speculating doctors; and although it has had the approbation of numerous great and venerated names, this is no more than can be affirmed of many other confessedly erroneous dogmas. If it will not stand the test of candid Scriptural exposition, sound reason, and consciousness, it must be pronounced false and pernicious.

II. The "New School" Calvinistic sentiment may be stated as follows, in the language of Dick:¹ "God, having foreseen from all eternity that man, whom he intended to create after his image, would fall from a state of innocence, elected some of the human race to everlasting life, and left the rest to perish in their sins." This theory is variously explained. There is great latitude of views among its supporters. It is to be distinguished from the Old School view, or high Calvinism, though its advocates cannot be said to be always consistent with themselves.

We will now review the principal arguments used in its support.

¹Theology, p. 360.

1. The omniscience or foreknowledge of God. On this point we remark that either foreknowledge and absolute decree are the same, or foreknowledge proves decree, or foreknowledge alone does not authorize this doctrine. Foreknowledge is infinite, extends to all events: hence, if it is synonymous with decrees, or proves decrees, then absolute decrees extend to all things, and fatal necessity, or at least High Calvinism, is established. The only alternative left is to admit that the Divine omniscience affords no support to the doctrine.

2. The dependence of man on God. This, I allow, is a strong argument; and I am willing to go farther with it than even Calvinists themselves. Those of the New School, as Taylor, Stuart, Beecher, Finney, hold that man is really able of himself to make him a new heart. It is difficult to see how their view of dependence affords any support to the doctrine of personal election. But evangelical Arminians, as Wesley, Watson, Fletcher, Fisk, and Knapp, admit that of himself the sinner is unable to change his heart, but is entirely dependent on the Holy Spirit for regeneration. We see which insists most on the need of a gracious provision, and that salvation is all of grace. But the Arminian holds that although the sinner is thus dependent, grace is provided for all, and will save all but those who wilfully reject it.

3. The Scriptural account of the Divine purpose. This, it is alleged, secures absolutely the salvation of a part, while the rest of mankind are left to perish in their sins. Now, here is a question of fact to be determined solely by revelation. We all admit that no sinner would, and we say also, no sinner *could*, be saved, but through the interposition of grace. We agree, also, that a part only will be saved. But what is the ground of this difference? Is it to be ascribed wholly to the Divine purpose?

Those who affirm this, assert (1) that God has a sovereign right to make such discrimination. (2) That he

does make it, they adduce the various passages which speak of God's purpose, election, choice, people, etc. (3) As a philosophical explanation of their system, they hold that the mind is governed by motives, that God knows what motives will induce any sinner to repent, and he employs such motives as he pleases, with whom he pleases. Thus they say no one's rights or freedom are at all infringed.

Now if this were the doctrine of the Bible, however difficult of comprehension it might be, I would not hesitate to embrace it. I admit that disconnected expressions and passages of Scripture appear to teach it. Still, with the light I have on the sacred volume, I cannot see that the doctrine in question is authorized by it. I can readily admit, that God is omnipotent, a sovereign; that he governs the universe; that he has a plan of government, uniform and consistent laws relating to all beings and events; that he saves some, and suffers others to perish; that he knows, and always knew, the character and condition of every being. All this I cordially believe. I must, or deny the Scriptures and the government of God. Now, the passages relied on by Predestinarians prove thus much, and no more, and candid writers do not claim much more for them. But all this does not touch the point in controversy between them and their opponents; since the latter not only admit these principles, but hold them as essential truths in their own system. This is an important fact.

Dr. Taylor, of New Haven, a very moderate Calvinist, held that God cannot consistently save all, else he would; that he saves the most he wisely can, and so employs motives as to secure the greatest amount of good with the least evil. So far very well. But he proceeds to say that the cause why one given individual submits and another does not, is to be referred to *the appointment of God*, not to the choice of the sinner. God first determines who shall be saved, and the means which shall accomplish their salvation; and he also determines not to bestow the same effectual grace on

others, but to leave them to certain ruin. This is no mere foresight of results, but a Divine purpose, itself determining the result. The grace thus bestowed is termed special, in distinction from the common grace bestowed on all. Mention is also made of the secret will of God, not only in distinction from, but in opposition to, his revealed will. How this secret will came to be in the possession of these wise doctors, they do not inform us. They explain that it is secret in the sense that no sinner knows whether he is one of the elect or not. Dr. Taylor asserts that if one of the non-elect "knew what God knows, there would be good reason for his not trying to escape."¹ Is this the doctrine of the Bible? Does that volume thus exhibit the dealings of God with his creatures? If so, where?

We subjoin quotations from evangelical Arminians on some of the main points of Calvinism.

Extracts from William Sherlock, D. D., on PROVIDENCE, London edition, 1702:

"If God, then, must not permit sin, he must not suffer men to choose anything that is wicked, for this is sin; herein the immorality of the act consists. Consider, then, what the meaning of this is, that God must not leave men to the liberty of their own choice, but must always overrule their minds by an irresistible power to choose that which is good, and to refuse the evil. But will any one say that this is to govern men like men? Is this the natural government of free agents, to take away their liberty and freedom of choice? Does government signify destroying the nature of those creatures which are to be governed? Does this become God, to make a free agent and to govern him by necessity and force?

"This, I confess, is a certain way to keep sin out of the world, but it thrusts holiness out of the world, too; for where there is no liberty of choice, there can be neither moral good, nor evil; and this would be a more reasonable

¹ Quoted from notes of Lectures on Theology, p. 289.

objection against the holiness of Providence, that it banishes holiness out of the world." Chap. 6. The Holiness of Providence, p. 207.

"And there is no other way but this [1 Kings 13 : 4 ; 2 Chron. 26 : 19] for God by an immediate power to hinder the actual commission of sin, to take away men's lives, or their natural powers of acting, which may be of great use sometimes, when God sees fit to work miracles, but ought to be as rare as miracles are ; for such a way as this of hindering sin would quickly put an end to the world, or to the commerce and conversation of it, and is properly to judge the world, not to govern it." P. 211.

"FOREKNOWLEDGE. Now, in answer to this, I readily grant that nothing can be certainly foreknown but what will certainly be ; but then I deny that nothing will certainly be but what has a necessary cause. For we see ten thousand effects of free or contingent causes, which certainly are, though they might never have been. For whatever is, certainly is ; and whatever certainly is now, was certainly, though not necessarily, future, a thousand years ago. That man understands very little who knows not the difference between the necessity and the certainty of an event. No event is necessary but that which has a necessary cause, as the rising and setting of the sun ; but every event is certain which will certainly be, though it be produced by a cause which acts freely ; and might do otherwise, if it pleased, as all the free actions of men are ; some of which, though done with the greatest freedom, may be as certain, and as certainly known, as the rising of the sun. Now, if that which is done freely may be certain, and that which is certain may be certainly known ; then the certainty of God's foreknowledge only proves the certainty, but not the necessity, of the event. And then God may foreknow all events, and yet lay no necessity on mankind to do anything that is wicked.

"In the nature of the thing, foreknowledge lays no greater

necessity upon that which is foreknown than knowledge does upon that which is known; for foreknowledge is nothing but knowledge, and knowledge is not the cause of the thing which is known, much less the necessary cause of it. We certainly know at what time the sun will rise and set every day in the year, but our knowledge is not the cause of the sun's rising or setting; nay, in many cases, in proportion to our knowledge of men, we may with great certainty foretell what they will do and how they will behave themselves in such or such circumstances; and did we perfectly know them, we should rarely, if ever, mistake; for though men act freely, they do not act arbitrarily, but there is always some bias upon their minds which inclines and draws them; and the more confirmed habits men have of virtue or vice, the more certainly and steadily they act, and the more certainly we may know them without making them either virtuous or vicious.

“Now, could we certainly know what all men would do, before they do it, yet it is evident that this would neither make nor prove them to be necessary agents. And, therefore, though the perfection of the Divine knowledge is such as to know our thoughts afar off, before we think them, yet this does not make us think such thoughts nor do such actions.

“How God can foreknow things to come, even such events as depend upon the most free and contingent causes, we cannot tell; but it is not incredible that infinite knowledge should do this, when wise men, whose knowledge is so very imperfect, can, with such great probability, almost to the degree of certainty, foresee many events which depend also upon free and contingent causes: and if we will allow that God's prescience is owing to the perfection of his knowledge, then it is certain that it neither makes nor proves any fatal necessity of events. If we say indeed, as some men do, that God foreknows all things, because he has absolutely decreed whatsoever shall come to pass, this, I grant, does

infer a fatal necessity; and yet, in this case, it is not God's foreknowledge, but his decree, which creates the necessity: all things by this supposition are necessary, not because God foreknows them, but because by his unalterable decrees he has made them necessary; he foreknows because they are necessary, but does not make them necessary by foreknowing them; but if this were the truth of the case, God's prescience, considered only as foreknowing, would be no greater perfection of knowledge than men have who can certainly foreknow what they certainly intend to do, and it seems God can do no more. But thus much we learn from these men's confession: that foreknowledge, in its own nature, lays no necessity upon human actions; that if God can foreknow what he has not absolutely and peremptorily decreed, how certain soever such events may be, his foreknowledge does not make them necessary. And, therefore, we cannot prove the necessity of all events from God's foreknowledge till we have first proved that God can foreknow nothing but what is necessary. That is, in truth, that there is no such perfection as prescience belonging to the Divine nature: for to foreknow things in a decree or only in necessary causes is no more that perfection of knowledge which we call prescience, than it is prescience in us to know what we intend to do to-morrow, or that the sun will rise to-morrow. But that God's foreknowledge is not owing to the necessity of the event, and therefore cannot prove any such necessity, is evident from hence. That the Scripture, which attributes this foreknowledge to God, does also assert the liberty of human actions, charges men's sins and final ruin on themselves, sets before them life and death, blessing and cursing, as I observed before. Now how difficult soever it may be to reconcile prescience and liberty, it is certain that necessity and liberty can never be reconciled; and, therefore, if men act freely they do not act necessarily; and if God does foreknow what men will do, and yet men act freely, then it is

certain that God foreknows what men will freely do. That is, that foreknowledge is not owing to the necessity, but to the perfection, of knowledge." Pp. 218-221.

"DECREES. Acts 2: 23. What does St. Peter say was done by the determinate counsel and foreknowledge of God? Did they take him and by wicked hands crucify and slay him by the determinate counsel and foreknowledge of God? This is not said: but he was *delivered*, that is, put into their power, by the determinate counsel and foreknowledge of God; and then they took him and with wicked hands slew him. And then we must observe that here are two distinct acts of God relating to this event; the *determinate counsel* and the *foreknowledge of God*. The will or counsel of God which he had fore-ordained and predetermined, the *Boule Proorismene*, was that Christ should die an Expiatory Sacrifice for the sins of the world, which was a work of such stupendous wisdom, goodness, holiness, and justice, that nothing could more become God than such counsels and decrees. But then by his infinite prescience and foreknowledge he saw by what means this would be done if he thought fit to permit it; *viz.*, by the treachery of Judas, by the malice of the Scribes and Pharisees, and by the compliance of the Roman powers; and this he determined to permit and to deliver him up into their hands; the certain effect of which would be that they would take him and with wicked hands crucify him and slay him. So that though God did decree that Christ should die, yet he did not decree that Judas should betray him or that the Scribes and Pharisees and Pontius Pilate should condemn and crucify him; but this he foresaw, and this he decreed to permit, and to accomplish his own wise counsels for the salvation of mankind by such wicked instruments; and there is nothing in all this unworthy of God or unbecoming the holiness of his providence. And thus it is with all other events which are decreed by God; he never decrees anything but what is holy and good; and though he many times accomplishes his

wise decrees by the wickedness and sins of men, yet he never decrees their sins; but by his foresight and wonderful wisdom so disposes and orders things as to make their sins, which they freely and resolvedly commit and which nothing but an irresistible power could hinder them from committing, serve the wise and gracious ends of his providence. This is wisdom too wonderful for us; but thus we know it may be, and thus the Scripture assures us it is." P. 222.

"If God wants the sins of men to accomplish his own counsels, they must either be very unholy counsels which cannot be accomplished without the sins of men, or he must be a weak or unskilful being, which is downright blasphemy; for a wise and powerful being can do whatever is wise and holy without the sins of men. It is excellent wisdom, indeed, when men do and will sin, for God to accomplish his own wise and gracious counsels by their sins; but to incline, or tempt, or overrule, or determine men to sin on purpose to serve himself by their sins, this would be unjust impeachment both of his holiness, his wisdom, and his power; and a God who is neither holy, wise, nor powerful, would be no very fit object of religious worship.

"To say that God decrees the sins of men for his own glory, to magnify his mercy and justice in saving some few and in condemning the greatest part of mankind to eternal miseries, is so senseless a representation both of the glory, of the mercy, and of the justice of God, as destroys the very nature of all." P. 257.

EXTRACTS FROM DR. W. FISK.

"The question in dispute is simply this: What relation is there between the decrees or purposes of God and the responsible acts of man? The Arminian views on this question, as I understand them, are these: God, as a sovereign, in deciding upon his works, had a right to determine on such a system as pleased him; but, being infinitely wise and good, he would of course choose, in the contemplation

of all possible systems, to create such a one as, all things considered, would bring the most glory to himself and the greatest good to the universe. In infinite wisdom he decided that such a system would be a *moral government* consisting of himself as the supreme and rightful Governor and of intelligent subjects having full and unrestrained power to obey or disobey the mandates of their Sovereign. He foresaw that one of the unavoidable incidents of such a government would be the possible existence of moral evil; and in glancing through the proposed system he foresaw that moral evil would *certainly* exist, involving innumerable multitudes in its ruinous consequences. He did not approve of the evil; he did not decree that it should exist; but still evil was a remote result of a decree of his; for although he foresaw that *if* he made such free agents and governed them in the manner proposed they would certainly sin, yet he determined, notwithstanding this *certainty*, to make these agents and govern them as proposed. He determined, however, that they should be under no necessity of sinning, either by his decree or by the circumstances in which they should be placed: but if they sinned, it should be their own free choice. As he foresaw they would sin, he also determined upon the plan he would pursue in reference to them as sinners, and arranged in the counsels of his own infinite mind the extended concatenation of causes and effects, so as to make the 'wrath of man to praise him,' and deduce the greatest possible good from the best possible system. Such, it is believed, is Arminianism—such is the doctrine of the sermon—and such are the dictates of the Bible and of sound philosophy." Calvinistic Controversy, pp. 58, 59.

EXTRACTS FROM BISHOP HEBER.

"Of the supporters of the system of Calvin God forbid that I should speak otherwise than with respect and affection, as of our brethren and fellow-laborers in the Lord, and as of those who, with one single error, hold the truth in a

sincerity which no man can impeach, and in a godly diligence which may make too many of our party shed tears for our comparative supineness. Of the system itself I should desire to express myself with that caution which is due to the names of Augustine, of Calvin, and of Beza, of Jansenius, and of Pascal. But let God be true, even if every man be accounted a liar! (Rom. 3: 4.) It is impossible that a system which, in its apparent consequences, destroys the principles of moral agency in man and arraigns the truth and justice of Him from whom all truth and justice flow,—it is impossible that a system of this kind can be from God, or can be well pleasing to him. The metaphysical difficulties, and they are many and grave, which perplex the Arminian hypothesis may be inscrutable to our present faculties, or may be permitted to try our faith through the whole course of this mortal pilgrimage. But though we should be unable to reconcile them with the power and wisdom of God, it is evident that they leave his mercy and his truth unimpaired; and they are these last which of all God's attributes are the most important to his fallen creatures, inasmuch as they are these last alone which give us hope of sanctification in this world and of happiness in the world which is to succeed it!" Sermons (Society of Inquiry), in England. Sermon VII., pp. 152, 153.

"And since we have no reason to suppose that God's dealing with that generation of vipers [the Jews] was at variance or inconsistent with the general course of his spiritual work on the souls of men, I conclude that every sinner has some acceptable time in which the mercy of God is, not in name only or in mockery, but effectually, offered to him, in which his day of visitation, the things which belong to his peace are not hidden from his eyes; and in which he might, unless through his own single and wilful obstinacy, discern and follow the path of salvation.

"But this I maintain, and I maintain it, as on many other passages of Scripture, so particularly on the grounds of the

present text, first, that some such time or times of gracious visitation is accorded by God to all his creatures, wherein he gives them the power and opportunity of forsaking the bondage of sin for the glorious liberty of his children; and further, that this gift may be resisted and rendered vain, and has been thus frustrated and resisted by the personal fault and wilful hardness or negligence of all those who, like those Jews, are finally suffered to perish. And it follows that the Calvinists are mistaken in maintaining either the absolute election of a few, to the passing over or reprobation of the greater number of mankind, or that the saving grace of God, wherever given, is always irresistibly exerted to the conversion and final salvation of those whom it once condescends to visit." Sermon VIII., pp. 174, 175, 176.

III. After the preceding discussion and the treatment of kindred topics in other lectures, it will not require much time to state the remaining view. We quote from Dick: "The third system is that of the Arminians, or Remonstrants, as they are also called, who deny absolute and unconditional decrees, and maintain that whatever God has decreed respecting man is founded on the foresight of their conduct. Having foreseen without any decree that Adam would involve himself and his posterity in sin and its consequences, he purposed to send his Son to die for them all and to give them sufficient grace to improve the means of their salvation; and knowing beforehand who would believe and persevere to the end, and who would not, he chose the former to eternal life and left the latter in a state of condemnation." Theology, p. 361.

Respecting this system we remark:

1. It is not inconsistent with other Scriptural doctrines — as the omnipotence, sovereignty, and omniscience of God, the depravity and dependence of man, the impossibility of creature merit, the necessity of the Spirit's influence in regeneration. So it has often been charged, but unjustly.
2. It is not pretended that this system is without its

difficulties,—that it solves all mysteries in theology or experience. Take, for instance, the *origin of evil*. No system can account for it. To charge it upon God is absurd and impious. *Why* evil should exist at all is beyond all human comprehension. Evil must, however, be incidental to a moral system. And it is more than we can assert, that God could have the best possible system, without the permission of evil. If he could, he would. Not that the best possible system is the best on account of the evil incidental to it, but in spite of it. The doctrine of a moral system, then, is the most rational, as well as Scriptural, mode of accounting for the existence of evil.

Again, there are mysteries in regard to the prevalence of sin which no system can solve. Why has wickedness so long triumphed in the earth, and the knowledge of Christ been so limited? The view of human freedom and responsibility held in the Arminian doctrine, frees the Divine character from imputation and charges the fault upon the sinner. We know of no difficulty which admits not of as satisfactory explanation on the Arminian as on the Calvinistic scheme; but not *vice versa*.

3. Experience and consciousness authorize the doctrine of freedom. All men feel that they have the power of contrary choice—that although they make motives the ground of their acts, yet motives do not necessitate their acts—that the will, the moral faculty, is a self-determining power. The same power of choice exists in regard to regeneration. Although unable to regenerate themselves, they are able to submit to be regenerated by the Holy Spirit, or resist to their own destruction. They cannot save themselves; but through grace they can decide whether they will yield to be saved or not. They can do nothing to merit salvation, yet they will never be saved without complying with the terms of the Gospel. All men feel, also, that ability is a measure of responsibility—that they are accountable just in the degree that they are free. This is an important considera-

Ed. Note: The origin of evil is easily understood if one truly believes in the biblical teaching of “free will.” God gave to man and angels, actually angels first, that thing called “free will.” The angel that we know as Satan used his free will to conceive of usurpation of God’s authority. He wanted to exalt his throne above that of God; i.e., make himself the supreme authority, to be the most high. This exercise of free will by Satan and the angels that followed him in his rebellious quest, which was a misuse of free will, brought evil into the creation in the spiritual realm. He, Satan, then brought that evil of disobedience to earth and presented it to mankind, who then willingly, by exercise of his own free will, chose the evil and, thereby, ensconced evil into the very fabric of the physical creation. Although the devil brought evil to the creation, it was mankind that made it a part of the creation by his misuse of his free will. This he did when Adam chose disobedience rather than obedience to the expressed command of God. Remember, for Adam’s wilful sin the creation is cursed, not because of the sin of Eve.

Thus, it is easy to see that God did not create evil. He did give men and angels free will, which in itself is a good thing but which, by its very definition, is a thing that can be exercised in a good way or a bad way, but it was the misuse of that good thing by both angels and men that brought evil into the two halves, the spiritual and physical, of the creation of God. Yes, God knew beforehand what men and angels would do with that thing called free will. But He also knew that the angels had the ability, and in Adam we also had the ability, to use it in a good way. His knowing that we would not do so is why Christ was the lamb slain from before the foundation of the world to reconcile erring mankind to Himself and why hell and the lake of fire were created for the devil and his angels- for whom no provision of reconciliation was provided. Only those duped into evil were provided a Reconciler, while those who invented evil were not.

tion. It is a fatal objection to any theory that it contradicts experience, consciousness. It is hard to believe that God would so constitute us that we should be the subjects of constant deception, especially in reference to our most momentous concerns.

4. Every part of this doctrine is clearly authorized by the Scriptures.

(1) The Scriptures represent all mankind as alike needy. "All have sinned and come short of the glory of God." "When we were without strength, in due time Christ died for the ungodly."

(2) That God's love of pity for the fallen race is impartial. He "so loved the world" that he gave his Son to die. "He is no respecter of persons."

(3) He earnestly desires the salvation of all. He has "no pleasure in the death of the wicked, but that the wicked turn from his way and live." "He wishes for all men to be saved, and come to a knowledge of the truth." "Not willing that any should perish, but that all should come to repentance."

(4) The atonement is provided for all. Christ "tasted death for every man — died for all."

(5) God enlightens all. The Holy Spirit reproves "the world." "That was the true light which lighteth every man that cometh into the world."

(6) The invitations of the Gospel are extended to all. "Go ye into all the world, and preach the Gospel to every creature."

(7) God does all he wisely can for the salvation of the world. "What more could have been done to my vineyard, that I have not done in it?"

(8) If any are lost, it is their own fault. "How often would I have gathered you, and ye would not." "Ye will not come unto me, that ye might have life." "O Ephraim, thou hast destroyed thyself." "So that they are without excuse."

We might cite numerous other passages on these and kindred points; also, of command, exhortation, and entreaty. But they are too familiar to need repetition. It is difficult to see how the doctrine could be more explicitly or fully set forth. But for the efforts of men to excuse their sins, vain philosophizing, and attachment to creeds and systems, it can hardly be supposed that any other construction would ever have been put upon the sacred oracles.

It is, perhaps, needless to remark here that election in the Bible often denotes the appointment of persons to office, or the conferring of privileges on communities and nations. Election to salvation is expressive of a fact, *viz.*, that God saves those who comply with the terms he has proposed. It is founded on the foreknowledge of that obedience. (Rom. 8: 29.) It is conditional. (1 Peter 1: 2.) The purpose to save all who should by their own free choice comply with the terms of salvation, was formed before the foundation of the world, or from the beginning. (2 Thess. 2: 13.) The terms elect and saints are generally synonymous. (Cf. 2 Tim. 2: 10 with Col. 1: 24. See also Isa. 65: 9, 22; 1 Peter 5: 13; Col. 3: 12; 1 Thess. 1: 4.) For an individual to be one of the elect is, in the Scriptural view, to be one of the children of God. On the matter of salvation this is its full import. All other ideas of it are foreign and the work of human device.

Such is the simple teaching of the inspired Word on this subject. Such was the understanding of it universally in the Christian Church for the first three hundred years after Christ. Such is the practical application that all experienced Christians make of it. False theories respecting it have done much harm. The only safe rule in reference to it is that prescribed by Christ. "If ye will do his will, ye shall know of the doctrine." "Give diligence to make your calling and election sure."

SECTION VIII.—PERSEVERANCE.

THIS doctrine has been advocated under various forms.

1. That it is *impossible* for a true believer to fall away and perish. This was the form under which it was originally held by the mass of Calvinists. This was the form under which it was formerly discussed in Europe and America. But most modern Calvinists, especially of the New School, have abandoned that position, and now admit the *possibility* of falling from grace.

2. The doctrine as now defended by most Calvinists is, that it is certain no true believer ever did, or ever will, so apostatize as to be finally lost.

3. Another and rather specious manner of stating the same doctrine is, that none can be properly termed Christians but those who endure unto the end and obtain salvation.

4. The last is the Arminian doctrine, which denies the validity of each of the preceding views. We will now review each of the positions.

➤ I. That it is impossible for true believers to fall away and perish. This form of the doctrine is based upon, and necessarily results from, the theory of absolute decrees and unconditional election. It will not be necessary, therefore, to enter into a labored discussion of the subject, since it would be only a repetition of arguments already stated. If man is a moral agent through life, he *may* at any time forsake God, persist in his rebellion, and perish. As to purposes, covenants, etc., if they are consistent with human freedom, they do not render the perseverance of any believer *necessary*. We repeat, if the believer is still a moral agent and in a state of probation, it is *possible* for him to fall away and perish. And this is now so generally conceded as hardly to admit of argumentation.

II. Those who hold the second form, *viz.*, the *certainty* that all true saints will persevere, admit the following things :

Ed. Note: The bible doctrine of Eternal Security, which you studied earlier, negates the possibility that any saved person can "fall away and perish". Therefore, we must conclude that this point and much of the discussion that follows in defense of it, is in error. This section has been left in for continuity of the book but the students are warned of its falsity.

Ed. Note: One of the problems that cause belief that the believer can "fall away and perish" is the misapplication of scriptures and teachings relating strictly to saints of God, usually Israel, in the Old Testament to the New Testament Christian. This is, as I said, an error; and it is an error because the OT saints were under a different dispensation than the NT saints. The doctrine of Eternal Security is a New Testament doctrine, not one of the Old Testament. Therefore, to apply OT scriptures and teachings that concerned only those OT saints to NT saints will lead to many errors, including the one currently under discussion.

1. That true saints *may* fall away and perish.
2. That they do sometimes fall into gross sins, and would perish if they did not repent.
3. Many of them also admit that there is *real danger* of their being lost, and that this is the ground of the warnings and exhortations addressed to them. To show this I make one quotation from Prof. Stuart :

“Whatever may be true in the Divine purposes as to the final salvation of all those who are once truly regenerated (and this doctrine I feel constrained to admit), yet nothing can be plainer than that the sacred writers have everywhere addressed saints in the same manner as they would address those whom they considered as constantly exposed to fall away and perish forever. It cannot be denied that all the warnings and awful comminations directed against cases of defection are addressed to Christians, in the New Testament, which could be addressed to them supposing them to be liable every hour to sin beyond the hope of being renewed by repentance. Whatever *theory* may be adopted in explanation of this subject, as a matter of *fact* there can be no doubt that Christians are to be solemnly and earnestly warned against the danger of apostasy and consequent final perdition.”¹

Of course, if they are to be thus warned, they are in real danger.

Let us now examine some of the principal arguments urged in support of the certain perseverance of all who once truly believe.

1. *The immutability of God.* It is argued that if God should suffer any true believer to fall away and perish, he would not be immutable. But he suffers his children to sin; does this prove him to be mutable? He suffered Adam to fall from his primitive rectitude, and the angels to fall to final perdition; do these instances prove that God is mutable? No! The change is in the creature, not in God; and

¹ Commentary on Hebrews, p. 577.

if he did not treat them according to their changed character, then he would be mutable.

2. *The faithfulness of God.* He is faithful to all his promises. True, but he has declared, "If thou forsake him he will cast thee off forever." It is replied, his faithfulness is a pledge to keep his people from forsaking him. Is it? The faithfulness of God is universal and constant. But does it keep Christians from falling into sin? Did it keep Adam from sinning, or the angels that fell? If it is not inconsistent with the Divine faithfulness to suffer angels to apostatize, the progenitors of mankind to fall, his chosen people to be disinherited, and individual Christians to backslide and commit heinous sins, it is not inconsistent with that faithfulness to suffer some to apostatize totally and finally.

God is faithful to all his promises. But his promises to his saints, while in a state of probation, are conditional. He promises to save those only who are faithful to the end. If any forfeit the blessing by failing to comply with the condition on their part they cannot impeach his faithfulness.

3. Perseverance is *desirable*, and *Christians pray for it*. So are universal obedience and salvation desirable, and Christians pray for them. But all are not saved. Christians pray to be preserved from all sin; but they are not so preserved. In each case the fault is wholly chargeable upon themselves. And if any draw back unto perdition the fault will be their own.

4. *Christ prayed for his people.* So he did, also, for his murderers. He died for all, and wishes for all men to be saved; but does this prove universal salvation?

5. Those passages are cited which speak of a part as given to Christ. "This is the Father's will which hath sent me, that of all that he hath given me, I should lose nothing" (John 6: 39). (Cf. Isa. 23: 10, 11.) But who are those given to Christ? Evidently those whom the Father foresaw would comply with the terms of the Gospel. "Whom he

did foreknow, he also did predestinate." "Be thou faithful unto death, and I will give thee a crown of life."

"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life" (John 6: 40). To understand this, compare the 47th verse: "He that believeth on me *hath* everlasting life," *i. e.*, spiritual life,—is a true Christian. The terms everlasting and spiritual are, in such connections, synonymous.

6. Promises relating to the Divine protection and preservation: Luke 10: 42; John 15: 2; 10: 27–29; 1 Cor. 10: 13; Psa. 37: 23, 24; Isa. 43: 25; John 5: 24; Phil. 1: 6; Rom. 8: 35–39. These promises are all based on the *condition* of the believer's constancy. They assure him salvation if he endures to the end. God will protect his faithful followers against every aggressor. He will never prove false or treacherous to them. But this does not determine that they will all maintain their constancy. And if any break their covenant, what will these promises avail them? Nothing *but their own sins* can separate any from Christ's love; but these may, as it is written, "Your iniquities have separated between you and your God, and your sins have hid his face from you." (Isa. 59: 2.) He promised to preserve his chosen people, the Jews, forever; but for their unbelief and rebellion he cut them off. Hear the word of the Lord to one of his priests, Eli, "I said, indeed, that thy house and the house of thy father should walk before me forever; but now the Lord saith, Be it far from me, for them that honor me I will honor, and they that despise me shall be lightly esteemed." (1 Sam. 2: 30.) So to Solomon, "If thou forsake him he will cast thee off forever." What promises can impenitent backsliders and apostates plead?

7. It is alleged to be *inconsistent* for God to begin a work of grace in the heart and afterwards abandon it. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1: 6). This is on the condition that men "do not

frustrate the grace of God." (Gal. 2: 21.) It will be admitted that God bestows grace on all. He begins a work of grace in the heart of every one, *viz.*, conviction. Yet some are not saved. Does this argue inconsistency or fickleness in him? The passage, Phil. 1: 6, expresses no more than the Apostle's confidence that those whom he addresses would be steadfast and so obtain salvation.

8. *The assurance of hope.* This is founded not only on the promise and faithfulness of God, but also on the hope of constancy on the part of the believer. But this assurance may be lost. David lost it, as every backslider does. It rests only on present evidence.

9. Those passages are adduced which speak of the *recovery of the fallen*. "Though he (the good man) fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand" (Psa. 37: 23, 24). This passage does not relate to a fall into *sin*, but into temporal calamities. See the context and Micah 7: 8.

10. Those which show that many who forsake their profession never were truly regenerate. Matt. 13: 3-8, the stony ground hearers. (Cf. 1 John 2: 19.) We do not question this fact. But it no more proves that all who forsake their profession are such, than the fact that some who adhere to their profession are hypocrites proves that all who adhere to their profession are hypocrites. It is unquestionable that some truly renewed have departed from the faith and committed gross sins. While in such a state there is no promise that they can plead. God is under no obligation to reclaim a backslider, and he has never pledged himself to do it. On the contrary, the denunciations of wrath are out against them. True, he desires the return of the backslider, as he does the repentance of all sinners. The backslider, while his day of probation lasts, may return; but this does not prove that he will.

11. Those passages claimed as asserting that all saints *will persevere*. "The righteous also shall hold on his way,

and he that hath clean hands shall be stronger and stronger" (Job 17: 9). With this compare Prov. 4: 18, "The path of the just is as the shining light, that shineth more and more unto the perfect day." These and like passages relate to the faithful and show that in them there is a growth in grace. They no more prove that all saints will persevere to the end than that all will constantly grow in grace without any relapse.

It is essential for the advocates of this doctrine to prove that all saints will continue faithful to the end. Failing to do this, their whole argument fails. Here they do fail. They have not been able to quote a single passage that fairly teaches it. On this subject many irrelevant and inconclusive passages have been cited and much special pleading employed; but it is all insufficient while there is no "Thus saith the Lord" to authorize it. To attempt to sustain it by basing it on Divine purposes, foreknowledge, and election, is vain; for these prove no more in this direction than that those will be saved who comply with the conditions of salvation.

III. That none are Christians but those who do persevere. This is substantially the same position as that now discussed. They both stand or fall together. One implies the other. The same arguments are employed in behalf of both. It will not be necessary, therefore, to discuss this separately.

IV. The last position is, that *salvation is throughout conditional*,—that voluntary obedience to the end is the condition of salvation to every one,—and that the Scriptures afford no sufficient warrant for teaching that all who are once regenerated do hold out to the end and obtain salvation.

1. This doctrine is argued from the fact that the believer is still in a state of probation. If he were not liable to fall, he would not be in a probationary, but in a confirmed, state.

2. The promises of final salvation to Christians are all conditional, either expressly or implied. Perseverance in

faith and obédience is the indispensable condition of their salvation.

3. The exhortations and warnings addressed to believers pre-suppose their liability to fall away and perish. It is replied that these are means employed to secure their perseverance. Granted, but means are often abused. God uses means to bring all sinners to repentance, but all do not repent. He uses means to preserve his people from all sin, yet some of them do sin.

4. God has declared the consequences of final apostasy in such passages as the following: "If thou forsake him, he will cast thee off forever" (1 Chron. 28: 9). "The Lord is with you while ye be with him . . . but if ye forsake him, he will forsake you" (2 Chron. 15: 2).

5. The same is taught in Ezekiel, eighteenth and thirty-third chapters. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die" (Ezek. 18: 26). This is not self-righteousness, but true righteousness, since turning from it exposes to death. Can it be admitted that such a statement would be made in the inspired Scriptures, and repeated several times in the most earnest manner, merely to *suppose* a case which God knows never did, and never will, occur?

6. It is taught in Heb. 6: 4-6; 10: 26: "It is impossible for those who were once enlightened," etc. This passage is not conditional—there is no condition expressed in the original. Many formerly contended for this, but they have generally given it up. Most now say it relates to false professors. This position is also untenable, as some of the ablest and most candid among them allow. Says Stuart on the passage:

"But does the whole paragraph pertain to real Christians, or to those who are such only by profession? To the former, beyond all reasonable doubt. For how could the Apostle so solemnly warn those who were *mere professors* of

Ed. Note: Much has been said in this section of apostasy. Unfortunately it is predicated on the false assumption that an apostate is someone who is saved, and then falls away. This is not the true definition of the word, based upon biblical teachings. An apostate is someone who falls from "religion" not from their salvation. Their very apostasy shows that they only had religion, not Christ. They did not fall from their Salvation, they fell away from their religion. They may have professed Christ but they did not possess Christ.

Christianity, against defection and apostasy? Defection from what? From a graceless condition and from a state of hypocrisy. Such must be the answer, if mere professors (and not possessors) of Christianity be addressed. But mere professors, instead of being cautioned against defection from the state in which they are, are everywhere denounced in language of the severest reprobation. See Rev. 3: 15, 16, and the denunciation of the Saviour against the Pharisees. Moreover, the language employed to describe the condition of the persons in question shows that the writer is addressing those whom he takes to be real Christians, *e. g.*, *μετοχῶν. . . . πνεύματος ἁγίου καλῶν γεσσαμένους θεοῦ ῥήμα.* Above all, *πάλιν ανακινῶν εἰς μετάνοιαν*; for how could he speak of being *AGAIN renewed by repentance*, if he did not address them as once having been renewed by it." ¹

The passage shows that true believers are in *real danger* of final apostasy and ruin. There is no other way of salvation but through faith in Christ; and if any renounce this, they are without hope. We are not to infer that every instance of backsliding involves this. Backsliders, while in a state of probation, may repent and be restored; but they may persist in their revolt, grieve away the Holy Spirit, and seal their own destruction.

7. This doctrine is taught in such passages as the following: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4: 1). "Looking diligently lest any man fail of [marg. *fall from*] the grace of God" (Heb. 12: 5). "Every branch in me that beareth not fruit he taketh away" (John 15: 2). Backsliders are always denounced as sinners, required to repent; but no assurance is given that they will repent. See Revelation, second and third chapters.

8. The danger of final apostasy is taught in 2 Peter 2: 20, 21: "For if after they have escaped the pollutions of the

¹ Commentary on Hebrews, p. 576.

world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." Objectors refer this, also, to false professors, and appeal to the context. Such may be its application in part; but the language of our quotation will not allow its reference to those who never were renewed. The preceding context, so far as it relates to them, describes their condition after their backsliding. The Scriptures always represent the sins of apostates as possessing great enormity.

9. Passages denoting instances of apostasy. Some have laid too much stress on this part of the argument. The Scriptures do little to gratify a vain curiosity in respect to the future world. Of the great number of those mentioned in the sacred volume, there is certainty afforded respecting the final condition of but few. Especially is this true of the lost. Mercifully to us at present, a dark and impenetrable veil is drawn over the world of despair. We are distinctly taught that all who die in impenitence will be forever miserable. This is enough. Who could wish to have the condition of each individual known in this world? If we are so happy as to gain heaven, we shall doubtless meet some to whom we had allotted a different destiny; and the places of others, whom we confidently expected to see there, will be vacant.

Some of the angels, while in a state of probation, sinned, and were cast down to endless perdition. (2 Peter 2: 4.) Adam fell from the holy state in which he was placed, and was driven from Eden. The Jews were cast off from being the chosen, covenant people of God, on account of their unbelief. From such cases we learn the principles of the Divine government. The same also apply to men. See Ezek. 18, 33; Heb. 6; 2 Peter 2; Rev. 2, 3, and others

that might be cited. These passages denote more than mere suppositions, or possibilities, which never did and never will have a practical exemplification. Would that such were not true or that a different interpretation of the passages were warranted; but fidelity to truth forbids it. Such passages as the following, too, are of fearful import. "Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck: of whom is Hymeneus and Alexander" (1 Tim. 1: 19, 20).

Such is the Scriptural view of this subject. Christians are still moral agents, on probation, exposed to temptation. While faithful, the Divine arm is pledged for their safety. God seeks to keep them from every sin; but when they forsake him (as some do), they provoke his displeasure, and though he bears long with them and desires their return, as he does the repentance of all sinners, if they will not obey, he will cast them off forever. When the righteous turn from their righteousness and commit iniquity, they fall from a gracious to an impenitent state; and if any continue in that state perpetually, neither the justice, wisdom, nor goodness of God is thereby impeached. Sin is a great evil everywhere; surely not the less when committed by one who has been renewed. God abhors it wherever it exists. He is careful for the honor of his law, however transgressed. It is a dictate of reason, as well as of revelation, that in regard to the transgressor, the greater the opportunity, light, and blessing he enjoys, the greater is the enormity of his offense. And the incorrigible offender, wherever found, may properly be made an example of warning to the universe.

The *tendency* of the views held on this, as well as on other subjects, will depend much on the mode of their exhibition. Truth may be so erroneously presented as to have a bad tendency. An erroneous conclusion may be so set forth, or rather the truth connected with it, as to produce a good effect. Again, a truth may be advocated by a bad man, or an error by a good man.

Ed. Note: Again, the mistake is made of equating those who "professed religion" with those who "accept Christ" as though they were the same and that Salvation is contingent upon "religion" exactly as it is upon "Christ".

We do not deny that the Arminian view of perseverance is liable to abuse. If persons hold the idea that all who ever professed religion possessed it, or that "falling from grace" is a light thing, they have very erroneous conceptions of the subject. But such is not the proper tendency of the doctrine. On the contrary, when rightly exhibited, after the manner of the sacred writers, it excites to watchfulness, self-examination, self-denial, diligence, and constancy, giving assurance of final salvation to those only who endure unto the end.

Neither do we deny that the Calvinistic view has been held by some without any fatal consequences. But when it is made the occasion of lulling the heart and conscience into a feeling of security, inducing persons to rely on old hopes instead of present experience—to rest upon the maxim, "once in grace, always in grace"—thereby to excuse delinquencies and cherish a vain confidence, the tendency is highly pernicious. It is to be feared that in numerous instances such is its practical operation.

The only safe course for the religious teacher is to follow the example of inspiration. While he assures the faithful that they have nothing to fear, he should show that there is no pledge of future blessedness but upon condition of present and abiding faithfulness. "Be thou faithful unto death, and I will give thee a crown of life."

Ed. Note: Again a misapplication of scripture. The misapplication here is that of continued obedience (perseverance of the saints) as a predicate to the continued Salvation of one's soul; when it actually is speaking of rewards for faithfulness- not loss of Salvation.

LECTURE VIII.

THE CHURCH AND ITS INSTITUTIONS.

SECTION I.—CONSTITUTION OF THE CHURCH.

THE Church is an institution adapted to our social condition. Every man has individual responsibilities. He has a moral agency and responsibility which cannot be merged in that of the mass. The law of God addresses each man, and each, in his individual capacity, obeys or disobeys. So with the provisions of grace for fallen man. Christ tasted death for every man, and ordained the preaching of the Gospel to every creature. Each one, therefore, in respect to his salvation, has to act for himself.

Still, man is not an isolated being. His nature is eminently social. He is ever in society, bound to it by numberless ties, and impressed by it at every turn, from the cradle to the grave. The Christian religion does not overlook these great truths. While it is well suited to man's character as an individual, in every diversity of circumstance, it also fully provides for his social wants, and, in this respect, shows its superiority over every other moral and religious system. It prescribes adequately for our social condition.

But precepts for the conduct of life are not enough. Society, to exist at all, must be organized with a constitution and discipline. It is not the place here to discuss fundamental questions respecting civil society. We merely allude to the acknowledged fact that civil society cannot

Ed. Note: Using the Septuagint in this manner is a prelude to the error in the following segment on the supposed existence of the Church in the Old Testament.

exist without an adequate organization. This being admitted, it may be remarked that the church relation is demanded by our religious wants, as much as organized civil society is required by our social nature. Had sin never entered the world, one form of society might have been sufficient; but in the existing state of the world, the church institution is essential to the highest welfare of mankind. Civil society alone is not sufficient for the moral necessities of men.

These principles are early recognized in the Scriptures. Even in the days of Adam we have this record: "Then began men to call themselves by the name of the Lord" (Gen. 4: 26, marg.). As sin had already made fearful ravages in the human family, there was need of *separation*—a coming out on the Lord's side. The words subsequently employed to designate the church retain this idea. In the Hebrew קָהָל , עֵבֶד denote *assembling, calling together*. In the Septuagint and New Testament, the specific word for church is Ἐκκλησία, which signifies a *select body*, from ἐκ καλέω, *to call out*. Our word church, from the Scotch kirk, is derived from the Greek Κυριακός, *House of the Lord*. A study of the derivation and import of this term might have saved much confusion and logomachy on this subject.

It is easy to see from what has been said that the Church of God must have existed substantially in all ages. We have already seen that it existed in the days of Adam. Its existence in the patriarchal dispensation is recognized in various ways. Enoch prophesied, Noah was a preacher, each patriarch presided over the spiritual concerns of his own household and dependents. The Jews, as a nation, were specially selected and for many ages constituted the peculiar people of the Lord. In a more formal way than any that preceded them, they entered into covenant with God, observed his ordinances, and maintained his worship. It is true that in all these forms, the civil and religious, Church and State, were blended in one, a state of things

See Ed. Note on the next page.

Ed. Note: This statement and, therefore, some of the obvious conclusions drawn from it are in error. The Church is a New Testament institution and, as such, did not exist in the Old Testament.

Only in one place in the New Testament is the word _____, translated as “church,” used when speaking of any group in the Old Testament and that was in Acts 7:38. And that one time it was used in the context of an assembly of the people of Israel in the wilderness. Not in any manner suggesting that it, the assembly of Israel in that place at that time, was in any way connected with the New Testament institution known as the Church that was built by Jesus. At no time does the Bible even suggest that any Old Testament gathering of people, even for religious purposes, is in any way connected with the New Testament Church.

In general, there are two main teachings on the beginnings of the Church. One biblical and one not biblical. Those who believe that the Bible teaches that the Church was started by Christ during His ministry here on earth, which is in line with biblical teachings, would categorically deny that it existed before that time. The other group, those who erroneously believe the Church was started at Pentecost, would also disagree that it ever existed before that time. Therefore, to believe that the Church existed in the Old Testament would be denied by the majority of Bible believers today.

For a more detailed discussion of the subject, see these 3 of the courses prerequisite for this current course: **Bible Doctrines, The Church, and Ecclesiology.**

Dr. Van

Ed. Note: From this point on we are once again on a biblical footing. The "Divine authority" spoken of by the textbook author should be viewed as that authority given to the Church by way of its institution by Christ as sent from the Father. Not by any institution of it in the Old Testament from the beginning.

adapted to the infancy of society, when men acted more in the mass, and whole communities and nations avowed either the worship of the true God or idolatry. In a more advanced state of the world a different order of things became necessary. We are not to suppose, however, that from Moses onward the Church was confined to the Jews. Pious individuals, and perhaps communities of such, existed in other nations without being required to become incorporated with that people.

✓ That the Church exists by Divine authority under the Gospel cannot be doubted by any believer in the New Testament. Christ and the Apostles modified it, gave it new ordinances, and adapted it to the nature of this fuller dispensation, and established it to be coeval with the Gospel itself.

From the preceding view we learn the necessity and Divine authority of the church relation. Some, indeed, in every age have opposed it, and there are not wanting those in our own day who are bitter in their denunciations of it. The hands of such have been strengthened by the abuses that have existed in the Church. It is not to be denied that those have prevailed to a fearful extent. But to condemn an institution of Divine appointment, on this account, shows a narrow view and a bad spirit. What good thing has not been abused? Not a natural agent can be named that has not been perverted to evil purposes. Is it to be inferred that they are all inherently and necessarily evil?

Besides, a perverse and corrupt body, whatever *name* it may assume, is not a true church of Christ. If a church become lukewarm and iniquitous, unless it repents, God will reject it. Were, then, nine-tenths of the Church nominal, for any length of time, to become corrupt in doctrine and practice, this would not extinguish the true Church. God will raise up a Church of the faithful, while he will abandon a corrupt and incorrigible institution to its apostasy. Such has ever been his procedure. If, in the whole world, but

* **Ed. Note:** The term "sacraments" should not be used. The term "ordinances" carries the best biblical meaning. The term "sacraments" allots some saving power to the ordinances when, biblically, they have none.

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seven thousand remained who had not bowed to Baal, or but twelve, or even one, *such one* would keep the Church alive. The indiscriminate denunciation with which some assault the Church is as unreasonable as it is impious. We should discern between the precious and the vile. We should consider that in every age the true Church has been the great medium of communicating spiritual blessings to the world.

The Church of England correctly defines a church to be "a congregation of faithful men, in which the true word of God is preached, and the ~~sacraments~~ duly administered according to Christ's ordinances." Various distinctive terms have been applied to this institution. Luther distinguished between the visible and invisible Church, by which he denoted the professed and the real Church. Some have supposed that the pious, who make no public profession, compose the invisible Church. But this is not Scriptural. The Bible does not recognize *secret* religion. It requires a confession of Christ before men, self-denial, and cross-bearing, as evidences of discipleship. (Matt. 10: 32, 33, 38.)

Another term applied is that of *general* or universal Church. This is Scriptural. Not that this word is distinctly applied; but the idea is implied wherever, in general terms, a distinction is made between the righteous and the wicked. Indeed, glorified spirits in heaven, as well as the saints on earth, may be included in the general Church. We are not to suppose that the general Church exists as such in an organized capacity. The term "general" is applied chiefly for convenience. The general Church is the aggregate of all the various individual churches.

Again, associations of individual churches combined for religious purposes, harmonizing in sentiment and effort, may properly be called a church. Thus the Lutheran, Episcopal, Methodist, Presbyterian, Baptist church. No such association, however, has an exclusive right to be denominated *the Church*.

Ed. Note: The "Universal" or, as the author calls it, "general" Church, is not to be understood in the sense of an earthly "Universal" Church. That is Catholicism and is not scriptural. No Universal Church can exist on earth until the Lord brings it back with Him at His return. The Bible only refers to Local Churches when speaking of the churches existing on the earth today and on to the time of the Second Coming of Christ. (See the prerequisite courses for further explanation.)

To the New Testament mainly must we look for instruction on the subject before us. If the Church was not first organized by Christ and the Apostles, it underwent in their hands such modifications as to make it substantially a new institution. On this principle Coleman observes, "The Jews had no distinct organization which could with propriety be denominated a church. Much less is any association under other forms of religion entitled to this appellation."¹ The Church under the Gospel was adapted to this full, spiritual dispensation.

In the New Testament the term church is used in two senses :

1. To denote all true believers—the Church general. Of this Church Christ is the head; all those spiritually united to him are its members. Various figures are employed in Scripture to designate the relation which Christ holds to his people—as husband and wife, the head and the body, the vine and its branches. See also the tender and expressive prayer of the Saviour, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17: 20–23). Some suppose this prayer has not been answered, and are looking for its accomplishment in the future. This may be true in a degree. Yet all true believers are united to Christ and to each other. The Apostle makes "love to the brethren" one of the strongest evidences of spiritual life.

The dissensions which exist in the Church prove two things: (1) That some in the nominal Church are not real members of the body of Christ. (2) Many true members are yet imperfect. Just in the degree that they are united to Christ are they united in love to each other.

Erroneous interpretation of Scripture on the subject of the general Church has led some to deny the necessity of any organized local churches. But the Scriptures afford no

¹ Antiquities, p. 54.

This church
does not exist
on earth today.

countenance to their position. They contain nothing against, but much in favor of, local church organizations. Religion would not subsist in the world, any more than civil society, without organizations. Experience proves this. To be adapted to the moral wants of the world, the Church must diffuse its influence in society. To maintain the ordinances, impart instruction, and preserve discipline, there must be individual, local organizations.

2. Hence, another sense in which the term church is used in the New Testament is in reference to distinct, religious societies. Indeed, this is its ordinary import there. The Apostles organized numerous churches, which are spoken of in various connections: Acts 9: 31; 15: 41; Rom. 16: 16; 1 Cor. 7: 17; 14: 34; Gal. 1: 2, 22; Col. 4: 15; Rev. 1: 4. These, and many other passages, are explicit on the point of individual churches. Sometimes an association of churches is called a church. (Cf. 1 Cor. 1: 2 with 14: 34.) But the ordinary and specific use of the term in the New Testament has reference to distinct local bodies.

The Gospel Church was organized by Christ. He is its chief corner-stone, its head and lawgiver. The constitution of the Gospel Church rests wholly upon the precepts and practice of Christ and his inspired Apostles. They not only organized and governed churches, but also transmitted a record of their doings to us, to be followed in the perpetuation of the Church. Essentials in church building are not left as matters of indifference to be regulated by uninspired men. The acts of popes, councils, or any other mere human authority, have no right to change the Divinely established constitution of the Christian Church.

Who are eligible to membership in individual churches? All true believers, and no others. The precepts and practice of Christ and the Apostles settle this question beyond a reasonable doubt. How are churches to be constituted? By ministers. When these find a company of faithful men, able and willing to sustain the ordinances of the Gospel, they

Ed. Note: To start a Church with the authority delegated from Christ, the One who instituted the first Church, the minister must be sent out by a Church who has that authority in a direct line to the original Church instituted by the Lord Jesus Christ himself. Without that delegated authority, the minister does not have the right to start a "church". This is one of those "Gospel rules and discipline."

have a right to constitute them a church, subject to the Gospel rules and discipline.

How and on what conditions are persons to be received to the church? We answer, This matter rests with the church itself, subject to the laws of Christ. The church, not the minister, or a select number of its members, has the right of admitting persons to membership.¹

The Gospel condition of membership is a credible evidence and profession of faith in Christ. None but those who are regenerate, who deny self, bear the cross, and confess Christ before men, can properly be recognized as his disciples, and all such should be. One must acknowledge the Divine authority of the church and its ordinances and his obligation and purpose to conform to them, before he can be received to membership. The ordinary and Scriptural mode of making the requisite confession and covenant is by baptism. In connection with this there is, of course, a vote of the church and generally the hand of fellowship formally extended. There must be an established mode of the reception and recognition of members. Baptism is the professional ordinance, the outward sign of regeneration. We would not contend that baptism alone makes one a member; but, according to the Scriptures, this is always to be required.

SECTION II.—GOVERNMENT AND DISCIPLINE OF THE CHURCH.

THE forms of church government may be divided into three general classes—Episcopacy, Presbyterianism, and Independency. These we will notice in order.

1. **EPISCOPACY.** The distinguishing feature of this form is that it vests the government of the church in the clergy. In all its varieties, from Romish Papacy to low church Episcopalianism, the laity have no essential part in church government. Laws are passed, members received, disci-

¹ See the subject of church government and discipline, discussed in the next Section.

plined, and excommunicated, by the priest, bishop, or pope. Episcopacy is defended from two sources.

(1) *From Scripture.* It is claimed that the Apostles exercised such authority. But were this admitted, it alone would not clothe ministers now with the same prerogatives. The Apostles were inspired, and were Divinely authorized to prescribe laws for the government of the church — which no minister can now assert of himself.

Again, the passages cited do not prove that even the Apostles held the government of the churches. The texts mainly relied on to prove that they did are 1 Cor. 5 : 5 ; 1 Tim. 5 : 20 ; Titus 3 : 10. The last two are no more than general directions and exhortations. The first relates to a specific case, but proves the reverse of what Episcopalians claim for it. If Paul held exclusively the government of the church at Corinth would he not have excommunicated that gross offender at once? But, so far from doing this, he sends a letter to the church, exhorting them to do it, thus showing that the government of that church was in the hands of its members. Matt. 18 : 15–17 also shows that church government belongs to the body of members.

(2) Many Episcopalians do not claim any Scriptural requirement of their usage, but contend for it on the ground of *expediency*. They hold that the Scriptures have prescribed no particular order of church government, but have left the whole matter to be regulated as circumstances shall require. They assert that as a general thing the members at large are not competent to exercise discipline, and that distraction and anarchy would result from committing it to their hands. This rests on the assumption that the mass of men are not capable of self-government, and the consequent need of an aristocracy. But so far, at least, as our own country is concerned this assumption has been proved to be utterly groundless. Our civil constitution recognizes the people as the source of authority; and the experiment has amply proved that they are competent for self-government. So the

Bible, our great moral charter and bill of rights, confers the government of the church on its members, and experience has shown its practicability and wisdom. The members of the church are as able to govern themselves as the citizens of the State are to govern themselves. On the other hand, the evil of denying the rightful equality of men, and investing a few with exclusive prerogatives, has been abundantly shown. If this is an abuse, it is one to which most are prone. It is true that society, in the mass, may practice injustice and oppression. But they are not so likely to do it. Where the equality of all is admitted, there will be checks and balances interposed by conscience and by opposing interests; and injuries can be more easily redressed.

2. **PRESBYTERIANISM.** This holds the government of the church to be in the hands of the members. It is, therefore, widely different from Episcopacy. It differs from the Independent form in vesting the government of each individual church in a board of elders, elected, however, by the church; and, in allowing of appellate jurisdiction, or the right of appeal from the decisions of an individual church.

In support of governing the church by ruling elders, 1 Tim. 5: 17 is cited—"the elders that rule well." But this does not necessarily prove that ruling elders were a distinct class or that the sole government of the church was in their hands. Ruling and teaching were usually included in the duties of the same person. (See 1 Thess. 5: 12.) What is fatal to the Presbyterian argument on this point is the fact that elders in the apostolic churches were ministers. Elders, presbyters, and bishops, in the New Testament, all denote the same thing. This all admit.

It is also sometimes asserted that Matt. 18: 17; Acts 8: 1, etc., denote not the whole church, but only a select portion appointed to manage its concerns. But this position cannot be sustained. The opposite sentiment is evident on the face of these passages and many others. 1 Cor. 12: 28 is also referred to. But this refers to different gifts rather

than classes of men in the church. Several of these were possessed by the same person.

As a matter of expediency it is doubtless true that in special cases the church may find it best to create a board; for instance, in case of a difficult and protracted labor. But this is quite another thing from having a standing board to govern in all cases. Neither Scripture nor experience warrants the creation of any such aristocracy in the church.

Appellate jurisdiction, in the Presbyterian church, takes the ultimate decision of questions from the individual churches. In any cases of church discipline an appeal may be carried from the decision of the church to the Presbytery, Synod, or General Assembly: and in any case the decision of a church or of any of the inferior associations may be reversed. This arrangement has, doubtless, some advantages. It tends to consolidation and often promotes efficiency. It is also attended with disadvantages. It opens a door for protracted controversy and tends to accumulate power unduly in the hands of a few. To the extent in which it is claimed and exercised by Presbyterians, appeal is not warranted by the New Testament.

3. INDEPENDENCY. This is the form of government which prevails in the various Congregational and Baptist denominations. According to this form each local church is independent in the management of all its internal concerns, being responsible to Christ alone. Some, as the Brownists, have carried the doctrine to an extreme, disallowing all church associations or councils.

That the individual churches are the sources of ecclesiastical authority, and that each church in the management of its internal affairs is independent, the Scriptures clearly teach. Such were the churches planted by the Apostles. (See the Acts and Epistles, *passim*.) The churches continued to be independent for some time after the Apostles, and a different order was introduced only when they began to degenerate. There is no evidence that in the times of

the Apostles, or of their immediate successors, the act of a church relating to its own business, or within its appropriate jurisdiction, was ever reversed.

It is urged by some that as no particular form of church government is expressly prescribed in the Scriptures, each body of Christians is left to choose whatever form it pleases. This we cannot allow. The Scriptures are our rule and guide in this as well as in other matters of faith and practice. They afford us all needful instruction on the subject. Christ and the Apostles, who planted the first churches, set us an example. So far, at least, as the main principles are concerned, their teaching and the precedents they furnished should be followed by us in church building and government. Else why were the records of the apostolic churches incorporated into the Scriptures, if not for our instruction and guidance? To leave these and adopt the inventions of uninspired men must expose us to great abuses. True, we should take into account essential changes in circumstances, especially with reference to points of minor importance; but this does not warrant us in neglecting general and fundamental principles of Scriptural doctrine.

Now, it is generally conceded, even by Episcopalians, that in the apostolic and primitive times each church was an independent body. Unless, then, it can be shown that our circumstances are so different from theirs as to demand a radical change in this particular, it is safe and proper for us to follow the apostolic example in church building and discipline.

The independence of the churches does not preclude them from forming associations for mutual benefit and for the extension of religion. Under the Apostles they associated on different occasions and for various purposes. (Rom. 15: 26; 1 Cor. 16: 1, etc.) See an important controversy in the churches of Antioch, Syria, and Cilicia, referred to the church at Jerusalem. (Acts 15.)

From all that has now been said we derive the following principles:

Ed. Note: This section is in error. It is not scriptural for such associations to have more than an advisory capacity or authority. At no time in the Scripture is any type of authority over local churches given to any association, group, or anyone else other than the Local Church body itself.

1. Each church is independent in the management of its internal affairs.

2. Churches have a right to form associations, and subject themselves to such regulations, not inconsistent with their own independence in internal discipline nor opposed to the Gospel, as will best subserve the purposes of benevolence.

3. The churches are the sources of authority ; hence, all associations should originate with the churches, and be composed of delegates appointed by the churches.

4. For convenience and efficiency there may be various associations formed, as Quarterly Meetings, Yearly Meetings, and a General Conference.

→ 5. The authority of these associations is not simply *advisory*. While they have no control of the internal affairs of the churches, yet within their proper province they have all the power that any ecclesiastical body can have. Such is the polity of the Freewill Baptists and others. The Yearly Meetings are amenable to the General Conference, the Quarterly Meetings to the Yearly Meetings, the churches to the Quarterly Meetings, and individuals to the churches. Such arrangement is adapted to secure efficient discipline, purity, and order. A corrupt or disorderly member of either of these bodies may be disciplined and excommunicated. But no appeal can be prosecuted from one body to another so as to reverse the action of the other. Each body has its own sphere of duty. Thus the rights of the churches are strictly guarded ; and, at the same time, the advantages of union, co-operation, and fellowship, are secured.

The churches, as already remarked, have the sole management of their own internal affairs. To them belongs the appointment of pastors, and provision for their support in the way they judge best. Also the appointment of deacons and all other church officers. The house of worship should be under their control and be owned by them. They, subject in all things to Christ, have the exclusive right of disciplining their members. The pastor ought to belong to the

church to which he administers, have all the rights of a church member, and, as such, no more than any other one.

Each church should have a covenant. The Bible is indeed the rule of faith and practice to all; but as all Christians receive this, yet interpret it variously, each church should have an expression of their views of Scriptural doctrine and discipline. The covenant should not merely embrace such articles as are absolutely essential to salvation, but such as the members deem essential to completeness of Christian character, and of high practical importance.

The union, harmony, and strength of the churches are best promoted by associating those in a church who agree on all great practical points. While different opinions and practices prevail there had better be denominational distinctions. Proselyting and every species of sectarianism should be discountenanced. Each denomination of Christians should regard the others as members of the family of Christ, as co-workers in the same great cause with themselves. This is Christian union, and best subserves the cause of truth. In the present state of mankind every attempt to merge all denominations into one only creates a new sect. No church is obliged to receive a person to membership, though a Christian, unless he so agrees with them that they can walk together in harmony. He had better join those with whom he does agree.

Strict church discipline is of great importance. The usefulness of the church relation depends very much upon it. Without it the church cannot be the salt of the earth and light of the world. Its proper exercise tends, also, to the highest good of the offender. The Scriptures authorize church discipline, and give explicit directions for conducting it.

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in

the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18: 15-17).

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to eat" (1 Cor. 5: 11).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. 3: 6).

When duly administered it has the sanction of God. (Matt. 18: 18.) As it is of so much consequence it should be administered with great deliberation, love, and energy. Those who, in the judgment of the church, forfeit their Christian character should be excommunicated; and, ordinarily, no others. The great object in church labor should be to maintain the honor of the cause and to reclaim offenders.

The rules of discipline are laid down in Matt. 18: 15-17. The spirit of these should be carried out in all cases of church discipline. There will, of course, be some diversity in the details, suited to the different cases. Some general directions may here be given:

1. Each church should have an efficient standing committee, whose duty it is to attend to cases of delinquency, visit offenders, report cases, and prosecute labor before the church. It should be understood, however, that their existence does not release individuals from their duty in any degree.
2. There should be a stated church meeting, as often as once a quarter, to act on cases of discipline.
3. The pastor should be standing moderator of the church.

Ed. Note: These general directions may be followed if the Local Church decides to do so. However, they are not necessary to handle cases of Church discipline. If the scriptural process of handling Church discipline is followed- one on one, then in the mouth of two or three witnesses, then take it to the Church body, such a committee as is suggested in this section is not necessary. Each Local Church, however, can decide as a body if they want to have such a committee.

4. In special cases church labor may be prosecuted before a committee; but the final decision in every case should be made by the church at large.

5. In church labor the accuser and accused, if possible, should be brought face to face.

6. Care should be taken that kindness and love mark all the proceedings. Party feeling and bitterness should be carefully avoided.

7. An excluded member is to be treated kindly, yet as one who has forfeited his Christian character and reproached religion. We should not countenance his course, though we may seek to reclaim him.

8. One church ought not to receive a person excluded from another true church.

9. The majority should govern, and the minority cheerfully acquiesce, ~~except when it may be necessary to have a council from the Quarterly Conference, or other association to which the church belongs.~~ In church business a unanimous vote is desirable, but not indispensable.

10. The female members have a right to take part in the proceedings and vote, especially with reference to the admission or rejection of members.

Each church, ordinarily, should have a house of worship, stated public services, Sabbath school, church, prayer, and conference meetings, and the ordinances regularly administered. Churches should be organized by ordained ministers, usually appointed therefor by the Quarterly Conference or association, to which, when organized, it should be immediately united. No individual Christian has a right to stand voluntarily without church connection; nor should a church stand alone, without becoming associated with others. Candidates should be examined by the whole church, and, after baptism, admitted to membership by receiving the hand of fellowship. Members, on removing their residence to another place, should take letters of dismissal, and, as soon as practicable after removal, unite with some other church,

Taking it to a council is not scriptural.

"Sabbath school" should read "Sunday school." Sunday is not nor has ever been the scriptural "Sabbath."

when, upon notification of the former church, their connection with that ceases.

SECTION III.—CONSTITUTION OF THE MINISTRY.

THE interests of religion require a class of men specially devoted to its services. In the earliest times the head of the family was priest of his household. Under the Jewish dispensation one entire tribe was set apart to the duties of the sanctuary. They were not to be embarrassed with secular cares, and therefore had no portion in the distribution of the promised land. They were exempt from military duty and other worldly business, and were wholly devoted to the purposes of instruction, sacrifice, and worship. They derived their support from an equitable assessment upon the other tribes.

One of the first public acts of Christ's ministry was the appointment of the twelve Apostles, whom he instructed and sent forth to preach the Gospel. Afterwards he commissioned seventy others. The ministry thus constituted he designed to be perpetual, as is clear from the commission he gave to his disciples near the time of his ascension: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 19, 20).

It is the prerogative of God alone to call men to the sacred office. All men are not suitable for ministers of the Gospel, nor are all Christians. Nor would it be proper for all to engage in it if they were. Temporal as well as spiritual interests must be attended to in their place. A selection must therefore be made, and God has wisely reserved this to himself. "No man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. 5: 4).

How does God call men to the Gospel ministry? Some say by miraculous, or, at least, extraordinary, manifestations.

But there is no evidence that such is his method at the present day. The best ministers have no such experience. Others make the call consist in certain *impressions* on the mind. Impressions should surely be regarded in deciding upon duty; but they alone are not a safe ground of reliance, for they may be deceptive. *The will of God* is to be sought on the subject; and it is to be learned in a *rational* way. The man who is inquiring for duty on this point should seek impartially, earnestly, prayerfully, to know the will of God concerning it. Some principles may here be laid down:

1. The candidate for the sacred office must be *pious*. No unregenerate man should presume to enter the Christian ministry. "Unto the wicked God saith, What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth?" (Psa. 1: 16). Such should practice God's requirements for themselves, before they undertake to teach them to others.

2. He who is to fill the sacred office must have a *capacity* for the work. Not, indeed, a sufficiency of himself, for this no man has. Nor, as yet, all the requisite qualifications. God doubtless shows persons their duty to become ministers, in many cases, long before they are prepared to devote themselves wholly to the work. But the candidate must have a suitable capacity. We question not the ability of God to make ministers of idiots, brutes, or stones; but he does not do it. He works by rational means and in a rational manner. If he chooses the poor of this world, it is because they are rich in faith. He chooses the weak and foolish things of this world—not really such, but only so in the estimation of that wisdom of man which is foolishness with God. An inspired Apostle declares that a bishop must be "*apt to teach.*" (1 Tim. 3: 2.)

3. He must be *disposed* to give himself earnestly to the work—that of preparation—and to every duty that shall devolve upon him. No man who does not faithfully apply

his energies, can ever become a successful minister. To be eminently useful, one needs to be well educated, well versed in the Scriptures, in many of the sciences, and in a knowledge of mankind—to have a mind disciplined and furnished, a good judgment, lively imagination, tender sensibilities, decision and energy, a facility of communicating, patience, courage, an ardent love for souls and for all the interests of religion. Now, unless one is willing to labor heartily and perseveringly to make these attainments, he ought never to think of entering the ministry. Better for himself, the church, and the world, that he abide in some other calling. The Gospel ministry has been greatly reproached by admitting unsuitable men into it. Many of them might have been useful in other stations, but they should not have become ministers.

4. The judgment of experienced ministers and other Christians must be consulted. Rarely, if ever, should one go forward in this work without their concurrence.

5. By a diligent, prayerful study of the subject, the individual should obtain a settled conviction that it is his *special duty* to consecrate his life to the ministry, and that *he can take no other course with a clear conscience*. In view of the whole matter, he must feel, like Paul, that a dispensation of the Gospel is committed to him—that necessity is laid upon him, and woe is unto him if he preach not the Gospel. (1 Cor. 9: 16, 17.) When one comes to this place, he should not, on any account, be disobedient. He should engage in it cheerfully as a desirable work.

On this important subject, we present extracts from an article on the "Special Call to the Ministry," by Prof. J. Fullonton:

"By the speciality of the ministerial call, we mean an indication of the Divine will, wrought in the mind, not like that which determines the choice between two secular professions, nor yet like that which determines to the general Christian his sphere even of religious activity. Howard was moved

to exemplify his religion by ministering to the temporal and spiritual wants of imprisoned criminals. Wilberforce his, by untiring and self-sacrificing efforts to break up the infamous slave trade, and to remove its concomitant evils. The Sabbath-school teacher his, by imparting religious instruction to the youth, and others theirs, in a thousand different ways. Now, all these enterprises are Christian in their character and results, and, hence, have the Divine approval, yet to them there is not a call like that to the ministry. This latter is specific, and characteristically differs from each and every one of them.

“If the above statements be true, then many constructions put upon the ministerial call must be defective, if not, indeed, false, and as the negative view of the subject is under consideration, it may be well to consider some of these constructions, with a view to point out and expose their fallacy.

“I. A desire to do good and to glorify God cannot be a call to the ministry. The view here presented amounts to this: A young man, in taking a survey of the Church in its destitution and wants, and of the world in its moral desolation and wretchedness, feels prompted by a desire to help the Church, and to aid in the redemption of the world, to assume the functions and prerogatives of a minister of Christ. But such a desire is common to all Christians, so that it does not constitute even a distinctive sign of a call, though it may be of piety.

“II. An impression of the greatest amount of usefulness does not constitute a call. Many can give no other reason for entering the ministry than a conviction that they can be more useful in it than in any other profession or employment. It is not difficult to conceive that ‘to desire to be a bishop is to desire a good work,’ and that a true minister is, of all men, the most useful; but how a modest man, and especially a humble Christian, can conclude that *he* himself can effect the most good in such a calling, without special grounds of assurance, is a matter not so clear. A convic-

tion that such is the will of God, in some way emphatically expressed, could, it would seem, alone lead to this conclusion. To conclude, then, that a man is called to the work because he has an impression of being eminently useful in it, is to invert the natural order of things, inasmuch as he can be useful in it only, at least mainly, because he is called. If it be asked whether fitness may not serve as a call, we answer, without the call there can be no fitness. There are other and varied qualifications, but all subordinate to this, never to be taken in its stead, though they may be regarded as its tests. With all the solemnity and earnestness the importance of the subject warrants, we deprecate the idea of a young man's balancing his talents and tastes with a view to adaptedness to the various professions, and coolly concluding that he is best fitted for the ministry, and can be most useful in it. We would not be understood as discarding reason in the matter, but would insist that it shall be held subservient to higher authority, which is the voice of God in man, a point which we shall presently reach.

“III. The authority imparted by the Church or its accredited ministry is not a sufficient call to the work. That the office of the ministry is of Divine appointment, none, perhaps, will deny; but that the assumption of it by whosoever will, or an appointment to it without special Divine direction, receives thereby the Divine sanction, can by no means be affirmed. If this were so, then the civil ruler is the minister of God in the same sense and to the same extent as the preacher of the Cross. But this is far from the representation of the matter in the New Testament. . . .

“We conclude, then, that an essential call to the ministry consists in a state of mind, or disposition towards it, which may be denominated ‘desire,’ induced by the Holy Spirit and confirmed by Divine Providence. Not a general, or ordinary desire, but a want and tendency of mind which nothing but this work can meet. Not a desire for its accidents and

concomitants, but for the work itself. Not for the social position it confers, nor yet for 'the occasions which it offers for the exercise of talents with which we may think ourselves endowed,' but for the order of being it involves, God's ambassador, his messenger of grace, his medium of communication with man. We are painfully conscious of the feebleness and poverty of language in attempting to express the conception of this inward summoning of the soul to the work in question, though to our own consciousness it seems clear and well defined. And this is not strange, nor is it to be urged as an argument against the fact, since it is the operation of the Spirit which, as in conversion, 'bloweth where it listeth.' With such convictions, however real, though not easily explained, the soul cries out, 'Woe is me if I preach not the Gospel.' There may be a consciousness of want of ability and qualifications, yet the spirit yearns for this work with a yearning it cannot help. From every human view there may arise obstacles to success and usefulness, still there rings through all the chambers of the soul the imperative voice of God, 'Son of man, I have made thee a watchman.'"

The position is sustained by reference to such passages as the following:

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them" (Acts 13: 2).

"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers" (Acts 20: 28).

Also, by these considerations, treated at length, *viz.*:

- "1. The work itself is special.
- "2. What is here contended for is true in other like cases, [the prophetic office and the priesthood].
- "3. This method is best adapted to secure a true and efficient ministry."¹

¹ Freewill Baptist Quarterly, Vol. VI., Art. II.

PARITY OF MINISTERS.

A great question has long divided Christendom respecting the *parity* of ministers. Are there different grades of authority in the Christian ministry, or do all possess equal rights? On this point, it should be observed that the Scriptures must be made the ultimate source of appeal. Human authorities of every sort are fallible, and hence not decisive. The testimony of the fathers is so conflicting, so uncertain as to its source,—many of their writings having been corrupted,—that it can aid us very little in the decision of this question. As was remarked by Milton: “Whatever time, or the heedless hand of blind chance, hath drawn down from of old to this present, in her huge drag net, whether fish, or sea-weed, shells or shrubs, unpicked, unchosen, those are the fathers.” Ch. Spect., March, 1834, p. 3.

Nor is this a matter of mere prudential regulation, which we may dispose of, or change at pleasure. The Christian ministry is of Divine appointment. The rules of its constitution are laid down in the Gospel, and from them we are not at liberty to depart. Whatever God has prescribed on this subject is binding, and nought else is. A departure from this principle has been productive of the most pernicious effects. To the law and the testimony.

Episcopalians contend for three orders of church officers, *viz.*, bishops, elders or presbyters (termed by them *priests*), and deacons. Respecting the last, *i. e.*, deacons, there has not been so much controversy. That this office was held in the apostolical churches is evident from such passages as 1 Tim. 3: 8–10. An account of its origin is generally supposed to be given, Acts 6: 1–6; from which it appears that the duty of deacons pertained chiefly to the temporal affairs of the churches. In some instances deacons became ministers; so Philip; but there is no evidence that deacons, as such, were an order of ministers. To assist ministers in providing for the poor, in the general pecuniary matters of

the church, in social meetings, etc., they are clearly needed. It appears from Acts 6 that they were ordained.

We will now examine the principal arguments against the parity of ministers :

1. The Apostles were a distinct and higher order of ministers. We admit, the Apostles were a distinct class of ministers. But to authorize prelacy by this argument, it must not only be shown that they were a distinct order ; but also that they had the sole power of ordaining ministers and disciplining the churches, and that these prerogatives were to be perpetuated in their successors. Now, there is no sufficient evidence that such was the design of the apostolic office. In the Scriptural account of the appointment of the Apostles, and of the minute instructions given them, not a word is said of their having the exclusive power of ordination and discipline. Nor is there any such intimation in the sacred writings. On the other hand, we are taught that their distinguishing characteristic consisted in their being *witnesses* of Christ. "And ye are witnesses of these things" (Luke 24: 48). When an apostle was to be elected in place of Judas, the object is very definitely stated : "Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts 1: 21, 22). See also Acts 2: 32; 5: 32; 10: 39-41. Paul claimed the same as an evidence of his apostleship. "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?" (1 Cor. 9: 1, 2). We see from these passages that the distinguishing characteristic of the Apostles was that they were *personal witnesses* of Christ. Of course, this office is not perpetuated.

Nor did the Apostles exercise the exclusive prerogatives claimed for them. *Ordination* was performed not by apostles, but by elders or presbyters. (1 Tim. 4: 14; Acts 13:

1-3.) Church government and discipline were in the hands of the churches. (Matt. 18: 15-18.) That the Apostles had the gift of inspiration and of working miracles avails nothing to prelacy; for surely those powers do not pertain to their "successors."

2. But it is argued that we find an apostolic succession actually recognized in the Scriptures. It is asserted that mention is made of several other apostles besides the twelve and Paul. As Adronicus and Junia (Rom. 16: 7), Sylvanus, Timothy, and Titus. It will be sufficient to examine the part of the argument relating to Timothy and Titus. The rest does not need a serious refutation. Respecting Timothy, we observe he is nowhere called an apostle in Scripture. 1 Thess. 2: 6 either denotes Paul himself, as the plural is often used for the singular, or he is speaking in the name of the Apostles. In other passages Timothy is spoken of in a manner which indicates that he was not an apostle. "Paul, an apostle of Jesus Christ, and Timothy our brother" (2 Cor. 1: 1; Col. 1: 1). Besides, if he was an apostle he received ordination from the elders or Presbytery (1 Tim. 4: 14), though Paul was one who laid hands on him. (2 Tim. 1: 6.) Episcopalians, then, must admit either the validity of ordination by elders or that Timothy was not an apostle.

So as regards Titus: he is nowhere called an apostle. Paul left him in the island of Crete for a season to labor in setting the churches in order, ordain elders, etc., but there is no evidence that he had any exclusive right of ordaining or discipline in Crete or elsewhere; or that the office assigned him was anything more than a temporary one created by an exigency. The angels of the churches (Rev. 2: 1; 3: 1, etc.) have been claimed as prelates. But there is no evidence that they were more than elders, or at most, moderators of associations of elders. There is, then, no proof of apostolic succession in the New Testament.

3. The final appeal is to ecclesiastical history. But the

New Testament is the only ecclesiastical history that has Divine authority. The practice of uninspired men cannot invalidate its claims. We admit that Episcopacy rose early in the Church. But the same history that records its origin shows it to have been a departure from the simplicity and purity of the Gospel—an innovation of gradual growth, cherished by the pride and ambition of the worldly, and productive of most pernicious effects. Such history of it can give it little claim to the regard of evangelical Protestants.

Arguments in favor of the parity of ministers and against prelacy :

1. Christ conferred equal rights and prerogatives on all his ministers. He ever discouraged assumptions of superiority in his disciples, and taught them that they were all brethren and servants. (Matt. 23: 8.) In his final commission, to be in force to the end of the world, no distinction is recognized. Christ set up no spiritual hierarchy.

2. The ministers mentioned in the New Testament were equal. Bishops, presbyters, and elders were all the same, and the terms denoting them are used synonymously in the Christian Scriptures. These facts Episcopalians themselves admit. There is no evidence in the New Testament that one class of ministers was higher in authority than another class, as ministers. Paul and Barnabas were ordained, not by apostles or prelatical bishops, but by the ordinary ministers of the churches at Antioch. (Acts 13: 1-3.) Timothy was ordained by presbyters or elders. (1 Tim. 4: 14.) Decisions in matters of faith and practice were made by the Apostles and elders with the whole church. (Acts 15: 22; Matt. 18: 15-18.)

3. Prelacy and Episcopacy are corruptions gradually introduced after the Church had become greatly degenerate. No regular succession from the Apostles has ever been fairly made out: if it could be, the succession must be traced through a thousand years of gross darkness and abomination

Ed. Note: It should be noted that the textbook author uses the terms "minister" or "Gospel minister" to mean a pastor. This can be misleading. Biblically, all Christians are called to be "ministers" but all do not minister as pastors. Keep this difference in terminology in mind when studying this textbook.

under the Papal hierarchy, and end at last in the simplicity of the apostolical churches wherein all the ministers were equal. We conceive, therefore, the evidence to be conclusive in favor of the equality of Gospel ministers—such was the order established by Christ and the Apostles, and which has never, by any proper authority, been changed.

SECTION IV.—QUALIFICATIONS AND DUTIES OF MINISTERS.

IN discussing the subject of ministerial qualifications we will consider :

I. Some that are indispensable :

1. We mention first in this connection, *deep piety*. The business of the Gospel minister is to deal in spiritual things. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14). (Cf. Psa. 50: 16.) How absurd it would be to set an illiterate man to teach the sciences, a blind man to describe colors, a deaf man to instruct in music. How much greater the absurdity of committing the interests of immortal souls to one who is not in the way of life himself—who has no practical acquaintance with Divine things nor love for the law of God! This would be truly putting the blind to lead the blind. Religion has already suffered immeasurably from such folly. The piety requisite must be real, pervading, consistent, fervent. A single moral obliquity or besetment may mar the whole character. We do not mean that the minister must be absolutely perfect or infallible; but a decided Christian.

2. He must have *natural ability* suited to the duties of a minister. It is not the duty of all Christians to become ministers. There are natural obstacles in the way of some, which grace itself would never enable them to surmount. It is so difficult for some to learn or to communicate that they should never think of entering the ministry. This natural incapacity is one of the strongest possible

proofs that God does not call them. He uses appropriate means in dealing with moral beings. There are several classes of men whom, it would be easy to show, God never calls to the ministry. Paul says, a bishop must be "apt to teach." One must have a natural capacity for any business he engages in, to be successful. Ministers are not an exception to this rule. As a general rule, in order for one justly to contemplate the ministry as his field of labor, he should have a good faculty to learn from nature, from books, from men; and to apply the knowledge he acquires to practical purposes. Hence, it is obvious that one may be a skilful farmer, mechanic, merchant, or musician, who could never be a successful minister. Piety is not sufficient, nor sincerity. These with other necessary qualities may render a man highly useful in a private sphere, who, as a minister, would only be an incumbrance.

3. He must have *an education requisite for the work*. All men are educated in a degree. Observation, experience, social intercourse, to say nothing of books and schools, do much to develop the natural powers. Most men in the common pursuits of life do become prepared for the sphere in which they move. They deem a careful and thorough preparation indispensable. A farmer who should suffer his sons to grow up in idleness could never expect them to make good farmers. The mechanic and the merchant have to pass through a long apprenticeship. The school teacher, the physician, the lawyer, the statesman, unless he depend on imposition and quackery, regards a thorough discipline and training, preparatory to his particular profession, as a matter of course. And is the Christian ministry an exception to all this?

It may be said that the Holy Spirit qualifies men for the sacred office. True, but he does it by blessing them in the use of appropriate means. He does not do it at the present day by miracle or special inspiration. We allow he must bless us, he must sanctify the heart and the attainments;

else all our efforts will be of little avail. He gives no encouragement to wilful ignorance, imbecility, slothfulness. Men in all ages have become useful by employing consistent means. The patriarchs, prophets, Apostles, reformers, all possessed extensive knowledge sanctified by deep piety; and they would not have accomplished what they did without it. It is justly considered an outrage for an ignoramus to set up for a school teacher or physician. And is quackery in the Gospel any less dangerous or pernicious? Let all history decide. Because special Divine influences are essential for the qualification of a minister, this does not in the least supersede the necessity of natural endowments and acquirements. A minister is a man, he has to deal with men, and if he would do them good he must deal with them on rational principles. It is as much presumption to depend on God without using appropriate means on our part as to depend on means without seeking the Divine favor. Attempts have been made a thousand times to divorce gifts and grace; but always with fatal results. Just in the degree that either is neglected there must be loss.

It is impossible to fix a standard of attainments for all; since men so greatly differ, and their circumstances differ. Each one should be qualified for the sphere in which he is to move. A man may be prepared to minister to fifty people, or three hundred, or a thousand. The same individual, according to his abilities and attainments, may meet the wants of either number. In deciding, therefore, upon the degree of attainments to be sought, one must have regard to his natural capacity, health, pecuniary circumstances, age, and especially his prospective sphere of labor. He should have enlarged, liberal aims, and make every proper exertion to fit himself for the widest sphere of usefulness; and he may be pretty well assured that he will fill as important a station as he is qualified to fill.

II. There are other qualifications not directly included in those above noticed, though more or less implied in them.

Eminence in these is desirable, though not always essential. Among these we may enumerate :

1. *Genius*—an inventive, original faculty—a power of adaptation to circumstances, of making the most of every help.

2. *Patience*—in research, and self-culture, and efforts to do good, as well as in sustaining the trials incident to a minister's life.

3. *Perseverance*. Many fail from lack of it. The minister should never be weary in well-doing—never discouraged.

4. *A vivid conception*—this is a great help to style and manner.

5. *Deep feeling*. A cold, phlegmatic temperament is a great obstacle to usefulness. One must be interested himself if he would interest others.

6. *Diligence*. The minister has much to do. He must be active and energetic ; he must love his work.

7. *Fondness for order*. Much may be gained by being systematic and regular.

8. Kindness, both of heart and manner.

9. Hospitality.

10. Sobriety.

11. Cheerfulness.

12. Good manners.

13. Common sense.

The list might be extended and enlarged under each head, but a bare mention here must suffice.

We pass to notice some duties of ministers :

1. *Self-culture and discipline*. The mind never remains long stationary. It is growing either better or worse. A minister should be improving in every respect. He must grow in grace daily, be ever overcoming, pressing on in spiritual attainments. It is not enough that he labors for the good of others. He must attend to the state of his own heart. He must himself be a consistent Christian. So with

Test Question: Find the scripture that is being referenced in this sentence. You will be asked in the lesson test to identify it.

intellectual and other attainments. He must not depend on his general duties to furnish him sufficient culture. He should daily make direct efforts for his own personal improvement. He must study to show himself approved unto God, a workman that needeth not to be ashamed. Many, by relying on their past attainments, or upon the common routine of labor for the development of their powers, and furnishing their minds, make a great mistake. To be a growing man and successful minister one needs to spend a large portion of his time in private study and devotion. In this way only can he be expected to bring "beaten oil" into the sanctuary.

Neglect of self-culture is one of the greatest faults of ministers. The manner in which some spend their time and conduct themselves in private is absolutely shameful. In numerous instances, however, much is to be ascribed to want of light and instruction. Many do not know how to study. The duty cannot be too strongly urged upon every one to acquire right habits of study and improvement; to be a diligent student of books, of men, of nature, as long as he lives. He should have his systematic courses of private study, upon which to *task* his energies. He should make thorough preparation for every public duty. It is a shame to be perpetually making apologies. To engage in doing what we are consciously unprepared for is rarely our duty. What is worth doing at all is worth doing well. Let one pursue the right course, and he will, in all ordinary circumstances, find himself prepared for the discharge of duty. Ministerial conferences and other associations for mutual improvement are great helps, and ought never to be neglected.

It follows from what has been said that it is not the duty of ministers to embarrass themselves with worldly callings. Under the legal dispensation the priests were exempt from military duty, they held no civil office, they had no occupation, trade, or profession, but their sacred calling. The

same principles were established under the Gospel. Christ required his Apostles to forsake all and follow him: he did not allow them to engage in any secular business to furnish means for their own support. He *ordained* that those who preach the Gospel should live of the Gospel, not by worldly avocations. If the Apostles sometimes labored with their hands for a livelihood, it was a special emergency, similar to one which made Paul advise certain disciples not to marry. For ministers to leave the worship of God and serve tables is no more *meet* in the sight of God than is celibacy. Extraordinary circumstances may justify either. The minister's responsibilities in the sacred office are such as to demand his whole time and energies, nor can he fail to devote himself to his great work, without the existence, somewhere, of great fault.

2. Another ministerial duty is that of *preaching the Gospel*. This is his great and most specific work as a minister. The Scriptures give great prominence to this duty. The passages which relate to it are too numerous to be mentioned. In periods of great degeneracy in the Church, preaching has been almost wholly abandoned. So it was for centuries during the dark ages. The priests were incompetent, and did not attempt to preach. They were occupied with frivolities and mummeries. But as learning and religion revived, preaching was again demanded.

Experience proves that efficient preaching is essential to the maintenance of Gospel institutions. The minister should feel that his great duty is to "preach the word, to be instant in season, out of season; to reprove, rebuke, exhort, with all long-suffering and doctrine." (2 Tim. 4: 2.) It is not the place here to discuss at length the subject of preaching, which belongs to the department of homiletics; but it must be insisted on as of special importance. The minister, it is true, has other responsibilities, which are not to be lightly esteemed; but they are not such as need interfere with a faithful performance of this duty. To this he is to bend his energies; here,

mainly, he is to lay out his strength. Here he can labor to the best advantage, accomplish the most in the shortest time. In this country, particularly, the pulpit has great power, and he who would meet the reasonable expectations of the people must neglect no opportunity of preparation for, and improvement in, pulpit duties.

3. *Attendance upon the ordinances of the church.* No church can prosper where these are not regularly and efficiently administered. They should not be a mere form, but have life and power. And much, in this respect, depends upon the manner in which they are conducted. The minister has much to do, also, in promoting the interest of the social meetings, maintaining strict discipline, enlisting the church in Sabbath schools, missionary, temperance, and other benevolent and reformatory measures. Each church should be heartily engaged in all the great moral causes; and much here depends upon the minister.

4. The minister is to be *a faithful pastor*. He should be personally and even intimately acquainted with all the people of his charge. (Acts 20: 28.) He should make a personal application of Gospel truth to every individual in private. This will, of course, require much labor; but if heartily performed, it will afford much pleasure, and will greatly contribute to the pastor's usefulness as a preacher. It is not the place now to dwell minutely on this topic.

In review of the whole subject, we may well exclaim, "Who is sufficient for these things?" Without Divine aid, these responsibilities would be too much for man. Still, we are not to shrink from the undertaking. We are to do our duty faithfully, relying upon the grace of God. Christ has promised to be with his devoted servants to the end of the world, and great will be their reward. Those who turn many to righteousness shall shine as the stars, forever and ever.

Study the biblical difference between supplication and prayer. Both are enjoined in the Lord's Model prayer in Mt 6:9-13. Look up the meaning of both terms and refer also: Acts 1:14; Eph 6:18; Php 4:6. Although the two terms are often interchangeable in the scriptures, still, study the difference between the two when a differentiation is mentioned as in the three references just given.

SECTION V.—ON PRAYER.

SOME have defined prayer to be the "desire of the heart." This is doubtless essential to its nature, but not a full definition. Simple desire is not prayer. One may desire a thing without praying for it. Prayer is an expressing or offering up of desire. As a Christian duty, it may be thus defined: A sincere offering up of our desires to God, for things agreeable to his will, in the name of Christ.

The duty of prayer may be urged from three considerations:

1. It is *appropriate*. We are needy and dependent. This we should feel and acknowledge. It is *natural* for a child to ask for what it wants; men make requests of each other in every variety of circumstance. How reasonable, then, that we make request to God for blessings which he only can bestow.

2. From the example of the holy. As early as the third generation from Adam, we have this record: "Then began men to call upon the name of the Lord." (Gen. 4: 26.) The patriarchs were eminently men of prayer. They prayed much, and with great fervency. The same is true of the prophets and Apostles. Christ often prayed, and on special occasions, as before the ordination of the twelve Apostles and before his crucifixion, he spent whole nights in prayer. If Christ needed to pray, surely we do. The most devoted and useful Christians and ministers since Christ, have ever been praying men. So were Whitefield, Payson, and many others.

3. This duty is expressly enjoined in Scripture. "Pray without ceasing" (1 Thess. 5: 17). "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4: 6). "I will therefore that men pray everywhere" (1 Tim. 2: 8). Numerous other similar passages might be cited.

Several objections will now be noticed:

1. It is said the unregenerate ought not to pray, and Prov. 15: 8; 28: 9, are quoted; but these passages condemn hypocritical, not sincere, prayer. God requires "all men," "everywhere," to pray. Any man that feels his needs can pray, and ought to pray. The prayer of the ruler, "I believe, Lord, help my unbelief," and that of the publican, "God be merciful to me a sinner," were not condemned, but approved of God.

2. Another objection relates to the Divine purposes. But those are conditional, and are never presented in Scripture as an obstacle to prayer. On the contrary, we are taught to pray, to fill our mouths with "arguments," to bring forth our "strong reasons," to importune, and persevere. With the encouragements God has given us, the sneers of skeptics should have little regard.

3. It has been objected that, as God is infinitely wise and good, he will bestow all needed blessings, whether we pray or not. This objection overlooks the fact that God has made prayer the condition of receiving, and has promised to answer prayer. "Ask and ye shall receive." God may bestow blessings in answer to prayer, which, without it, he could not consistently grant.

4. The immutability of God. This, and indeed all the other objections, might as well be urged against the use of any means by man. Why should the farmer plow and plant? Why does the student study? Because these are means to ends. So is prayer. God, as a Moral Governor, adapts his administration to the circumstances of moral agents. God is immutable, but man is not. The more enlightened and spiritual any one is, the less is he influenced by these and similar objections.

The *moral influence* of prayer upon ourselves is very great. It induces in us feelings of dependence and humility, leads to self-examination, watchfulness, sobriety, stability, and energy. While these benefits are to be recognized as having great value, they are not to be regarded as constituting the

chief motives to the recognition and performance of this duty.

The motive of highest encouragement is the promise of God that he will hear and answer prayer. But for this assurance prayer would lose its efficacy. To make requests to others merely to affect ourselves would be absurd. But God has promised to bestow blessings in answer to prayer—blessings which will not be bestowed without prayer.

We are required to pray without ceasing, *i. e.*, ever maintain a devotional spirit, be ready to pray at any time. According to the various circumstances under which prayer is offered it is distinguished by appropriate terms.

1. Ejaculatory prayer—the putting forth of holy emotions in prayer on numerous occasions through the day. It is a spontaneous exercise of the devout heart.

2. Secret prayer. We need seasons of stated recurrence, when, retiring from the busy scenes of life, we may have communion with our own hearts and with God in our closet. Christ expressly enjoined it. (Matt. 6: 6.)

3. Prayer at meals. The Apostle enjoins that whether we eat or drink, or whatever we do, we should do all in the name of Christ, with thanksgiving. As every gift is from God, it is appropriate that we ask his blessing on our daily food.

4. Family prayer. The vengeance of God is denounced on the “families that call not on his name.” (Jer. 10: 25.) Joshua declared, “As for me and my house, we will serve the Lord.” (Josh. 24: 15.) The Lord’s Prayer is strikingly adapted to families. The family relation is such as clearly to indicate this duty. Its salutary influence has long been known.

5. Public prayer. Here the minister prays in behalf of the people, and should put up petitions in which all can appropriately join. Prayer is an essential part of public worship.

Several requisites of prayer may here be mentioned :

1. A deep conviction of our needs. Without it our prayers will be heartless and formal. To obtain this conviction we must study ourselves and the Scriptures.

2. We must feel our dependence on God. To acknowledge this in words is not enough. Especially must we feel our dependence on him for spiritual blessings.

3. *Faith* is an indispensable requisite. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6). (Cf. James 1: 6.) God has made many great and precious promises, suited to the wants of all. These promises we are to plead before him in faith. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24).

4. Another requisite is a pure motive. Says the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66: 18.) Says an Apostle, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4: 3.) No oblation can be acceptable which is the offspring of hypocrisy and corruption. Unless one renounces sin, his prayer will not be heard.

5. Simplicity. The object of prayer is not to compliment God or man, nor to exalt self; but to pour out our sincere desires for the blessings we need. All pompous display and ceremony should therefore be avoided; and a spirit of childlike humility and earnestness cherished.

6. Prayer should be direct and specific. Indefiniteness is to be avoided here. Many burden their prayers with much irrelevant matter. In prayer we should always have some distinct object in view, and not allow ourselves to fall into a formal round or into vain repetition. It is wrong to come before God with no particular request. Almost every prayer recorded in Scripture is specific.

7. Prayer should be appropriate to the occasion. Much of the interest of the exercise depends on this. Ejaculatory prayer should be suited to the various exigences which arise.

Secret prayer should respect our wants as individuals. Family prayer should be adapted to the condition of the family—to the circumstances of all the members. Public prayer should be an expression of the wants of the people at large. Not only should the different kinds of prayer be appropriate as such, but there should be appropriateness in each prayer to the particular occasion. Our circumstances are perpetually changing, and our petitions should vary accordingly. We should ask for the blessings most needed at the time. Then there will be variety and interest.

8. There should be perseverance in prayer. Earnest, persevering labor is made the condition of receiving almost every good thing. The Scriptural examples of importunity in prayer are numerous. Jacob wrestled all night in prayer before he prevailed. Elijah prayed seven times on Mount Carmel before an answer was given in the descent of rain. The Saviour agonized in prayer until he sweat, as it were, great drops of blood; and also by express precept taught the need of importunity. (Luke 18: 1, *et seq.*) We are not to seek for great excitement or to work ourselves into any particular frame; but we should be in earnest, and be resolved in the strength of God not to remit our exertions until the blessing is obtained. Confession and thanksgiving are suitable accompaniments of prayer. The exercise will of course vary in length. It should never be prolonged to tediousness; for it is a well-established maxim that where weariness begins, devotion ends.

In respect to *answers* to prayer we have this rule: "If we ask anything according to his will, he heareth us." (1 John 5: 14.) It would be wrong for us to ask anything which we know to be opposed to the will of God. He always hears right prayer; not that the answer is in all cases in direct accord with the supplication; but, in infinite wisdom and goodness, according to our needs. Such should ever be the spirit of our petitions: "Not my will, but thine, be done."

With regard to *spiritual* blessings, however, we may have greater confidence of receiving the very things for which we pray; and, in all instances, the answer will be the best for us.

We should also supplicate blessings for others, and expect to be answered; not so as to interfere with their moral agency, but as will be in accordance with it. "The effectual fervent prayer of a righteous man availeth much" (James 5: 16). We cannot doubt but great blessings have thus been bestowed in answer to prayer. Nor is there any special difficulty in understanding this subject by those who have just views of God's moral government. Those who adopt theories in respect to decrees and predestination which make the universe a grand puppet show, must frame some mechanical scheme to explain the consistency of answers to prayer. But in view of the character and moral government of God, there is no such difficulty. We are required to pray for rulers and for all in authority. We are bound also to act in consistency with our prayers, else they will be of no avail.

SECTION VI.—ON THE SABBATH. ←

THE first question respecting the Sabbath relates to the time of its institution. The first mention of it in the Bible is in connection with the account of the creation. "On the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2: 2, 3). This would seem to settle the question that the Sabbath was instituted at the beginning.

Some, however, contend that this account is given by anticipation, and that the Sabbath was not, in fact, instituted until the delivery of the Jews from Egyptian bondage. The main argument for this position is that we find no express

Ed. Note: Again, keep in mind that the textbook author equates the Lord's Day, Sunday, with the Sabbath, when it is not biblically the same thing. The precept of giving a day over to God is inherent in the "Sabbath" but use of the word is misleading when speaking of Sunday, which is the day we give over to God at the leading of New Testament scriptures. Although our day of worship is based upon the precept of the Sabbath, it is not the same thing.

mention made of keeping Sabbath in the interval between the creation and the departure from Egypt. But it would be very unsafe to conclude that the Sabbath, or any other institution, was not observed during a given interval, merely because it is not expressly mentioned. No particular instance of circumcision is recorded in Scripture from the settlement of the Jews in Canaan to the circumcision of Christ, a period of about fifteen hundred years; yet no one doubts that the rite was practiced throughout. When an institution is established by Divine authority, the presumption is that it is observed by the godly until it is repealed.

Besides, there are incidental allusions to the Sabbath in the period under consideration; as, "at the end of days" (Gen. 4: 3); "and he stayed yet other seven days" (8: 10, 12); "fulfil her work" (29: 27). The first express mention of the Sabbath in the wilderness is that of a well-known institution. (Ex. 16.) The reason given in the fourth commandment for the observance of the Sabbath relates to its institution at the creation. (Ex. 20: 11.) We learn, also, from the testimony of Philo, Homer, Hesiod, Josephus, Porphyry, and other ancient writers, that the division of time into weeks and the observance of the seventh day were common to the nations of antiquity. They would not have adopted such a custom from the Jews. Whence, then, could it have been derived, but through tradition, from its original institution in the Garden of Eden?

The conclusion is irresistible that the Sabbath was Divinely instituted at the foundation of the world. This belief is confirmed by other evidence. A precept for the observance of the Sabbath is one of the Ten Commandments. Now, it is well known that the precepts of the Decalogue are not positive, but moral; their obligation rests on no enactment, but they were, from the beginning, naturally binding on all men. The moral law pertained not only to the Jews, but to all men in every age. The commandment for observance of the

Sabbath being a part of this law, its universal and perpetual obligation follows, according to the declaration of Christ. "The Sabbath was made for man" (Mark 2: 27). As might be expected in a moral institution, the Sabbath is found to be suited to the wants of man, physically, intellectually, and morally. And even the brutes need it.

It is objected, that since all time is the Lord's, one portion is no more sacred than another. Is it not, when Jehovah has ordained the special consecration of a particular portion? The objection also disregards the need that man has of a Sabbath. We do not deny that some have perverted the institution; but this fact releases none from obligation to observe it according to the design of the Institutor.

Some have argued that Paul classes the Sabbath with the Jewish ritual, which was abolished by Christ. See Col. 2: 16; Rom. 14: 5, 6. But there is no evidence that the Apostle, in these passages, refers to the institution of the Sabbath, or, at least, that his language warrants their conclusion. The Jews had numerous laws and exactions respecting the Sabbath, which were a part of their own polity. These were abrogated by the Gospel; but this did not affect the institution itself, which was obligatory long before the existence of the Jewish polity. To assert that the Gospel repealed the fourth commandment, or any other part of the moral law, is contradictory of the clearest declarations both of Christ and the Apostles. (Matt. 5: 17, 18; Rom. 3: 31.)

The law of the Sabbath requires one day in seven, in regular recurrence, to be separated from common to sacred purposes. The spirit of the precept is that, after six days of labor, there should be one of sacred rest in regular succession, uniformly observed by mankind. Not that all men, in all latitudes and longitudes, by sea and land, in every circumstance, are required to keep the same exact portion of time; for this would be impossible. The law of the Sabbath is one that can be obeyed in practice. It must be observed

according to the original design. No man, community, or nation has the right to change the proportion of time, as the French sought to do by substituting the Decade for the Sabbath; nor can they keep any day they please. Such procedure would at once destroy the institution.

The *day of the week* kept as Sabbath is not, indeed, essential to the institution. The day may be changed, *by proper authority*, without affecting the institution, as may be inferred from its nature, and from the language of the fourth commandment. No one, however, but God, can change the day. The Lord of the Sabbath can unquestionably change the day of its observance.

It is generally believed that the seventh day of the week was, by Divine appointment, observed as the Sabbath, from the creation of the world to the crucifixion of Christ. It is also very generally believed that under the Gospel the time is changed from the seventh to the first day of the week. The principal grounds of this belief are the following:

1. Under the former dispensation, the Sabbath was commemorative of the work of creation. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it" (Ex. 20: 8-11). Under the Gospel it is more appropriately commemorative of the resurrection of Christ, the crowning act in the work of redemption. "The stone which the builders refused is become the head of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made: we will rejoice and be glad in it" (Psa. 118: 22-24). Also Isa. 65: 17, 18. The resurrection of Christ was on the first day of the week. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet

spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun" (Mark 16: 1, 2). Also Luke 24: 1, etc.

2. Christ not only rose the first day of the week, but a week afterwards met his disciples again, while assembled for worship, and also at Pentecost, seven weeks from his resurrection. (John 20: 26; Acts 2: 1.)

3. The Apostles met for worship on the first day of the week, administered the sacrament, and made charitable collections. "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them" (Acts 20: 7). "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week," etc. (1 Cor. 16: 1, 2). It was termed by them the Lord's day. "I was in the Spirit on the Lord's day" (Rev. 1: 10).

4. The primitive Christians universally observed the first day of the week as the Sabbath, as appears from the testimony of Ignatius, Justin Martyr, Tertullian, and others.

5. God has sanctioned the change by the blessings he has in every age bestowed upon the observance of the Christian Sabbath.

The Sabbath, then, is still in full force, and has never been essentially changed. Christians still observe the Sabbath,—the Sabbath of the Bible—the Sabbath of the fourth commandment—the Sabbath instituted at the beginning, made of universal and perpetual obligation, and appointed as an expressive type of the Rest that remains to the people of God.

Another question of some practical importance is, when does the Sabbath commence? Some say, at sunset on Saturday, according to the ancient mode of reckoning. "The evening and the morning were the first day," "second day," etc. But under the Christian dispensation it seems better to conform to the modern mode of reckoning, beginning at

Ed. Note: We do give a day to worship of God but it is not the Sabbath of the fourth commandment. The Law was given to Israel alone at Sinai. We keep the precept given but not the Law given because the Commandments on Sinai were given only to Israel and also because all of the Law was fulfilled by Christ.

midnight. The Saviour evidently did not rise before midnight, since it was the third day from his crucifixion on Friday; though very early, before daylight. (John 20: 1.)

While, then, Sunday evening is to be regarded as a part of the Sabbath, Saturday evening may well be considered as the *preparation for the Sabbath*. The business of the week should be so arranged as to leave us, in a good measure, disencumbered from worldly cares Saturday evening, thus allowing some reflection upon the closing week, and anticipation of the approaching Sabbath. When such precaution is not taken, a great part of the benefit of the institution is apt to be lost.

The Sabbath has been often perverted:

1. The Pharisees burdened it with their traditions. The like has frequently been done since.
2. Some, by interpreting the *rest* of the Sabbath improperly, have made it synonymous with indolence and sloth.
3. In many countries it is regarded too much as a festival or holiday.

The Scriptural requirement clearly is that the entire day be separated from secular to sacred purposes. We should as faithfully appropriate the Sabbath to the object of spiritual improvement as we do the other six days to the ordinary affairs of life. The fact that we are to devote all our time, and do all things to the glory of God, does not supersede the necessity of this institution. In Isa. 58: 13, it is enjoined upon us that we "turn away our foot from the Sabbath, from doing our pleasure on that holy day; and call the Sabbath a Delight, the Holy of the Lord, Honorable; and honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words." From this and other passages we may learn:

1. The impropriety of attending to worldly business on the Sabbath, except as necessity requires. Not only so, but our thoughts also should be withdrawn from worldly business.

2. Worldly sports and amusements are inconsistent with the Sabbath. This rule extends to conversation, reading, and the thoughts, as well as to outward acts.

3. While it is right to perform works of necessity and mercy on the Sabbath, we should govern ourselves in deciding what are such works, by conscientious principles, the study of the Bible, the example of devoted Christians, the consciences of others, and regard to our own spiritual advancement. We should not violate the dictates of an enlightened conscience either in ourselves or others. Consider the rule of the Apostle: "If meat make my brother to offend, I will eat none." It is a bad omen when one feels the Sabbath to be a restraint, and is disposed to lower its sanctions to the standard of the worldly. The Sabbath is no bondage to the living Christian, nor are its duties tasks, nor its prohibitions restraints, except to a part in us prone to evil, and which needs to be crucified.

4. Devotional duties, both public and private, belong to the Sabbath. Nothing can release us from the latter; nor from the former, but such circumstances as would release us from the claims of our daily business.

5. It is lawful to do good on the Sabbath day. The preaching of the Gospel, and other ordinances of the church, Sabbath schools, meetings for the promotion of temperance, anti-slavery, peace, and similar moral objects, are appropriate to it. But visiting, traveling, etc., unless from *necessity*, are forbidden.

6. The Sabbath is equally binding on all. Mariners on the ocean and physicians may keep the Sabbath according to the spirit of the requirement as well as others, and should govern themselves by the same principles. So also with ministers and theological students. They should make the same distinction between the Sabbath and other days that the farmer or mechanic does. They need it equally. Their studies during the week, being in a great degree scientific and abstract, affect the mind and heart differently from those

studies which pertain to the Sabbath. Hence, when the Sabbath comes those pursuits should be laid aside, and they should apply themselves exclusively to the devotional and other practical duties of their calling. Preaching is a duty belonging to the Sabbath, but preparation for it belongs to the week. The pen, the dictionary, and the scientific treatise are to be laid aside on the Lord's day, equally with the hoe, the axe, and the plane. They should have devotional reading for the Sabbath. Conversation should be to godly edifying. Much time should be spent in secret prayer and meditation. Thus only can the spirituality of ministers and students be maintained.

The *benefits* of the Sabbath are numerous and great. They are strikingly seen in the comparison of those nations that have a Sabbath with those that have none; and between Sabbath-keeping and Sabbath-breaking communities.

1. The Sabbath is a great preventive of crime and vice. Sabbath-breaking leads to almost every other sin. Our penitentiaries are full of Sabbath-breakers.

2. It is an important source of physical improvement. Man and beast naturally need it in this point of view.

3. Its tendency is to improve the manners. By observance of the Sabbath the most rude and debased are greatly cultivated.

4. It is a valuable source of intellectual improvement. A great amount of knowledge is acquired by attendance upon the sanctuary and other duties of the day.

5. Its highest advantage is as a source of moral and spiritual improvement. It is suited in this respect also to the wants of all. Without it religion would not subsist in the world.

It is not strange that such an institution should find bitter enemies in the wicked. It has been an object of special virulence to infidels and the immoral of all ages. It is immediately connected with the best interests of man. Those, therefore, who desire the spread of the Gospel, the

stability of our religious institutions, and the general welfare of society, should use every proper means to promote the right observance of the Sabbath, and increase the interest and profit of the services appropriate to it. Thus shall we prepare for the eternal Sabbath of heaven.

In a general view of the Sabbath as a law for all men, in all places, and at all times, it may be said :

I. *It is a law of nature.* Even inorganic matter, after the grandest display of material activity conceivable in earthquakes and volcanoes, which boiled the oceans, buried the mountains, and developed geological continents, must have had long periods of rest. Probably more than sixty times as much rest as activity.

1. In vegetable life the law of rest alternated with activity, is shown as the law of life. All vegetable organizations have their times of action and growth, and their times of rest about six times as long as their periods of activity.

2. The continuance of animal life in every species depends upon this same general law. In their nature and circumstances seasons of rest are demanded, without which death ensues.

3. Its necessity in the human body is distinctly seen in its nature, experience, and history. The physiologist and philosopher, manufacturer and merchant, professional man and statesman, have found that a rest one day in seven is most favorable to success, health, and long life.

4. The mind is equally imperative in its natural demands for days of rest. Mental rest from all action seems to be impossible, but comparative rest for a part of the time is necessary to the best development and efficiency of the mind. Less than is required for the body, which requires less than most of the lower animals, and very much less than the trees demand.

5. Man as a moral being, with intellect, conscience, and

will, needs certain days for certain purposes. In one sense even the sensibilities and moral faculties need a kind of rest. No one can love any being with unchanging degrees of emotion. But here, in man's higher being and life, we find the real philosophy and demand for the true Sabbath, where not only rest from labor, but holiness and the sanctified use of such rest, is required. Man cannot live in different places at the same time; no more can be in full force of life upon different subjects at the same time. Different faculties and different subjects must occupy different times for their respective use. The moral faculties need developing and exercising as they cannot be developed in the labor and cares of secular employment. The Sabbath is not merely a day of rest from "works," but a "sanctified" day for "holy" use. The volume of nature, open it wherever we may, reveals a day of rest, and in the highest field and revelations of nature in the moral nature we read the demand of God for a *holy* day. The law of the Sabbath is not only a law of nature, but also

II. *A law of revelation.*

1. The language employed in its original institution (Gen. 2: 2, 3) implies duties to be performed by somebody. But the Divine action was already taken; God had finished his works. Not a word is said respecting his experience or duties upon the seventh day. A day is simple duration, not a thing or being not susceptible to blessing, and can be blessed and sanctified only in its use. God is infinitely blessed in himself, and is blessed in all eternity, and the idea of making a day any more blessed or sanctified in its use by himself is inconceivable. It was evidently intended to be made a special blessing to man, and to be "sanctified" for "holy" employment. But Christ settles the question, and decides that it was not made for God or angels, but "for man." (Mark 2: 28.) The whole history of patriarchal ages by Moses could be printed in type ordinarily used for such purpose, upon less than fifty octavo

pages, and we could not expect a regular practice, with reference to which there was no agitation, to be mentioned in a history of only two pages to a century. The fact that the Sabbath is not mentioned proves the general observance of the original institution. But there are some indications of a division of days. Abel could not have offered an "excellent sacrifice" "by faith" (Heb. 11: 4) without obedience to Divine instruction. He did not make his offering at the end of years, months, or weeks, but, according to the Hebrew, "at the end of days." As no other division of days is known, it was probably upon the Sabbath that this offering was made. Job and his sons seem to have had certain days for worship and sacrifice. The common and sacred use of "seven," as in reference to the animals and dove in the ark, Jacob's service for his wives, Joseph's mourning for his father, and in scores of other places, indicates some special event, ordinance, or practice as the cause of the sacredness of this number. There is nothing in nature emphasizing that number, nor any reason in nature for the septenary division of days. There are astronomical reasons for years, months, and days; but how anybody thought of weeks of seven days is unaccountable, except by revelation. The institution of the Sabbath in Eden accounts for this reckoning, and the recent discoveries in Nineveh and Babylon, the most ancient histories of ancient nations, and the general practice of all nations in reference to the division of days, in some way indicate the original law of God.

2. It is one of the Ten Commandments. All laws, human or Divine, are general or specific, and all valid specific laws must accord with general laws. The ceremonial laws of the Jews were based upon the general laws of the Decalogue and the general promise of atonement. These laws were given before the ceremonial, specific Jewish laws were promulgated, emphasized with Divine manifestations not accompanying the specific instructions, and so written and preserved as to indicate a more general use and obligation

than those exclusively for the Israelites. Everybody admits that nine of the ten laws are universal and binding upon others as well as the Jews. To suppose that in a code of laws so important and universal in their claims, announced and promulgated with such authority, without the least indication of local distinction or difference in character, there should be placed a specific, local law, binding only upon a small nation for a limited time, is very improbable. There was a specific use of the old and universal Sabbath, just as there was a specific use of the rainbow after the flood, of Jacob's pillow of stone after his dream at Bethel. Of course there had been rainbows from the first, but after the flood they were a sign of a promise; and the old stones of Jacob's pillow became a pillar; and the Sabbath, the memorial of creation, became also a memorial of the creation of the Jews into a nation, and a sign of allegiance to God, so that its violation by a Jew was treason, to be punished as treason is generally punished by all nations. There never was a Jewish Sabbath any more than there were Jewish lambs and goats. The lambs and goats of creation were used in Jewish sacrifices; so the Sabbath of creation was used in Jewish jurisprudence until the Jewish economy was superseded. There is a clear difference between the use of the original Sabbath "made for man" as man, and the use of the original Sabbath in its Jewish associations. The Sabbath of nature and revelation continues, and is superseded only by heaven.

III. *It is an institutional law.* A law involved in an institution established by Divine authority for all men in all times, not for a single individual or specific act like the bathing of the Syrian leper in the Jordan, or of the blind man in Siloam, but for society perpetually, like baptism and the Lord's Supper. Institutions are for men and not for animals, and therefore imply personal action and moral character, mental and spiritual conditions. But they are for society, and therefore must be visible and physical in manifestation. The Sabbath, like the Church, is both a visible and a spiritual

institution. In its variety of temporal claims it involves the following things.

1. Six days of labor. But as a compound being, man can work with mind and brain as well as with muscles and bones. Mental labor may be quite as exhaustive and useful as physical labor. But in some way, with mind or muscle, every man is as positively by this law and nature required to work the six days as to rest from labor upon the seventh. The common statement that the Sabbath is a "day of rest," is incorrect. God did not rest from fatigue. "He fainteth not, neither is weary." He did not rest from pain. He is "the God of peace." But he "rested *from his work.*" And man must have some work from which to rest if he keeps the Sabbath according to God's plan. Neither the Father nor the world owes any man a living. Any one may be thankful for the privilege of earning a living. But labor, like all other duties, is conditioned by ability. "It is accepted according to what a man hath" (2 Cor. 8: 12). "If any would not work, neither should he eat" (2 Thess. 3: 10). It is duty to "visit the sick," "feed the hungry," and to labor "six days," but lack of health, means, or opportunity may release from such duties. (Gal. 6: 10; Phil. 4: 10.) But a "willing mind" on the part of the individual, and general arrangement on the part of society for the works required, meet the obligation.

2. Its physical requirements demand the suspension of secular labor of mind and body upon the next day after the six days of labor in the pursuit of wealth or other temporal blessings. Christ taught the propriety of "leading animals to the water" and of relieving the sick, and the Apostles required benevolence on the Sabbath, but no allowance is made for money-making, political efforts, or amusements.

3. As governments are instituted for society and the protection of personal rights, as the Sabbath is necessary to the good of society, the protection of those who wish to worship is demanded; and as the rest and worship of the

Sabbath is greatly disturbed and hindered by legalized labor, business, and amusements, it is the duty of civil governments to protect the citizens in this regard by preventing unnecessary labor, business, and disturbance upon that day.

The law of the Sabbath, in its spiritual claims, requires—

1. Its benevolent use. "God blessed the seventh day." How otherwise could it be blessed but in making it a blessing to his creatures? And how could it be a blessing to them unless they made it a blessing to themselves and others? It is to be used as a blessing and as a means of blessing and benevolence. It is to be made "a delight, the holy of the Lord." (Isa. 56: 2; 58: 13; Mark 2: 27; 3: 4; 1 Cor. 16: 2.) Works of mercy are works of benevolence; and so it is right to "do good on the Sabbath." Study and business may be profitable to intellect and heart as well as the pocket, but that which can be attended to upon secular days, and especially such works as involve secular feelings more than devotional feelings, as church building and ecclesiastical arrangements, should be put upon business days. But contributions for the poor and for evangelical and mission purposes are calculated to increase the spirit of prayer and devotion.

2. The spiritual claims of the Sabbath require the sanctification or consecration of the day to God. But there is no way to consecrate a day, time, or duration, without a consecrated mind. The day can only be consecrated by its use, and this can only be determined by the state of mind with which it is used. Personal consecration or allegiance to God is necessarily implied in the sanctification of the day. Renewed consecration each Sabbath is involved in the very nature of the law.

3. It is to be a *holy* day, a day for worship and the service of God; a religious day in distinction from a secular day, a day for the honor and praise of God as the source of all goodness and author of all holiness. We should not only ascribe honor and glory to him, but promote that spirit in

others. It is to be a day of holy effort for the holiness of mankind; not simply a day of rest, nor in any sense a fest from fatigue; not the rest of inaction, but rest from secular work, so as to improve the moral and spiritual faculties, cultivate the religious nature and the spirit of devotion, faith, and hope.

4. The institution of the Sabbath involves certain obligations, and the time for discharging such obligations. In all institutions, laws, and obligations, the time for meeting the obligations must be implied or specified. Such specification of time or times differs entirely from the obligation. Promissory notes, tax laws, and bonds are null and void unless a time of payment is stated. Time, as simple duration, having no substance or characteristics of itself, can only be measured and defined by events. Some of these events occur by natural force, and occasion the natural division of time into days, months, and years; and some occur by the appointment of God or the will of men, furnishing eras and epochs, historic periods and times of special appointment, constituting the voluntary divisions of time. There are three ways of specifying the time for meeting the obligations involved in the different relations of life. Sometimes the day of the month and year is given, as in business papers and ecclesiastical agreements. Sometimes the time is left to one of the parties, as in notes on demand. But sometimes the obligation is to be discharged when certain events have occurred or other times are past, as in conditional contracts, bequest notes, or after the process of certain periods. The Sabbath belongs to the latter class. The obligations enjoined in this institution are plain—the suspension of secular mental and physical labor, and holy consecration for one-seventh of the time. And this proportion was not originally a seventh of the years, months, or weeks, nor a seventh of a week,—for there were no weeks indicated in the relations of the earth to other portions of creation, nor in the history of creation, until after the Sab-

bath was instituted. The week is an arbitrary or voluntary division of time not given in creation, but appears as the result of the appointment of the Sabbath, which is mentioned in its relation to the preceding six days. Keeping in mind the distinction between the duties of the Sabbath and the time of their observance, it may be confidently affirmed :

1. That the original law was not for a special day of the week, for there was no week then known, but for a proportion of days, or for the next after six in simple succession. Seventh always means succession or proportion, and never the name of a day of the week. The whole question of the time of the Sabbath turns upon the meaning of the word seventh—a linguistic question. Ninety-nine hundredths of all the Christian scholars who have ever lived believe they keep the Sabbath upon the day of Christ's resurrection.

2. The entire Christian Church has been better united with reference to the proper time for observing the Sabbath than with any other point of Christian doctrine or church usages. Such agreement renders the position probable.

3. There is nothing in the nature of the duties which requires the seventh day of the week.

4. As the Sabbath is an institution for society and can only be properly and profitably practiced where there is general agreement in suspending temporal business and labor, and as the first day of the week is the only time when such rest from labor is now possible, the very nature of the law requires that the Sabbath be observed upon the first day of the week, as it is the only day when it can be observed in a general sense. And it meets the law of the Sabbath if it is placed in immediate relation to the six secular days, which is the only point given in specifying the time. If a man agrees to pay a certain sum of money after six days of work he will not attempt afterward to interline the names of certain days of the week. Neither will the "Lord of the Sabbath" in his law and implied promise, especially as there is no law against another day.

5. There never was and never can be a general, simultaneous observance of the same hours and days for the Sabbath. If a portion of a day either side of the Sabbath may be taken into sacred time, how much secular time may thus be taken without affecting its sacredness? Our missionaries in India commence their Sabbath twelve hours earlier than Americans. Whether they hold their Sabbath on Saturday or Sunday is not certain; but it is certain that there is not — there never was and never can be — a simultaneous observance of the same sacred time in different meridional localities. It is said the Russians went east until they reached Alaska, continuing the observance of the first day of the week as their Sabbath, but, of course, commencing the day one hour earlier every thousand miles or less. Americans went west to Alaska, continuing the observance of the first day of the week, but beginning each day later, and found the orthodox, rigid Russians keeping their first-day Sabbath just one day earlier. If seventh-day believers would take a western trip around the globe they would return converted in fact, whether in doctrine or not. But what about the special day of the week with such differences? To avoid this gain or loss of a day in going around the earth, by international regulation, a day is dropped or added in the log-book and calendar when at a certain degree of longitude. So that if the seventh-day worshiper going west crosses that line on Friday night, he finds the next day is Sunday, and must adopt the policy without a seventh day for that week, or continue the daily change in time and find himself at last keeping the first day. God never commands an impossibility. The simultaneous observance of the Sabbath upon the seventh day of the week is an impossibility; and therefore it may be observed upon some other day.

6. There is not the least probability that the days of the week are now numbered as at first, and it is impossible for any one to know whether he is keeping the day originally sanctified or not. The calendar for past years, months, and

days may be corrected by astronomers; but they know nothing of weeks, which are arbitrary divisions of time, and kept only by record or tradition. For twenty-four hundred years there were no written records. During that long period nations were born and wasted, kingdoms established and destroyed, peoples heathenized and drowned, languages multiplied, and Noah's descendants scattered, rendering the regular succession of weeks and Sabbaths incredible if not impossible. Different governments, languages, and religions would lead to the perversion of the law and changes in respect to times. So, while the Romans made their weeks of eight days, the Aztecs of five days, and the Peruvians of nine days, the Egyptians and Greeks adopted weeks of ten days. This may indicate some tradition of the original week and Sabbath, but certainly does not indicate continued regularity in the observance of a certain day. And as nothing is said to the contrary, it is reasonable to suppose that Abram adopted the custom of his people, the Chaldeans, who had four weeks of seven days to the month, omitting two days, making the first day of every month the first day of the week, and thus changing the relative position of the days of the week and of the Sabbath—if they had a Sabbath. But even if the Jews had a Sabbath no one can reasonably believe that during all their long captivity in Egypt where the weeks were ten days, they did, or could, retain any regular observance of days in opposition to their oppressive owners. And there is no evidence that the Mosaic law was maintained during the captivity in Babylon; or that Nehemiah in commencing his Sabbath reform began upon the same day that God rested from his work.

Is it not clear that while the obligation to observe the institution and duties of the Sabbath rests upon the will of God as revealed in nature and revelation, the obligation respecting the day of the week to be observed rests upon no such foundation?

IV. *The law of the Sabbath is a Christian law.* "The

Lamb slain from the foundation of the world" is older than the Sabbath and is "the Lord of the Sabbath," "who is over all, God blessed forever." "All power in heaven and earth is given unto him." All the laws of nature are Christ's laws, and all the moral laws of the universe are Christian laws. Christianity thus includes all the laws given to man, as man, including the Sabbath, omitting only the specific requirements which are transient, as the Jewish ceremonial laws and sacrifices. The Jewish use of the Sabbath is abolished. (Rom. 14: 5; Gal. 4: 10; Col. 2: 14, 16, 17.) But the institution itself is perpetual and eternal. It is Christian in its objects, being adapted to moral reformation and culture, spiritual worship, happiness, and hope. It is Christian in its benevolence to the poor and suffering, and general good of mankind. It is a Christian instrumentality for promoting the Gospel, establishing Christ's kingdom, and saving souls—without which Christian work cannot be successful. It is Christian in its adaptability to Christian uses. The institution was not new in the Mosaic law, neither is it new under Christ. But in addition to its memorial design in keeping God and creation before the mind, to the Jews it was a "sign" of their national birth and of God's work and covenant with them. It was designed to commemorate the works of God. But the greatest work in the universe is redemption. In its Christian use it is to represent this greatest of all works, as well as the creation of the world. It should now be observed for representing the completion of the works of creation and the completion of the work of redemption; and is especially appropriate upon what is termed the first day of the week.

1. For aught any man knows, this is just as likely to be the day of the week upon which creation was completed as any other day.

2. For large portions of the world it must include a large part of the seventh day, at any rate.

3. As the "seventh" must refer to a proportion of days

or to succession of days in relation to the "six days," and not to the name of a day of the week, if the six days of labor begin on Monday, what is now called Sunday, or the first day, is really the seventh day, and should be so observed.

4. If the Sabbath is "for man" in a general sense, it should be observed by society as a whole as far as possible: and, therefore, as Christendom now is, the first day is the only appropriate time, whatever might be right under other circumstances.

5. This accords with the general and honest convictions of Christ's followers everywhere and in all ages.

6. The successes of the Gospel and the conversion of all the millions under its influence, with very few and limited exceptions, have been secured, under the influence of the Holy Spirit, in the use of the first day of the week as the Sabbath.

7. The resurrection of Jesus Christ is the most memorable event ever seen by angels or men, and, as the completion of the work of redemption, the most important fact possible for the world's contemplation. Therefore, to use this resurrection day for the observance of the Sabbath to the honor of Christ and the glory of God is consistent with its institution and duties.

8. As the Sabbath is, according to the fourth chapter of Hebrews, a prophetic figure of rest in heaven, which can only be secured by the atonement and resurrection of Christ, the observance of the original Sabbath in a Christian sense and purpose at once suggests the "First" and the "Last," the creation and completion of things—the "beginning of the creation of God," and his eternal glory in the kingdom of heaven. "There remaineth therefore a rest to the people of God."

SECTION VII.—SUBJECTS OF BAPTISM.

BAPTISM is a positive institution. It is not naturally binding, like the moral duties, but derives all its authority from positive enactment. We are to learn from the Scriptures, therefore, the law of baptism, and whatever is essential to the ordinance.

The literal observance of this ordinance has been rejected by several classes of men. The Friends or Quakers regard it as figurative and spiritual merely. In support of their position, they quote Heb. 9: 10, which speaks of "carnal ordinances." But this passage relates only to Jewish ceremonies, not to Christian baptism, as appears from the context. Also Matt. 3: 11, the baptism of the Holy Ghost. This does not and never did supersede water baptism, as is evident from the fact that the Apostles administered water baptism, after the baptism of the Holy Ghost was enjoyed. Most of those who reject the Divinity and atonement of Christ, deny the Divine authority of baptism.

The law of baptism is given in the commission of Christ to his disciples: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.) They evidently understood this as requiring literal water baptism. When the convicted multitudes at Pentecost inquired, "What shall we do?" Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ." "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2: 37, 38, 41). "When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8: 12).

At an early period, the doctrine became prevalent that baptism *regenerates*. The dogma of baptismal regeneration has prevailed extensively in the Catholic, Lutheran, and

Episcopal church establishments. It is also held by the Campbellites. The chief passages used in its support are Matt. 28: 19; Mark 16: 16; John 3: 5; Titus 3: 5. But these passages prove no more than the *necessity* of the ordinance as a *symbol* of regeneration and mode of professing it, not that baptism is regeneration. In the light of such passages, we readily allow that the ordinance is of universal obligation. If an individual should knowingly reject this, or any other Divine requirement, he could not be saved. In this sense it is essential to salvation. No more is indicated by the above passages.

The whole current of Scripture is opposed to the theory of baptismal regeneration. Therein we are distinctly taught that regeneration is the *prerequisite* of baptism. John required candidates for baptism to exhibit fruits meet for repentance. So did Christ and the Apostles on all occasions. Their language was, "Repent and be baptized;" "Believe and be baptized." We have no evidence from Scripture that any were baptized until they exhibited credible evidence of piety.

Baptism, then, is not regeneration, but its sign. It is a public profession of faith in Christ, and of being his spiritual children, on the part of those baptized. The renewed man has become dead to sin, buried with Christ, and raised to a new spiritual life. This profession the candidate makes in going forward in this ordinance. (Rom. 6: 2-4; Col. 2: 12, 13; John 3: 3-5, etc.) Other ideas may be included, but the one here indicated is the most definite and prominent.

The Scriptural *subjects* of this ordinance are believers or Christians. "Go ye, therefore, and teach [Greek, *make disciples or Christians* of] all nations" (Matt. 28: 19). "He that *believeth* and is baptized shall be saved" (Mark 16: 16). "*Repent* and be baptized" (Acts 2: 38). It is the duty, therefore, of all believers to be baptized. None but those who gave credible evidence of Christian character

were, in the Apostles' times, admitted to the ordinance; and there is no evidence in the New Testament that any true believers neglected it. The ordinance being *professional*, believers are the proper subjects. ¹

Many, while admitting that believers are proper subjects, hold that the infant children of believers should also be baptized. They argue that baptism takes the place of circumcision, and should, therefore, like circumcision, be extended to infants. But the Scriptures nowhere teach that baptism is a substitute for circumcision. For some time, in the age of Christ and the Apostles, baptism and circumcision were both practiced. The Saviour received both. In all the controversies on the perpetuity of circumcision in the apostolic churches, no one intimated that baptism was substituted in its place; which, were it true, would have been conclusive to the point, and must have been urged. We admit that there is some analogy between baptism and circumcision, and this is all. Circumcision had much the same relation to the Jewish polity that baptism has to the Christian Church. But the analogy itself is fatal to the argument. Circumcision was a prerequisite to the enjoyment of the privileges of the Jewish nation—including both the temporal and spiritual privileges; and, as the males were chiefly concerned with these prerogatives, a rite was chosen applicable to them only. Baptism is a requisite to the enjoyment of the privileges of the Christian Church, and is hence a rite applicable to all proper subjects of church member-

¹ We are surprised to find Mr. Lee advocating the theory that others, even among adults, besides the regenerate, are proper subjects. He says: "All who embrace Christianity as a system of revealed religion, and entertain an honest purpose to live in it, are proper subjects of baptism, without reference to the question whether or not the Spirit has regenerated them, or whether or not they have obtained an evidence of their acceptance with God." Lee's Theology, p. 549.

In support of the position, he holds that the *faith* required in Mark 16: 16 is not "justifying faith," but "only a general belief in the sense of credence." *Ib.*, p. 550. To such extremes, and positions subversive of all spiritual religion, are men driven to furnish a consistent plea for infant baptism.

ship—both males and females. The privileges of the Jewish nation descended by inheritance; circumcision was therefore applied to infants. The duties and privileges of the Christian Church pertain to none but those who have faith in Christ; hence baptism is applicable to believers only.

Another argument for infant baptism is derived from the example and language of Christ. "Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence" (Matt. 19: 13-15). But there is no evidence that Christ baptized these children. Nor does the passage assert that they were subjects of the kingdom of heaven. Its import is that such as are like them (*viz.*, in humility and docility) are subjects. Compare Matt. 18: 1-3. How can those who hold the doctrine of native depravity allow that infants are subjects of the kingdom of heaven? Will any claim that infants are to be baptized because they *need* regeneration? On this ground, all sinners should be admitted to the ordinance. The passage in question relates to a custom of bringing children to distinguished personages to receive their blessing.

Another argument is derived from the mention of several households that were baptized: as that of Lydia (Acts 16: 15), of the jailer (16: 33), of Stephanas (1 Cor. 1: 16). But it is a fatal objection to this argument that we have express evidence that two of these three households were all believers. See Acts 16: 34; 1 Cor. 16: 15. And in the other case, *viz.*, of Lydia, a seller of purple, or milliner, on a business tour with those in her employment, the circumstances were such as to preclude the belief that she had infants in her household. The household of Crispus were all believers (Acts 18: 8); and so have many been since. Now it is a

remarkable circumstance for an entire family to be pious; yet the above *pious households* are the only ones mentioned in the New Testament as being baptized. The argument is against, rather than in favor of, the baptism of infants.

“The promise is unto you and your children” (Acts 2: 39). The passage has no reference to baptism, nor to infants. It is a quotation of Joel 2: 28, of the blessings promised to the righteous and their posterity.

“The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy” (1 Cor. 7: 14). If this proves that infants may be baptized on the faith of their parents, it equally proves that an unbelieving husband may be baptized on the faith of his wife. The Apostle is urging the sanctity of the marriage relation as subsisting after one of the parties has become a believer. The sanctification and holiness of which he here speaks is not moral, but legal, ceremonial. The passage says nothing of infant baptism, but in the view of eminent pedobaptists contains an implication that the Apostle knew nothing of the rite, else he would have urged the purity of infants on the ground of it.

Many able pedobaptist writers admit that infant baptism is not enjoined or authorized by the Scriptures. Says Dr. Knapp: “There is no decisive example of this practice in the New Testament; for it may be objected against those passages where the baptism of whole families is mentioned — *viz.*, Acts 10: 42, 48; 16: 15, 33; 1 Cor. 1: 16—that it is doubtful whether there were any children in those families, and if there were, whether they were then baptized. From the passage Matt. 28: 19, it does not necessarily follow that Christ commanded infant baptism; nor does this follow any more from John 3: 5 and Mark 10: 14, 16. There is, therefore, no express command for infant baptism found in the New Testament; as Morus (p. 215, sec. 12) justly concedes. Infant baptism has been often defended on very

unsatisfactory *a priori* grounds—*e. g.*, the necessity for it has been contended for, in order that children may obtain, by it, the faith which is necessary to salvation," etc. ¹

Says Caudrey: "We have not in Scripture either precept or example of children being baptized." Says Luther: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles." Says Bishop Burnett: "There is no express precept or rule given in the New Testament for baptism of infants."

The next appeal is to ecclesiastical history. Infant baptism prevailed very early—as early as the fourth century after Christ. How could it be introduced thus early, and without great controversy? We answer, just as the doctrines of baptismal regeneration, prayers for the dead, celibacy of the priests, veneration of relics, and other gross errors were introduced as early, and with no more controversy. It was a degenerate age, perversions and innovations abounded, numerous errors grew up gradually, and, as it were, imperceptibly. Infant baptism cannot be traced farther back than to within one hundred and fifty or two hundred years after Christ; and contemporaneous with its earliest mention is the existence of infant communion at the Lord's Supper and the sentiment that baptism has a magical efficiency and is essential to the salvation even of infants! ²

¹ Knapp's Ch. Theology, p. 494.

² "It was common in Africa, in Cyprian's time—*i. e.*, in the third century—to give the sacramental elements even to children; and this custom was gradually introduced into other churches." Knapp's Theology, p. 503.

"When, now, the position, *extra ecclesiam visibilem non dari salutem* [without the visible Church there can be no salvation], with all its consequences, became more and more prevalent, especially after the time of Augustine, and in the Western church, they began to maintain the doctrine of the absolute necessity of baptism in order to salvation; and they gave out that whoever is not baptized and is not a member of the visible church, could not become partaker of eternal happiness. So Augustine had before judged, not only respecting the heathen and the children of heathen parents, but also the children of Christian parents who die before baptism. He was followed by the schoolmen. After this time they began very much to hasten

The existence of the practice is easily accounted for. First came the doctrine of baptismal regeneration and that baptism is essential to salvation; then infant baptism follows, of course. And this is the history of the rite, as given not only by impartial historians, but by many of the pedobaptists themselves. Tertullian, A. D. 220, is the first writer who makes express mention of infant baptism. He opposes it, though not for the same reasons that Baptists do now, but in such a way as to show that it was then gradually coming into use. Neander, an able ecclesiastical historian, and himself a pedobaptist, admits that infant baptism is not of apostolic origin and was not practiced in the first ages after the Apostles.¹ The testimony of history, therefore, is opposed to the Divine authority of infant baptism.

Some hold that the Church has the power to modify existing rites or introduce new ones; hence it could authorize infant baptism. This we cannot admit. Christ is the Head and sole Lawgiver of the Church, and the Scriptures are our only authoritative rule of faith and practice.

Finally, we are told that infant baptism has long existed, has been sanctioned by many worthy men, and is a useful institution. Such arguments have very little weight. The utility of the rite may be fairly questioned. It is an impor-

the baptism of children; and now for the first time the so-called *baptism of necessity* (administered when a child was thought in danger of dying) became common. It happened, also, not unfrequently, that the children of unchristian parents (*e. g.*, of Jews) were forcibly baptized against their own and their parents' will, on the ground that they were thus put into the way of salvation; of this we find many examples in earlier times." *Ib.*, p. 492.

"In the old ecclesiastical writers we find many extravagant and unscriptural assertions respecting the effect of baptism, especially in the instructions which they gave to catechumens and new converts—*e. g.*, in Gregory of Nazianzen, Cyril of Jerusalem, and even earlier, in Irenæus and Tertullian. . . . Christians began very early to attribute to baptism a magical efficacy, by which it produces its effect through its own inherent virtue, and independently of the use of the Word of God, and by which it acts, not only upon the soul, but upon the body also." *Knapp's Theology*, pp. 488, 489.

¹ Neander's Church History. *Bib. Rep.*, April, 1834, pp. 273, 274. Mosheim's *Ecl. History*.

tant, if not an essential, element in all national church establishments. If, while of human origin, it has been made to *supersede* an ordinance of Divine appointment, its influence on the interests of spiritual religion can hardly be questioned. We believe it is the duty of Christian parents to consecrate their children to the Lord; but, as respects having them baptized, it may well be asked, "Who hath required this at your hand?" We reject this rite as an innovation upon the order of the Gospel. All believers are required to be baptized, and thereby *answer their own consciences*. (1 Peter 3: 21.) No rite of human origin can be substituted in place of a Gospel ordinance.

A marked change of sentiment on this subject is taking place. Infant baptism is becoming more confined to national churches and formalists. Evangelical Christians of all denominations are becoming more and more convinced of the evil tendency of the innovation, and of the importance of returning to the primitive rule of administering the ordinance only to Gospel believers.

SECTION VIII.—THE ACT OF BAPTISM.

SOME regard the *mode* of baptism as too trivial a subject to deserve a thorough investigation. They say it is a mere circumstance in an ordinance not in itself essential to salvation. Now, to assert that the mode of baptism is only an incidental circumstance, is assuming the whole question in controversy. We demand proof. And, to settle the question, there must be a careful and candid investigation. It cannot be disposed of by a sneer or a rhetorical flourish. The question is one that has exercised the best minds in different ages; and the Church is divided both in sentiment and practice respecting it. To declare, as some have, that the whole question is *moonshine* betrays either great ignorance or prejudice on the subject. Faithful, dispassionate investigation is the only way in which we can hope to obtain right views of it.

Again, to discourage discussion on the ground that baptism itself is but an external ordinance, and not saving, is equally unworthy of a candid mind. We admit that many have made too much of external forms and ceremonies—have rested in the mere form, and thereby made it to themselves a dead letter, useless. What then? Are rites and ceremonies and external forms to be discarded? Are baptism, the Lord's Supper, the Sabbath, marriage, etc., to be laid aside because they are but forms and external observances? True, they are not saving. Nor is any duty we perform. We are saved through Christ. His works alone are meritorious. But obedience on our part is essential to salvation. God requires an unreserved submission on our part to all his requirements; and if we knowingly withhold it in any particular, we bring ourselves into condemnation.

It does not, then, become us to ask whether a person was ever saved without baptism under any circumstances; or how little we may do and yet attain heaven. It is the spirit of the true believer to say, "Lord, what wilt thou have me to do?" Whatever is *duty*, whether relating to a great or small matter, whether enjoined by a moral or positive law of God, should be implicitly and cheerfully obeyed. We are individually responsible according to the light and opportunity we enjoy.

Christian baptism is a positive institution of the Gospel. The law of the ordinance is contained in the New Testament. The ordinance originated with Christ and the Apostles, and to them we are to look for instruction respecting it. Whatever rites existed previously or subsequently they cannot be adduced as relevant to this subject, any farther than they throw light upon the law of Gospel baptism. The question is not, what was required of the patriarchs or the Jews, or what has been the practice of any class of uninspired men; but, what does the Gospel enjoin in the ordinance of baptism? As the law of baptism is prescribed in the New Testament, all we have to do is to interpret that law cor-

rectly and obey it. We are not to determine from speculation what that law *ought to be*; but from just principles of interpretation, *what it is*.

The authority for Christian baptism, as a perpetual ordinance in the Church, is derived from Christ's commission to his disciples, "Go ye, therefore, and teach all nations, baptizing them," etc. (Matt. 28: 19.) (Cf. Mark 16: 15, 16.) The question before us relates to the *import* of this law. And here the whole controversy hinges on the meaning of the original word *baptizo*, there employed to denote baptism. As there employed it can have but one meaning.

Whatever may be true in regard to the double sense of words, all must admit that this word in this place can have but one sense. On this point Dr. E. Beecher justly remarks: "However numerous the possible meanings of a word may be in its various usages, it has in each particular case but one meaning, and in all similar cases its meaning is the same. Hence, the word *baptizo*, as applied to a given rite, has not two or many meanings, but one, and to that one we should in all cases adhere." (Bib. Rep., Vol. III., p. 42, second series.) "The question arises, then," to use the language of the same writer, "what meaning did the word *baptizo* convey to those who, in the age of the New Testament writers, read the command, 'Go baptize all nations'?" (Ib., p. 44.) This is the precise point which should not be lost sight of.

What, then, is the import of *baptizo* as applied to this ordinance? We may first refer to its meaning in the classics. It was a word in common use at the time Christian baptism was instituted. Stuart says that in the classical usage *baptizo* means to dip, plunge, or immerse into anything liquid; and remarks that all lexicographers and critics of any note are agreed in this. (Bib. Rep., Vol. III., p. 298.) He also observes that *baptizo* means to overwhelm, literally and figuratively, in a variety of ways. (Ib., p. 303.) These, according to him, are the only significations which classical

usage has assigned to the word. The proper classical import of *baptizo*, then, is to immerse. See all the classical lexicons.

In the Septuagint and Apocrypha the word occurs but four times, *viz.*, Isa. 21: 4 (fig.); 2 Kings 5: 14 (Naaman dipping in Jordan); Judith 12: 7; Sirach 31: 25 (instances of bathing). All these evidently correspond to the classical usage.

We next seek the meaning of *baptizo* in the New Testament, when not applied to the ordinance. Mark 7: 4; Luke 11: 38, "except they wash," etc., relate clearly to *bathing*. Grotius has the following note on the former passage: "They were more solicitous to cleanse themselves from defilement they had contracted in the market; and therefore they not only washed their hands, but immersed their whole body."¹

In Mark 7: 4, 8; Heb. 9: 10, the noun *baptismous* denotes ceremonial washings. Numerous purifications among the Jews were effected by sprinkling; but many others by bathing or immersion. (Lev. 11: 32; Num. 19: 7, 8.) The latter may fairly be considered the reference in the above passages; for it would not be much information to a reader to state that the Jews had divers ceremonies of sprinkling. But that they bathed thus frequently their persons, also cups, pots, brazen vessels, and beds, might naturally be mentioned as an evidence of their superstition; and a statement which their history fully warrants.

In Luke 12: 50; Mark 10: 38, 39; Matt. 20: 22, 23; 1 Cor. 15: 29; Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33; Acts 1: 5; 2: 3; 11: 17, it is employed figuratively in the sense of overwhelm. Says Stuart on these passages, "The basis of this usage is very plainly to be found in the designation by *baptizo* of the idea of *overwhelming*, *i. e.*, of surrounding on all sides with a fluid." (Bib. Rep., Vol. III., p. 311.) (Also Robinson's Lexicon.)

¹ Gale's Ref., p. 164.

In 1 Cor. 10 : 2, "they were all baptized unto Moses," it is used figuratively to denote the subjection of the Jews to Moses. The Jews in the wilderness stood in much the same relation to Moses that believers under the Gospel sustain to Christ. This analogy is *illustrated* by the above passage. (Cf. Gal. 3 : 27 ; Rom. 6 : 3, 4.) It does not mean that the Israelites were literally baptized.

The above passages are all those in the Bible where *baptizo* occurs when not applied to the ordinance of baptism, and they show that the sacred writers used the word in its classical or ordinary sense. In both the classics and sacred writings it is often used figuratively and with various shades of meaning ; and the same is true of all words. But that the ordinary, primary, and fundamental idea of *baptizo* was to immerse, no candid philologist can deny.

We come now to the import of *baptizo* as applied to the ordinance in question. We are, of course, to consider the term as employed in its ordinary import, unless there is valid evidence of a change in its meaning, when applied to this ordinance. Is there evidence of such change ? This is an important subject of inquiry.

Jewish proselyte baptism is often referred to in discussions upon this subject. But there is not reliable evidence that it was practiced before the Christian era ; there being no mention made of it in the Bible or elsewhere, until several centuries after Christ. Hence, though that rite was invariably administered by immersion, we would not depend on any argument drawn from that source.

Some insist that the three thousand baptized at Pentecost could not have been immersed. But when we consider the facilities everywhere existing at that time in the Oriental countries for bathing and baptizing ; the fact that one hundred and twenty disciples were present (Acts 1 : 15), most of whom might be administrators ; and that immersion does not require more time than the ordinary method of sprinkling, the difficulty vanishes.

On the contrary, the places chosen for administering the ordinance, such as the river Jordan, Enon, "because there was much water there," afford important indications. No satisfactory reason has been given for this selection except that it was for the convenience of immersing. Rom. 6: 4; Col. 2: 12, "buried with him in baptism," contain clear allusions to the mode, as is admitted by most pedobaptist commentators, as Clarke, Barnes, Chalmers, Stuart.

The practice of the primitive Christians has an important bearing on this point. It can hardly be supposed that they would mistake the Saviour's meaning in reference to the practice and the Apostles' usage, or that they would fail to conform to it. Now, it has been conclusively shown by Stuart "that from the earliest ages of which we have any account, subsequent to the apostolic age, and downward for several centuries, the churches did generally practice baptism by immersion." (Bib. Rep., Vol. III., p. 361.) The Greek Church has practiced immersion exclusively from the beginning to the present time. The fact is well established in history that sprinkling and affusion were first allowed in the third or fourth century, in extreme cases of sickness, and thus, in a degenerate age, were gradually introduced.¹

We appeal finally to the testimony of the most able and

¹ " *Immersion* is peculiarly agreeable to the institution of Christ, and to the practice of the apostolic Church, and so even John baptized, and immersion remained common for a long time after; except that in the third century, or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling or affusion. Still, some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it at that time to baptize by simple affusion. Cyprian first defended baptism by sprinkling, when necessity called for it, but cautiously and with much limitation. By degrees, however, this mode of baptism became more customary, probably because it was found more convenient; especially was this the case after the seventh century, and in the Western church, but it did not become universal until the commencement of the fourteenth century. Yet Thomas Aquinas had approved and promoted this innovation more than a hundred years before. In the Greek and Eastern church they still hold to immersion. It would have been better to have adhered generally to the ancient practice, as even Luther and Calvin allowed. *Vide Storr, Doct. Chris. Parstheoretic*, p. 291." Knapp's *Theology*, p. 486.

candid pedobaptist writers. Says Augusti, "The word baptism, according to etymology and usage, signifies to immerse, submerge, etc., and *the choice of the expression* betrays an age in which the later custom of sprinkling had not been introduced." (Chr. Review, Vol. III., p. 96.)

Says Bretshneider, "An entire immersion belongs to the nature of baptism." Ib.

Neander remarks, "Baptism was originally by immersion; to this form various comparisons of the Apostle Paul allude." (Ib., p. 101.)

Says Limborch, "Baptism, then, consists in ablution, or rather in immersion of the whole body into water. For, formerly, those who were to be baptized were accustomed to be immersed with the whole body in water." (Christ. Theol., Book V., ch. 67.)

Campbell (Translation of the Gospels), on Matt. 3: 11, remarks, "The word *baptizein*, both in sacred authors and in the classical, signifies 'to dip,' 'to plunge,' 'to immerse.'"

J. A. Turretin, Professor of Theology at Geneva, on Rom. 6: 3, 4, remarks, "And, indeed, baptism was performed in that age and in those countries by immersion of the whole body into water." So also Tholuck, Olshausen, Hahn, Scholz, Bloomfield, etc., etc.

Dr. Conant, in the appendix to his Revised Version of Matthew's Gospel, after a full citation of passages where *baptizo* occurs throughout the entire range of Greek literature, concludes with the following summary of results:

"1. That the rendering given to this word, in this revision, [*immersion*] is its true and only meaning, as proved by the unanimous testimony of Greek writers, both Pagan and Christian.

"2. That it accords with the religious instructions of the earliest Christian writers and with the requirements and practice of the whole Christian Church till within a comparatively recent time.

"3. That it is the rendering of the word in any version

sanctioned by early use of the Church, and still retained in the vernacular versions of northern Europe.

"4. That it is the only rendering of the word in any version sanctioned by early use in the Church, and is the only one used by scholars in their versions and expositions for the learned.

"5. That recent and living scholars, without distinction of ecclesiastical relations, unite in asserting this to be the true meaning of the Greek word." (Appendix to Matthew's Gospel, Revised, p. 103.)

In review of this whole subject, we are not authorized to believe that when *baptizo* was applied to a Christian ordinance its import was changed, but the contrary. There were other words which might have been employed. There was *louo*, to wash, *katharizo*, to purify, *cheuo*, to pour, *rhantizo*, to sprinkle, and others, some general, others specific, in signification. But *baptizo* was selected, a word which specifically denoted immersion. We have seen, from contemporaneous usage, the circumstances of administering the ordinance, and the practice of the primitive churches, that *baptizo*, as employed in this ordinance, was used in its original and ordinary sense. There is no proper evidence to the contrary.

As candid interpreters, therefore, we are bound to teach that in this ordinance *baptizo* defines the mode and restricts it to immersion. Wherever, then, this term and its derivatives occur, as applied to this ordinance, just translate them into English, and the whole controversy is ended.

But, one inquires, must immersion be insisted on in all cases? If some, from feelings of delicacy, shrink from such a cross, may they not adopt some other mode? Or, since infant baptism has been long practiced, may it not be admitted as a substitute? In the light of the preceding investigations such questions appear like trifling with a Divine requirement. God has prescribed the ordinance for our observance; he has given us the law that regulates it. He has given us no authority to change it or admit a substitute in its place.

We are to be guided in duty, not by our feelings, but by the law of Christ; not by tradition, but the Bible. We have no right to tamper with the requirements of the Gospel or modify them to suit our prejudices. We have already had abundant and sad fruits of such a temporizing policy.

The Church has lost much by her departure from the simplicity and purity of primitive times. Just in the degree that she has departed from the spirit of the apostolic churches and become conformed to a worldly standard, has she been shorn of her strength. Knapp says (Theol., p. 486), "It would have been better to have adhered generally to the ancient practice, as even Luther and Calvin allowed." The Papists brought in the corruption; let evangelical Protestants purge it out. Just so far as the ordinance itself is to be regarded, it should be observed according to the requirement of its institutor.

As in the Lord's Supper, eating of the bread and drinking of the cup duly consecrated, and received by authorized communicants, is essential to that ordinance; so is the immersion of the believer in the name of the Holy Trinity, by a proper administrator, essential to the right observance of Christian baptism.

We have confined ourselves in this discussion chiefly to the import of the word *baptizo*, since the argument is thus more direct and simple than it would otherwise be, and absolutely conclusive.

SECTION IX.—THE LORD'S SUPPER.

THE institution of this ordinance is recorded in Matt. 26: 26–30; Mark 14: 22–26; Luke 22: 17–20; 1 Cor. 11: 23–26. From these and other passages it is evident that the ordinance is of perpetual obligation in the Church militant. The propriety and importance of such an institution are readily seen.

DESIGN OF THE LORD'S SUPPER.

The main design of the Lord's Supper is clearly indicated

in the above passages, *viz., a memorial of Christ*. "Do this in remembrance of me." "Ye do show the Lord's death till he come."

Commemorative observances have existed in all ages and nations, and have been of great service in cherishing the remembrance of important events. Such was the Passover to the Jews; such is the Fourth of July to us. Christ is the hope of the world. Without his atonement every sinner must have perished. By his sacrifice Christ made possible the salvation of all mankind; multitudes have already been saved, and an innumerable throng will finally surround his throne, redeemed by his blood. It is fit that the great work of redemption should be commemorated by the redeemed. Christians should ever feel it to be not only a sacred duty, but a most delightful privilege, to surround the table of their Divine Lord.

A secondary object of the ordinance is to maintain the *fellowship* of the saints. Hence it is called **THE COMMUNION**. In it believers have communion with Christ and with each other. It is not necessary that each communicant should approve of everything in all the other communicants, for this would be requiring absolute perfection of all as a prerequisite, and would destroy the ordinance.

One ought not to absent himself from the communion because he has trials with another member. A person under the discipline of the church is not at liberty to commune, but all the other members should be punctual at each sacramental occasion. Carelessness and recklessness in respect to it, highly reprehensible, are sometimes manifested by church members.

This ordinance, baptism, and the Sabbath are standing witnesses to the truth of the Christian religion. Had they been forgeries, sought to be imposed in a later age, they would have been detected. They must have been instituted at the time and under the circumstances related by the sacred writers. And this admission goes far to establish

the claims of the Christian religion as worthy of acceptance.

NATURE OF THIS ORDINANCE.

There has been much controversy upon the *nature* of this ordinance. The Papists interpret the Saviour's language, "This is my body, this is my blood," literally, and insist that, at the word of the priest, the bread and wine are changed into the real body and blood of Christ. This is called *transubstantiation*. Hence have arisen their practices of regarding the elements as a sacrifice, worshiping them [*elevatio hostiæ*], administering to the people in one kind only, viz., the bread; and the like. Their doctrine is not authorized even by the most literal construction of the words of Christ, for he called it the bread and the cup, after its consecration. If Christ did not transmute the elements, who can suppose that any priest does now? The Scriptures, equally with our own senses and reason, condemn the popish doctrine as an absurdity.

Luther and many of his followers adopted what is called the doctrine of *consubstantiation*. They held "that though the bread and wine remain unchanged, yet that, together with them, the body and blood of Christ are *literally* received by the communicants."¹ This, however, should be understood of Christ's *glorified* body, and the mode of its presence in the Eucharist mysterious.

The view adopted by Melancthon and many other Lutherans, and by Calvin, is, that the bread and wine remain, in all respects, unchanged, but that the glorified human nature of Christ is influentially present, that is, by a supernatural influence exerted on all communicants at the time when they receive the elements.² This view is still retained by many Lutherans and High Churchmen, or Puseyites.

The Socinians and some others make the ordinance a

¹ Watson's Theol. Inst., pp. 649, 650.

² Schmucker's Theology, pp. 250, 251.

mere form, and even deny its Divine authority in its literal observance.

The view generally held by experienced Christians is that while there is nothing supernatural or mystical in the Eucharist, but that it is commemorative and the elements used are but symbols, yet an appropriate spiritual blessing is enjoyed in the ordinance by all who rightly partake. See 1 Cor. 11: 27-29. Such is the experience of the most devout Christians.

Preparation should be made before coming to the table of the Lord. A preparatory covenant meeting or lecture is very appropriate. The services on the occasion of celebrating the ordinance should be heartily engaged in by all the communicants. It is a suitable occasion for deep self-examination, repentance of sin, and renewed consecration; also of gratitude to our Divine Benefactor. It should be attended with a sincere heart, and in faith. Those who do thus, partake worthily. They may feel their own unworthiness of this or any other blessing of grace; but none can be accused of partaking unworthily unless, like some in the primitive churches, they pervert and profane the ordinance, when they procure to themselves condemnation.

The circumstantials of this ordinance are not prescribed in Scripture, but are left to be regulated by the churches. These circumstantials are the frequency of its administration, the time and place, the attitude of the communicants, and the like. Good judgment must regulate these according to the condition of each church. No more is essential than that an authorized administrator give the elements to suitable communicants, and they eat and drink of the same in faith. Formerly it was considered *a mystery*, and therefore administered in private. But there is no good reason for such sentiment or practice. None well-disposed should be excluded from being spectators. As to how often the Lord's Supper should be observed, experience has shown that, in ordinary cases, it had better not be administered less fre-

Ed. Note: The Lord administered the ordinance only one time and it was during the Passover. The Passover only takes place once a year. Therefore, once a year seems to be the most scriptural. It is, however, up to the Local Church to decide on its frequency.

Ed. Note: The textbook author will discuss only two views concerning who may partake of the Local Church ordinance of the Lord's Supper, "close" and "free." There is, however, a third view called "closed" communion which we will discuss with an Editor's Note at the end of this section. This "closed" observance of the ordinance is the one most in line with the Scriptures.

quently than once in three months, nor oftener than once a month.

→ WHO ARE COMMUNICANTS?

Who should be invited to partake at the Lord's table? It might seem that this question would admit of an easy answer, *viz.*, THE LORD'S CHILDREN. But we need not say that this simple Scriptural direction has been strangely overlooked, and unauthorized tests set up. Some denominations receive those to this ordinance who are not professedly regenerate, though belonging to their church connection; while they reject those not within their pale, though acknowledged to be eminent Christians. This is palpably opposed to the terms and spirit of the institution and the uniform practice of the apostolic churches.

Among evangelical denominations in this country, the chief controversy on this subject is with the Close Communion Baptists. They will not admit members of the pedobaptist churches to the ordinance, on the ground that baptism is prerequisite to the communion, and that the pedobaptists have not been baptized. They also reject the Freewill Baptists, although baptized, because they commune with pedobaptists. It will be seen, therefore, that, in their view, Christian character, church membership, and baptism will not entitle one to the communion. He must also be of their faith and order. This is a position which they rarely undertake to defend by argument, yet it accords with their general practice.

But is baptism an indispensable prerequisite to the communion? Ought pedobaptist Christians to be barred admission to this ordinance? We will notice some of the arguments used in the affirmative:

ARGUMENTS FOR CLOSE COMMUNION EXAMINED.

1. The order of words in the apostolical commission, "Baptizing them in the name," etc.; "Teaching them to

observe all things whatsoever I have commanded you" (Matt. 28: 19, 20). But this contains no prohibition of the kind contended for. It is barely a commission to baptize and inculcate the performance of all other duties. It establishes no priority of one over another.

2. The order of the apostolical practice. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 41, 42). Why not, on the strength of this passage, make baptism prerequisite to prayer, since it precedes it in the order of the record? All the passage proves is that in a given case a multitude were baptized immediately after conversion, and continued in the performance of the various Christian duties. Nothing is here intimated of the Apostles' making baptism an indispensable requisite to the communion.

But even if they did, this does not necessarily authorize close communion now. In the time of the Apostles there was no controversy on the subject of baptism. All Christians were baptized. If any were not baptized it was because they rejected the ordinance. How stands the case now? Are there no unbaptized Christians now, in the estimation of our Calvinistic Baptist brethren? Were not Doddridge, and Brainerd, and Whitefield Christians? But they were never baptized according to the Baptist faith. The Apostles admitted all Christians to the Lord's Supper. We must do the same if we would follow their example. To be consistent we must either do this or deny that any pedobaptists are Christians.

3. It is asserted that communing with pedobaptists is countenancing their error. By no means. We commune with them as Christians, not as free from error. Have Baptists no errors? The question should be, is it an error incompatible with Christian character? Robert Hall said,

“If a man is good enough for the Lord he is good enough for me.”

4. It is said by some that baptism is the door into the church. But this is not true. Christ is the door. (John 10: 9.)

5. “Baptism is prerequisite to church membership,—church membership is prerequisite to the communion; therefore baptism is prerequisite to the communion.” Both these premises need proof. We admit that if one should reject the ordinance of baptism he could not be a church member or a communicant at the Lord’s table. But is this the position of our pedobaptist brethren? Are they to be unchurched? Even if they are, on account of their error in regard to baptism, still we can commune with them as Christians, if not as church members.

6. Finally, it is said, if we commune with pedobaptists we ought to admit them to membership in our churches. This does not follow. If we regard them as Christians we can agree with them in commemorating the sacrifice of our common Lord. But Christians honestly differ on various important points in church building and discipline. The Episcopalian is tenacious of his views, the Independent of his. While these incompatible views are entertained, they cannot unite in the same local church. So with Baptists and pedobaptists. While these differences of sentiment exist, there had better be distinct church and denominational organizations; still, they should cherish each other as brethren in the same general Church of Christ, and co-operate with each other for the salvation of the world.

The arguments, then, for close communion are not sufficient. The practice is authorized neither by Scripture nor reason, but is opposed to both. Its tendency is to cherish a spirit of exclusiveness and sectarianism, and is unworthy the Christian name.

HISTORICAL NOTICE OF THE COMMUNION QUESTION.

↓ In the apostolical and primitive churches free communion was universally practiced. There is no account of any restriction in this period, barring a portion of the Lord's children from their Father's table; but members of churches, however widely separated, were freely admitted to the ordinance.

The first departure from the primitive order on this subject occurred when the growing Papal power assumed to be infallible, and taught that without its pale salvation was impossible. During the long reign of the Papacy in the dark ages they rigidly adhered to this exclusiveness, and denied to those denominated by them *heretics* all Christian privileges. The bitter controversies between the Eastern and Western church establishments fostered the same spirit and practice.

Like begets like. Persecution and intolerance often produce the same in their own victims, who, in turn, practice it towards others when they possess the power. From such causes it is not strange that restricted communion has had a wide and long prevalence; most of the great hierarchies and national church establishments having in this, as in most other respects, departed from the purity and simplicity of the Gospel.

With the dawn of the Reformation, the establishment of Protestantism, and especially of evangelical and spiritual Christianity, the primitive practice of free communion began to be revived, and has obtained general prevalence among evangelical denominations. In most of them there are still those who contend for restriction and exclusiveness like that existing in the formal and corrupt organizations. But the body of true believers will not tolerate it.

There is but one marked exception, *viz.*, as found among the Baptists. A large portion of them have for a long period advocated and practiced close communion, refusing

to celebrate the ordinance with any but those of their own "faith and order." No matter how excellent or eminent as Christians they may allow others to be, they refuse them admission with them to the Lord's table.

But here, as elsewhere among spiritual Christians, a better spirit is gaining ground. Robert Hall did much in his day to expose the evils of close communion and to restore among Baptists the Scriptural faith on this subject. The great body of the Baptist churches in England now hold and practice free communion. And although there has not been as yet an equal advance among this people in America, it is well known that many of their best ministers and members sympathize strongly with the same sentiments, and it cannot be doubted that at no very distant day this remnant of intolerance and exclusiveness among Gospel believers will be removed; and all true Christians, on earth as in heaven, will unite at the table of their common Lord, as they co-operate elsewhere in labor for the universal prevalence of his kingdom.

FREE COMMUNION.

The doctrine of free communion may now be stated in few words. It is that communion at the Lord's table is the communion of saints. Every true believer is of right a communicant. This is the principle, and is authorized on two grounds.

1. *Of Reason.* All Christians have a common interest in the Redeemer's blood, they are alike accepted of Christ, united to him and to each other in the same spiritual relation, heirs together of the same heavenly inheritance. They now co-operate in various ways in which they acknowledge each other as Christians. They may, therefore, unite in commemorating the Saviour's sufferings and death. Experience has shown the influence of close communion to be bad, and that of free communion to be good.

2. *Of Scripture.* The precept for the ordinance is such

See Ed. Note at the end of this section for a refutation of this type of practice of the ordinance.

as to exclude no true believer from the Lord's table, but makes it the duty of all to come. "This do in remembrance of me." "Drink ye all of it." We have no evidence from the practice of the Apostles that they excluded any from the ordinance whom they recognized as Christians. Their doctrine implies the contrary. "Him that is weak in the faith receive ye" (Rom. 14: 1). See also a lengthy argument for the exercise of mutual charity and fellowship, 1 Cor. 12: 12-27. If we regard our pedobaptist brethren as Christians, we should not exclude them from the communion. The table is the Lord's, not ours. We have no right to exclude any whom he has not excluded.

INVITATION TO THE LORD'S SUPPER.

How shall it be determined who are Christians? Shall each one be the sole judge of his own case, and the ordinance be open to all who are disposed to partake? This would be virtually opening the door to all: and Unitarians, Universalists, Mormons, and even the immoral, might partake to the profanation of the ordinance and the grief of Christians. The ordinances of the Gospel should not be thus exposed. The Church is Christ's body. All its members have spiritual communion with the Head of the Church, and with each other, and may freely associate in the visible ordinance.

The proper course, as we conceive, is to invite all Christians, or Gospel believers in regular standing in any evangelical church. Each church should clearly define what she understands by evangelical, as thus applied, so that none need mistake the invitation. Those only can be recognized as evangelical who hold both theoretically and practically the doctrines essential to salvation. It should be distinctly understood that persons in regular standing are not invited, unless they are true believers. As a general rule, we say, all such and no others should be invited to the ordinance. None can rightfully complain of this rule as too strict. If, after all, one partakes unworthily, he does it to his own

condemnation alone. His is the act, and no one is responsible but himself.

Exceptions to the general rule may be allowed in special cases. Where the evidence of Christian character is clear and undoubted, one who is not a member of any church might be permitted to partake. Of such cases each church will judge for itself. The practice of some in allowing professed converts before uniting with the church, rejected members of other churches, and, indeed, almost any one so disposed, to come to the Lord's table, is to be condemned.

We should require satisfactory evidence that persons are Christians, before admitting them to this ordinance, equally as in the case of receiving candidates for baptism. Gospel order, purity, and harmony require that in no ordinary case should one be invited to the Lord's table who is not in regular standing in an evangelical church. It should be understood, also, as before remarked, that none such are invited unless they are real Christians.

None have a right to the privileges of this ordinance but Gospel believers—those walking in the path of obedience to God. All such have the right, and should on no account be prohibited. The Gospel rule on the subject, as we understand it, is that Communion at the Lord's Table is the Communion of Saints.

Closed Communion:

The Baptist Position Stated and Defended

John T. Christian

The Baptists are strict communionists and are likely to remain such. We want to be just as close as the Word of God. If we have prospered as a people it is because we have rigidly adhered to the Word of God.

Whenever we turn aside from this well-trodden path for mere sentimentality or transient popularity, the day of our power and usefulness is gone. We are compelled to search for the old paths, and when we have found them to walk in them. Despite all criticisms and abuse, we have prospered as strict communionists.

The reason is not far away. In the face of all clamor we have adhered to God's Word and God has greatly honored us. What he has done in the past he will do in the future.

There is neither argument nor wisdom in open communion. It is based upon mere sentiment, and that a false sentiment. We are strict communionists and we are going to remain strict.

This is freely admitted by Rev. J. L. Withrow, Presbyterian, in an able article in the Interior

He says:

"Furthermore, in their favor it is to be said. They have proved, beyond peradventure, that narrow church doors and severe communion conditions do not bar people out of the Christian church. Against creeds and communion bars there is ceaseless outcry from some quarters.

"The Baptists have no chaptered creed, but their unwritten creed, as England's unwritten constitution, is more insurmountable than the Thirty-nine Articles of Episcopacy, or the ponderous chapters of the Westminster Confession.

"Against chaptered creeds the complaints are so urgent that Congregationalists have recently made a new one. You may safely offer a dollar for every new convert which has been captured by that new creed who otherwise would not have been secured.

"And now the Presbyterians are wasting a heap of hard-earned money (contributed, communionists much of it, by God's poor for better purposes), and are stirring bad blood between the brethren in an attempt to smooth off and sweeten up their creed. The claim is that we keep people out of the church, and candidates out of our ministry with such strict conditions as now exist. It sounds like arrant nonsense in presence of the fact that the Baptist church is the strictest church; and yet it is growing, not as a weed, but as the Word of God is promised to grow.

"There is no church, so far as we know, into which it is more difficult to enter than the Baptist through theological, ecclesiastical and ceremonial conditions. And yet there are throngs pressing through its narrow threshold. Whoever cares to study this subject of easy and exacting conditions or church membership, asking which is most likely to secure accessions to the fellowship of professing Christians, should compare the history of the Baptist church with that of the liberal churches, so-called."

The practice of restricted communion is no arbitrary affair with us. We think the Lord has laid down in the New Testament certain.

Prerequisites to the Communion.

We think the Scriptures warrant definite terms of approach to the Lord's Supper. The divine order is, first, faith; second, baptism; third, church membership; fourth, discipline; fifth, doctrine; sixth, the Lord's Supper. No man has a right to the Lord's table who has not exercised faith, been baptized, and is a member of the church, subject to its discipline, and agreeing with it in doctrine. This is so important that I shall illustrate and defend it from a number of standpoints.

The Lord Jesus himself instituted the Supper. A record of this event is given in Matthew 26:26-30:

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the Mount of Olives."

We have no right to change a qualification. Were these disciples baptized? There is no doubt about it. Robert Hall, the foremost defender of open communion, admits this. He says: "It is almost certain that some, probably the most of them had been baptized by John." (Works, vol. 1, p. 303)

In the Gospel of John at least four of the disciples were declared to be disciples of John the Baptist. (1:36--40.) Jesus also made and baptized disciples. (John 4:1-2.) It is not reasonable to suppose that Jesus would have selected men to represent himself, who had refused to obey the first and plainest command of the Gospel.

Says Knapp:

"The practice of the first Christian church confirms the point that the baptism of John was considered essentially the same with Christian baptism. For those who acknowledged that they had professed, by the baptism of John, to believe in Jesus as the Christ, and who in

consequence of this had become in fact his disciples, and had believed in him, were not, in a single instance, baptized again into Christ, because this was considered as having been already done. Hence we do not find that any apostle or any other disciple of Jesus was the second time baptized; not even that Apollos mentioned in Acts 18:25, because he had before believed in Jesus Christ although he had received only the baptism of John." (Christ Theology, p.45.)

But the Scriptures do not leave us in doubt on this subject. When an apostle was to be chosen in the place of Judas Iscariot, he was required to be a disciple of John, as were the rest of the apostles. I quote Acts 1:21, 22: "Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

This passage undoubtedly teaches that an apostle must have been a disciple of John. In fact this is made an absolute qualification. This interpretation is sustained by the foremost scholars.

Alexander, Presbyterian, says: "The idea evidently is, that the candidate must not only have believed Christ's doctrines and submitted to his teaching, as a disciple in the widest sense, but, formed a part of that more permanent body which appears to have attended him from place to place, throughout the whole course of his public ministry." (Acts of the Apostles Expl.)

Gloag says: "In these verses Peter assigns the necessary qualifications of the new apostle. He must have associated with them during all of the time that the Lord Jesus went in and out among them; that is, during the whole of his public ministry. He states the commencement of that period to be the baptism of John, and its termination to be the day of the ascension." (Cris. and Exeget. Comm. on Acts.)

Burkitt says: "That is one who had followed Christ from his baptism to his ascension."

Adam Clarke, Methodist, says: "They judged it necessary to fill up this blank in the apostolate, by a person who had been an eye witness of the acts of our Lord. Went in and out. A phrase which includes all the actions of life. Beginning from the baptism of John. From the time that Christ was baptized by John in Jordan; for it was at that time that his public ministry properly began." (Com., vol. 3, p. 694.)

Barnes, Presbyterian, says: "The word 'beginning from' in the original refers to the Lord Jesus. The meaning may be thus expressed, 'during the time in which the Lord Jesus, beginning (his ministry) at the time he was baptized by John, went in and out among us, until the time in which he was taken up.' etc. From those who had during that time been the constant companions of the Lord Jesus must one be taken, who would thus be a witness of his whole ministry."

It is no answer to assert that John's baptism was not Christian baptism; for beyond doubt this was all the baptism Christ ever received and none of the persons baptized by John were ever rebaptized. It answers every requirement of the Lord Jesus and we ought to be satisfied.

Says Knapp:

"The object of John's baptism was the same of that of Christian. And from this it may be at once concluded that it did not differ essentially from the latter. John exhorted the persons baptized by him to repentance and to faith in the Messiah who was shortly to appear, and make these duties obligatory upon them by this rite, And as soon as Jesus publicly appeared, John asserted in the most forcible manner that he was the Messiah, and so required of all whom he had then or before baptized, that they should believe in Jesus as the Messiah. Now in Christian baptism, repentance and faith in Jesus as the Messiah are likewise the principal things which are required on the part of the subjects of this rite." (Christ Theol., p. 485.)

Turretin maintains with great learning and force that "the baptism of John was the same essentially with that of Christ," or Christian baptism.

Calvin says:

"This makes it perfectly certain that the ministry of John was the very same as that which was afterwards delegated to the apostles. For the different hands by which baptism is administered do not make it a different baptism, but sameness of doctrine proves it to be the same. John and the apostles agreed in one doctrine. Both baptized unto repentance, both for the remission of sins, both in the name of Christ, from whom repentance and remission of sins proceed. John pointed to him is the Lamb of God who taketh away the sin of the world, thus describing him as the victim accepted of the Father, the propitiation of righteousness, and the author of salvation. What could the apostles add to this confession?" (Inst. Christ. Relig., vol. 3, pp. 332, 333.)

We are not, therefore, left in doubt about baptism preceding the Lord's Supper.

You will also notice that in the celebration of this first Supper there was no one present except the twelve apostles. His mother was not there; Mary, Martha and Lazarus were not present; the seventy were not admitted, indeed there were no other participants, and no spectators. There was no foolish sentimentality about this observance. Not one argument that open communionists urge can be based upon the institution of the supper by Jesus.

This is the teaching of the great commission. Matthew 28:19, 20, states: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

I love to go back to foundation principles, and learn what Christ has commanded, and then

I know how to obey. By this law we are required in the first place, to teach or preach the Gospel; secondly, to baptize those who believe; and thirdly, to instruct such baptized believers to observe all things whatsoever Christ has commanded: and the order in which these several duties are here stated, is as imperative as the duties themselves.

This argument is so important, and the logic, of Dr. Hibbard, the Methodist writer, so just, that I transcribe a paragraph from him:

"The reader will perceive that the argument is based entirely upon the ORDER of the apostolic commission. It may be questioned by some whether the argument is genuine, and whether it is entitled to any considerable force. But suppose we assume in opposite ground? Suppose we say that the things commanded are important to be done, but the order observed in the commission is a subject, of indifference. Now what will be the consequences of this position? What but total and irretrievable confusion? The apostles go forth; they are intent upon doing all that Christ commanded them, but the order of the duties is a subject of indifference. The consequence is that some are baptized before they are converted from heathenism; some receive the holy supper before either baptism or conversion; others are engaged in a course of instruction before they are discipled; and the most incoherent and unsuitable practices everywhere prevail. Improper persons are baptized, or baptism is improperly delayed; the holy supper is approached before the candidate is duly prepared, and it is therefore desecrated, or it is unduly withheld from rightful communicants. Is not the prescribed ORDER, therefore, in the administration of the ordinances, and the duties of the apostolic commission, all important? And thus we hold that Christ enjoined the order as well as the duties themselves; and, in this order of Christ, baptism precedes communion at the Lord's table." (Hibbard on 13 Apt.. P. 2, p. 177.)

The custom of the apostles is in line with the commands of Christ. The divine order is beautifully set forth in Acts 2:41, 42: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." The order is, teaching, gladly receiving the word, baptism, and the Lord's Supper. The Syriac, the oldest existing translation of the New Testament, so understands this passage.

Calvin says: "I would have breaking of bread understood of the Lord's Supper." (Com. on Acts.)

Blount, Episcopalian, says: "I consider 'the fellowship' or 'communion' and 'the breaking of bread' to stand in close combination, and to indicate that another bond by which these first Christians were joined to the apostles, to one another, and to a unity in Christ, was a collective participation in the Lord's Supper." (Christ. Ch. First Three Cent.)

Baumgarten, Presbyterian, says: "The third characteristic that is noticed in respect to the baptized is the breaking of bread. The communion of the Lord with his disciples may very properly be characteristic that the disciples who, after his resurrection, had recognized him

neither by his form nor by his discourse, immediately knew him upon his breaking of bread with them. This mode of communion was thereby consecrated; and appears as the proper medium of a community which lived together as one family." (Com. Acts of Apos.)

Burkitt says: "Another religious office which they continued constant, was the breaking of bread; that is, receiving the sacrament.-

Bengel says: "The Lord's Supper is included in this expression." (Gnomon of New Test.)

Every instance of baptism in the New Testament confirms this view. The first duty after repentance and faith was baptism. As soon as the Samaritans believed the things Philip preached they were baptized both men and women. (Acts 8:12) The eunuch was baptized at once upon a profession of his faith. (Acts 8:36, 37) As soon as the scales fell from the eyes of Paul, he was baptized (Acts 9:18); and the Philippian jailer was baptized the same hour of the night in which he believed. (Acts 16:33) In none of these cases was there any time to celebrate the Lord's Supper between a profession of faith and baptism.

I read in Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." The Syriac version, and well nigh all commentators agree that this passage refers to the observance of the Lord's Supper. We know that none but disciples were present, for the passage distinctly says this.

Gloag says: "That is to celebrate the Lord's Supper..'

Paul in writing to the Corinthian church says:

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it... For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped saying, This cup is the new testament in my blood: this do ye. as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup."

Paul distinctly says he was addressing the church, verse 18, at Corinth, There is not a word said about outsiders. Indeed the whole of this epistle is in regard to disorderly members in the Corinthian church. This passage proves beyond doubt that the Lord's Supper is a church ordinance.

In chapter 12:12, 13 Paul says that baptism precedes the Lord's Supper. Says he: "For as the

body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

The argument is clear. They have all been baptized into the one body or church; and they have been made to "drink," or partipate of the Lord's Supper, into one Spirit. Bloomfield says of this passage: "This is the interpretation adopted by almost all commentators, ancient and modern, who here suppose an allusion to the two sacraments."

Olshausen says: "The allusion in this passage to is unmistakable, so that we may see the epotistheemen point, to the communion." (Cum.. vol 4, p. 346.)

Burkitt says: "By baptism we were admitted into his church; and this union of ours, one with another, is testified and declared by our communion at the Lord's table, which is here called a drinking into the Spirit."

Dr. Charles Hodge says: "The allusion is supposed by Luther, Calvin, and Beza to be to the Lord's Supper."

Van Oosterzee, Presbyterian, says: "It is worthy of notice that baptism and the Supper are at least once mentioned by him in one breath, and placed upon a level." (TheoL of New Test., p. 328)

MacKnight says: "For indeed with the gifts of one Spirit, we all have been baptized into one body. or church, whether Jews or Gentiles, whether slaves or freemen, and all are equally entitled to the privileges of that one body, and derive equal honor from them; and all have been made to drink in the Lord's Supper of one Spirit of faith and love, by which the one body is animated."

The priority of baptism to the Lord's Supper is likewise taught in 1 Cor. 10:1-3. The passage reads: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink."

Olshausen says: "Thus in this passage the history of Israel is typically conceived as referring to the sacramental rites of baptism and the Lord's Supper, which contain like holy vessels all the blessings of the gospels; and thus in this very passage lies a powerful argument for these two sacraments." (Corn., vol. 4, p. 309.)

Meyer says: "Just as all receive the self-same type of baptism (verses 1, 2), so too all were partakers of one and the same analogue of the Christian ordinance of the Supper, so that each one therefore stood on the very same level of apparent certainty of not being cast off by God."

Bishop Ellicott says:

"The spiritual food referred to was, it hardly need to be said, that which typified one part of the other sacrament." Godet says: "As the holy Supper serves to maintain in salvation those who have entered into it by the faith professed in baptism, so the Israelites also received, after the initial deliverance, the favors necessary to their preservation. These benefits, corresponding to the bread and wine of the Supper, were the manna daily received, and the water which God caused to issue from a rock in two cases of exceptional distress."

Afford says: "They had what answered to one Christian sacrament, baptism; now the Apostle shows that they were not without a symbolic correspondence to the other, the Lord's Supper."

Dr. Hodge says: "As the miraculous deliverance and miraculous guidance of the Israelites was their baptism, so being miraculously fed was their Lord's Supper."

Stanley says: "This is the natural expression for the voluntary pledge involved in Christian baptism. The food and drink are parallel to the Lord's Supper."

On this point the authorities are conclusive.

From these considerations we think the arguments for baptism as a prerequisite to the Lord's Supper are most conclusive. When once this proposition is admitted our argument is impregnable.

But we can go a step further in this argument. We are not only called upon to obey the ordinances of the Gospel, but we are required to obey them in the divine order. The Scriptures are unmistakable on this point. Notice the instructions to the churches.

To the church at Corinth Paul writes: "Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." (1 Cor. 4:16, 17) "Be ye followers of me, even as I am also of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." (1 Cor. 11:1, 2) "For I have received of the Lord that which I have delivered unto you;" and he immediately gives directions in regard to the Lord's Supper. (1 Cor. 11:23)

To the church at Philippi: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample;" and this exhortation: "Let us walk by the same rule, let us mind the same thing." (Phil. 3:16, 17)

To the church at Colosse: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness in your faith in Christ... Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the

rudiments of the world, and not after Christ." (Col. 2:5, 8)

To the church at Thessalonica: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." (2 Thes. 2:15) "And we have confidence in the Lord touching you, that ye both do and will do the things which we command you." (2 Thes. 3:4)

No comment on these Scriptures is needed.

The subject of the millennium was the next one presented in the textbook. Unfortunately the author did not believe in a literal millennium but instead tried to make the plain language of the scriptures figurative. This is not in accord with the teachings of the Scriptures. Therefore, this section of the textbook will not be included in this course. Instead, the student is referred to our prerequisite course on the Millennium.

Dr. Van

LECTURE IX.

ESCHATOLOGY. THE FUTURE STATE.

SECTION I.—DEATH AND THE INTERMEDIATE STATE.

“It is appointed unto men once to die” (Heb. 9: 27). All the millions of mankind hitherto, with two recorded exceptions, have gone down to the grave; so will all those who succeed us, until Christ shall make his second appearance on the earth; when the dead shall be raised and the living changed. It is not necessary to go into a critical discussion of the nature of death. It is, in the language of a dying statesman, “the end of earth.” It is a separation of the soul from the body, described in the expressive language of a sacred writer: “Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.” (Eccl. 12: 7.)

Was man created physically immortal? On the affirmative it is urged that the sentence of death, as the penalty of disobedience, implies that if he had continued in obedience he would never have died. This is objected to on the ground of physiology and reason. On this point it is evident that no being but God has a natural or necessary immortality. It appears from the narrative that man was not created subject to death; but, if we may be allowed the expression, with a *conditional* immortality. He had a capacity for it, and means were provided to sustain it. The tree of life furnished the means. As ordinary food sustains life for a season, so the fruit of that tree preserved it from decay.

Had man continued to partake of that tree, even after the fall, he would not have died a natural death—as appears from Gen. 3 : 22–24 : “Lest he put forth his hand, and take also of the tree of life, and eat, and live forever, . . . he drove out the man [from Eden], and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.”

When Adam sinned he forfeited a right to the tree of life and became subject to death. His posterity are born in a fallen state, all sin, and all die. “By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned ” (Rom. 5 : 12).

Such are the effects of sin in this world. All natural evils—earthquakes, tempests, barren deserts, venomous beasts, pestilence, pain, and death—are in consequence of sin. This is the common lot. In this respect all things come alike to all—there is one event to the righteous and the wicked. The most holy men encounter these evils: they sicken, and languish, and die. The tender infant, incapable of committing sin, has to struggle with disease and suffer the pangs of death. This is not to be regarded, however, as a *punishment*, since the infant is not guilty. We are not *punished* for Adam's sin, nor for our connection with him; though we *suffer* in consequence of it. Still, no injustice is done us. We are accountable for our own conduct only; and the blessings brought by Christ are ample to provide for the evils induced by Adam. Though the believer's body and the infant's molder to dust, in the resurrection an incorruptible body is secured to all through Christ.

There are deep mysteries connected with the ravages of death. Multitudes die in infancy or early childhood. Many are cut down in the bloom and vigor of life; while the old and decrepit often drag out a miserable existence. It has become a proverb that “death loves a shining mark.” Still, we have no right to murmur, but should say in all the dispensations of Providence, “Even so, Father, for so it seems

good in thy sight." They are all ordered in infinite wisdom and goodness.

We are not to infer, however, that natural evil is never induced by ourselves. God has established physical laws whose benefits we shall enjoy if we conform to them; and which cannot be violated with impunity. Doubtless much of the physical suffering, disease, and premature death experienced, comes in consequence of the conduct of the individual sufferers—the natural consequence of their mistakes or sins—violations of physical laws. This is an important fact and should be duly considered. Still, nothing that we can do will preserve us from the evils incident to our condition, or avert the stroke of death.

Respecting what immediately succeeds death, we know very little. Curiosity would fain explore, but an impenetrable veil wisely conceals the future. We witness the convulsions of the dying hour, the ebbing of life's flood, until the frame, once so active, becomes a clod, and is soon food for worms. But how is it with the rational, immortal part?

The first question here respects the soul's continued consciousness. Some hold that the soul is unconscious from death to the resurrection. They argue this,

1. From the intimate connection of the soul and the body. It is true that in this world the body is the organ of the mind and a mutual sympathy exists between them. But even nature does not prove this connection to be such that the mind is wholly dependent on the corporeal functions for its activity. There are strong intimations in nature that the mind may exist and be conscious without the body. At least, nature furnishes no decisive proof that it cannot. On this point, however, our chief reliance is on revelation.

2. Those passages are adduced which represent retribution as taking place after the general judgment. These denote that the soul does not enter upon its *full* retribution before the judgment. This is not inconsistent with the belief of its conscious existence before.

The general Scriptural representation is that the soul retains its consciousness after death. Moses appeared to the Saviour on the mount of transfiguration. Christ assured the penitent thief that on that day he should be with him in Paradise. Paul desired to depart and be with Christ. Those passages which appear to teach a different sentiment either express the doubts of the skeptical respecting a future existence, or they relate to the mortal part only. It is the belief of Christians generally that the soul maintains a conscious existence between death and the resurrection.

We make the following extract from an article in the *Freewill Baptist Quarterly*¹ on the subject under consideration :

“ At death the soul does not slumber with the body in the earth and in a state of unconsciousness, but is introduced into a state of conscious mental and moral activity. The truth of this proposition we argue from the following considerations :

“ (1) That the opposite doctrine, the unconscious sleep of the dead, is in no form taught or implied in any of the proof texts adduced by its advocates to sustain it. They are such passages as the following : ‘ For the living know that they shall die : but the dead know not anything, neither have they any more a reward ; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion forever in anything that is done under the sun.’ ‘ Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.’ To us it is a matter of wonder that such passages could ever be supposed to have any bearing upon the doctrine of the real state of the soul after it leaves the body. The sacred writer is speaking expressly of the relations of the dead, not to the realities of the invisible world, but exclusively to what men are doing in this. Relatively to this world, and to what men are here employed

¹ Vol. IV., p. 43, *et seq.*, Jan., 1856.

about, the departed spirit has nothing whatever to do. 'They have no more a portion forever in anything that is done under the sun.' This is the exclusive theme of the writer, and to this he should be understood as exclusively referring when he says that the dead know not anything. Then in this life he would have us understand probation ends. The work for eternity is completed. Relatively to it there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are hastening. What force is given by this view to the exhortation, 'Whatsoever thy hand findeth to do, do it with thy might'? But what reason is there for such an exhortation, in the fact that from death to the resurrection all activity of the mind ceases? It is the height of absurdity to make such a fact the basis of such an exhortation.

"(2) The dissolution of the physical organization presents not the shadow of evidence that the soul then ceases all forms of activity and remains in total inaction till the judgment. The return of that which is dust to dust presents not the least presumptive evidence that that which is not dust, but is endowed with the power of thought, feeling, and voluntary determination, ceases wholly to think, feel, and act. The change referred to, on the other hand, is equally consistent with the supposition that the spirit is thereby introduced to the exercise of far higher forms of thinking, feeling, and action, than those which pertained to it in its previous state. The most that can be said for this new theory is that it has not the shadow of evidence in its favor, from Scripture or reason either. Hence we remark —

"(3) That the passages which we have cited to prove the doctrine of the fundamental distinction between the soul and the body and the consequent immateriality of the former, present also, in the form in which this great truth is presented in the same, the highest positive evidence of the truth of the proposition now before us, the moral and intellectual activity, instead of the unconscious sleep of the de-

parted spirit, between the period of death and the judgment. In these passages we are positively taught that the spirit is not 'dust,' and, with the body does not at death return to the earth, but 'to God who gave it.' Here, too, we are also taught by our Saviour himself that 'killing the body' does not affect at all the vitality of the soul, a fact which could not be true if the soul does, and from its nature must, as this new system teaches, dissolve when the body dies, into a state of absolute unconsciousness. Further, we are positively taught that the highest conceivable visions of heaven itself may be enjoyed by the spirit when out of the body, a fact which could not be true if the doctrine of the necessary sleep of the dead is true. There, also, we are positively informed that the soul of the believer, when 'at home in the body, is absent from the Lord.' This implies absolutely that when absent from the body such spirit is not in the sleep of death, but is present with Christ. The declaration of the Apostle is without meaning if this is not the case. Hence the Apostle affirms that he desired to be 'absent from the body,' that he might thereby be 'present with Christ.' How can this be true if the soul has, and can have, no conscious existence out of the body in the present, or future even, and consequently that it can, by no possibility, be present with Christ, only when it is in the body? Finally, the Apostle absolutely affirms that, as the only means of 'being with Christ,' he desired to 'depart from the body.' Suppose that he held the doctrine of the unconscious state of the dead from death to the resurrection, or final judgment. We know perfectly that, unless he was beside himself, he would not represent himself as desiring death, and that for this exclusive reason that he might 'be with Christ,' a state 'far better' than a residence in the body. There is no possibility of reconciling these passages with any other supposition than this: that the soul of the believer, from the period of death to the resurrection, is 'with Christ,' in the full fruition of his love and favor.

“(4) The same truth is *implied* with equal distinctness and positiveness in other passages of Scripture, passages the meaning of which nothing but a false theory can prevent our understanding aright. Let us, for example, compare Eccl. 12: 7: ‘The spirit shall return to God who gave it,’ and the idea of departing from the body and ‘being with Christ,’ expressed in other passages, with the following statement pertaining to the spirits of departed saints, when Christ shall return to the earth at the final judgment: ‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.’ The saints, at death, are represented as ‘departing and being with Christ,’ and the soul of every man as then ‘returning to God.’ At his second coming, Christ is represented as ‘bringing these same spirits (those of the saints) with him.’ How could this be true if these souls had not been with Christ at all, but in a state of death and total unconsciousness? The passage can be reconciled with no such dogma. Christ is represented as coming to raise the *bodies* of the saints. The spirits, however, which are to re-animate those bodies he is *not* to raise up with the latter, but ‘to bring with him,’ implying most distinctly and absolutely that they have been, *not* with their bodies in the earth, but ‘with Christ’ in heaven. The phraseology of the passage, when taken in connection with other representations of the Bible, admits of no other construction.”

Consult also Heb. 12: 22, 23: “But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.”

See also Luke 16: 19–31; Rev. 5: 8, 9; 6: 9–11; 22: 9–11; and Luke 23: 43, already cited: “And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.” On this plain and decisive text we find

even Whately, in his "Future State," favoring the puerile criticism of joining the words "to-day" with "I say unto thee." So far may the mind be misled by a false theory!

For further discussion of the general topic, see the fourth section of this chapter.

Another question, of less importance but more debatable, relates to the intermediate *place*. Though the soul is immaterial, and pure spirits can hardly be said to occupy space, yet the whole Scriptural representation of the invisible world is predicated on the idea of its locality, and we cannot conceive of it otherwise. Does, then, the soul at death pass directly to heaven or hell, or is there a common receptacle for all before the resurrection? The notion prevalent in all heathen mythology is that at death all souls descend to the lower world: those destined for happiness, to an apartment called Paradise or Elysium; those destined for misery, to Tartarus. Many of the Jews entertained a similar belief. It was expressly taught by Josephus. It was also held by many of the early Christians, and has had advocates ever since.

All questions of this kind must be settled by reference to the Scriptures. Much, of course, depends upon the meaning of the original terms $\kappa\alpha\tau\alpha$ and $\alpha\delta\eta\varsigma$. These must be rightly interpreted. They are used in Scripture in different senses. In many passages they denote the *grave*, and are so translated in our version. (Gen. 37: 25; 42: 38; 1 Sam. 2: 6; 1 Kings 2: 6; Job 14: 13; 17: 13, 16; 1 Cor. 15: 55.)

As the grave is the common receptacle of the dead, and is associated with ideas of darkness and gloom, it is common for people to say of those who die, they are gone to the other world, to eternity. Many passages of Scripture correspond to this popular mode of speaking, and use *Sheol* and *Hades* to denote simply the future state.

In other passages they denote hell, or the place of torment. In numerous instances they are put in contrast with heaven, or the abode of blessedness. "It is high as heaven,

what canst thou do? Deeper than hell, what canst thou know?" (Job 11: 8). (Cf. Psa. 139: 8; Amos 9: 3; Matt. 11: 23; 16: 18.) Such passages as the following are decisive: "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9: 17.) "Fear him which after he hath killed, hath power to cast into hell" (Luke 12: 5). "In hell he lifted up his eyes, being in torments" (Luke 16: 23). So much for the different senses in which those words are employed in the Scriptures.

We will now examine the principal passages adduced to authorize the belief in an intermediate *place*.

"Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption" (Psa. 16: 10). This may be regarded as an instance of Hebrew parallelism, both parts of the passage expressing the same sentiment. The passage means no more than that Christ, at his death, was not left to long continue with the dead, but was speedily raised up. Says Peter, "He [David] spoke of the *resurrection* of Christ, that his soul was not left in hell, neither did his flesh see corruption" (Acts 2: 31).¹

"Things in heaven, and things in earth, and things *under the earth*" (Phil. 2: 10). (Cf. Rev. 5: 13.) These denote simply that *universal* homage shall finally, or at the judgment,

¹ On this point Barnes has the following note:

"In the place before us, therefore, the meaning is simply, *thou wilt not leave me AMONG THE DEAD*. This conveys *all* the idea. It does not mean literally the *grave* or the *sepulcher*; that relates only to *the body*. This expression refers to the *deceased Messiah*. Thou wilt not leave *him* among the dead; thou wilt raise him up. It is from this passage, perhaps, aided by two others (Rom. 10: 7, and 1 Peter 3: 19), that the doctrine originated that Christ 'descended,' as it is expressed in the creed, '*into hell*'; and many have invented strange opinions about his going among lost spirits. The doctrine of the Roman Catholic Church has been that he went to *purgatory* to deliver the spirits confined there. But if the interpretation now given be correct, then it will follow (1) that nothing is affirmed here about the destination of the human *soul* of Christ after his death. That *he* went to the region of the dead is implied, but nothing farther. (2) It may be remarked that the Scriptures affirm nothing about the state of his *soul* in that time which intervened between his death and the resurrection. The only intimation which occurs on the subject is such as to leave us to suppose that he was in a state of happiness." Note on Acts 2: 27.

be paid to Christ. (See Rom. 14: 10, 11.) All must bow to his authority. (Psa. 2: 9, 10.)

“By which also he went and preached unto the spirits in prison” (1 Peter 3: 19). This passage is relied on to prove that Christ, between his death and resurrection, descended to *hell*, and preached to the lost spirits there. But it cannot authorize such a sentiment. The Scriptures teach that there is no probation beyond the grave. The passage and context may be fairly interpreted to mean that in the time of Noah the Spirit strove with those antediluvians who are now in the prison of hell.

“And death and hell were cast into the lake of fire” (Rev. 20: 14). According to those who hold to an intermediate place *Hades*, here rendered hell, includes both Paradise and Tartarus. But are the abodes of the blessed to be cast into the lake of fire? *Hades* may here be taken, by a figure, for the god of the lower regions, *viz.*, *Satan*. Its sentiment will then correspond with various other passages in the Apocalypse.

The account of the rich man and Lazarus. (Luke 16: 19–31.) From the conversation held it is argued that they were in one place. This does not follow. The passage expressly affirms that they were “afar off” from each other, and an impassable gulf between them. One was comforted, the other tormented.

Having seen that the theory of an intermediate *place* is unauthorized, it remains to remark that at death all souls go either to heaven or to hell. The special abode of God, Christ, and holy angels, is heaven. And there are the souls of all the pious dead. Said our Saviour to the penitent thief, “To-day shalt thou be with me in Paradise.” (Luke 23: 43.) That this Paradise is heaven is evident from the fact that the tree of life in its midst is in the heavenly city, near the throne of God. (Cf. Rev. 2: 7 with 22: 1, 2.) Elijah was carried up by a whirlwind into heaven. (2 Kings 2: 11.) Stephen, at the point of death, “saw the heavens

opened, and the Son of man standing on the right hand of God," and prayed to be received there. (Acts 7: 56, 59.)

Several passages are very explicit. "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. 12: 22, 23). "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7: 9). This vision preceded that of the resurrection.

Such is the Scriptural doctrine. The theory of an intermediate place has been connected with the notion of a probation after death, *purgatory*, and other unscriptural dogmas, and has been of pernicious tendency. A great part of the Popish superstitious are based upon it.

Though, as already seen, it is evident that at death the soul enters upon its fixed and eternal state, we are not to suppose that its happiness or misery will be as complete as it will be after the general judgment. The state of each will be *known* before, but not so fully experienced.

As to the mode and circumstances of our existence in the period now under consideration, very little is revealed. General truths are made known, and this is sufficient for all practical purposes.

That departed spirits know what is transpiring on earth is intimated in several passages. Moses and Elijah knew of the Saviour's approaching sufferings, and came down to confer with him at the time of his transfiguration. There is joy in heaven over repenting sinners. Both Abraham and Dives knew the state of the five brethren still living.

It seems clear, also, that departed spirits know each other. Moses and Elijah doubtless did. Dives knew Lazarus and Abraham. They have all their essential faculties, and are

always represented as existing in society. Of course, they have not that sensual state which was their lot on earth. In reply to the gross cavils of the Sadducees the Saviour expressly declared, "They neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22 : 30.)

At death, then, the body is committed to the earth, and the spirit continues in a conscious state of happiness or misery; thus to remain until the resurrection, when they shall be reunited, be judged in the great day, and go to receive their full and final retribution. So much is revealed. Speculation, beyond what is authorized, is of little avail.

SECTION II.—THE RESURRECTION.

THE doctrine of the resurrection is that the bodies of all men will be raised and reunited to their souls. It should not be confounded with the doctrine of the immortality of the soul. Some admit the latter doctrine, but deny the former. They suppose either that the soul will exist without a body, or transmigrate to other bodies. If the doctrine of the resurrection from the dead is established, both these theories fall.

For *proof* of this doctrine we rely upon Gospel revelation. The evidence here furnished is explicit and abundant.

1. Christ asserted the doctrine. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5 : 28, 29). This refers not to a moral, but to a physical, renovation, as is clear from the context. It relates to the future state, and as the spirit does not enter the grave (Eccl. 12 : 7), reference must here be had to the body.

2. The Apostles taught it. "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24 : 15). "As in Adam all die, even so in Christ shall all be

made alive" (1 Cor. 15: 22). (See also Phil. 3: 21; 1 Thess. 4: 13-18; Rev. 20: 6, 13; Acts 17: 18; 26: 8.)

3. Jesus exemplified the resurrection in his own person. He died and was buried, arose from the tomb, showed the same body to his disciples (John 20: 27), ascended in their sight, and it was then proclaimed to them that the *same* Jesus should descend in like manner. (Acts 1: 11.) The sacred writers teach that he is the pledge of our resurrection—the *first fruits*. (See 1 Cor. 15: 12-20.) Through him the resurrection is secured. "In Adam all die;" and had there been no gracious provision, the sentence, "Dust thou art, and unto dust shalt thou return," would have been final. But through Christ not only is provision made for the salvation of the soul, but the life of the body also is secured. In Christ shall all be made alive.

This doctrine, thus clearly stated and defended in the sacred oracles, is embraced by all evangelical denominations. Still there have not been wanting individuals who have labored in various ways to subvert it. Their objections and theories will now be noticed.

1. Some contend that such passages as those cited above prove no more than a future existence. We admit that in some passages of Scripture the fact of our future existence is not distinguished from that of the resurrection of the body. (Such as Matt. 22: 23-32.) On this account some have denied the consciousness of the soul before the resurrection, and others have admitted that the soul preserves its consciousness after death, but denied the resurrection of the body. Neither of these positions is warranted by Scripture. While a few passages treat the subject of our future being in general terms, others clearly discriminate and assert, in the most distinct manner, the resurrection of the body. (See Acts 24: 15; 1 Cor. 15; 1 Thess. 4: 13-18.) To those, therefore, who consider Divine revelation as authoritative, this question must be regarded as settled.

2. The resurrection of the body is objected to on natural principles. It is asserted that the analogy of nature forbids the idea that the dead and moldering body will ever be re-animated. In reply, we observe that we do not derive this doctrine from observation of nature, but from the express teaching of Divine revelation; that the resurrection of the body is to be accomplished by the direct interposition of God. Surely he who created the human body can re-animate it, and this he has promised to do. Further, we deny that nature proves the resurrection to be either impossible or improbable. On the other hand, it exhibits phenomena strikingly analogous to it. Instance vegetation. Also, the transformations in various insect species. In truth, the entire physical world is undergoing remarkable and mysterious transformations. Growth and decay, dissolution and re-organization, are perpetually occurring in every department of nature. In view of these great natural laws, well might the Apostle ask of certain skeptics in his day, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26: 8.)

3. Another objection is that but a small part of mankind have believed the doctrine. We admit that multitudes have denied any existence beyond the present world, many have believed that the soul would exist forever separate from the body; others, that it would pass into other bodies. But are the doctrines of revelation to be tested by the suffrage of this world. Even in the Bible it is unfolded gradually. Still, there is a sentiment favorable to this doctrine, deep in the human constitution, and which, amidst the grossest ignorance and perversion, has often been found struggling for expression. Why, in all ages, has there been so much care of burial—for the mortal remains—if they are never to be revived? Read the history of sepulchers, monuments, embalming, the instinctive horrors of violating the grave, and give an explanation. Tell us how these sentiments are to be accounted for.

Nor have mankind been so skeptical on this subject as some would have us suppose. Homer, the prince of heathen poets, puts such language as the following into the mouth of Achilles: "What a wonder! All the Trojans slain by me shall again arise from the kingdom of the dead" (Iliad 21: 54). Similar expressions occur in Æschylus, Cicero, Livy, etc.

4. It is asserted that the doctrine was unknown to the ancient Jews, and was rejected by many of them in the Saviour's time. It is impossible to say how full and definite were the conceptions of the early Jews on various subjects pertaining to the future state. Evidently there was a gradual development of truth to them from age to age. Much was left for the Gospel *fully* to reveal. If, then, we allow that such passages as Job 19: 25-27; Psa. 49: 15, do not refer to the resurrection of the body, and that Moses and the early prophets did not instruct the people on this subject; still the doctrine is not thereby affected. Let it be remembered that no sacred writer denies the resurrection. There are some passages which speak doubtfully of any future existence; but these either express the feelings of the skeptical or desponding, or relate to a return of the dead to this world. No correct interpretation can make them disprove a future state. In the later Hebrew writers the resurrection of the body is pretty strongly intimated. See Isa. 26: 19; Dan. 12: 2: "Many of them that sleep in the dust of the earth shall awake," etc. It is clearly stated in several passages of the Apocrypha.*

In the time of Christ and the Apostles the Jews were divided on the question. The Pharisees held to the resurrection: the Sadducees denied it.

"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a disension

* Ed. Note: It is not wise to use references from the Apocrypha as proof of anything.

between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both" (Acts 23: 6-8).

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24: 15).

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day" (John 11: 24).

The skepticism of the Sadducees is to be ascribed to two causes. (1) The fact that the Pentateuch, the part of the Scriptures to which they attached the highest importance, is not explicit respecting it. (2) Their Gnostic views of the inherent evil of matter. In the controversy on the subject between them and the Pharisees, CHRIST AND THE APOSTLES JOINED WITH THE PHARISEES IN MAINTAINING THE DOCTRINE.

Having established the general truth of the resurrection, several remarks will now be made upon the Scriptural representation.

1. The resurrection is accomplished through Christ. He declared to Martha, "I am the resurrection and the life." Paul, in 1 Cor. 15 and other passages, ascribes it directly to his merits.

2. All will be raised. Some passages speak of the resurrection of the righteous only; but we are not thence to infer that there will be no resurrection of the wicked, since the contrary is expressly affirmed in various other passages, as John 5: 29; Acts 24: 15.

3. The resurrection will take place "at the last day," or close of Christ's mediatorial reign. From Rev. 20: 4-6, some have argued that a long space will intervene between the resurrection of the righteous and of the wicked. But we understand that highly figurative passage as relating, not to a physical resurrection, but to the moral renovation which is to precede the millennium. Other passages clearly

show that the entire resurrection is to take place immediately before the coming of Christ to judge the world.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory,” etc. (Matt. 25: 31–46).

“He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day” (John 12: 48).

The above and similar passages relate to the general judgment “at the last day,” or consummation of earthly things. We will now refer to some passages which fix the time of the resurrection in connection with that great event.

Paul, in 1 Cor. 15, after showing that Christ was literally raised from the dead, and became the pledge of our resurrection, proceeds.

“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power” (1 Cor. 15: 21–24). (Also verses 51, 52.)

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord” (1 Thess. 4: 16, 17). (See also Rev. 20: 11–13; Phil. 3: 20, 21.)

The above, and like passages, furnish an ample refutation of the theories of Prof. Bush and other Swedenborgians and others *that the resurrection takes place immediately after death*. Some of them hold that a germ in the body survives death, and the rising of this is the resurrection.

Others hold that within the mortal body there is a "spiritual" body, which is the real and only resurrection body, rising with the soul at death, and constituting the resurrection.

But all such theories are not only foreign from the Scriptural representation, but subversive of the Scriptural doctrine. They deny that there is to be any literal resurrection of our mortal bodies. Whereas the Scriptures explicitly teach that the body of Christ was literally raised. (1 Cor. 15: 3, 4.) Of this he assured his disciples after his resurrection. "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24: 39). (Also John 20: 24-27.)

As before remarked, Christ's resurrection is a pledge and proof of ours. (1 Cor. 15: 12-22.) This is no mere expansion of a live germ in the dead body, or of a spiritual body within the natural body, occurring immediately subsequent to death; but a resurrection at the last day of our mortal bodies, which by the power of God shall be changed, and made like unto Christ's glorious body. (Phil. 3: 20, 21; 1 Cor. 15: 42-44.)

The errors noted above, though brought by some into new prominence of late, are as old as the time of Paul, who thus speaks of them: "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus: who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Tim. 2: 16-18.)

Various theories have been proposed to explain this doctrine, or to show its *mode*, but they have not shed much light upon it. Where the Scriptures are silent we may as well be.

The *fact* of the resurrection is fully asserted by the sacred writers, and maintained against all the assaults of skeptics. We are assured that there is to be a real resurrection. It is

not a mere figure, a semblance, or a new creation, but a resurrection of the body. Says Paul, "*It* [the body] is sown in corruption; it is raised in incorruption." (1 Cor. 15 : 42.) But the question, as old as Paul's time, has often been asked, *How can* the same body be raised? Various difficulties are presented. We are told that the substance of our bodies is constantly changing, so that several entire physical transformations occur in the course of a human life. The same particles may have entered into the composition of several human or other bodies. How, then, can the same body be raised? The Apostle met such objections by asserting the revealed *fact*, and showing that it has analogies even in nature. We are not bound to explain the process. No man can explain the mode of the simplest processes in nature. It is manifest, however, that in order to have the same body raised it is not necessary that all the particles that ever entered into its composition, or that composed it at any one time, should be raised. Amid all the changes which our bodies undergo in life, each one preserves his physical identity. Cannot Omnipotence, then, so guard our dust as to secure our physical identity in the resurrection? It is enough that Divine revelation has assured us of the fact.

The process of germination may properly be referred to as furnishing an analogy to the resurrection; but should not be considered as strictly parallel with it. The seed does not die absolutely, as the human body does; if it did, it would not germinate. No live germ remains in the dead body as in the seed. Resurrection, then, is not a kind of germination. The latter is a natural process; the former, supernatural and miraculous.

In the resurrection the body will be changed from mortal to immortal; from corruptible to incorruptible. This is true of all. The bodies of Enoch and Elijah were thus changed, so was Christ's, and so will the bodies of those be who are alive at the final advent of Christ. The nature of this change is not fully explained. It is clear, however, from the

Scriptures that the *glorious* body will have none of the *infirmities* of the flesh, or the sensual appetites (Matt. 22: 30; 1 Cor. 6: 13), but be perfectly adapted to the spirit, and fitted to the elevated sphere to which it is raised. The physical powers are now often a clog to the soul; but when no longer perverted, but rendered immortal and glorious, they will, in the case of the saints, doubtless greatly minister to their felicity. The bodies of the wicked will also be raised immortal, but it will be a resurrection to damnation. They will be destroyed, both soul and body, with an everlasting destruction, in hell.

SECTION III.—END OF THE WORLD AND FINAL JUDGMENT.

SOME have denied that this world is to have an end. Persons who reject revelation, and believe in an eternal series of existence, deny, of course, that the world will be destroyed. Attempts have also been made to sustain the same theory from Scripture. For this purpose they quote Eccl. 1: 4: "The earth abideth forever." That passage, however, speaks obviously by way of *comparison*. The changeableness and frailty of man are contrasted with the permanency of the earth. The words rendered forever and everlasting correspond to the nature of the subject to which they relate. When applied to God and eternal things their signification is absolute. But when predicated of temporal things, as when a perpetual priesthood is mentioned, the throne is promised to David and his seed forever; everlasting mountains are spoken of; a period is denoted either of great and indefinite length, or simply commensurate with the known continuance of the subject. Thus we speak of an endless narrative, an everlasting talker.

Another and more plausible mode of defending the position is to treat the Scriptural representation of the subject as *figurative*. Passages assumed to exhibit a parallel usage are cited. In Isa. 34: 4, the destruction of Idumea is described as a "dissolving of all the host of heaven," and

“rolling them together as a scroll.” In Ezek. 32: 7, the following language is applied to the overthrow of Egypt: “When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.” (See also Joel 2: 10, 30, 31; Amos 8: 9; Haggai 2: 6; Matt. 24: 29-31.) Hence they infer that all description of this kind must be confined to convulsions in kingdoms and nations.

But this is far from being a satisfactory disposition of the matter, for various reasons.

1. In the above and similar passages, the language used, however strong, is expressly limited in the context to some particular nation; so that it could not be applied to the end of the world. The connection shows it to be figurative.

2. For support of the doctrine under consideration we do not rely on mere epithets applied, or on any figurative representation. We allow that such phrases as “the heavens passing away,” the “end of the world” (so translated in the common version), and “the coming of the Son of man,” often refer to events in this world, particularly the overthrow of the Jewish state. Nothing is gained by controverting these points.

3. We rely on general and plain Scriptural representations. One of them is God’s declaration soon after the deluge, “While the earth remaineth,” etc. (Gen. 8: 21, 22.) This implies that the earth will pass away. Not to dwell on such direct passages as Psa. 102: 25, 26; Isa. 51: 6, and numerous incidental allusions which assume the doctrine, we refer at once to the Apostle Peter. “There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with

water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," etc. (2 Peter 3: 3-13).

Here it will be noted,

1. That the Apostle is refuting an error, the very error which is the opposite of our doctrine.
2. He is treating directly of the end of the world.
3. His language is plain and definite.
4. The destruction of the world by fire is compared with its being overwhelmed by the deluge.
5. Practical exhortation is founded on a view of this awful event.

The final consummation, according to the sacred writers, includes the following particulars, often spoken of by writers as the four last things.

1. The second coming of Christ.
2. The resurrection of the dead.
3. The end of the world.
4. The final judgment.

These are described as having a close proximity in time. (See Matt. 25: 31-46; 1 Thess. 4: 15-17; 1 Cor. 15; 2 Thess. 1: 7-10; 2 Peter 3: 3-13.)

The entire Scriptural representation is that the world is not to be eternal. This is not our abiding place. The present order of things is to be changed. The scheme of grace, as adapted to a probationary state, is to cease. The earth itself, so long marred by sin, and the consequent abode of wretchedness, is to be burned up.

We are not, however, under the necessity of supposing that the matter of which the earth is composed will then be *annihilated*. The earth, as first prepared for the abode of man, may have been but a new arrangement of pre-existent matter. The world "*perished*" in the deluge, but was not annihilated. So the time is coming when the earth and the works therein shall be burned up, and the elements shall

melt with fervent heat. Yet this is not to be considered annihilation: for in the same connection the sacred writer informs us of "new heavens and a new earth, wherein dwell-eth righteousness." Still, to all the inhabitants of this world it will be the end, as much as though the earth were then annihilated. Indeed, death is to all the end of earth—the end of their probation.

THE GENERAL JUDGMENT.

The doctrine of a general judgment is one of gradual development. At first man was informed that rewards were attached to obedience, and punishments to disobedience. Little was then said about the time or mode of administering them. It was enough for man to know that both duty and interest required his obedience. After the introduction of sin and its fearful consequences, more light was shed on this subject. Reason and conscience anticipated a retribution, and revelation confirmed it. As the doctrine of a future life was unfolded, a final retribution was referred to that state. Men saw that the present is a state of trial rather than of reward—that in this world there is not a full administration of justice. Hence this must be referred to the coming life. Thus gradually is the doctrine of a complete and impartial retribution unfolded in the Old Testament.

"But the Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness" (Psa. 9: 7, 8).

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings: Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him" (Isa. 3: 10, 11).

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12: 14).

But even then a *day* of judgment was not revealed.

The fact of a future general retribution was disclosed, but a minute detail of particulars was left to be supplied by the Gospel.

In the New Testament the *day* of judgment is distinctly brought to view. "Every idle word that men shall speak they shall give account thereof in the day of judgment" (Matt. 12: 36). "He hath appointed a day, in the which he will judge the world in righteousness" (Acts 17: 31). Also Rom. 2: 16; 14: 10; 2 Tim. 4: 1. These passages are decisive respecting the fact of a final judgment. They are in plain language, and are connected with other doctrines and practical exhortations: so that to reject this doctrine would be to reject the Bible.

In other passages the *transactions* of the great day are detailed. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25: 31-46).

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death

and hell delivered up the dead which were in them; and they were judged every man according to their works" (Rev. 20: 11-13).

A proper explanation of these passages is the best comment on that solemn scene.

Several difficulties have been proposed. Some do not understand the *object* of a final judgment, especially if each one knows his final condition and destiny immediately after death. But reason itself readily disposes of this difficulty. God has administered a moral government over the world for thousands of years. Connected with this administration have been many mysteries, especially sin and its awful consequences. There must be a time when these mysteries shall be unfolded, the justice of the Divine procedure fully vindicated, and God honored in the eyes of the universe. Under these circumstances a general judgment is seen to be necessary.

Others have perplexed themselves with regard to the *mode* of the judgment. But all difficulties suggested by the imperfections of earthly tribunals must be esteemed of little consequence with the Omniscient and Almighty Being. Will any doubt whether God *can* judge the secrets of men?

Again, it has been asked, how can sins which have been pardoned come up in review? Reply, such sins will not be brought up in the way of accusation. To exhibit a perfect view of the Divine administration, the whole conduct of all may be considered, and thereby the grace of God be the more magnified.

What is to be understood by all being rewarded according to their works? Reply, that all shall be treated according to the character they have at the close of their probation. The righteous rewarded, the wicked punished. (Rom. 2: 6-11; Rev. 22: 11.)

Several other points will now be briefly noticed.

1. The time of the judgment is termed a *day*. This word is used with much latitude in the Scriptures, sometimes

denoting a literal day, sometimes a year [as often in prophecy], sometimes a man's life, sometimes any indefinite period. We cannot assert positively how long the judgment will continue. There is no good reason for supposing it will be very protracted.

2. The judgment will immediately succeed the resurrection and end of the world. We derive this conclusion from the order in which the events connected with the final consummation are mentioned in Scripture, especially Rev. 20: 11, 12. Still they may be, in a great measure, contemporaneous.

3. Christ will be the judge. As God and man united in the person of the Mediator, he is eminently fitted for this office. The proofs are Matt. 25: 31-46; John 5: 27; Acts 10: 42; 17: 31; Rom. 2: 16; 2 Cor. 5: 10. True, it is said that God shall judge the world. When this relates to the Father it has reference to his authority and superintendence, rather than to his personal agency. Besides, the Son is one God with the Father. The Apostles and saints will have a part in the great transaction (Matt. 19: 28; 1 Cor. 6: 2); doubtless in the way of notice and approval.

4. All men will be judged. This is plainly declared in the proof texts already cited. The fallen angels will also be judged at that time. (1 Cor. 6: 3; 2 Peter 2: 4.)

5. All the moral conduct of men will then be laid open. (Eccl. 12: 14; Matt. 12: 36; Rom. 2: 16.) At present we know but little of the power of memory and conscience. Even in this life impressions long effaced return with great vividness and particularity.¹ Thought is indestructible. It

¹ Prof. Upham gives several examples illustrative of the power of memory under various circumstances. One, from Coleridge, of a young woman in Germany, about twenty-five years of age, unable to read or write, who was seized with a nervous fever, during which she was incessantly talking Greek, Latin, and Hebrew, with much pomp and distinctness of enunciation. The case attracted great attention, and, after protracted investigation, it was explained by the facts that in her childhood she lived as a domestic in the family of a learned minister who had been in the habit for many years of walking up and down a passage of his house, into which the kitchen door opened,

is a solemn consideration that every moral act of our lives is to come up in review before an assembled universe.

6. The judgment will occur suddenly, when many will not be looking for it. As a thief in the night, as the deluge, or the overthrow of Sodom; thus unexpected to multitudes will be the coming of the Son of man. No one knows the time but God. It becomes us all to be in constant readiness to meet it.

SECTION IV.—FINAL STATE OF REWARDS AND PUNISHMENTS.

PROBATION is a condition of all existence with which we are acquainted. The morning is probationary to the day, spring to the year, youth to manhood—indeed, every portion of existence to subsequent portions. This is necessary in the nature of things. So of the connection with the present life and the life to come. It is from no arbitrary appoint-

and reading to himself with a loud voice out of his favorite books. These passages made an impression on her memory, "and although, probably, for a long time beyond the reach of her recollection when in health, they were at last vividly restored, and were uttered in the way above mentioned, in consequence of the feverish state of the physical system, particularly of the brain." *Mental Philosophy*, pp. 185, 186.

In another place he remarks: "It appears, for instance, from the statements of persons who have been on the point of drowning, but have been rescued from that situation, that the operations of their minds were peculiarly quickened. In this wonderful activity of the mental principle the whole past life, with its thousand minute incidents, has almost simultaneously passed before them, and been viewed as in a mirror. Scenes and situations long gone by, and associates not seen for years, and perhaps buried and dissolved in the grave, came rushing in upon the field of intellectual vision in all the activity and distinctness of real existence." P. 183.

On an objection to the doctrine of a final judgment, he observes:

"In reference to the objection to the Scriptural doctrine of a final judgment, the remark naturally presents itself that it seems to derive its plausibility chiefly from an imperfect view of the constitution of the human mind. It is thought that we cannot be conscious of our whole past life, because it is utterly forgotten, and is therefore wholly irrecoverable. But the truth seems to be that nothing is *wholly* forgotten; the probability that we shall be able to recall our past thoughts may be greatly diminished, but it does not become wholly extinct. The power of reminiscence slumbers, but does not die. At the judgment day, we are entirely at liberty to suppose from what we know of the mind, that it will awake, that it will summon up thought and feeling from its hidden recesses, and will clearly present before us the perfect form and representation of the past." Pp. 189, 190.

ment, but an obvious principle of fitness, that our present existence is an introduction to that which is fixed and eternal.

Reason, then, shows the necessity of probation. But it does not reveal all the conditions of this probation. These belong to the province of Scriptural revelation.

The Bible teaches that the only probation in respect to our immortal state is the present life. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9 : 10). "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. 6 : 8). The final condition of all is thus announced, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. 22 : 11).

FINAL STATE OF THE RIGHTEOUS.

1. It will be a *confirmed* state. Their probation having closed, their condition will then be fixed and unalterable.

2. It will be a perfect state. (Phil. 3 : 11, 12; Heb. 12 : 23.) This does not preclude progress, but is opposed to the frailty and imperfection of the present life.

3. It will be a state of holiness. Those saved will be entirely free from the annoyance of sin. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21 : 27).

4. It will be a state of unmingled felicity. There will be no physical or moral infirmity; nothing to disturb the peace of the soul; but the presence of God, the society of saints and angels, with all the various provisions made by infinite benevolence, will conduce to the happiness of every glorified being. If all do not have an equal capacity and measure

of enjoyment, yet each will have a full cup, and be satisfied.

5. This state will be eternal. The same terms are used in describing its duration that are applied to God. If, then, he is to exist forever, so, also, will all his redeemed and glorified people.

Respecting the *mode* of our future being little is revealed. We infer, however, from the Scriptural representation, that we shall have material, though glorious, bodies, and hence shall occupy space. Our state there will be one of eminent activity. There full scope will be afforded for exercising every faculty, while the mysteries of the present are unfolded and we are exploring new fields, ever enjoying and glorifying God. As our powers will remain essentially unchanged, there must be similar sources of pleasure there which are provided for holy beings here. It cannot be doubted but we shall know each other in heaven. Association with the holy and happy is one of the highest means of enjoyment. The Scriptures give decisive intimations of this fact. Memory will not be destroyed, nor our social natures. ¹

FINAL STATE OF THE WICKED.

1. This, also, will be fixed and unalterable. The Scriptures reveal no probation beyond the grave, but distinctly teach that as we enter the unseen world, so will be our condition forever. Death works no moral change. It is but a separation of soul and body, and these will be re-united at the resurrection. Suffering and punishment can produce no moral renovation. The notion of Purgatory is wholly anti-Scriptural. No hope of change for the better is extended to the finally impenitent.

2. It will be a state of entire sinfulness. Some hold that all the wicked will become holy at or after death. But the passages of Scripture cited by them do not authorize such belief. 1 Cor. 15: 22, chiefly relied on, relates to the resur-

¹ For other remarks on the future state, see Chapter IX., Section I.

rection of the body only, as is manifest from the context. The universality of the Gospel provisions are also alleged; but these do not *secure* the salvation of a single moral agent. They are *conditional*. The Gospel "is the power of God unto salvation unto every one that believeth" (Rom. 1: 16), and to no others; for "he that believeth not shall be damned" (Mark 16: 16).

Also such passages as Col. 1: 20: "By him to reconcile all things unto himself," are quoted to prove that all will finally believe. But these show only the nature of the Gospel provisions. God has made provision for all, invites all, and *wishes* that all men should be saved, and come to a knowledge of the truth (1 Tim. 2: 4); but many will not comply with the conditions he requires—they *will not* come unto him that they may have life (John 5: 40); they resist and grieve the Holy Spirit (Acts 7: 51), and persist in their rebellion.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5: 19). This passage is explained by the connection, in which Adam and Christ are compared. One introduced sin, the other grace. By means of Adam all are brought into a fallen state; by Christ all are brought into a salvable state. But after all that Adam did, none are actual sinners except by their own voluntary transgression; so under Christ, none become personally holy but on condition of their own voluntary obedience. See Rom. 5: 18, where this *tendency* is brought to view.

It is essential, in order to obtain the Scriptural sentiment on this or any other point, that passages should be studied in view of their connection and the bearing of parallel passages. Great injustice has often been done to the sacred oracles by exhibiting detached and garbled expressions from them to sustain some theory. The candid inquirer will compare Scripture with Scripture, and thereby elicit their harmonious instruction.

“Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3 : 21). The word here rendered *restitution* is often used in the sense of completion, filling up, *fulfilment*. So in the Greek classics, and in the Syriac and Arabic of this passage. This is its meaning here. The import of the passage is that the Messiah, having ascended to the Father, will there remain until the fulfilment of the ancient prophecies concerning his spiritual reign on earth, when he will return to judge the world. It may also indicate the victory which the Gospel shall gain over sin—that *the world* shall be converted to God. It, however, gives no intimation that those who reject the Saviour and die in sin shall ever inherit his kingdom. The contrary is expressly affirmed: “And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people.”

“Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2 : 4). The word rendered will () does not here denote *an absolute decree*, but that he *desires, wishes*, as in numerous instances. (See Luke 8 : 20 ; 23 : 8 ; John 16 : 19 ; Gal. 4 : 20 ; 1 Cor. 7 : 7, and many others.) God *desires* the salvation of all, and has made provision whereby all may be saved. But he has made salvation *conditional*. Jesus did not come to save men in their sins, but from their sins. (Matt. 1 : 21.)

God desires that all should come unto the knowledge of the truth (latter clause of the passage). Here the *condition* of salvation is brought to view. But as all are moral agents, and, in the exercise of their choice, may reject the truth and all the provisions of grace, they thereby exclude themselves from the salvation provided. So Christ declared to the unbelieving around him. “Ye *will not* come unto me, that ye might have life” (John 5 : 40).

The fact that salvation is conditional, and that many reject the conditions, is conclusive evidence against the theory

of universal salvation. If God had decreed the salvation of all, it would not have been conditional. But since it is conditional, and a part refuse to comply with the conditions of grace, the conclusion is inevitable that they thereby secure their own final perdition.

Other passages are cited, which assert that every tongue shall confess to Christ, and all things in heaven and earth shall praise him. (Phil. 2 : 10, 11 ; Rev. 5 : 13.) But these prove no more than that Christ shall have universal dominion and all shall confess his rightful authority. There is no evidence that those who die in impenitence will ever cease to sin. They will have no disposition to cease from sin, and if they had, they could make no atonement for their past transgressions, nor recover themselves from their fallen state. Having rejected the mediation of Christ, whereby alone they could obtain pardon, their state will be utterly hopeless. "There remaineth no more sacrifice for sins" (Heb. 10 : 26).

3. It will be a state of *misery*. Wretchedness is a necessary consequence of sin. "There is no peace, saith my God, to the wicked" (Isa. 57 : 21). "Woe unto the wicked, it shall be ill with him ; for the reward of his hands shall be given him" (Isa. 3 : 11). The passages which teach that there will be punishment in the future life are too numerous and familiar to need citation.

This doctrine has been denied on various grounds. It is said that the wicked are fully punished in this life. But this position cannot be sustained, either from Scripture, observation, or history. True, the lot of the wicked, even here, is an unenviable one, and some are signally punished in this world ; but there is evidently not a full retribution here. Some of the most wicked flourish until death and go from the midst of their abominations and cruelties into the invisible world. If there is no punishment there, then they have no retribution. The premonitions of conscience should also be considered. Besides, we have already seen that sin will

continue in the future state, and hence misery, as its necessary consequent.

The benevolence of God is also supposed to be inconsistent with the existence of misery hereafter. But God is benevolent now, yet much wretchedness exists. It may, then, in the future state. This reply will suit all similar arguments drawn from the Divine attributes.

4. The punishment of the wicked will be *endless*. This truth is taught in almost every variety of manner in the Scriptures. To cite the passages would be to quote a large portion of the inspired volume.

(1) It is contrasted with the final state of the righteous. "These shall go away into *everlasting* punishment; but the righteous into life *eternal*" (Matt. 25: 46). It is to be inferred that one state is as durable as the other.

(2) The same terms are applied to describe the duration of future punishment as those applied to the Divine existence. We have no more right to limit them in one case than in the other.

(3) The doctrine is implied in the *conditionality* of salvation, since, unless the conditions are performed, salvation is forfeited; and, by contrast, in those passages which relate to the final state of the righteous.

(4) Also in those which imply the existence of hell and exposure to final perdition. "Able to destroy both soul and body in hell" (Matt. 10: 28). "In danger of eternal damnation" (Mark 3: 29). "Suffering the vengeance of eternal fire" (Jude 7).

(5) It is implied in the closing up of the mediatorial dispensation. (1 Cor. 15: 24-28.) When Christ shall cease to intercede and the Holy Spirit to strive, the door of hope will be forever closed.

(6) It is taught in the passages which describe the perdition of the ungodly as being "without remedy." (Prov. 29: 1.)

Numerous efforts have been made to set aside this doctrine; some on Scriptural grounds, as noticed already, though

this is the chief reliance of but few. One main effort of Universalists on the Scriptural argument has been to unsettle the meaning of the terms everlasting, eternal, endless, etc., applied to the punishment of the wicked; but thorough discussion has shown them to be the strongest terms that could have been employed, being applied to the duration of heaven and God. This fact most candid persons have to confess. So conclusively has this been shown, that most of those who deny the doctrine of endless punishment now do it on other than Scriptural grounds. So far as Christians are concerned, this may be regarded as settling the question; still it may be well to notice the main objections from speculation.

1. It is said that endless punishment is unjust—that it would be wrong to punish men forever for the sins committed in a few years. We reply, the enormity of an offense does not depend upon the length of time occupied in its perpetration. Who can determine that sin ought not to be punished endlessly; that it would be proper or safe ever to remit the penalty in the case of those who knowingly and willfully reject the offers of grace? It is right for human government to imprison during life: why not also for the Divine government?

2. It is asserted that endless punishment is inconsistent with infinite benevolence. From abstract reasoning we might conclude that there would be no sin or suffering in the universe. But how much does this weigh against the fact? And if sin and suffering are consistent with infinite benevolence now, they always may be. Benevolence itself demands that sin should be adequately punished. It would be the greatest wrong to the innocent to suffer crimes to go unpunished. What would any government be worth which had no sanction to its laws and no protection for the virtuous?

3. It is contended that the whole object of punishment is *disciplinary*, and therefore it cannot be eternal. This is not

truc. Law regards the good of all—the innocent as well as the guilty.

In view of reason, the propriety of endless punishment may be shown in the following manner: It would be the highest good of the universe for every moral being to conform strictly to the Divine law. The greatest evil is sin. That government, therefore, is best which most effectually prevents sin and promotes virtue. The stronger the motive to obey God and avoid sin the more effectually will sin be prevented, and the strongest possible motive will most effectually prevent sin. Now, eternal punishment is the strongest motive to deter from transgression. This penalty is, then, the most appropriate sanction of the Divine law. So the Scriptures teach that eternal death was the penalty denounced for a single transgression; and had there been no gracious provision every sinner must have perished forever.

But a day and means of grace are bestowed on all; so that if any perish they do so willfully, and must blame themselves for it. Sin and suffering are indeed real and great evils; but, so far as we can judge, they are necessarily incidental to the best moral system. We have reason to believe that in our own world, on the whole, virtue and happiness will greatly preponderate over vice and misery. And in the whole universe, taking into account the millennium, the proportion of the lost to the saved *may* finally be no greater than the convicts in our penitentiaries bear to the community at large.

The theories in opposition to the doctrine of a final retribution are numerous, and ever assuming new phases. Some hold that man has not an immortal soul—that both soul and body perish at death, and that the resurrection is a new creation. Such is the theory of most modern Universalists. Others hold that immortality is imparted in regeneration, so that all dying in impenitence are annihilated.

The theory of *the annihilation of the wicked* has of late obtained a prominence which it never had before. Traces

of it are found in different ages, but it never had much influence among the intelligent. Within a few years, however, it has had more advocates. Some twenty years since Rev. George Storrs, previously a Methodist preacher, embraced the sentiment and published a work on the subject, entitled "An Inquiry—Are the Wicked Immortal?" which has had an extensive circulation. Soon after Rev. H. H. Dobney and others in England and Scotland commenced advocating the theory, and it has since been adopted by numbers there. It is confined mostly to the Advent societies and the Christian sect, though some in various evangelical denominations favor it.

The advocates of this theory, so far as the Scriptural argument is concerned, rely on such terms as *death*, *destruction*, *perish*, *perdition*, applied to the wicked. (Gen. 2: 17; Ezek. 18: 4; Deut. 30: 15; Rom. 6: 23; Job 21: 30; Mal. 4: 1; Rom. 2: 12; 2 Peter 3: 7.)¹ These texts are by them explained in the most literal and materialistic sense.

But this is a manifest perversion, as will appear from a candid examination of the subject. It cannot be shown from Scripture that either of these terms, as used there, denotes annihilation. The idea of death in Scripture is not extinction, but separation. It is a *relative* term, being opposed to life. Now, when used with reference to the future world, life does not denote a mere continuance of being or consciousness, but union with God, peace, blessedness. So its opposite, death, does not denote extinction of consciousness and being, but separation from God, misery, wretchedness. (Cf. Rom. 2: 6-9; 6: 23; 2 Thess. 1: 6-9, etc.)

The same remarks will apply to the other terms mentioned above. The wicked shall indeed be destroyed, perish, descend to perdition: not that they will cease from a conscious existence; but be banished from God, separated from good, involved in tribulation and anguish forever. On

¹ See Dobney's arguments discussed in *Freewill Baptist Quarterly*, April, 1856.

this point the Bible is explicit and conclusive, as already shown in this section.

There is no evidence from Scripture, reason, or experience, that a single particle of matter even, in all its changes, has ever been annihilated. The SOUL of man, made in the image of God, living and immortal, shall, as respects its future existence, run parallel with that of the Creator; if obedient, in happiness; if disobedient, in misery forever. God has thus given us an eternal destiny, the shaping of which is committed to our own voluntary choice.

We subjoin a few abridged extracts on the tendency of the annihilation doctrine, from Pres. Mahan :

“1. This doctrine, as far as the nature of the soul is concerned, is opposed to the intuitive convictions of the race upon the subject. It has its exclusive basis, as we have seen, in the dogma of the proper materiality of the soul.

“2. This doctrine is equally opposed to the most absolute deductions of science.

“3. If the mind is material, as this dogma affirms, God is material.

“4. If the soul of man is material, then all its activities of every kind must be subjected to the immutable laws and principles of matter. In other words, such activities, intellectual and moral, must be subject to one unchangeable law, that of absolute necessity. The intellect, sensibility, and will are only parts of our complicated machine, every movement of which can, by no possibility, be otherwise than it is. Mind, then, can no more be subject to moral obligation, or susceptible of moral right or wrong, or of the desert of moral retribution, than a steamboat.

“These are the necessary consequences of the fundamental principles of this system, and there is no escape from them. If mind is material, all its activities are the exclusive result of chemical and other kindred affinities, and we might as properly adopt codes of moral legislation for the direction of the action of the acids and alkalis, or of the forces of

electricity and galvanism, as for that of the human will. There is no such thing as moral government, right and wrong, obligation, moral desert of good or ill, if this dogma is true. Morality and religion both are chimeras, born of ignorance and error, and the judgment would be nothing but a senseless farce. No one can show that these are not the necessary bearings of this system upon the eternal principles of morality and religion. It annihilates totally every sphere for the action of the moral and religious principles and sentiments. Those who hold this dogma, and yet believe in either morality or religion, do so in violation of the fundamental principles of their own system.

"5. This system of belief is held in opposition to the most direct and express teachings of Scripture conceivable. The doctrine of the materiality of the soul, for example, is held in opposition to the express and formal affirmation of Holy Writ, that the spirit, as distinguished from the body, is not dust, that is, material. It is held, too, in opposition to the plainest teachings elsewhere. Everywhere, as we have seen, the Scriptures place the soul in contrast with the body, affirming that while man can destroy the one, God only can destroy the other. The doctrine of the universal sleep of the dead is maintained in opposition to the express teachings of our Saviour that the souls of the dead are not now *dead* but *living* beings; and equally so to the express teachings of the Spirit of God in the epistles of Paul, that the present inhabitants of heaven are made up in part of 'the spirits of the just made perfect,' that is, perfected in glory; and finally to the equally express teachings of inspiration in the Revelation, that the spirits of departed saints are, with the four and twenty elders, now in active worship before the eternal throne. The doctrine that the death threatened to the wicked is annihilation, is contradicted by the most undeniable and formal definitions of the meaning of the term, when thus employed, to wit, that that death is 'evil,' 'misery,' 'indignation and wrath, tribulation and anguish.' There is

no subject on which inspiration can be shown to be more specific than it actually is on all these. Never was a system of doctrine developed with less regard to the plain and fundamental teachings of the Word of God upon the specific topics embraced in that system."¹

Enough for the theory not inappropriately termed the "sleepy doctrine," or "dirt philosophy." Its pernicious influence in some directions at the present day must be our apology for allowing so much space for its exposure.

Some teach that all will be made holy and happy at death. Others (the Restorationists) hold that there will be punishment after death, but that all will finally be saved. As before remarked, the advocates of these sentiments rely very little on Scripture for their support; and only pervert and misapply it to prop up their system. Reason and conscience also afford them no support.

Some in all ages have speculated about a final restitution of all things. But such has never been the prevailing sentiment of mankind. Most, not only of Jews and Christians but also of Mohammedans and heathen, have believed in endless punishment.

HISTORY OF MODERN UNIVERSALISM.

About the year 1770, Rely and Murray commenced preaching the doctrine of final salvation, in England; in which year Murray came to America. The doctrine was embraced by Mr. Winchester in 1781, by Dr. Chauncey in 1784, and by Dr. Huntington in 1795. They, however, advocated it on very different grounds from those assumed by Universalists now. They contended merely for the final salvation of all, admitting the other orthodox points generally.

Modern Universalism is of very recent date. It originated mainly with Hosea Ballou, of Boston. Its principal distinguishing tenets are the following:²

¹ *Freewill Baptist Quarterly*, Vol. IV., pp. 322-326.

² "Universalism As It Is," pp. 28, 29.

- "1. Final salvation of all.
- "2. It never was, nor could be, forfeited by sin, consequently there is, in reality, no salvation.
- "3. Men are born as pure as Adam was created.
- "4. Sin originates in the body, not in the mind.
- "5. Man never becomes wholly depraved.
- "6. There is no punishment after death.
- "7. There is no sin after death.
- "8. Man is naturally mortal—has no immortal soul.
- "9. All will suffer as much as they deserve.
- "10. Sin is its own and only punishment.
- "11. This doctrine denies the divinity and atonement of Christ, a probation, faith as essential to salvation, regeneration as a supernatural change, the general judgment, the existence of angels, devils, or hell, and the Sabbath, prayer, and church ordinances, as being of Divine authority. Such is the system of modern Universalism. Enough to show that it is not the Gospel of Christ."

Universalism is an error of the heart rather than of the head. It is most generally assumed to excuse sin, or ease a troubled conscience. It is of little use to combat it with speculative arguments. The truth on the subject, as revealed in the Scriptures, should be plainly set forth and faithfully impressed upon the heart and conscience. In treating it we should avoid harshness and denunciation. In declaring the awful truth we may be pronouncing sentence upon ourselves or our nearest friends.

Respecting the *nature* of future punishment little can be affirmed. It is evidently real and positive. Though the language used in describing it is figurative, as all sensible descriptions of the invisible state must be, it has not less force on this account. The figures, and, indeed, all the language applied to the condition of the finally impenitent, are of the strongest and most vivid kind. Its significance may be inferred from its immediate contrast with corresponding terms descriptive of the state of the blessed in heaven.

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