





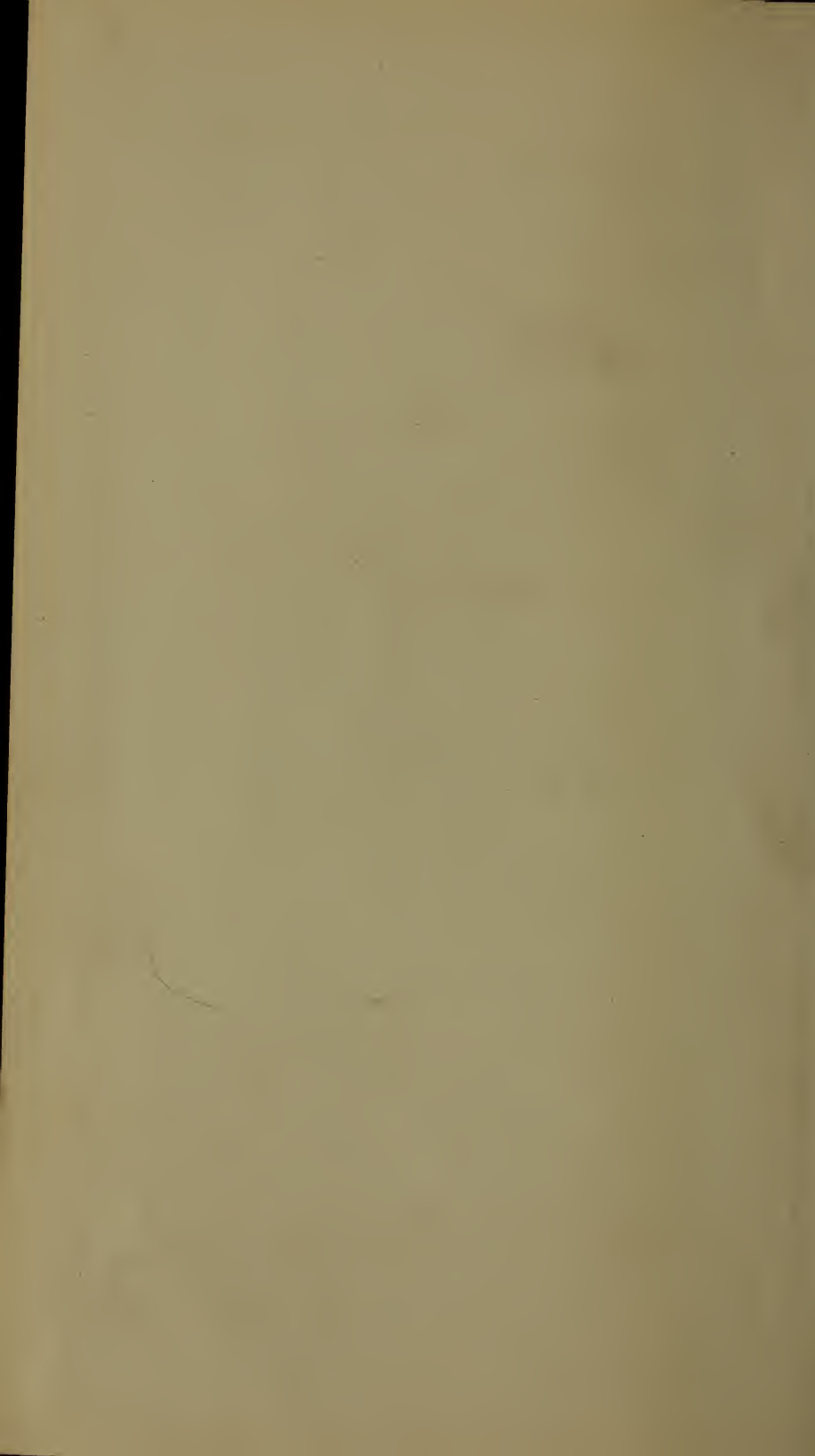
Class BX6335

Book W3

Copyright N<sup>o</sup> 1913

**COPYRIGHT DEPOSIT.**





# WHAT BAPTISTS BELIEVE

The New Hampshire Confession  
An Exposition

---

“I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.—1 Cor. 15:3, 4.

O. C. S. WALLACE, D.D., LL.D.

Pastor First Baptist Church  
Baltimore, U. S. A.

PRICE, 50 CENTS, PREPAID

Sunday School Board  
Southern Baptist Convention  
Nashville, Tennessee

BX 6335

W3

1913

Copyright 1913  
Sunday School Board  
Southern Baptist Convention

JAN -9 1914

850  
© Cl. A362148

201

DEDICATED  
to  
**JAMES P. BOYCE, First President**  
Southern Baptist Theological Seminary  
and to  
**B. H. CARROLL, First President**  
Southwestern Baptist Theological Seminary  
**MIGHTY MEN**  
In the Kingdom of Christian Teaching

## PREFACE

This book is for the use of young people. Its eighteen chapters may be regarded as extended paraphrases of the eighteen articles of the New Hampshire Confession of Faith.

There are many repetitions. These are connected with those fundamental truths which relate themselves closely to several of the articles. For this reason, and because the whole purpose here is to teach, and repetition is necessary in teaching, there has been no attempt to avoid repetition.

Each chapter is divided into numbered sections, and at the close of the chapter there are questions corresponding to these sections. Those who wish to study the Scriptures upon which the declarations of the New Hampshire Confession are based will find them indicated in connection with the several articles. These articles are printed before the corresponding chapters.

This Confession was chosen for the present purpose because it is the formula of Christian truth most commonly used as a standard in Baptist churches throughout the country, to express what they believe according to the Scriptures. It has been adopted, too, within the last few years, with the modification of a single word, by the Southwestern Baptist Theological Seminary at Fort Worth, Texas, as a suitable expression of its doctrinal character and life. For helpful comparison and study an Appendix is added which presents "Abstract of Principles of the Southern Baptist Theological Seminary" at Louisville, Ky.

It is only just to say, however, that these great creedal statements of Christian faith, notwithstanding their essential agreement and conspicuous use, would not be quoted singly or jointly as exercising authority over the belief of anyone. Yet in an eminent and almost commanding way they represent the things which are most surely believed among a great people, who recognize the Scriptures alone as the one supreme standard of religious belief and practice.

THE PASTOR'S STUDY,  
THE FIRST BAPTIST CHURCH,  
*Baltimore, March, 1913.*

O. C. S. WALLACE.



# CONTENTS

---

Historical Introduction .....	6
I. The Holy Scriptures.....	10
II. The True God.....	20
III. The Fall of Man.....	32
IV. The Way of Salvation.....	42
V. Justification through Faith.....	52
VI. The Freeness of Salvation.....	62
VII. Grace in Regeneration.....	72
VIII. Repentance and Faith.....	82
IX. God's Purpose of Grace .....	94
X. Sanctification by the Truth.....	106
XI. The Perseverance of Saints .....	118
XII. Harmony of Law and Gospel.....	128
XIII. A Gospel Church.....	138
XIV. Baptism and the Lord's Supper.....	150
XV. The Christian Sabbath .....	162
XVI. Civil Government .....	172
XVII. The Righteous and the Wicked.....	182
XVIII. The World to Come.....	192
Specimen Questions for Examination.....	202
Abstract of Principles of Southern Baptist Theological Seminary, Louisville, Ky. ....	204

## HISTORICAL INTRODUCTION.

In 1853 J. Newton Brown, then editorial secretary of the American Baptist Publication Society, published "The Baptist Church Manual," incorporating in it the declaration of principles commonly called "The New Hampshire Confession." In the advertisement of his Manual, Brown claims the authorship of this Declaration of Faith. This claim is not fully supported by the history, though he may have honestly thought that his part in the production of "The Confession" was greater than others might be willing to concede.

In the last part of the eighteenth century there were revivals in many churches in different parts of New England. With the opening of the nineteenth century the revival spirit continued and extended more widely. In the Congregational churches there was great doctrinal unrest, resulting in the separation early in the century of the Unitarians from the Trinitarians. It was in 1805 that Henry Ware was appointed to the Hollis Professorship of divinity in Harvard University. This was a distinct victory for the Unitarian propagandists, and roused the Evangelicals to new aggressiveness and a greater emphasis upon evangelical doctrines.

These two currents, one evangelistic and the other doctrinal, united to form a stream of religious life of deep fervor and of pronounced convictions in respect to New Testament truth. As a result, in localities where settlers were establishing new communities and in older communities where spiritual awakening was enlarging the number of believers, there developed a tendency to give formal expression to the things which were commonly believed. Some Baptist churches were content to adopt "The Philadelphia Confession," others, "The London Confession," and still others, the confession of some individual church; but in other instances new declarations were prepared. In the Eastern Maine Association, for example, a document notable for its comprehensiveness, pun-

gency and literary form was printed in 1825 as the declaration of faith of that Association. This declaration was in fact an approximation to a primer of Christian divinity. Besides this there were other Confessions which many would regard as not inferior to the New Hampshire Confession. How the New Hampshire Confession came to be more widely adopted than any other is an interesting story.

In the Minutes of the New Hampshire Convention of 1830 we find this record:

“Whereas the Baptist denomination of Christians are believed to be united in their views of the important and essential doctrines and practices of our holy religion, (although their declarations of faith are not in precisely the same language as it is desirable that they should be,) therefore

Resolved, that brethren N. W. Williams, William Taylor and I. Person be a committee to prepare and present at our next annual session such a Declaration of Faith and Practice, together with a Covenant, as may be thought agreeable and consistent with the views of all our churches in this state.”

The last words of this resolution are significant. For about half a century Arminian views had been vigorously taught in New Hampshire. The influence of this teaching had greatly modified the earlier New England Calvinism even where Arminianism was still rejected. With this fact in mind the non-committal character of certain parts of the Declaration finally adopted by the New Hampshire Convention can be understood.

The committee consisting of N. W. Williams, William Taylor and I. Person, appointed in 1830, reported progress at the Convention in 1831, but stated that it had not been able to complete its work; and requested that the committee be discharged. This request was granted; but one member of the committee, the Rev. Ira Person, was appointed to continue the work undertaken by the committee. This Ira Person seems to have been a man of little education, but of vigorous mind and strong personality. He was the pastor in 1830 of the church in Newport, which that year reported two hundred

and thirty-three members, being the second in membership in the state. In 1830 he was the first Vice-President of the Convention, and soon after served as President. The records indicate that he was one of the strongest leaders of the denomination in New Hampshire in that period.

At the meeting of the convention June 26, 1832, Person made his report. The heading of his draft was,

“A Declaration of the views of Christian Doctrine of the Baptist Church of Christ

in

”

-----”  
This title indicates that Person intended that the Declaration prepared under the direction of the Convention should not be binding upon the churches, but suggestive only; and that it should be offered to individual churches for their approval and adoption at will.

Person's draft, the original of which is still in existence, consisted of seven articles. An exact copy of this original, made by the Rev. Arthur Warren Smith, the accomplished librarian of the New England Baptist Library, may be seen now at the Ford Building, Boston.

By vote of the Convention Person's report was accepted, and was referred to a committee consisting of Baron Stow, J. Newton Brown, and Jonathan Going, with its author. It is likely that the three who were associated with Person on this committee were selected because they were men of education. That committee reported in favor of adopting the Articles as prepared by Person, with some slight alterations; but after discussion action was deferred, and the Convention as such did not again deal with the Confession.

The Board of the Convention to which the Articles were referred for such disposal as it might think wise, referred the document to Baron Stow and J. Newton Brown for revision and presentation at the next meeting of the Board. At its meeting in October, 1832, the Board discussed each Article with great care, making alterations and additions.

January 15, 1833, the Board took out the words "Article" and "Articles" and substituted "Declaration" and "Declarations." This was the last change made.

As the document came from the hands of this committee it consisted of sixteen Articles or Declarations, instead of seven as originally drafted by Ira Person. Though the draft as made by Person had been freely dealt with, the Confession in its final form should be regarded as an expansion of his draft and not as something new.

By request of the Board J. Newton Brown prepared the document for printing.

In 1847 Brown was made editorial secretary of the American Baptist Publication Society at Philadelphia. In 1853 he published "The Baptist Church Manual." In this Manual he printed the Confession of Faith which had been adopted in New Hampshire in 1833, adding to it, however, two articles, namely, those appearing now in the Declaration of Faith under the headings "Repentance and Faith" and "Sanctification." In announcing this publication Mr. Brown adds the words, "with such revision as on mature reflection, he deems called for, after a lapse of twenty years."

From the foregoing it is apparent that the New Hampshire Confession was not prepared with any thought that it was destined to be adopted widely outside of the state in which it was prepared. Its wide circulation was due chiefly to the fact that one of the men who worked upon it was later editorial secretary of the American Baptist Publication Society.

## I. OF THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction:<sup>1</sup> that it has God for its author, salvation for its end,<sup>2</sup> and truth without any mixture of error, for its matter;<sup>3</sup> that it reveals the principles by which God will judge us;<sup>4</sup> and therefore is, and shall remain to the end of the world, the true center of Christian union,<sup>5</sup> and the supreme standard by which all human conduct, creeds, and opinions should be tried.<sup>6</sup>

Places in the Bible where taught.

<sup>1</sup>2 Tim. 3: 16, 17. All Scripture is given by inspiration 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. (Also 2 Pet. 1: 21; 2 Sam. 23: 2; Acts 1: 16; 3: 21; John 10: 35; Luke 16: 29-31; Ps. 119: 111; Rom. 3: 1, 2.)

<sup>2</sup>2 Tim. 3: 15. Able to make thee wise unto salvation. (Also 1 Pet. 1: 10-12; Acts 11: 14; Rom. 1: 16; Mark 16: 16; John 5: 38, 39.)

<sup>3</sup>Prov. 30: 5, 6. Every word of God is pure . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar. (Also John 17: 17; Rev. 22: 18, 19; Rom. 3: 4.)

<sup>4</sup>Rom. 2: 12. As many as have sinned in the law shall be judged by the law. John 12: 47, 48. If any man hear my words . . . the word that I have spoken, the same shall judge him in the last day. (Also 1 Cor. 4: 3, 4; Luke 10: 10-16; 12: 47, 48.)

<sup>5</sup>Phil. 3: 16. Let us walk by the same rule, let us mind the same thing. (Also Eph. 4: 3-6; Phil. 2: 1, 2; 1 Cor. 1: 10; 1 Pet. 4: 11.)

<sup>6</sup>1 John 4: 1. Beloved, believe not every spirit, but try the spirits whether they are of God. Isa. 8: 20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. 1 Thess. 5: 21. Prove all things. 2 Cor. 13: 5. Prove your own selves. (Also Acts 17: 11; 1 John 4: 6; Jude 3; Eph. 6: 17; Ps. 119: 59, 60; Phil. 1: 9-11).

## THE HOLY SCRIPTURES.

1. The Latin word *scribo* means I write. From this comes the word *scriptura*, meaning *that which has been written*. In a broad sense anything which has been written may be called "scripture." But among Christians the word "scripture" or "scriptures" has specific meaning. It refers to the writings which are contained in the Bible. These writings are called the Sacred Scriptures, or the Holy Scriptures, to indicate that the message contained in them is a message concerning sacred or holy things. This distinguishes them from all other writings.

2. The complete collection of the Sacred Scriptures is called the Bible. The Greek word *biblion* means a *little book*. The plural of this is *biblia*, meaning *little books*. Our Scriptures are composed of 66 little books, 39 in the Old Testament, 27 in the New Testament, and welded together as one book. These 66 books may be referred to as the Little Books. Put into Greek this would be the *Biblia*. From this comes the word Bible. For the same reason that the Scriptures are called the Holy Scriptures the Bible is called the Holy Bible.

3. We have the Bible because we have God. If there were no living God, or if God paid no attention to men, there would be no Bible. It is because God is living and personal and interested in men that He gave us the Bible. After He had made the world He kept His heart close to the hearts of men. Whenever they cried out in pain, perplexity or sorrow He heard their cry and understood what it meant. The burdens that oppressed the people oppressed Him. He

knew what would enable them to find the way of safety and blessedness. If they were to be saved from evil and sin and destruction, they must know many things which at the beginning they did not know.

**4. Many things that people needed to know they could not learn by themselves.** They could learn a great deal by experience. They could learn a great deal by study; they could learn about soil and seeds, water and fruits, trees and metals, fish and cattle, foods and poisons, forces and natural laws, the motions of the stars and the workings of the human mind; but there were things deeper and finer than these that they could not learn. They could not learn about the nature of God and His will, nor about His purposes of grace, nor about redemption and forgiveness in Christ Jesus, nor about the future life. The common people could not learn these things by themselves. Nor could the wisest people. Some one outside of themselves must teach them. In all the universe there was only One who could teach them adequately. That One was God.

**5. God can teach men in different ways.** He can teach by object lessons without words. This He has done from the beginning. Of this method of teaching the psalmist speaks in the nineteenth psalm, and Paul in the first chapter of Romans. The forces of nature and the powers and characteristics of the human mind have been object lessons always. These were enough to lead men to recognize the presence of God in the universe and to understand that He was a God of wisdom and power. In all ages and lands men who were earnest and profound thinkers, whether they were shepherds studying the stars as they guarded



their flocks, or sages and seers endowed with all the learning of their generation, have learned something of the works and character of God as they communed with nature and reasoned upon the things which they saw and felt.

6. Men needed to know more than they could learn from object lessons without words. As long as they had no knowledge beyond this they stumbled and hurt themselves. Therefore God spoke to them by words. He gave commands. He spoke promises. He pointed out dangers and showed the way of good. He spoke thus to Adam, Noah, Abram and many others. Sometimes the word which He spoke related only to the welfare of the individual. Oftener His word summoned the person to whom He spoke to do something that would bring blessing to others. When He commanded Abram to depart from his people and to make his home in a new country, the divine purpose explored the coming centuries with the intention of blessing unborn multitudes. Thus the word spoken to an individual had meaning for all who should come after, though as instruction it was addressed to one man only.

7. In the process of time God enlarged the scope of His revelations. He spoke not only to some one man concerning what He required of that man, but also concerning what He required certain other men to do. For example, He gave messages to Moses and Elijah and John the Baptist for the men of their generations. These messages were to be delivered in person and by the spoken word. Moses must speak to men in Egypt and the wilderness, Elijah to men in northern Palestine, John the Baptist to men in southern Palestine. In all this God was not commanding

these men to write Scripture, though subsequent to the event the record of what was commanded and done became Scripture.

**8. God at length gave men messages which were intended for mankind in general and for the ages to come.** Some of these messages were contained in the history of His dealings with the ancient Hebrews. Others were direct revelations of eternal truth as related to Himself and to mankind. That these messages might reach those for whom they were intended it was necessary that they should be written. Every form of message intended for people whom the messenger could not meet face to face must be written.

Here then are four stages of revelation:  
(1) Teaching by object lessons without words;  
(2) direct instruction to men concerning what they themselves must do; (3) messages sent by word of mouth to others; (4) revelations written down to be read by succeeding ages.

**9. The men to whom God gave the messages which He required put into permanent form by writing were selected with care.** They were selected because of their fitness to do the thing which He wanted done. There was a fitness of character, of intellect, of attainment and of the age and place in which they lived. A man who is to write a message must know how to use a pen: God selected men who could write. A man who is to write a message must know how to use the language of the people for whom the message is intended: God selected Isaiah to write in Hebrew to those who knew Hebrew and Paul to write in Greek to those who knew Greek. A man who is to write a message must have quali-

ties of intellect which qualify him to give adequate expression to the ideas which God wants him to express: God selects a stick for such uses as sticks are intended for, and men for tasks requiring the exercise of human powers; when He wants His message carried to men in the form of a psalm He selects a poet like David to write psalms; when He wants a terse and graphic story of the life of His Son He selects a man like Mark to write it; when He wants a mighty argument like the epistle to the Romans written He selects a reasoner like Paul to write it.

A man who is to write a certain message must have a certain relation to the age to which God intends that particular revelation to be made; Moses, for example, wrote messages in his day for which the world had never before been ready; Jeremiah wrote messages which would not have been understood in the time of Moses; and Paul in his day wrote messages which would have bewildered men if they had been written a hundred years earlier. All these written messages took their place in their appointed time and became part of the Scripture of the people of the ages following.

10. These men whom God selected because of their fitness for the task He wanted them to do, were not left to themselves. They needed something more than natural endowments and the influence of their age. They needed special illumination and guidance. This special qualification was given directly from God. His Spirit acted continually upon the spirit of the man whom He had selected to write. This gave spiritual energy as he wrote. It also prevented him from introducing errors which would have misrepresented the thought of God.

Because the Spirit of God joined in the work of producing Scripture this great variety of little books, written by men of various ages, circumstances and attainments, reveals divine unity of purpose and message, makes the Bible trustworthy as a sufficient and perfect guide in things relating to God.

**11. The Bible was not given to teach men things which they were capable of learning by themselves.** It was not given to teach men where the continents and oceans are, where the mountains and valleys lie, where the rivers have their sources, which of the stars are planets and which are suns, to what uses the forces of nature may be put, what are the highest forms of poetry, what history was made by the ancient nations, nor the other myriads of things which men have been learning during the passing of the centuries.

The special help of God was not needed at any of these points. But if men were ignorant of the way of righteousness and of salvation in Christ, there would be no cure for their sickness and no supply for their need.

**12. The message of the Bible is a message concerning eternal life.** Eternal life means much more than future life. The Bible is not simply a book of the future life, but of that eternal life which Jesus Christ offered men, that life which becomes the present possession of those who believe on Him, and which has present quality and present relationships as well as the promise of continuance beyond these earthly years in greater perfection amidst heavenly relationships.

Whatever has moral or spiritual quality or bearing is related to eternal life. For everything of this kind the revelation of God has meaning.

The Bible therefore while a full and sufficient revelation concerning the way of eternal life, is not, and was not meant to be, a full and sufficient revelation concerning sheep-raising or horticulture or chemistry or biology or geology or telegraphy or tailoring.

13. When the writers of Scripture were writing down God's message concerning eternal life they wrote as men chosen of God. They made such use of their knowledge of nature, people and forms of literary expression current in their day as was natural and fitting. They wrote of natural phenomena as the men of their day conceived of natural phenomena: had they written of natural phenomena in the terms which a modern biologist, geologist, chemist or physicist would use, the people would have been as much bewildered as if they had written in English to men who understood only Hebrew.

They wrote records of the history of people, a part of God's revelation being in the progressive history of His ancient people; but the history is incidental to the main purpose of revealing God in His relation to men and of setting forth Jesus Christ as the complete manifestation of God and fulfilment of the prophecies and types of all the history leading up to Him. There is poetry in the Bible as well as history, and poetry of a singularly noble quality; but the Bible was not given as a book of poetry just as it was not given as a book of history or of science or of psychology.

If when Jesus was feeding the five thousand some cynic had said, in loud and confident tones, that rubies and diamonds were more beautiful than fragments of broken bread, the hungry multitudes would have gone on eating. What Jesus

was giving them was bread for their hunger, not jewels for ornament. Always when helping men he did what they needed. If men had needed that the Bible, besides being God's great religious message to the world, should give a detailed and exact statement of the geologic and biologic changes up to date, the Bible would not have been lacking at that point. But it was not necessary. Whatever is found in the Scriptures other than the religious message is only incidental, and may be fragmentary. It is the religious message which is there in fulness and completeness; for it was to give this message that the Bible was written.

**14. The revelation of God to men was completed in Jesus Christ.** The history, the prophecies and the sacrificial types recorded in the Scriptures before he was born looked forward to him. In his person as Son of God and Saviour of men all religious teaching culminated. All that was written concerning his ministry and the ministry of the men who in the generation following him made his teachings known to the world, looked back to him. As the revelation of God culminated in him, when these records had been written other writings were not needed. The message was complete, and the Bible stood forth as "a perfect treasure of heavenly instruction . . . . . the supreme standard by which all human conduct, creeds and opinions should be tried," to this day the one "true center of Christian union."

## QUESTIONS ON CHAPTER I.

1. What do we mean when we speak of the "Holy Scriptures?"
2. Why are the scriptures called "The Bible"?
3. From whose thought did the Bible come?
4. Why was the Bible needed?
5. What are some of the ways by which God could teach men?
6. Why was it necessary for God to speak to men?
7. Name some men by whom God sent messages to some other men?
8. Name four stages of revelation.
9. Why were certain men, rather than others, selected to write the Scriptures?
10. What part did the Holy Spirit take in producing the Scriptures?
11. What kind of knowledge was it unnecessary to impart in the Scriptures?
12. Concerning what great matter does the Bible give a special message?
13. What use did the writers of the Bible make of human knowledge?
14. What is Christ's relation to the Scriptures?

## II. OF THE TRUE GOD.

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth;<sup>1</sup> inexpressibly glorious in holiness,<sup>2</sup> and worthy of all possible honor, confidence, and love;<sup>3</sup> that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost;<sup>4</sup> equal in every divine perfection,<sup>5</sup> and executing distinct but harmonious offices in the great work of redemption.<sup>6</sup>

### Places in the Bible where taught.

<sup>1</sup>John 4:24. God is a Spirit. Ps. 147:5. His understanding is infinite. Ps. 83:18. Thou, whose name alone is JEHOVAH, art the Most High over all the earth. (Heb. 3:4; Rom. 1:20; Jer. 10:10.)

<sup>2</sup>Exod. 15:11. Who is like unto thee . . . glorious in holiness. (Isa. 6:3; 1 Peter 1:15, 16; Rev. 4:6-8.)

<sup>3</sup>Mark 12:30. 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. Rev. 4:11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. (Matt. 10:37; Jer. 2:12, 13.)

<sup>4</sup>Matt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. John 15:26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me. (1 Cor. 12:4-6; 1 John 5:7.)

<sup>5</sup>John 10:30. I and my Father are one. (John 5:17; 14:23; 17:5, 10; Acts 5:3, 4; 1 Cor. 2:10, 11; Phil. 2:5, 6.)

<sup>6</sup>Eph. 2:18. For through him [the Son] we both have access by one Spirit unto the Father. 2 Cor. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. (Rev. 1:4, 5; comp. ch. 2, 7.)



## THE TRUE GOD.

1. If we had no Bible we should know little about God. We might know something about Him. Paul tells us so in Romans 1:19, 20. Some men who never saw the Bible have certain noble ideas about God. But in general when men have lacked the guidance of the Scriptures their ideas concerning God have been inadequate, sometimes ignoble or even horrible. Men have supposed that there were many Gods. Some of these gods were thought to be weak little gods, and others very strong; some gentle, and others fierce; some kindly, and others vindictive; some noble in character, and others immoral; some the friends of men, and others their tricky and treacherous enemies.

Base ideas concerning gods were commonly the ideas of the ignorant. The more thoughtful had better conceptions. They believed that somewhere there was mighty Power and great Wisdom. Back of all forces natural and supernatural their minds searched for one God. They were inclined to believe in such a God. But they could not reach certainty. For this, revelation was needed, and revelation was given. It is the Bible. This is the source of all clear and trustworthy information concerning God. It is from the Bible we learn that there are not many gods but One only; and we discover, with the revelation of this one God before us, that all else which men had thought were gods are only forces of nature or mere creatures of fancy.

2. This one God is a living God. There have been people who worshipped the sun. Fire has been worshipped. Many of the forces and

phenomena of nature have received homage. Others have thought that the sum of all matter and force was God. But the God revealed in the Bible is not a great insensate figure in the universe, like the sun, nor a natural force, nor the sum of all forces of the universe, but a living Being, with a life separate and distinct from the universe and all other beings in the universe. Whatever therefore is His relation to the universe, He may be described as independent, exalted and living. He is no more a part of the universe than a watchmaker is a part of the watch which he has made, no more the sum of the universe than the watchmaker is the sum of all the watches he has made. In a strict and literal sense God is a living Being. He is alive as truly as any man is alive, but in a higher and completer sense.

**3. The one living God is a Spirit.** This Jesus declared at Jacob's well to the woman of Samaria. He is not a being of flesh and blood as men are. He is not a being of color, shape and motion, in the sense that a horse or bird is. He is free from the limitations of matter. If He were as we are He could be in only one place at a time. Because He is Spirit He is independent of space. If He is helping a needy soul in Asia and hears a cry from a needy soul in America, He is not incapable of helping the crying American until such time as He can make the journey from Asia to America. At every moment He is as near the American as the Asiatic. It was with this great fact in mind that Jesus taught the Samaritan woman that the people who worshipped God could find Him anywhere, on Mount Gerizim, in the temple at Jerusalem, or anywhere else in the world. "God is a Spirit, and they that worship Him must worship in spirit and truth."

**4. God has infinite intelligence.** Because we are ourselves intelligent beings we are able to think of Him as an intelligent Being. We can perceive, think, know, plan. So can God. He is not a great immovable Something, of a nature so different from ours that He can pass the ages without thought or care or plan. He thinks as we do, except that His thoughts are infinitely higher than our thoughts. His thoughts are infinitely many also, and no man can tell the sum of them. We know a little: He knows all things. We meet problems daily which are too much for us: He is never staggered by difficult problems. What He knows. What is He knows. He knows what is to be. God cannot be taken by surprise, is never perplexed, is never compelled to say, "I do not know which way to turn." Because His intelligence is infinite He knows all and always knows.

**5. The name of God is Jehovah.** Variations in the form of that name are Yah and Yahweh or Yahveh. The important thing for us to know is not the exact form or pronunciation of the name, but its meaning. A man's name may signify little or nothing. Not all Smiths, are smiths, not all Bishops are bishops, not all Greens are green. John or James or Henry designates a certain person. Beyond that there is usually no significance in a name. It is otherwise with respect to the name of God.

Jehovah is not simply a name that designates Him, distinguishing Him from Baal or Moloch or Dagon or Bel, but is also a significant name. It proclaims Him as the living God, and testifies to something concerning Him. The name Jehovah has a meaning which presents God as THE

ONE WHO IS AND SHALL BE. By this name Moses was commanded to speak of God to the children of Israel in Egypt: "And God said unto Moses, I THAT AM I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations."

6. This one living and true God, whose substance is Spirit, whose intelligence is infinite, and whose memorial name is Jehovah, is the **Creator of the universe.** "In the beginning God created the heavens and the earth." We can think of a time when there was no sun or moon or stars, no solid earth or flowing ocean, no mountains or great plains; but one cannot think of a time when there was no God. Before the "beginning," God. At the "beginning," God. God over all, beneath all, in all. By His will this world and all worlds came into being; by His will all varieties of existence, all forms of life, all changes and developments, appeared.

We may not know by what methods and processes God did His great creative works. A little only is revealed in the Bible. A little only have men learned by study. Perhaps more will be learned in the ages to come. One thing we know: the world did not make itself; God made it. The earth did not make the life upon it: by God all forms of life were created. Matter and force did not make man: man is a creature of God. It is not important to know

by what process or in what length of time God wrought the clay into man; it is enough for us to know that God did it.

**7. He who made the universe is its Supreme Ruler.** The one centre about which the universe turns is God. There are lower powers subordinate to Him. Closer to Him in nature and power than earthly rulers there may be great intelligences engaged in doing His will; but if so it is His will that they do, not their own. There are upon the earth many who are called sovereigns, but their rule is within narrow areas and offices. There is a queen in every hive, a leader in every herd, a dominant personality among every group of children at play. Everywhere we find leadership and following, sovereignties and subordinations. But over all things is God. And it is He alone who sees the way to that one far off divine event to which the whole creation moves.

**8. God is holy.** He is holy in Himself. He is morally incapable of wickedness, injustice or evil of any kind. This is essential to His being as God. For God to commit an unholy act would be for Him to commit suicide. No angel or man therefore can be treated unjustly by God, or wronged in any way. But His holiness is not simply negative. It is also positive. Not only will God refrain from doing evil, but He will not fail to do good. His holiness is active. It works. That work is more than service for needy men: it is opposition to wrong and wrong-doers of every kind. Whoever in the universe is evil and does evil puts himself in opposition to God, takes an attitude of defiance of His will, invites peril and disaster from His displeasure.

**9. God is worthy to be worshipped.** He is

the only Being in the universe who should be worshipped. Men will worship some one or something. There seems to be within men a voice which is ever calling: "Come, let us worship and bow down." When men worship inferior things, and especially base things, they become dwarfed in soul, and debased. He who makes a god of self-indulgence or any evil passion, and subordinates his best powers at that evil altar, becomes degraded; but he who worships God, the Mightiest Power, the Supremest Wisdom, the Highest Goodness and the Most Exalted Holiness, links his soul to that which shall uplift him in character and purpose. It is because God is superior to all, supreme in authority and highest in every realm which human thought can explore, that He appeals to men as the only proper object of worship.

**10. God is worthy of confidence.** He is true and can be trusted. No one can find in Him falseness, treachery or deceit. Not only so, but in Him dwells all that is the opposite of these. Therefore He can never disappoint those who put their trust in Him. He seems to go out of His way to help men; but in fact this is His way. The way of helpfulness, mercy, relief, deliverance, is the way which God takes as He lives out His glorious life among the creatures of His hand. If a man leans upon a gate and the hinges give way, leaving him to stumble awkwardly, he is ashamed. If a man leans on his own judgment, and is financially ruined because of his blunder, he is ashamed. And many men have been ashamed because their confidence has been misplaced. But no one who leans on God will be put to shame. He does not fail us, nor mislead, nor disappoint. His power,

wisdom and love form the three-fold cord which the utmost pressure of our human dependence can never break.

**11. God is lovable.** He might have been a living God, a spirit, intelligent, self-existent, the Creator, the Supreme Ruler, holy, of such majesty as to be worthy of worship, and so honest and able as to be worthy of confidence, without being lovable. But to His strong and great qualities there are added gentle and lovable qualities. These are referred to in different ways in the Bible. His lovingkindness is often mentioned. His forbearance is pointed out: He is slow to anger and plenteous in mercy. His goodness is set forth in many ways: He is great-hearted and tender-hearted. In a word, He is all that love demands or hungers for. It is because He is lovable that the command to love Him with all our powers is not harsh, or impossible to obey.

**12. God is revealed to men as the Father, the Son and the Holy Spirit.** This does not mean that there are three Gods: there is only one God. Nor does it mean that the one God is three persons in the complete sense: strictly speaking, there is only One Person. When we speak of the Godhead as including three persons, it is because our language is incapable of expressing the idea more clearly. It means that this One Person, whom we worship as the true and living God, is manifested in three characters, each of these being personal in nature, neither encroaching on the other, neither antagonistic to the other or morally capable of being so, and yet each being distinct and individual.

Such is the greatness of the Personality of God that it cannot be manifested to our human con-

sciousness except in a Trinity. We cannot comprehend by an intellectual process the full meaning of the conception "one in three persons, blessed Trinity." On the other hand we know God immeasurably better as Father, Son and Holy Spirit than we could know Him if we conceived of Him simply as God. In this as in many other things, in the commonplace of life as well as in its deeper things, we believe even where we cannot fully understand.

**13. The Father, the Son and the Holy Spirit, the Trinity in the Godhead, are not related unequally.** It cannot be said that one is superior and another inferior, that one is stronger than another, or wiser, or more compassionate, or closer to man. Nor may we think of the Godhead as a family in which the Father takes the chief place and the Son and the Holy Spirit lower places. Jesus in His life on earth continually referred to God as His Father. He spoke as the Son of Man. His filial attitude followed the self-emptying referred to by Paul in the second chapter of his epistle to the Philippians. But when we speak of the Father, the Son, and the Holy Spirit as constituting the Godhead we are thinking of an eternal relationship, though manifested in time.

John in the beginning of his Gospel refers to a relation which existed before the worlds were made. He calls Christ the "Word" and says "The Word was with God, and the Word was God." Jesus reveals his consciousness of this relation in his prayer as recorded in the seventeenth chapter of John. That which was true before the world was is true now; and we may not think of the Son and the Holy Spirit as merely heaven-



ly messengers doing God's bidding, but as co-equal with the Father in the administration of the universe.

14. **The Father, the Son and the Holy Spirit are revealed to us particularly and conjointly as engaged in the great work of redemption.** There are other great matters in the universe of which we shall doubtless have full knowledge in the ages to come. But the greatest matter of which we have knowledge now is the redemption of sinful and lost men by the atonement of Jesus Christ. Everything that the Bible contains is subordinate to the story of redemption. Everything else in human history is trivial compared with this marvelous work. Therefore it is not strange that what we know about the Father, the Son and the Holy Spirit relates chiefly to redemption. The Bible tells us something of the activity of each of the Trinity apart from the direct work of redemption, but the chief word concerning each is written to make known his part in the work of grace for men. As we read that story we behold the loving and compassionate Father, engaging His wisdom and mercy to redeem men, the gracious and pitiful Son suffering to make salvation accessible to men, and the illuminating and comforting Spirit renewing the soul and making available the redemption wrought by the Son when God was in Christ reconciling the world unto himself.

15. **The being of God is a mystery, and His manifestation in the Trinity, transcends human understanding.** While in connection with the nature and works of God questions arise which human wisdom cannot answer and which may leave the inexperienced perplexed and disquieted,

it remains true that the mystery of God, revealed in the tri-personality of the Father, the Son and the Holy Spirit, is an answer to many of the deepest questionings of the human soul. To expel Him from our faith, to thrust Him back to the remoteness and vagueness of human speculation, to leave us without the Heavenly Father, without the Elder Brother, without the Comforter, would be not to destroy thorns but to multiply them, not to flood our path with light but to plunge ourselves into darkness. Multitudes because they know God, and just such a God as the Bible presents, a God who is Father, Son and Holy Spirit, have been thankful to cast aside their fears, to come home from the blackness of a world without God and a life without a Saviour, and reverently, lovingly, trustfully and hopefully to say, "In Him we live and move and have our being."

## QUESTIONS ON CHAPTER II.

1. Without the Bible what ideas may men have concerning God?
2. Why do we call God "the living God?"
3. What is meant by the statement "God is a Spirit?"
4. What may be said of God's intelligence?
5. Give the meaning of Jehovah.
6. How was God related to the world at the beginning?
7. How is He related to it now?
8. What is included in the holiness of God?
9. Why should God be worshipped?
10. Why may men trust God?
11. Why is it not difficult to obey the command to love God?
12. What is meant by "the Trinity?"
13. How are the Father, Son and Holy Spirit related to each other?
14. What does the Bible reveal as the great work of the Trinity?
15. Why is it right and fitting to believe in the Trinity even though we cannot understand it?

### III. OF THE FALL OF MAN.

We believe that man was created in holiness, under the law of his Maker;<sup>1</sup> but by voluntary transgression fell from that holy and happy state;<sup>2</sup> in consequence of which all mankind are now sinners,<sup>3</sup> not by constraint, but choice;<sup>4</sup> being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin,<sup>5</sup> without defense or excuse.<sup>6</sup>

Places in the Bible where taught.

<sup>1</sup>Gen. 1:27. God created man in his own image. Gen. 1:31. And God saw every thing that he had made, and, behold, it was very good. (Ecc. 7:29; Acts 17:26-29; Gen. 2:16, 17.)

<sup>2</sup>Gen. 3:6-24. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat . . . So he [the Lord God] drove out the man: 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. (Rom. 5:12.)

<sup>3</sup>Rom. 5:19. By one man's disobedience many were made sinners. (John 3:6; Ps. 51:5; Rom. 5:15-19; 8:7.)

<sup>4</sup>Isa. 53:6. We have turned every one to his own way. (Gen. 6:12; Rom. 3:9-18.)

<sup>5</sup>Eph. 2:1-3 . . . Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Rom. 1:18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. (Rom. 1:32; 2:1-16 Gal. 3:10; Matt. 20:15.)

<sup>6</sup>Ezek. 18:19, 20. Yet say ye, Why? doth not the son bear the iniquity of the father? . . . The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; for the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom. 1:20. So that they are without excuse. Rom. 3:19. That every mouth may be stopped, and all the world may become guilty before God. (Gal. 3:22.)

## THE FALL OF MAN.

1. Sin is the most irksome fact of human experience. It is everywhere and has all seasons for its own, spring and summer, autumn and winter. It is no respecter of persons: it haunts the hovel and invades the palace. Its mark is upon the ignorant and upon the learned; it is linked with physical beauty and with physical ugliness; it smites the child and afflicts the aged. It is the discord which spoils the music of human happiness: to it all heartaches and tears, all distress and despair, all foreboding and terror can be traced. Strong men wrestle with it as gladiators in the Colosseum wrestled with lions. Gentle women fight it by day and by night. Loving and careful parents, watching over their children, give God no rest as they plead that those they love may be delivered from sin. And while they pray for their children they dare not slacken their vigilance in respect to their own souls. The thunder-bolt falls, and smites; but in a moment the calamity is overpast, and there is time for rebuilding. The avalanche sweeps terribly down the mountain side; but in a moment the work of destruction ends, giving opportunity for repair. Not like the thunder-bolt is sin, for sin perpetually smites, nor like an avalanche, for sin takes no rest.

2. The Bible has much to say about sin. Because it is the book of the remedy it must needs talk of the disease. Because it tells of the Saviour it must tell of that from which there is salvation. We read of sin in the first human family; in the relation of the first brothers to each other; in

the first industrial developments among men; in the first community life; in connection with the first worship; in the first story of the human service of mankind; in connection with government in its earliest organized form; among heroes and kings, and in the families of prophets and law-givers; among the privileged and the unprivileged in every generation; in the group of Christ's chosen disciples; among those who first received the message of remedy in Christ Jesus. As sin is the most irksome thing in our human experience, so it is the terrible and menacing cloud which appears in all the sky of the Sacred Scriptures.

**3. Sin is a wrong relation to God.** There is order in the universe, of which God is the author. There is a physical order: when that is disturbed, in small things or great things, trouble follows. Disturb the physical harmony and balance of the mountain, and there is a volcanic eruption or an avalanche; of the river, and there are floods; of the human body, and there is pain. There is a moral order: let that be disturbed in small things or great things, and trouble follows. That trouble may take any one of many forms.

But whatever the form, it is always a dislocation, a wrong relation of the soul to the order of the universe. If a watch is out of order, something within the watch is in a wrong relation to the rest of the watch, and a break in the plan on which the watch was made and by which it should run and keep time. The watchmaker did not make the watch to be in that condition, but in a very different condition. When there is sin in a man that man is out of the true order.

He is in a wrong relation to the plan of his being. He is out of harmony with the rule and the Ruler of the universe. In a word, he is in wrong relation to his God.

4. Sin manifests itself in a wrong attitude towards the person of God. God should be loved. His presence should be a comfort and delight. But where there is sin there is no delight in the presence of God. There is no comfort in the thought, "Thou God seest me." There is positive dislike of God. There is dread of Him. He is not regarded as a loving Saviour, but as a stern and condemning judge. Such an attitude reveals not only a sense of wrongness, but is itself sin. It is a rejection of the highest authority and a desire to be free from that authority. It is a repudiation of the highest obligation, and a desire to be free from that obligation to the Author of our being. It is a casting away of the restraints and inspirations of the highest love, and a desire to find satisfaction in the lower realms. In its tendency sin is the assassin of God: sin hates God, would get away from God and would get God away from where it is. It is impious and shocking in its very essence.

5. Sin manifests itself in a wrong attitude towards men. The essence of sin is selfishness. It is that which puts, or wishes to put, self in every place of vantage and thrust others to places of disadvantage. Sin leads to wrong-doing upon the person of another, as in murder or assault; upon the property of another, as in robbing or cheating; upon the rights of another, as in an indifference to the conditions and circumstances making for his welfare or happiness.

In the plan of God one man is not to wrong

another, but he is to help another. He is not only to refrain from creating conditions which will harm another man, but he is under obligation to create or promote conditions which will help the other man. Failure to do this is sin. It is not only recreancy to God's law, but also robbery of the other man. Its shibboleth is, "Am I my brother's keeper?" It coldly and cruelly repudiates social obligation. It has the spirit of the priest and the Levite who, seeing the man who had fallen among thieves, went their way without so much as pitying him in his misery, much less rescuing him from his disaster.

**6. Sin manifests itself in a wrong attitude towards one's own powers.** In order that man may have a part in the world's work God has endowed him with many powers. The exercising of these powers, both physical and mental, gives pleasure. It is necessary for a man to eat in order to have strength for his day's work, and there is pleasure in eating; but when eating is pursued for our pleasure, gluttony results, which is sin. Drinking for the pleasure of drinking and not to quench thirst, becomes intemperance and sin. Bodily exercise, not for necessary recreation or the discharge of duty, but solely for pleasure, is sin. That which is true of the physical powers is true of the mental powers. By this way bodies are wasted or subjected to disease, and the mind becomes enervated and debased. In taking a wrong attitude towards one's own powers, the sinner puts himself into wrong relations to the plan of God, to the injury of the world's work and the ruin of the soul of the man.

**7. This wrong relation to God has marked the history of mankind from the earliest ages. As**



far back as history is written the stream of evil has been flowing. As far back as the Scriptures take us the record shows the same evil conditions as those which affect the world today. There are traitors now: Judas was a traitor 1900 years ago. There are unfilial sons now: Absalom was an unfilial son 3000 years ago. There are libertines now: the sons of Eli were libertines more than 3000 years ago. There is bitter jealousy now: nearly 4000 years ago Joseph was sold into bondage by jealous men. There is violence and murder now: in the first human family there was violence and murder.

**8. Man was not in a wrong relation to God at the beginning.** This is to say that God did not create a sinful man. On the other hand, that which God made is a man and not a great mechanical doll. To be perfect as a man it was necessary that the man whom God created should be more than a piece of mechanism whose activities were dependent on a force, a will or an intelligence, outside of itself. It is necessary that there reside in the man the power of choice. Having the power of choice man could choose obedience or disobedience, the way of harmony with the divine order, or the way of opposition to the divine order. And the wrong choice was made. It was a voluntary choice. Voluntarily man departed from obedience to God. Thus departing he ceased to be the innocent being which God had made, and came to the knowledge of sin and of shame.

**9. Sin having tainted the human family the offspring of those who had been tainted were sinful.** There was no going back to first conditions with the beginning of each life. The babe in the cradle was not a tiny Adam, as sin-

less and pure as he was when he came from the hand of his Maker. Holiness, or wholeness, was no part of the people who were born. There was imperfection in every one. As families multiplied this terrible fact became more apparent. Whether children in physical features resembled father or mother or some remote ancestor, or bore marks which had not appeared before, in every child there was the taint of sin. The heritage of sinlessness came to no one. Not only was sinfulness common: it was universal. In all the world all were sinners. There was no exception, not one, until the Son of God appeared among men.

10. **This sin in the race and in every member of the race was not like a black stain upon a white cloth.** It was not like rotten threads in a fabric otherwise strong and fine. There was more than a stain and more than weakness. There was a positive inclination to sin. There was the tendency to sinful choice. And the choices were voluntary. Men were not forced to take an evil path for which they had no taste and no desire. No external constraint thrust them into disobedience and wrongdoing. Had their wandering been of constraint the disobedience and wrongdoing would have been apparent only and not real. But it was more than this. It was real disobedience, the disobedience of those who, knowing what was right, deliberately chose to do wrong, a disobedience of the heart and the hand and the foot, a disobedience which revealed that the inside of the cup and platter as well the outside was unclean.

11. **There was responsibility for sin.** That was because sin was voluntary. Those who were

sinful by nature became much more so by practice; and when sinful propensity leads to sinful choice and deed, the responsibility cannot be evaded. It cannot be evaded by saying that a tendency to sin was inherited from our parents. Let that be true, and our fathers must bear the blame of their sins; but they cannot be held accountable for sins to which their children voluntarily turn. A man may be to blame for putting his child in an environment of evil, but if the child being in that environment goes contrary to what he knows to be right, and does what he knows to be wrong, for this, his own misdeed, he must be blamed. Nor can the responsibility be evaded by the claim that the evil tendency within the heart was met by a solicitation to evil from without. If a man were a mechanical toy then the blame for breaking the law would be upon those who brought force to bear upon it from without: but being a man, and able to make intelligent choice, he is responsible for the choice which he makes. If he voluntarily chooses evil his responsibility is great.

12. Those who, being sinners by nature, become much more so by practice, and take voluntarily to paths of wrong doing, are under the condemnation of the law of God. They have broken His law. They have acted in a hostile manner towards the Author of the law. They have done harm to others by act or example or both. They have done harm to themselves, debasing their own powers. If they were in a haphazard universe all that might be allowed to pass without special notice. But they are in a universe where the moral order is determined and maintained by a wise and holy God. There is a perpetual court.

Every hour a man is tried for the deeds done in the body. And those who have sinned are condemned. This judgment has passed upon all men, for that all have sinned. This then is the sad picture presented in the world; a whole race of sinners, every soul of whom is under the condemnation of the law of God.

**13. Ruin follows in the wake of condemnation.**

“The soul that sinneth it shall die.” Everywhere the law of consequence obtains. Adam and Eve, having sinned, were banished from the garden of Eden. Cain, having sinned, became a fugitive upon the face of the earth. Moses, faithful in so much, yet having sinned, could not enter the promised land. Ananias and Sapphira, having sinned, must go to a dishonored burial. Clearly do these examples teach, clear and explicit is the Word of God. In the life that now is, even though much of suffering and disaster may sometimes be escaped, penalty dogs the feet of transgression. But God does not settle all His accounts with a man in the autumn, or when the man is fifty, or sixty, or seventy. Whatever ill consequences follow sin in this life, the future is revealed as the time when consequences shall come to their complete measure. And there shall be no escape. Nor can there be any defence. The sinner, having voluntarily chosen sin, can make no effective plea before God for immunity from the consequences of his own choice.

## QUESTIONS ON CHAPTER III.

1. Where and among whom is sin found?
2. Why does the Bible say much concerning sin?
3. What is sin?
4. How does sin manifest itself with respect to God?
5. How does sin manifest itself with respect to men?
6. How does sin manifest itself with respect to oneself?
7. How far back in history can these manifestations be traced?
8. How did man first come into wrong relations to the law of God?
9. What was the effect of this upon his offspring?
10. What was the extent of the taint of sin in the individual?
11. Why is there responsibility for sin if the propensity to sin has been inherited?
12. Why is the sinner under condemnation?
13. What follows the condemnation of the sinner?

## IV. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace;<sup>1</sup> through the mediatorial offices of the Son of God;<sup>2</sup> who by the appointment of the Father, freely took upon him our nature, yet without sin;<sup>3</sup> honored the divine law by his personal obedience,<sup>4</sup> and by his death made a full atonement for our sins;<sup>5</sup> that having risen from the dead he is now enthroned in heaven;<sup>6</sup> and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.<sup>7</sup>

Places in the Bible where taught.

<sup>1</sup>Eph. 2: 8. By grace are ye saved. (Matt. 18: 11; 1 John 4: 10; 1 Cor. 3: 5, 7; Acts 15: 11.)

<sup>2</sup>John 3: 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 1: 1-14; Heb. 4: 14; 12: 24.)

<sup>3</sup>Phil. 2: 6, 7. Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. (Heb. 2: 9, 14; 2 Cor. 5: 21.)

<sup>4</sup>Isa. 42: 21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable. (Phil. 2: 8; Gal. 4: 4, 5; Rom. 3: 21.)

<sup>5</sup>Isa. 53: 4, 5. . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. (Matt. 20: 28; Rom. 4: 25; 3: 21-26; 1 John 4: 10; 2: 2; 1 Cor. 15: 1-3; Heb. 9: 13-15.)

<sup>6</sup>Heb. 1: 8. Unto the Son he saith, Thy throne, O God, is for ever and ever. (Heb. 1: 3; 8: 1; Col. 3: 1-4.)

<sup>7</sup>Heb. 7: 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col. 2: 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 2: 18. In that he himself hath suffered being tempted, he is able to succor them that are tempted. (Heb. 7: 26; Ps. 89: 19; Ps. 34.)

## THE WAY OF SALVATION.

### **1. Salvation is the state of being saved.**

He is saved who has been removed from the evil or dangers which threatened him. The common Bible use of the word salvation relates to moral and spiritual things. There is a salvation from broken bones, from loss of property, from loss of friends. But this is not the salvation the Bible talks about. The Bible talks about salvation from breaking the divine law and from the consequences of its breaking.

This salvation deals with what a man is as well as with what he does. A saved man is a man who is changed within himself. He is changed in respect to God. He is saved from the power of sin: that is a change within him. He is saved from the consequences of sin: that looks beyond him as well as within him. Salvation from the power of sin has to do with the present. Salvation from the consequences of sin has to do with all that follows the present hour both in time and in eternity. Salvation changes a man's character. It changes also his prospects.

### **2. Man being in sin is not able to save himself.**

He lacks inclination. To save himself he would need to incline specifically and always towards righteousness. But his inclinations do not turn only and always towards righteousness.

He lacks power. Even if his inclinations were good and only good he could not conquer the forces of evil which assail him. He could not cease to commit sin. He could not master temptation of every form and at every turn. Myriads have tried. Myriads have failed.

He lacks merit. Even if he never sinned again

there would remain the old wound. There are sins of the past. For them there must be atonement. It does not lie in the power of a man to supply a surplus of present merit to the payment of the old debt. There is no surplus of present merit. Even if the man were living perfectly, sufficient unto this day, and only unto this day, is the merit thereof. It is clearly impossible for any man to save himself.

**3. Salvation is by the grace of God.** It originates in no other heart. It proceeds from no other source. Its quality is divine. It is only divine.

Grace is unmerited favor. Salvation is favor. And salvation is unmerited. Sin is not an accident happening to the good: it is the guilt of the rebellious. It is not the pain of the meritorious, but the wickedness of the guilty. The sinful man if not saved, will come upon no greater evil than he has himself chosen and pursued. To save him from evils which he has chosen, merited and pursued, is therefore a work to which God is not compelled by necessity, nor driven by any law of justice, but impelled solely by His great heart of grace.

**4. A man needs to be saved from sins of impulse and from sins of deliberation.** A sin of impulse is the sin which follows a sudden, unthinking response to temptation. In the case of deliberate sin there has been time given to the consideration, and a decision reached to do the evil thing. The sin of impulse shows that the flesh is weak, that a corrupt nature has never been brought under the control of the will. The sin of deliberation shows not only that the flesh is weak, and the nature corrupt, but that the will



also is depraved. The sin of impulse is real sin: it is followed by guilt; it is menaced by terrible consequences. The sin of deliberation is real sin: it is followed by guilt: it is menaced by terrible consequences.

Whatever may be said of the degrees of guiltiness in respect to these two kinds of sin, from each kind there must be deliverance if the penalty of breaking God's law is to be escaped. Whatever the kind or degree or measure of a man's sin, he needs salvation from the power of sin. He needs also salvation from the guilt of sin.

**5. Salvation comes by the Son of God.** All aspects of salvation come by him. The man who is saved from the violence and folly of impulsive sin is saved by the self-control gained by his relation to the Son of God. The man who is saved from the iniquity and depravity of deliberate sin is saved by the purity of heart and motive gained by the cleansing grace of the Son of God. The man who is saved from the terrible guilt of rebellion against God is saved by the atoning mercy of the Son of God. The man who is saved from the future penalty of sin, and made an heir of everlasting blessedness, receives this salvation from the Son of God. At every point, in all relations, the Son of God is the Saviour of men; and there is no other name under heaven given among men whereby we can be saved. Salvation is not a plant that grows in earthly fields: it comes down to the earth from heaven, brought by the Son of the living God.

**6. The Son of God became the Saviour of men by the choice and consent of the Father.** There were no variant opinions within the Godhead when the Son of God emptied himself of

the glory of heaven that he might become the Saviour of the world. The compassion of the Son was the compassion of the Father. The merciful purpose of the one was the merciful purpose of the other. "God so loved the world that He gave His only begotten Son." "God was in Christ reconciling the world unto Himself." The young man who offers his life to his country when the service to which he goes may result in death loves his country: not less does the mother of this young man, who sends him forth with her blessing, love her country. The Father and the Son are one; not only one in their nature, but also in their relation of love and grace towards men. Contemplating Jesus on the cross we may sing,

"For me these pangs his soul assail,  
 For me this death is borne,  
 My sin gave sharpness to the nail,  
 And pointed every thorn."

But our thoughts must not stay on Calvary. Our thoughts must climb to heaven, to the Father on His throne of mercy, to Him who so loved the world that He gave his Son to the humiliation and agony of the cross.

7. The Son of God, that He might become the Saviour of men, became the Son of man. Though he had been in the form of God, it was in the form of man that he was seen on the earth. He, the Word, or Logos, became flesh and dwelt among men. This holy, divine Spirit whose home was in the heavens of God, became incarnate, and lived the life of a man.

He lived as an unprivileged man. He was born in the home of the poor. He lived with toilers as one of themselves. No servant sprang to do

his bidding when he was a child. No strong shoulders were offered to bear his burdens when he had grown to manhood. No powerful friends came forward to shield him when the authorities of the nation were bent on his destruction. Nor did he use his divine power to avert catastrophe from himself. The angels that would have come at his bidding were not called. The powers that would have hurled back his foes were not employed. He identified himself with the impotence of men as well as with the nature of men, that he might be in deed and in truth the Son of man.

8. Though the Son of God became very man he differed from every other man in one respect: he did not sin. He was of flesh and blood. He knew weariness, heartache and trouble. He was a man of sorrows and acquainted with grief. He knew temptation also. He was tempted at all points like as we are. He was tempted in boyhood. He was tempted in youth. He was tempted in manhood. He was tempted as no other man has been tempted. His moral overthrow was sought relentlessly by all the powers of darkness. But he was without sin. His victory was complete: at no point did he fail. And it was sublime: no such moral victory had before been won. If Adam had maintained his innocence in the garden of Eden the victory would not have been so great as the victory of Jesus Christ; for the second Adam, Jesus Christ, became a quickening spirit. Adam means man. The first man was called Adam, man, because of his pre-eminence among living things on the earth. Jesus was called the second Adam, or man, because of his moral pre-eminence among all living things, men included.

**9. The Son of man obeyed the law of God perfectly.** That means more than that he resisted evil when evil assailed him. He gave also a positive and purposed obedience to the law of God. He obeyed that law in its universal features. He obeyed it also in those particulars which were incumbent upon him in the place in life into which he was born. He obeyed the law which God had commanded to the Jewish people, for he was one of that people. He obeyed the law as it related to sons, for he was the son of Mary. He obeyed the law as it related to his people as in vassalage to Rome: he taught that unto Cæsar those things should be given which belonged to Cæsar, and refused to become a political revolutionist. He put honor upon the ordinances of the Jewish law. He honored the Sabbath. He exalted the Temple at Jerusalem. In the village synagogue where the Scriptures were read and the law of God expounded there was none so reverent and devoted as he.

**10. Jesus did more than obey the law as revealed through Moses.** He obeyed a higher law. He obeyed the eternal thought of the eternal God. His obedience to that higher law, which transcended all law known or given or honored on earth, took him to Calvary. He was obedient unto death, even the death of the cross. He was obedient unto death that he might be obedient to that law of redeeming mercy which was in the very nature of God. In Gethsemane he cried, "Not my will, but thine, be done:" it was obedience to the will of his Father. On the cross He prayed, "Father, forgive them, for they know not what they do;" it was obedience to the higher law of self-sacrificing mercy. In his obedience unto death he made atonement for man.

11. By his resurrection from the dead Jesus the Son of man demonstrated his power over death and the grave. In this he gave proof of his power over the penalty of sin. Earlier he had demonstrated his power over sin itself, by living a perfectly sinless life. Each of these victories was necessary. His perfect life might show qualification as a Saviour from sin. But that would not show power to deliver from the consequences of sin already committed. His resurrection showed qualification as a Saviour from the effects of sin. With his sinless life before the cross and his resurrection after the cross, his sufferings gain significance. They are seen in the light of his redeeming purpose. They are known to be effective and sufficient.

12. He who was revealed on earth as a Saviour is now enthroned in heaven as a mediator. From heaven he came, to heaven he went. He was with the Father before the world was: "In the beginning was the Word, and the Word was with God, and the Word was God." Then came the incarnation, when, emptied of heavenly power and glory, he lived and suffered as a man. The consummation of his earthly life came in his death, resurrection and ascension. And he is now at God's right hand, where he ever liveth to make intercession for us. Of teaching he did all that needed to be done. As an example of perfect righteousness he did all that needed to be done. As a deliverer, manifesting his power to save from all ills, he did all that needed to be done. As a redeemer, dying on the cross, the righteous for the unrighteous, he did all that needed to be done. As a victor, demonstrating his power to conquer death, he did all that needed to be

done. But he has not withdrawn from his saving work. He is continually and vitally our Saviour now, and is able to save even unto the uttermost.

13. **The Son of man having ascended on high, leading captivity captive and giving gifts unto men, is restored now to the life which he had with his Father before the world was.** He is no longer in the form of a servant. No longer is he in the status to which he set himself apart when he emptied himself of heavenly glory for the sake of men. He is again clothed with glory. And in such a character, radiant, glorious, mighty, John beheld him in the vision of Patmos. He who was dead is alive forevermore. He who hung upon a cross is seated now on a throne of glory and He who died in unspeakable agony has seen of the travail of his soul, and is satisfied.

14. **He who ever liveth to make intercession for man is competent.** He knows about men. He is God, but He is the God-man. He has been tempted in all points like as we are. He has known hunger and thirst and cold. He has known loneliness and friendlessness and persecution. He has known the onset of evil. He has seen disease and mourning and despair. From the standpoint of a citizen he has seen iniquity in high places and oppression stalking abroad like a beast of prey. He has suffered and walked by the side of the suffering. He has been hated and has espoused the cause of the hated. He knows us altogether. This is our great High Priest, who, because he was man, can be touched with the feeling of our infirmities. This is our gracious, victorious, mighty, eternal Saviour, Son of God and Son of man.

## QUESTIONS ON CHAPTER IV.

1. What is the meaning of salvation in the Bible sense?
2. Give three reasons why a man cannot save himself.
3. What does "salvation by the grace of God" mean?
4. Distinguish between sins of impulse and sins of deliberation.
5. How does salvation come to us?
6. What part had God the Father in the work of redemption?
7. What condescension did the Son of God show?
8. In what particular did Jesus differ from every other man?
9. How did Jesus show his obedience to law?
10. What was his obedience to the higher law?
11. How did Jesus show his full qualification to be a Saviour?
12. What has been his relation to the salvation of men since his ascension?
13. To what honor was he exalted on his return to heaven?
14. By what variety of experience did he become qualified as our High Priest?

## V. OF JUSTIFICATION.

We believe that the great gospel blessing which Christ<sup>1</sup> secures to such as believe in him is Justification;<sup>2</sup> that Justification includes the pardon of sin,<sup>3</sup> and the promise of eternal life on principles of righteousness;<sup>4</sup> that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;<sup>5</sup> by virtue of which faith his perfect righteousness is freely imputed to us of God;<sup>6</sup> that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.<sup>6</sup>

Places in the Bible where taught.

<sup>1</sup>John 1:16. Of his fulness have all we received. (Eph 3:8.)

<sup>2</sup>Acts 13:39. By him all that believe are justified from all things. (Isa. 53:11, 12; Rom. 8:1.)

<sup>3</sup>Rom. 5:9. Being now justified by his blood, we shall be saved from wrath through him. (Zech. 13:1; Matt. 9:6; Acts 10:43.)

<sup>4</sup>Rom. 5:17. They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. (Titus 3:5-7; 1 Peter 3:7; 1 John 2:25; Rom 5:21.)

<sup>5</sup>Rom. 4:4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (Rom. 5:21; 6:23; Phil. 3:7-9.)

<sup>6</sup>Rom. 5:19. By the obedience of one shall many be made righteous. (Rom. 3:24-26; 4:23-25; 1 John 2:12.)

Rom. 5:1, 2. Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God. Rom. 5:3. We glory in tribulations also. Rom. 5:11. We also joy in God. (1 Cor. 1:30, 31; Matt. 6:33; 1 Tim. 4:8.)



## JUSTIFICATION THROUGH FAITH.

1. If there were no standard of righteousness there would be no occasion for justification. Justification, in the Bible or out of it, presupposes that there is a standard by which things or persons can be tested and into line with which they can or ought to be brought. For example, in printing the type is said to be "justified" when it is brought into line with other type. That other type is already in the right line. To make the type which is out of line conform with that which is in line is to bring it to a certain standard. When it is taken out of the wrong line and put into the right line, it is said to be "justified." Now a man who is condemned by the law of God is on the wrong line. That is not where God wants him to be.

While he is there he cannot have from God the blessings which God wants him to have. Before he can become the recipient of the blessedness which is provided for righteous men, he must be justified. There must be an end to his condemnation. There must be an authoritative publication of the fact that the law has nothing against him. All charges, accusations and complaints against him as a sinner, a doer of wickedness, a breaker of God's law, of whatever kind and from whatever source, must have been met and disposed of wholly. There must be no one on the earth and no one in heaven who can show that this man ought to pay any penalty because of anything he has done or has failed to do.

2. To procure justification for sinful men was the purpose of Christ's work. For that he wrought and taught, lived, loved, suffered, died, rose from

the dead, ascended to heaven. From all this the difficulty of the work may be inferred. Ten strong men are not sent to lift a baby over a straw. The fact that when it was sought to make justification possible, all men were passed by, and all angels, and that the Son of God was chosen for this task, may show the immensity and difficulty of providing a way by which sinful man can be justified. And this also, taken with the greatness of Christ's toils and sufferings as he performed this mission, may indicate something of the value of justification. When in the garden the baby toddles to the mother with a gift, it may be a flower or a bit of straw; but when the mother gives the baby a present it has value. When the Son of God, at the expense of humiliation and suffering, procures a gift, it may be set down at once without examination as a great gift. When it is remembered that to procure this gift the incarnation was necessary, the glory of the gift may be inferred.

**3. The justification which Christ procures for the sinner includes the pardon of his sins.** This means that the score against him is wiped out. It does not mean that there never was a score against him. The fact that the man has sinned is not changed, but the fact that the sin is followed by penalty is changed so far as he is concerned. The three Hebrew worthies were cast into a burning fiery furnace. That was one fact. Men cast into a burning fiery furnace burn. That was a second fact. But God came to the rescue of these three men, and they not only escaped death, but when they came out from the furnace there was not so much as the smell of fire upon them. God's coming to their rescue

did not change the fact that they had been cast into the burning fiery furnace, but it did change the second fact so far as they were concerned. And so Christ's coming to a man to procure for him justification does not change the fact that the man has sinned, nor does it excuse his sins, nor does it diminish the wickedness of them; but it does make a change in respect to consequences. And therefore it comes to pass that a man who has been condemned by the law of God because of his sins may be set free from this condemnation and be in no more danger of punishment than if he had never sinned. This is what pardon as a part of the blessing of justification means.

**4. Justification includes assurance of eternal blessedness when this life is over.** When the printer's type is "justified" there is nothing to show that the type was ever on the wrong line; and, more than that, all printing in the future from this type will be on right lines. It is as if there had never been crookedness or misplacement. There is, also, a future as well as a present for the justified sinner. By the pardon of his sins he is put into right relation to God's law. It is as if he had never been guilty. But that is not all. There is something in the future for one who has never been guilty. Besides not going to prison the son of a king goes to the palace. And so with the justified sinner: besides escaping penalty by reason of pardon, he is also in the line of blessedness. As a sinner he was in a path the end of which is the prison house of eternal darkness. As a justified sinner he is in a path the end of which is the palace of eternal blessedness. Justification translates him from the one path to the

other path. Justification, then, is more than pardon: it is the assurance also of blessedness and glory.

**5. Justification is given on principles of righteousness.** It is not the arbitrary gift of an unthinking generosity. It is not the result of a careless caprice. It is not an act of a wayward fancy. There is in it nothing of favoritism. It represents the wisdom of God and the justice of God as well as His great goodness. Behind the justification of any and every sinner there is a reason. There is sufficient reason. And this reason is sufficient in the courts of heaven. It is sufficient where law is more perfect than anywhere else in the universe. It is satisfactory where the standards are more exact than anywhere else in the universe. This reason is satisfactory to God, and is sufficient when tested by the perfections of the justice of His eternal government.

There is here more than compassion, more than mercy, more than goodness. With compassion, mercy and goodness there is the strictest regard for justice. There is an exaltation of righteousness. The man who has sinned, and, having met now the conditions on which justification has been provided for him, has been justified, not only has received this gift according to the principles of righteousness, but if it were not bestowed upon him the eternal law of righteousness would be violated.

**6. Justification is not bestowed on the basis of the good works done by the sinful man.** When a man has been justified his good works count. They count in the realm of rewards. Paul taught that there would be reward for the saved man whose works were as good as gold, while there

would be no reward if the works were as worthless as stubble. Jesus taught that there would be wages for the servant who worked. But this is another matter. When a man who has been in prison is set free, and goes to his own bit of land and cultivates it, all that he raises is his. But if while in prison he cultivates a bit of the jail garden, by permission of the jailer, he cannot demand to be set free on the ground that his labor has resulted in a fine crop of vegetables.

Something like this is true of the sinner. The best works he can do now are no more and no better than the works he ought to do now. When he has done his best the present obligation only is met, and there is nothing left over to pay the old deficit. But more than this, that which is past is sin. And when sin has been committed there is a broken law to be dealt with. The fact that a guilty man is not breaking the law now does not change the fact that he broke it at another time. All this is positively and emphatically taught in the New Testament. The fact that justification cannot be won by works even in efforts of Christian service and obedience, is one of the teachings of Christianity which make it different from every other religion which the world has ever known.

**7. Justification comes to men by the way of faith.** "The just shall live by faith." Jesus Christ, the Son of God, is the object of that faith by means of which a man is justified. "He that believeth on the Son hath eternal life: but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

What faith is we shall see later. It will be sufficient now to grasp the fact that while a man

cannot be justified by the way of his works, he can be justified by the way of his faith. God is just in justifying the sinner who believes in Jesus. In the redemption accomplished by Christ it has been provided that, without any violation of the principles of righteousness upon which God has founded His universe, justification may be bestowed upon the man who believes in the Lord Jesus Christ. We may be able to comprehend only in part how this can be. It is a very sublime matter, wonderful, glorious, God-like; we need not be surprised or dismayed if we cannot understand it fully. Enough for us to know the fact. It does not diminish our enjoyment of peaches because we cannot understand how the peach tree in our garden puts more sweetness into the fruits that form on its branches than the grapevine puts into its juicy clusters. It is ours to take the peaches and the grapes and the justification which God bestows; to understand them if we can, but, whether we understand or not, to take them and rejoice in all the blessing of them.

**8. Justification by faith in Jesus Christ is based upon the relation which Jesus sustains to those who believe in him.** It is an intimate relation. There is nothing like it among men. There is nothing like it, so far as revelation shows, among angels. Jesus is a part of humanity just as truly as he is a part of Deity. All that belongs to Deity is his. That which belongs to God is his. That which is his belongs to God. And that which is his belongs to redeemed man. He took the sins of men upon himself that thereby he might make a way by which the blessings which men had forfeited might return to them. These riches

have become his due. To him they belong as the Son of man. They belong to him because he was sinless in character and sufficient in merit.

Belonging to him they belong to all who in the mystery of his being are one with him. They belong to those who open the door when he cried, "Behold, I stand at the door and knock," and who sup with him and he with them. They belong to everyone who believes on him. This faith is the linking of the soul of the man to the sufficiency of the Son of man. It is the admitting of Christ to the confidence, sympathy, love and devotion of the inner place of the heart and the secret sources of the everyday life. And where Jesus enters he carries the riches of what he is and has. Those who believe sustain to him a relationship so real, intimate, divine, eternal that they are reckoned with him, and his status as a man becomes their status. In a word, his justification becomes their justification, his righteousness their righteousness.

**9. By justification through faith in Jesus Christ one becomes conscious of His acceptance with God.** From this consciousness of God's good will there proceeds a sense of security and peace. Dislike of His presence, and hostility to His guiding and restraining care, disappear. Being justified the man is not afraid of the law, and has no reason to be afraid of the Law-giver; he is not afraid of the consequences of his offences, and has no reason to be afraid of the Judge. This deliverance having come to man wholly by the grace of God through Jesus Christ the Son of God, he has abundant reason to think of God with loving trust, grateful devotion and kindling joy. He knows that God's attitude towards him

is that of grace; he knows that his attitude towards God must be that of gratitude. He knows that God appreciates him as a restored son; he knows that he is in his Father's presence as a forgiven wanderer, who on his return home has met a father's welcome, forgiveness, joy and reinstatement. With such an experience of the grace of God his relations to Him are marked by filial dutifulness, loyalty and love.

10. **The blessings of justification, then, belong to the present as well as the future.** The justified man enters at once into the life of the redeemed. He will be a redeemed man in heaven: he is a redeemed man now. He will have the riches of life eternal when he has entered into the world which lies beyond this world: he has the riches of life eternal now. He will be a son of God when he sings among the angels: he is already a son of God through faith in Jesus Christ.

Justification does not wait to go into effect until some great future judgment day: it goes into effect immediately. The man may still have fears and fightings within and without; but he is a justified man in the sight of God's law. He may carry burdens that weary him, he may receive wounds that pain him, he may attempt tasks that baffle him, he may be driven from hill to valley and valley to hill on the great battle field of life; but in it all and through it all he is on the way to the eternal triumph which is assured to the man who by the faith which is in Jesus our Lord has received the pardon of his sins. He has the assurance of blessedness after the struggle of the battle is over, and is living now in relations of loving reconciliation to his heavenly father.



## QUESTIONS ON CHAPTER V.

1. What is it to be justified?
2. How is the greatness of the gift of justification indicated?
3. What does pardon, as a part of justification, mean?
4. What does assurance, as a part of justification, mean?
5. Show how justification is in harmony with righteousness.
6. Why can a man not be justified by good works?
7. If not by works by what can a man be justified?
8. Upon what is justification based?
9. Of what relation to God is the man who is justified conscious?
10. When do the blessings of justification come to a man?

## VI. OF THE FREENESS OF SALVATION.

We believe that the blessings of salvation are made free to all by the gospel;<sup>1</sup> that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith;<sup>2</sup> and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel;<sup>3</sup> which rejection involves him in an aggravated condemnation.<sup>4</sup>

### Places in the Bible where taught.

<sup>1</sup>Isa. 55:1. Ho, every one that thirsteth, come ye to the waters. Rev. 22:17. Whosoever will, let him take the water of life freely. (Luke 14:17.)

<sup>2</sup>Rom. 16:25, 26. My gospel . . . according to the commandment of the everlasting God, made known to all nations for the obedience of faith. (Mark 1:15; Rom. 1:15-17.)

<sup>3</sup>John 5:40. Ye will not come to me, that ye might have life. (Matt. 23:27; Rom. 9:32; Prov. 1:24; Acts 13:46.)

<sup>4</sup>John 3:19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (Matt 11:20; Luke 19:27; 2 Thess. 1:8.)

## THE FREENESS OF SALVATION.

1. **Salvation is proclaimed by the gospel.** The word *God* and the word *good* come from the same root. *God* is the *good*. And in the first syllable of the word *gospel* we have a trace of the same root word. It means *good* there also. And the second syllable means *tidings*. *Gospel* therefore is *good tidings*. These good tidings come from God. And the things concerning which the good tidings tell come from God. Many things which we find good come from Him. This solid earth comes from Him; but the gospel tells of something better than this solid earth. The air which encompasses us, the water which slakes our thirst and the food which satisfies our hunger, come from Him. But there is something better than air and water and bread. Bread may mould, water may fail, air may become polluted, this solid earth may be shaken by earthquakes, or devastated by tempests, or scorched by the sun, or desolated by the bitter cold. But that great thing from God of which the gospel tells is the same yesterday, today and forever. God's greatest gift to man, greater than bread or water or air or earth, is salvation by Jesus Christ His Son. When salvation is announced that announcement becomes the gospel, pre-eminently the good tidings. Just as the name of Jesus is above every name that can be named, so the tidings which we call the gospel are above all other tidings which can be told.

2. **These tidings of salvation are intended to be proclaimed to all.** That is one reason why they are good tidings. When the poor man hears the message the rich man cannot say, "Here is one great and good thing which I cannot have

though I am rich;" nor can the poor man say, "Here is a great and good thing which I cannot have because I am poor." The black man cannot say, "The message is not for me because my skin is not white," nor the white man, "This message is not for me because I have other privileges."

It is a message for people of every degree or possession; for no matter what else a man has he needs this. It is a message for every race, for it comes from the God who made and watches over all men. It is a message for the privileged and the unprivileged: for whatever a man's wealth or rank or fame he needs it; whatever his happiness or misery, his victories or defeats, he needs it; whatever his youth or age, his health or sickness, his knowledge or ignorance, he needs it. And the great and loving Father who pours His sunlight upon all the grasses and plants, the shrubs and trees, the worms and insects and reptiles, upon beasts and birds of field and forest, sends the gospel of salvation to all men of whatever kind or condition.

**3. This message of salvation has a meaning for all to whom it comes.** It is not merely the music of a pleasant word. This pleasant word so full of the music of invitation and promise is a word of meaning. Were it not so it would be a mocking word, a torturing word, a will-o'-the-wisp leading the traveller by its pleasant light into the dreadful swamps of despair. It is not a message concerning a good which is lost forever, but of a good which may be attained. It lies before men, not behind them. But it is not a message of a good which lies far in the distant future, behind great mountains which must be

climbed, beyond broad, swift, unbridged rivers which must be crossed, hidden within dense forests which must be penetrated, surrounded by fierce dragons which must be slain: it is a message of a good which is just at hand, on this side of the mountain, the forest and the river. It is within reach of the trembling hand of age, and the tiny hand of the child. It is within call of him who can whisper only. And its meaning for the weak is as real as its meaning for the strong. It is an honest message, which fronts every man without deceit, or vagueness, or elusiveness, or uncertainty. It says "Whosoever will, let him take the water of life freely."

4. **It is the duty of every one who hears the offer of salvation to accept the proffered good.** Duty is that which is due. It is that which is owed. A man owes it to himself to accept salvation. He ought, that is, he owes it, not to press wilfully forward in the path which leads to eternal ruin. Self-debasement and self-destruction are gigantic wrongs against one's self. But there is Another to whom he owes it to accept salvation. That is God. He owes obedience to God. And God has commanded men to hear His Son; and the Son calls all men to himself.

He owes gratitude to God also. He owes the gratitude which appreciates what God has done to save his soul and shows that appreciation by accepting the gift which God has provided at such cost of labor and pain. That which is offered is good. It is the greatest good. It is the costliest good. It can come by no other way. There is no substitute. He who casts aside this salvation casts aside all salvation. Therefore it is the duty of every one to accept when the offer is made.

**5. He who receives this salvation receives it by faith.** It is not received as dust in the roadway receives rain, simply by being beneath the area above which the cloud floats when it precipitates its showers. Men who do no more to get salvation than the roadway does to get water wait for it in vain.

It is not received by works. There is a key which unlocks the bank, another which unlocks the writing desk. Each is a good key, but neither is of use in the lock for which the other was made. Works do not constitute the key which unlocks the door of salvation. Works belong to the saved life. He who has received the gift of salvation gives evidence of it by righteousness, gentleness and reverence. Because he is saved he exhibits good works; but he is not saved by his good works. Salvation comes to us only by faith. That is the one condition within us on which it is bestowed. Neither his own worth or works, nor his sufferings, will save a man. By faith he lays hold of the salvation procured for him by the worth, the works and the sufferings of Jesus Christ.

**6. In this faith there is obedience.** At every point there is obedience. By obedience the man takes Jesus Christ as the object of his faith. By obedience he puts his trust in him wholly. By obedience he follows in the way worked out for the disciple as he enters upon and follows the life of faith.

This obedience of faith is a submission of the man's will to a higher will. It is a submission of his ideas, opinions and preferences to a higher authority. And that submission is to God. It is God who calls him to believe: when he believes

he is obeying God. It is God who puts Jesus Christ before him as the object of his faith: when he believes Jesus Christ he is obeying God. It is God who requires that he submit to Jesus Christ as both Lord and Saviour: when, having taken Christ at his word in respect to the forgiveness of the sins that are past, he straightway begins to obey him as Master, he is obeying God.

Faith is more than an impulse of emotion, a direction of thought, a fleeting preference of the will: it is a relation to Jesus Christ in which the spirit of obedience has taken possession of the citadel of the soul.

**7. Faith does not act alone.** It is bound up in a bundle of life with other things. A man can walk alone, but his heart cannot beat alone. If his lungs are inactive his heart will be inactive also. If his veins and arteries are clogged his heart cannot do business. If his head is taken off his heart empties itself of life and is still forever. Obedience is one of the things which is found wrapped in the bundle with faith. Penitence is another. The man who has sinned, and does not care, cannot exercise faith. The man who has broken God's law, and intends to go on breaking it whenever he wants to, cannot exercise faith. The man who loves iniquity and wants to love it, who has nestled it in his heart and means to do so, cannot exercise faith. If you call faith a bucket which is let down into the well of salvation to bring up water to the soul, obedience may be reckoned the bottom of the bucket and penitence the hoops which hold the staves in their place. If either is lacking the bucket will not hold water. Therefore it happens that wherever you find faith you find also sorrow for sin and the

spirit of loving obedience to the commands of God.

**8. Faith belongs to the heart and not to the intellect only.** If it belonged only to the intellect its relation to salvation would not be so apparent. Out of the heart are the issues of life. Correctness of belief will save no man: there must be correctness of desires. Correct belief may give right direction to desires, may point unerringly to the proper object of faith; but it is the heart which lays hold on Christ when he is seen, and finds that salvation which he has freely provided for all who put their trust in him.

Because this is so the freeness of salvation is the more apparent. If salvation were only for those who can think strongly, what would the weakling do? If only those who had acquired knowledge could be saved, where would the ignorant and untaught appear? But this is not so. It is from the heart that faith proceeds. And the heart can desire, long, love, trust even though the intellect be weak or knowledge scanty.

**9. The man who is unsaved is unsaved because of his own fault.** God has done all things for man's salvation. In the house of David a fountain has been opened for sin and for uncleanness: to every man there comes the word, "Let him wash and be clean." And in a figure this shows what God by the gift of Jesus Christ has done for the whole world. Jesus Christ is the propitiation for our sins, and not for ours only but also for the whole world. And He who spared not His own Son, is now not willing that any should perish but desires that all shall come to repentance. The lighthouse on the headland is the government's notice that it is not willing that



the seamen should perish: the cross on Calvary is God's notice to the ages that He is not willing that men should perish. And to the men for whom Christ died the gospel is sent. Far and wide it is carried. The invitation of mercy is pressed upon the hearts of men.

**10. The man who is unsaved is unsaved because of his own fault and not because of misfortune.** To be spiritually lost does not proceed from bad luck; it proceeds from a bad heart. When salvation is not gained it is because it has been rejected. That rejection is not forced but voluntary. Kings have sometimes been compelled to surrender their crowns, but no man is compelled to refuse the crown of life. Men have sometimes been forced to decline official honors offered them by the votes of others, but no one is forced to decline the honor of sonship in the family of God. If a man loses the crown of life it is because he casts it away when offered to him by Jesus Christ. If he fails of adoption into the family of God it is because his heart turns with desire to other affinities. It is because voluntarily he chooses hostility to God's law, opposition to God's person, and disregard of God's grace.

**11. The condition of salvation offends the unsaved man because his heart and will are depraved.**

His heart is depraved: it does not desire first of all and wholly the purity that belongs to God and God's law. It desires many evil things. It turns easily to impure, vain, proud, vengeful, envious, cruel or selfish thoughts. It pushes the soul towards self-indulgence, pleasure and gain without due regard to the moral questions involved in such pursuit.

His will is depraved. It does not quickly and resolutely determine that what God forbids shall be shunned and what He commands shall be sought. There is a peculiar hesitancy when confronting great moral decisions. There is irresolution when no excuse can be given for irresolution.

Until the Spirit of God acts upon the heart, making desire seek Jesus Christ, and upon the will, making decision fasten to him, the soul continues in rebellion: and where this rebellion is salvation cannot come. Salvation is reached by the way of submission to a holy God and Saviour.

**12. By this rejection of the salvation provided by Christ Jesus the man makes his condemnation sure.** Being a sinner by nature, he has become much more a sinner by practice. And in that practice of sin he has gone beyond the ordinary breaking of ordinary law. With extraordinary hardness of heart he has repulsed extraordinary love and mercy. He has broken the law of God: he has defied the authority of God: he has spurned the gospel of the Son of God: he has flouted the great redeeming love of God and of Jesus Christ His Son!

To refuse the offer of a free salvation is more and worse than to be a sinner: it is to be a sinner, and to persist in sin when warned; to refuse salvation from sin; to love sin while rejecting the Son of God as Saviour with a deliberate and determined purpose. He, therefore, who does not accept the free salvation provided in the redemption of Jesus Christ is condemned already: and his condemnation is just.

## QUESTIONS ON CHAPTER VI.

1. What do we call the tidings of salvation, and why?
2. To whom should the gospel be proclaimed, and why?
3. Why is the gospel rich in meaning to the man to whom it comes?
4. Why is it a man's duty to accept the gospel?
5. How does a man accept the gospel?
6. Show how obedience is related to faith.
7. What else is related to faith, and why?
8. What is the significance of the fact that faith belongs to the heart?
9. If a man is not saved whose fault is it, and why?
10. Why may a man not plead that his soul is lost because of his "bad luck?"
11. Why do men hesitate to submit to the condition on which salvation is offered to them?
12. What makes the sinner's rejection of salvation a terrible sin?

## VII. OF THE GRACE OF REGENERATION.

We believe that, in order to be saved, sinners must be regenerated or born again;<sup>1</sup> that regeneration consists in giving a holy disposition to the mind;<sup>2</sup> that it is effected, in a manner above our comprehension, by the power of the Holy Spirit in connection with divine truth,<sup>3</sup> so as to secure our voluntary obedience to the gospel;<sup>4</sup> and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.<sup>5</sup>

Places in the Bible where taught.

<sup>1</sup>John 3:3. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John 3:6, 7; 1 Cor. 2:14; Rev. 14:3; 21:27.)

<sup>2</sup>2 Cor. 5:17. If any man be in Christ, he is a new creature. (Ezek. 36:26; Deut. 30:6; Rom. 2:28, 29; 5:5; 1 John 4:7.)

<sup>3</sup>John 3:8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. John 1:13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James 1:16-18. . . . Of his own will begat he us with the word of truth. (1 Cor. 1:30; Phil. 2:13.)

<sup>4</sup>1 Peter 1:22-25. Ye have purified your souls in obeying the truth through the Spirit. 1 John 5:1. Whosoever believeth that Jesus is the Christ is born of God. (Eph. 4:20-24; Col. 3:9-11.)

<sup>5</sup>Eph. 5:9. The fruit of the Spirit is in all goodness and righteousness and truth. (Rom. 8:9; Gal. 5:16-23; Eph. 2:14-21; Matt. 3:8-10; 7:20; 1 John 5:4, 18.)

## GRACE IN REGENERATION.

### 1. A sinner's first and great need is salvation.

In order that he may be saved he must be regenerated. This is to say that if he is to take his place among God's living children he must himself become a living child of God. He has been generated, and this has given him physical life: he must now be regenerated, in order that he may have spiritual life. Michael Angelo chiselled a great block of marble into the shape of a man. It is the admiration of tourists who visit the church of *San Pietro in Vincoli* in Rome. It is called "Moses." But it is not Moses. It is only a block of marble. Wonderful though it be for its shape, it lacks life, and is a stone and no man. The Christian religion does not save by reshaping, but by regenerating. There is an outward change, but it follows and is caused by an inner change.

When there is life in the tree it will put on foliage and fruit; but you cannot produce life within the tree by sewing on its branches fruit and foliage. First there must be life; then fruits will appear in due time. By this principle God deals with the sinner. The sinner is not chiselled into saintly shape, as if he were a block of marble. He is not made fit for the company of saints by decking him in the livery of angels. New life is quickened within him by regeneration. He comes by the way of sonship into the family of the blessed. Not by the clothes, but by the nature of the heavenly family, is it made manifest that he belongs with those whom God calls His own people.

### 2. Regeneration is something new in the man's

life. The word suggests this: it is a birth; and this birth is not the first birth, but the second. It is not a development of the life which came by the first birth, but a birth separate and distinct and different from the first. It therefore is properly called a new birth. In his conversation with Nicodemus Jesus called it being born from above. The first birth is earthly, the second heavenly; the first natural, the second spiritual. The first birth reveals the likeness of man to lower animals, the second birth links him to the Most High God. Because of a human father and mother the man has the natural life which follows the natural birth; because the Holy Spirit gives another and heavenly life to his spirit the man has the spiritual life which follows the second birth. The natural man is not shaped and polished according to a better pattern by this divine touch, but changed at the centre of his being. This change then becomes manifest as the renewed spirit rules the whole man.

3. This new birth, to accomplish this transformation, gives a new disposition to the mind. Impulses are there that were not there before. A sovereignty of good intentions and holy purposes is there that was lacking before.

This new disposition is holy. The man is disposed towards holiness. He is disposed towards pure thoughts, good words and noble deeds, and is opposed to that which is evil in thought and word and deed. He is disposed towards obedience to all the commandments of God, and is opposed to lawlessness, disobedience and wickedness of every kind. He is disposed towards self-denial for Christ's sake, and is opposed to that pleasure-seeking which follows the way of sin,

either the sin of act or of neglect. He is disposed towards usefulness, and is opposed to that indolence and frivolity which makes a life of no account to the forces of righteousness.

This holy disposition of the mind becomes the building principle. There is a specific life in the oak tree which makes the tree of a certain size and shape in stalk, branch, leaf and acorn. There is a specific life in a rosebush which produces a bush instead of a tree, small leaves instead of broad leaves and fragrant, soft-petalled roses instead of round, hard acorns. It is the disposition of the life within which makes an oak tree what it becomes or a rosebush what it becomes. And so also it is the holy disposition which results from regeneration, working by the Holy Spirit, that builds up a character of holiness in the man.

**4. The Holy Spirit is the agent of the new birth.** Except by the act of the Holy Spirit there can be no new birth. No one can act in his place. To no angel has such power been committed, nor is it within the power of any man. No oak tree can change a shrub at its side into an oak; no man can change another man from the natural to the spiritual state. He can teach him, exhort him, admonish him, appeal to him and influence him by example, but he cannot impart to him a new spiritual life. This the Holy Spirit only can do. And the Holy Spirit does this great thing by acting upon the powers already possessed by the man. Intellect, emotion, imagination, will, conscience—these belong to the man as a human being; but the Holy Spirit establishes a permanent control of these powers by his regenerating power, insomuch that the man is essentially a new creature.

5. Because regeneration is the work of the Holy Spirit we can understand but imperfectly how it is brought about. This our Lord taught when he talked with Nicodemus on the housetop, using the illustration of the wind which no man sees when it comes or when it goes. We cannot trace the process, nor can we always know the time, of regeneration. We can know only the manifestation. After a man has been born again his life shows that the change has taken place. Of this we can take note. But the way of the Spirit within him we cannot know. He cannot always himself tell clearly the story of what has happened to him. Often a man whose heart is glad because of the new life within can do no more than repeat the confession of the blind man: "One thing I know: whereas I was blind, now I see." And we need not wonder overmuch at this. We cannot trace the process when life is at work in the seed, changing it into grass or plant or tree. We see the green shaft breaking its way upward through the soil, and we say, "Here is life." And so we see a man revealing growth in grace and in the knowledge of Jesus Christ, and we say, "Here is life." And we know that that life was not born of flesh, nor of the will of man, but of God.

6. In bringing about this change the Holy Spirit uses ideas which are already lodged in the mind. It is by the truth that men are made free and alive. But the truth does not effect the spiritual change working alone. If a block of marble and a sculptor's chisel and mallet were shut up alone in a studio for a hundred years, at the end of a hundred years there would be only a block of marble, a chisel and a mallet. But



when Michael Angelo uses the chisel and mallet upon the marble there presently appears a "Moses," or a "David," or some other sculpture having in its pose and curves the marks of the genius of the sculptor. And in order that truth may become effective for the transformation of a sinful man it is necessary for the living Spirit of God to use it upon the man; but, on the other hand, it is necessary for the man to know truth.

This does not mean that he must know all truth, or all duty. Much more will be learned as he lives out his life as a regenerated soul. Many duties will become clear of which at the first he knew nothing. But some idea of God and duty he must have. His mind must not be a blank. It is within the realm of intelligence, the intelligence of the human soul, that the Holy Spirit operates as he brings a man from a natural into a spiritual experience.

**7. Regeneration takes place only when the soul of the man yields to these ideas.** His yielding does not regenerate, though his resistance may hinder regeneration. It is when his soul assents to the truth which has been lodged in his mind, and consents to the domination of these truths in the realm of will and purpose, that he is regenerated. But his assent and his consent do not do the work. They only remove an obstacle. It is the Holy Spirit who, the obstacle removed, does the work.

At the tomb of Lazarus a stone lay between the life-giving power in Christ, and the passive body of the dead. When the stone was removed the life-giving power was exercised and the dead came forth. Taking away the stone did not give life to Lazarus, but it was necessary that the

stone be taken away. The stone being away, Christ said, "Lazarus, come forth." In like manner when from the soul there is taken away ignorance and opposition, the Holy Spirit exercises his power upon the soul, and it comes forth from the realm of spiritual death to the realm of spiritual life by the working of regeneration.

**8. Following upon this change the soul enters upon a life of obedience to God.** Regeneration brings not only new privileges, but also new responsibilities, and a disposition to meet these responsibilities. The new-born man is not simply saved from spiritual death, but started also upon the activities of spiritual life. When the dragon fly comes up from its lowly life at the bottom of the pond, and dries its wings in the sun upon the water plant, and spreads them for flight, it has left behind the grub-life, and enters now joyously into the winged life of the air. It obeys the laws of the air, of the new realm into which it has come, and for which its powers make it fit. In like manner the man born from above finds himself in a new realm. It is the realm of love, but also of law; of a law which is based on love. He looks for God, he tends towards God, he has a disposition to obey God. He has been made fit for spiritual activity, and disposed towards conformity to God's will.

**9. Acts of devotion to God form a part of this obedience.** This conversation was overheard one August day:

"Were you at church yesterday?"

"No, I am on vacation."

"I love my wife during vacation just as much as at other times."

"One can love God and not go to church."

"I write to my wife every day."

The conversation ended there. One was omitting acts of devotion because it was vacation-time. The other by an illustration from human relationships showed that acts of devotion would be as constant as the spirit of devotion. Regeneration gives a holy disposition. That disposition includes the heart of obedience. That obedience will seek to express personal devotion to him to whom it is due. Our acts will follow our feelings. If we pity a hungry child we will take steps to see that he is fed. If a husband loves his wife he will show his love by suitable conduct. If a soul is subject in loving obedience to God, acts of devotion, such as prayer, praise and worship, will follow.

**10. To these acts of devotion there will be added acts of righteousness towards others.** No man can complete his life-activity in hymn-singing and kneelings and prayers. If he attempts to do so he shows himself to be a hypocrite, like the Pharisee, or a fanatic, like the hermit. In the one case he attempts to deceive others, in the other case he is self-deceived. The regenerate soul has a right disposition towards God and a right disposition towards man. This is the logic of the new life in Christ Jesus.

**11. In all this there is a proper controlling and guiding of the self in body, mind and spirit.** Right things are done by one who is himself right. Acts of devotion to God are meaningless if a man is debasing his body, or his mind, or his spirit; they are worse than meaningless: they are insincere, hypocritical and contemptible. "Keep thy heart with all diligence, for out of it are the issues of life."

A man may be true and loving as father, faithful as husband and generous as neighbor, and suppose that in these things he has met all the requirements of righteousness; but it is not so. He must take care of himself as well as his wife, his child, his neighbor: and that care must not be selfish, but spiritual, a care that studies to know and apply the law of God.

**12. Without these fruits of regeneration there is no reason to believe that regeneration has taken place, and therefore no salvation is assured.** It is not enough to have in remembrance an emotional experience of the past in which new hope was born, unless the fruits of regeneration followed that experience. It is not enough to have a record of years of outward obedience to the divine law, unless that obedience has continued up to the present hour.

These words are written in a room where there are two clocks. One is keeping time. The other is a "grandfather's" clock which long ago ceased to keep time. Both are still called clocks, but in fact only one is a clock. The other was a clock, but now it is junk and fit only for the scrap-heap, except for its ornamental value. As a clock it is "dead." Now the soul that has been regenerated is alive. To say that a soul is dead, that it does not keep time with the laws of God, is to say that it is not a regenerated soul. The same facts that prove the soul disobedient, that is, that it does not keep time with the movements of God, proves also that it is not alive, that it has not been regenerated, that the life which the Holy Spirit imparts has not been imparted to it.

And where this life is absent the eternal hope is absent. Where there is no regeneration there is no salvation.

## QUESTIONS ON CHAPTER VII.

1. What does regeneration as applied to the soul mean?
2. Show what this new birth signifies.
3. How does the new birth accomplish this transformation?
4. What is the relation of the Holy Spirit to regeneration?
5. Why need we not wonder if we find regeneration mysterious?
6. In regenerating a man what does the Holy Spirit work upon?
7. Why will not right ideas regenerate the man without the help of the Holy Spirit?
8. Upon what kind of a life does the regenerated soul enter?
9. What will be the attitude of a regenerated man towards God?
10. What will be the attitude of a regenerated man towards others?
11. How will the regenerated man take care of himself?
12. What is taught by the illustration of the two clocks?

## VIII. OF REPENTANCE AND FAITH.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God;<sup>1</sup> whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ,<sup>2</sup> we turn to God with unfeigned contrition, confession, and supplication for mercy;<sup>3</sup> at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.<sup>4</sup>

Places in the Bible where taught.

<sup>1</sup>Mark 1: 15. Repent ye, and believe the gospel. Acts 11: 18. Then hath God also to the Gentiles granted repentance unto life. Eph. 2: 8. By grace are ye saved through faith; and that not of yourselves: it is the gift of God. 1 John 5: 1. Whosoever believeth that Jesus is the Christ is born of God.

<sup>2</sup>John 16: 8. He will reprove the world of sin, and of righteousness, and of judgment. Acts 2: 37, 38. They were pricked in their heart, and said . . . Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. (Acts 16: 30, 31.)

<sup>3</sup>Luke 18: 13. And the publican . . . smote upon his breast, saying, God be merciful to me a sinner. (Luke 15: 18-21; James 4: 7-10; 2 Cor. 7: 11; Rom. 10: 12, 13; Ps. 51.)

<sup>4</sup>Rom. 10: 9-11. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Acts 3: 22, 23; Heb. 4: 14; Ps. 2: 6; Heb. 1: 8; 7: 25; 2 Tim. 1: 12.)

## REPENTANCE AND FAITH

**1. Repentance and faith must be thought of together if one would know the teaching of the scriptures and the mind of the Spirit.** They are properly called "inseparable graces." Effective repentance cannot be found in a man who knows nothing of the Holy Spirit. Neither can effective faith be found in a man who knows nothing of the Holy Spirit. Godly repentance cannot exist apart from faith. Saving faith cannot exist apart from repentance. Though for purposes of study it may be necessary to think of repentance in itself, and faith in itself, it must always be remembered that the two are inseparable.

**2. Repentance is a duty.** It is no ordinary duty, but sacred, imperative, inescapable. No other duty can be substituted for it. No one can say, "I have given of my bread to feed the hungry, and therefore need not repent," or "I have suffered much that the gospel might be preached and therefore need not repent," or "I have proclaimed the law in the midst of the great congregation, and therefore need not repent." There has always been a tendency for men to do external things and then to claim that this was enough. Not so. The inner work takes precedence of attention to task. The heart must be made right in the sight of God. And no man's heart can be made right except as he repents; for every man has sinned. And where there is sin there should be sorrow for sin. There should be more than a purpose to do the will of God in the future. There should be grief because of a failure to do the will of God in the past. And no one can do the will of God from the heart who does not sorrow as

he remembers that in many things he has failed to do that will.

3. **Faith is a duty.** Like repentance, it is a grace. Both repentance and faith adorn the soul. They show the mark of the divine hand moulding the soul for moral beauty. But even as repentance is a sacred duty, so also is faith. To believe on God as Father, Jesus Christ as Son and the Holy Spirit as Enlightener is a privilege, as it is a privilege for a son to believe in the goodness and love of his mother: but it is a duty also. No son has done his full duty to his mother who has done no more than to obey her word in respect to his conduct, his companionships or his life-plans. He owes something more than external conformity to her laws of life. He owes her the fealty of his heart. He owes her love and confidence. He fails as a son unless he has faith in his mother. And in like manner a soul fails in respect to God if there is no more than a well ordered life. Underlying that well ordered life there must be faith. The Father is worthy of our faith. Christ deserves our completest confidence. The Holy Spirit may be relied upon for comfort and teaching without hesitancy or doubt. And since to withhold this faith is to insult God, it is plainly our sacred duty to relate ourselves to Him by faith. And unless we do exercise faith in Him it is not possible for us to live our lives righteously in the highest sense nor fulfil God's great law both in respect to ourselves and others. Therefore, because God deserves it, and because our lives fail if faith fails, faith is not only a grace, inseparable from repentance, but also a duty of the most sacred and imperative character.



4. **The uniting of repentance and faith is a sacred duty.** The failure to do this may begin in ignorance, but it will end in hypocrisy. Where there is apparent sorrow for sin without faith in Christ, there soon appears a morbid condition of the soul. Religious emotion exhausts itself in regrets. There is a lack of purpose. There is a lack of amendment of life. In fact the sorrow for sin is not full grown. It does not reach the stature of actual repentance, which requires faith in Him whose grace has led to repentance. In the same way where there is apparent faith without repentance, there soon is revealed a state of moral deficiency which makes real faith impossible. To have faith in Christ is not simply to believe that he will save our souls from hell. It is to believe much more than that. It is to accept him lovingly and trustfully in his character as Saviour and Lord. To have faith in him is to hate what he hates and love what he loves, as well as to receive good at his hands. No one can have faith in Christ who does not sorrow because of the sins which wounded Christ.

5. **Repentance and faith result from the working within us of the Holy Spirit.** There is a "repentance" which belongs to the natural man. There is a "faith" which anyone may exercise in man or God. But when these words are used in the Scriptural sense, more is meant than this elemental repentance or faith.

The repentance which is inseparably linked with faith, and leads to salvation, is a godly sorrow for sin, such a sorrow as can arise only when the Holy Spirit has moved upon the heart. The faith which issues in salvation is more than an appreciation of goodness or grace: it is a conscious

acceptance of Christ as Saviour and Lord, and involves such a surrender as the soul is incapable of except as aided by the Holy Spirit. Thus is the grace of God revealed at every step of the way of salvation. When man became lost in sin, one of the consequences was loss of spiritual discernment and power, as well as spiritual impulse. It is to supply this lack that the Holy Spirit comes to the help of the soul. So damaged is the soul by sin that it cannot repent as it ought to repent, nor can it believe as it ought to believe. But the Holy Spirit, responding in grace to human need, as he does his regenerating work in the soul, quickens the soul into Godly repentance and saving faith, the "inseparable graces," which are also "sacred duties."

6. The Holy Spirit leads us to discover our own guiltiness, and thereby aids us to repent sincerely. The natural man does not make this discovery. His impulse is to excuse his sins. He excuses them in many ways. He fails to realize the imperativeness and holiness of God's law. He attributes his failures to natural weakness and does not blame himself for being weak. He even puts the responsibility upon God, who, as he thinks, has made him to be what he is. But when the Spirit does his work in the soul every refuge of lies is swept away. The man gets a new vision of God's holiness and of the holiness of His law. He becomes ashamed to excuse himself on the ground of his weakness, knowing that what he has called weakness is also sin. No longer does he dare to accuse God of fault for his own failure or iniquities. He sees himself in a new light, in a light in which he could not see himself simply as the result of human teaching.

It is because his judgment has been clarified and his conscience quickened by the Holy Spirit that he knows himself guilty, and is moved to repentance.

7. The Holy Spirit discovers for us the object of faith. We have heard of Jesus before by the hearing of the ear. We have known him as an historical personage who lived long ago. We have seen the progress of his name through the centuries, and have admired him. We have recognized him as the Saviour of the world, the only hope of lost sinners. All this one may experience without having faith in Christ in the Scriptural sense, that saving faith which in accepting Christ makes him our own, assures to us eternal life, and works transformation of character by the renewing of the mind. The men of Samaria said, "This is the Saviour of the world;" but that did not save them. Many of our unsaved neighbors and friends assent to the facts which the Scriptures assert concerning Christ, but they are not disciples. It is because they have not yet seen Jesus Christ as the object of their own individual faith. Nor can they see him thus without the help of the Holy Spirit. They may cultivate their minds by diligent study, and confine their study to the facts of Christ's life; they may listen to the testimony of myriads of believers, and yet they may remain in spiritual darkness. Man is spiritually helpless apart from the Holy Spirit. There is no clear vision of Jesus Christ, and therefore no possible acceptance of him as Saviour until the Holy Spirit helps. "Born of the Spirit"—this is the word of Jesus Christ. He only is born of him who has a vision of Jesus Christ for himself; and the power to see him as he is, is not natural but supernatural.

**8. The Holy Spirit quickens our intelligence so that we are able to grasp the idea of salvation.** This quickening is necessary, and can come from no other source. It is necessary, because salvation does not belong to the realm of the natural. Salvation is a supernatural fact. It is provided by a supernatural method. It cannot be grasped by any natural process of the mind. The history of man has given innumerable illustrations of this fact. Through all the Christian centuries there have been constant departures from the divine plan of salvation. And what has been true of the multitude will be true of the individual. He will try to think his way through the problem, and will think blunderingly. It is because the light of nature is not sufficient. There is need of the light of the Holy Spirit. And this because only from the Holy Spirit does supernatural light come. Only from the Holy Spirit comes the power adequately to quicken the mind.

Through the ages God, in many ways and by many messengers, has helped man at the point of need. When prophets were needed He gave the people prophets. When one was needed who should make atonement for the sins of the people, He gave His son. And as the One who should give light to the soul, to enable it to have spiritual vision and to behold the Saviour, and to quicken the powers of the soul to act according to the truth of that vision, He gave the Holy Spirit.

**9. The Holy Spirit incites us to turn from our sins and accept Jesus Christ as Saviour.** There may be knowledge of sin, a vision of him who saves from sin, and power to accept, without the impulse to act upon that knowledge and

accept that Saviour. Indecision before imperative duty is common. Often we hear the word "I know I ought to do so and so, but—;" and what follows the "but?" Neither action nor adequate explanation. Thousands are marring their lives by irresolution. They need to be incited to act. This is pre-eminently true in the realm of salvation. Unless the soul is incited to use its powers, seek the Saviour and forsake sin, there will be no decision, no repentance, no faith. Hence the need of prayer to God, in times when we are seeking to win souls, that the Holy Spirit shall stir to action as well as give light and power.

10. When the soul responds to these four influences, there will be a three-fold manifestation—"Contrition, confession and supplication."

There will be contrition. The sense of sin will be actual. It will be more than a flippant admission of moral failure; the feeling of sorrow on account of sin will be real. It will be more acute because of the new view of Jesus Christ. When we find that we have sinned against him who is not only consummate goodness and love, but one whose goodness and love have sought us by the way of his self-sacrifice, contrition follows.

There will be confession. Contrition is not complete until it moves to confession. Refusal to confess our sins is proof that we have not honestly and completely repented of our sins. It is proof that we wish to evade the consequences of our sins, and not the direst consequence only but even those consequences which Christ, who would save us from the great penalties, sees to be needful to our moral amendment. It is when the Spirit of God has had his way in the soul that contrition is followed by confession.

There will be supplication. The language of repentance and faith is not simply contrition and confession, but also supplication. The soul does more than tell the story of its sin and sorrow. It supplicates the divine mercy. This is because there is faith. Faith asks for mercy, knowing that there is mercy in Jesus Christ. Faith asks for infinite blessing, having heard from the gospel that there is infinite blessing waiting for those who come to God by him. Forgiveness, grace to help in time of need,—these, with all that they include of richest grace, are properly sought in fervent supplication by him who has been regenerated by the power of the Holy Spirit.

**11. In this experience there will also be a glad and eager acceptance of Jesus as Prophet, Priest and King.**

He will be accepted as Prophet or Teacher. The Christian convert is a disciple. A disciple is one who is studying that he may learn and following that he may know. When one has surrendered to Christ, he has become a disciple of Christ. And a disciple must learn the lessons which his master teaches. These lessons will come from the Scriptures and in many ways. There will be no ending of school days while life lasts. And the disciple will wish for no end. This is a school to which the saved soul turns with such gladness and eagerness that he wants no vacation.

He will be accepted as Priest. He made atonement for us. He ever liveth to make intercession for us. As Priest he is forever associated in our thoughts with Calvary, where he was led as a lamb to the slaughter, and the throne of God where he now prevails as the intercessor in our

behalf. Having him we have accepted a complete atonement and a sufficient intercession. We need no other Priest, and want none.

He will be accepted as our King. We cannot have Jesus as Saviour unless we are willing to have him as King. He who saves must rule. If any man would be saved by Christ he must deny himself, take up his cross and follow. The Christian's life is not simply privilege and bliss; it is also responsibility and duty. We are not saved by law but by grace: but all who have been saved by grace are thereby brought under the law of love, the highest of all law. And he who has felt within him the power of the regenerating spirit will eagerly desire to be obedient to the holy laws which centre in love.

**12. There will be perfect reliance on him to whom, in the hour of repentance, we have turned by faith.** There will be complete allegiance to to him as Teacher, Priest and King. There will be unhesitating dependence on him as Saviour and Lord. We shall be satisfied with the perfection of his character, knowing him whom we have believed. We shall find sufficiency in his moral teachings, asking no further light from the wise men of the world. We shall know that whatever the science and the philosophy of this world may teach us, his teachings in moral sufficiency and spiritual grandeur shall rise higher than all. We shall have assurance of our eternal safety.

“Safe in the arms of Jesus” will be more than a song on our lips: it will be a conviction in hearts that are stayed on him. And this reliance on Christ will not be the result simply of reasoning: it will be the fruit of the Spirit. It will be a

great confidence in the hidden place of the soul, because of an inner life, caused and sustained by the Holy Spirit; for they that are born of the Spirit of God do indeed mind the things of the Spirit even as they know the life of the Spirit.

Repentance and faith are life-long companions in the heart of the saved man—repentance towards God, faith towards our Lord Jesus Christ —“Inseparable graces” they are, and with us unto the end. Not simply as doctrines, but as mighty experiences of the soul in dealing with God, and mighty forces in the making of character and regulating the life.



QUESTIONS ON CHAPTER VIII.

1. Why are repentance and faith called "inseparable graces?"
2. Why is repentance a duty?
3. Why is faith a duty?
4. Why should repentance and faith be united in our thought?
5. By whom are repentance and faith produced within the soul?
6. Why is the Holy Spirit needed to show a man his guiltiness?
7. Why do we say that the Holy Spirit is needed to show the object of faith?
8. How does the Holy Spirit affect the intelligence?
9. Why is the Holy Spirit needed to incite the soul to turn to Christ?
10. What three-fold manifestation follows when the Holy Spirit has done His work?
11. In what three characters will Christ be accepted?
12. In what respects shall we then be able to rely fully on Christ?

## IX. OF GOD'S PURPOSE OF GRACE.

We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners;<sup>1</sup> that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;<sup>2</sup> that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable;<sup>3</sup> that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy;<sup>4</sup> that it encourages the use of means in the highest degree;<sup>5</sup> that it may be ascertained by its effects in all who truly believe the gospel;<sup>6</sup> that it is the foundation of Christian assurance;<sup>6</sup> and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

Places in the Bible where taught.

<sup>1</sup> Tim. 1: 8, 9. Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God: who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. (Eph. 1: 3-14; 1 Peter 1: 1, 2; Rom. 11: 5, 6; John 15: 16; 1 John 4: 19.)

<sup>2</sup> Thess. 2: 13, 14. But we are bound to give thanks always 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: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. (Acts 13: 48; John 10: 16; Matt. 20: 16; Acts 15: 14.)

<sup>3</sup> Exod. 33: 13, 19. (Eph. 1: 11; Rom. 9: 23, 24; Jer. 31: 3; Rom. 11: 28, 29; James 1: 17, 18; 2 Tim. 1: 9; Rom. 11: 32-36.)

<sup>4</sup> 1 Cor. 4: 7. (1 Cor. 1: 26-31; Rom. 3: 27; 4: 16; Col. 3: 12; 1 Cor. 15: 10; 1 Peter 5: 10; 1 Thess. 2: 12, 13; 1 Peter 2: 9; Luke 18: 7.)

<sup>5</sup> 2 Tim. 2: 10. 1 Cor. 9: 22. (John 6: 37-40; 2 Peter 1: 10.)

<sup>6</sup> 1 Thess. 1: 4-10. Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

<sup>7</sup> Rom. 8: 28-31. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified and whom he justified, them he also glorified. What shall we then say to these things? If God be for us who can be against us? (Isa. 42: 16; Rom. 11: 29.)

<sup>8</sup> 2 Peter 1: 10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (Phil. 3: 12; Heb. 6: 11.)

## GOD'S PURPOSE OF GRACE.

**1. In dealing with man God has an eternal purpose.** Because we are speaking of God one can say no less than this of Him in relation to the creature He made in His own image. To say less would be to charge God with triviality. But if He trifled with human souls He would not be God. Nor would He be God if He could frame and execute only a plan and purpose limited in time with respect to men. The very nature of His being makes it necessary for us to conceive of His purpose regarding men as eternal. And this also is the clear teaching of the Word of God. His plans are not presented in the Scriptures as fitful and transient. He is not represented as a God who is infirm of purpose or feeble in the execution of His designs. That which was in the thought of God is now and ever shall be in His thought. Having put His hand to the plow God does not look back. Having gone forth into the field He cannot be driven back to defeat by the forces of evil.

**2. God's eternal purpose is holy.** In order to be in harmony with His nature it must be holy. His purpose with respect to men represents His character. In the presence of a flock of lambs a wolf will be a devourer, but a shepherd will be a protector. Each will act according to his nature. In the presence of man God will have and follow a purpose of holiness, for He is holy. And this purpose will be gracious as well as holy, inasmuch as He is a God of love as well as a God of holiness. His purpose will include not only punishment of sin, but also the grace of forgiveness and redemption. These two move along together. The

love that is gracious to the redeemed must be a consuming fire towards all that would destroy those whom God would save. Sin must be rejected and driven away: and when a soul refuses to be separated from sin, that soul must be rejected and driven away. There are not two purposes, one to destroy and the other to save: it is all one purpose, always holy, always gracious, whether the end be the destruction or the salvation of the soul.

3. In its outworking in respect to men God's eternal and holy purpose is an act of electing grace. We may confess that we cannot understand how the electing grace of God and a free-acting human soul sustain a consistent relation to each other in the realm of the freedom of each; but if we go beyond this confession, and deny that God elects, or that man is free, we shall plunge ourselves into greater difficulties than those from which we are seeking to escape. Our intellectual difficulty arises from the fact that our finite minds are here compelled to deal with matters that transcend our powers. But we can do better than reject the truth. We can accept as true the things which are seen clearly or are clearly revealed, even though we are compelled to confess that, inasmuch as we know only in part, it is not possible for us to put these parts together in a harmonious whole.

We cannot think intelligently and deny freedom of purpose to God and, we surely must admit His eternal foreknowledge of all the way of His own thoughts and purposes, and of the relation of individual men to these. We cannot observe men, acknowledge the human sense of responsibility, and yet deny to men freedom of

choice. The intellectual difficulty that arises when we seek to harmonize these two great facts is not peculiar to theological problems of thought. Whenever man has thought profoundly the same logical difficulty has arisen. So far as we can understand let us seek to understand; and when we cannot understand, be it our part to accept the revelation in the spirit of humility, confess our intellectual limitations, and wait for larger powers in a future intellectual and spiritual development.

**4. In the act of electing grace God regenerates, sanctifies and saves sinners.** We see Him not simply as the God of good men, but as the Saviour of bad men. These bad and lost men He plucks as brands from the burning. But they are not brought into a state of privilege unchanged. They are not given eternal riches by some external act while they remain paupers in soul. Not thus does God's electing grace act. This grace comes by the Holy Spirit to the guilty soul. That soul, responding to the call of God, is regenerated by the Holy Spirit. The work begun in regeneration is continued in sanctification. The man who has been born of the Spirit and is a new creature, grows in grace and in the knowledge of Jesus Christ. He is a saved man, an heir of eternal salvation, a child of God according to the promise.

**5. In the exercise of this grace God uses means.** There is no departure from the laws of being as observed in other relationships and realms of activity. God is dealing with minds, and in carrying forward His purpose moves upon these minds by the use of ideas. God is dealing with human wills, and deals with these by the use

of motives. God is dealing with affections, and presents to these affections objects of desire. We must not think of God as active in grace and man passive, as if God lifted the man out of a state of condemnation to a state of forgiveness as a man might lift a pebble from the mud and place it among diamonds. God not only uses His power, but also means; and the means He uses are such means as appeal to a human soul.

**6. In the use of means God's purpose of grace meets the free-acting human soul.** He does not use force. "No force divine doth love compel." He does not use magic: the idea that a priest acting for God, by the recitation of certain words and the performance of certain rites, can save a soul, is contrary to the teachings of the Word of God. Salvation comes to the soul that comes to salvation. Forgiving Saviour and penitent sinner meet. Helpless man and the mighty Holy Spirit are joined in the great transaction. The man cannot save himself, but he can receive the message of hope; he cannot pluck himself as a brand from the burning, but he can lay hold by faith of the arm that is extended to save.

The woman with the issue of blood could do nothing to heal herself, but she could touch the hem of the garment of the passing Saviour. In this she was a free-acting soul, though powerless to help herself. Lazarus could do nothing to raise himself from the dead, but when the voice of Jesus smote upon his dead ears, quickening them into life, and bearing a message to his awakened soul, he could come forth at the supernatural bidding. The woman and Lazarus alike were conscious of action. Each was conscious of the power to act differently. The woman

might have shrunk away from Jesus before she was healed, or might have refused to make herself known after she was healed and had heard his call. Lazarus might have tarried in the sepulchre. In every conversion the man is aware that he could have decided differently, could have refused the voice that called, could have spurned the offered pardon, could have persisted in unbelief and sin. But instead of using his freedom to refuse, he used it to consent. He answered to the electing grace of God, and there came regeneration, sanctification, salvation.

**7. In these purposed acts of mercy the goodness of God is abundantly manifested.** Here is a Sovereign who has become a Saviour. In this great transaction of grace we see a shepherd who lays down his life for the sheep. Almighty power, infinite wisdom and untainted holiness act in harmony with compassionate love.

If it is said that this electing grace does not include all who need salvation, the answer must be that it includes all who are willing to become the heirs of salvation. Salvation is not narrowed in the goodness of God, but in the waywardness and resistance of men. It is not that He loves meagrely, but that men persist in sin wickedly.

**8. Because this salvation is of grace the saved man may not boast.** He could not save himself; therefore he cannot boast of his power. He did not deserve to be saved; therefore he cannot boast of his worth. He paid no part of the price of his redemption; therefore he cannot boast of his resources. He made no excursion in quest of Christ, but was sought out by the Holy Spirit; therefore he cannot boast of his initiative in the great transaction by which he was saved.

It was not man's purpose but God's which led to salvation. Being the purpose of God, it was wholly of grace: if it had been man's purpose, the salvation would have been sought for himself: God sought it for another. If man had sought it he would have been seeking to escape the penalty of his sins: God in seeking it was bringing blessing to the man who had sinned against Him.

**9. Because this salvation is undeserved, and brought near wholly by the grace of God, man is saved from pride.** He is led forth in the way of humility. He comes into an attitude of appreciation of God. Within his heart there grows the plant of gratitude. He has a sense of obligation which impels him to glorify God and give Him heartfelt service. This is great gain to him morally. It creates conditions favorable to growth in character. It keeps his soul open on all sides to those divine energies and nourishments which make for spiritual progress. A self-sufficient soul would seek to live on its own fat. If a man had felt that he had saved himself, either wholly or in part, he would pursue the new life in his own strength, depending upon his own resources, which are not sufficient, nor are they good. But knowing himself "a sinner saved by grace," wholly dependent upon the goodness of God for spiritual hope and power, he turns to the green pastures of God's grace and drinks at the still waters of the life eternal.

**10. Because of the grace and greatness of this salvation, there is dependence upon God at every step of the way.** The soul's new life finds expression in "love, prayer, praise, trust in God, and active imitation of his free mercy." The man must love God who first loved him, and by His



great purpose of mercy has brought near to him His effective electing grace. To refuse love, or to be slack in love towards God, proves the absence of the new life of grace.

The soul will pray to Him. Set free from all confidence in his own sufficiency, and aware that all his springs are in God, the man will ask of Him who giveth to all men liberally and upbraideth not, whether the cry be for wisdom or other spiritual help.

The soul will praise Him. There will be praise for the great acts of grace by which rescue has come. There will be praise for the daily help by which the good fight of faith is strongly maintained. There will be praise for the sufficiency which is found in Him, "enough for all, enough for each, enough forevermore."

There will be trust as well, and the spiritual impulse to live out the life which has so richly possessed the soul.

**11. As the grace of God is brought near by the use of means, the duty of publishing and teaching the gospel is imperative.** The Holy Spirit does not do his work upon one whose mind is an entire blank. Salvation does not come to the soul without an appeal to the conscience and will. The teaching of the truth of God's word is a part of the process by which the soul is saved. There is always something for man to do. Even in the regeneration of the souls of men God links human activity with that which is divine, the natural with the supernatural.

It has pleased God in the great matters that relate to the human family to keep human activity and responsibility close to His own processes. Man is in very fact a co-worker with

God. We need not raise the question as to whether God needs us. We well know that He could have ordered His working in such a manner as to make superfluous the best help that we can give. But it was according to His will to do otherwise. And since He has laid out His work with a part and a place for us, it is entirely correct to say that He needs us. The task which He has set us to do needs to be done. It is His will that He should need that we do it. It is not a question whether by some other method He could have carried out His purpose. We know He could. But inasmuch as He elected to use means, and such means as we are able to bring close to men, and has commanded us to do so, slackness on our part is culpable in the highest degree.

**12. Whether any man belongs to the company of the elect will be shown by his life.** If he truly believes the gospel he is an heir of salvation. If he is an honest believer, the effects of his faith will be seen in his life. He will behave like an heir of salvation. To claim to be one of the elect, and to behave like an unbeliever, would be to act the part of both the hypocrite and the fool. No citing of past experiences, no sophistry in respect to intellectual assents, can be of any avail. No man belongs to the company of the saved unless he sincerely accepts the gospel: and whoever sincerely accepts the gospel becomes the subject of an innerchange which shows its effects in his conduct.

But if it is audacious and impudent to claim to be of the elect while continuing in sin, it is foolish and irrational to doubt acceptance with God if there has been acceptance of His mercy

and the changed life which follows the new birth. "How shall I know whether I am one of the elect?" is a morbid cry. As often as doubt arises in the heart let the soul look away to Jesus. If he shall do this he may defy all the assaults of sin and hell. God does not save reluctantly. He does not seek to keep the number of the saved as small as possible. He delights in mercy.

Instead of awakening doubt this great teaching of God's word is the basis of assurance. If salvation were our own work, or dependent upon our first choice, we should have reason to fear, and that often and exceedingly; but because it is God who takes the initiative, because it is the Holy Spirit who regenerates and sanctifies, and because our salvation is wholly of grace, we can humbly and joyfully accept the assurance of life eternal as we promptly accept the offered mercy.

**13. Seeking to know whether we have answered the call of the gospel is a solemn and instant duty.** While we have no reason to abide in a realm of distrust and gnawing fear, we have every reason to take heed lest we fail to repent and believe the gospel. The human heart is deceitful above all things and desperately wicked. We are tempted to follow our own way rather than the way of Christ. Superficial religious life has contented many in every age. That we may escape this condemnation, and have the assurance that we are indeed the children of God, we do well to search the scriptures diligently, that we may know the voice of our Master and understand in full what He requires of us.

This great doctrine of the divine purpose sums itself up in harmonies of God's sovereignty and man's free agency. He that hath begun a good

in you will perform it until the day of Jesus Christ. We work out our salvation with fear and trembling because God works in us to will and to do of his good pleasure. Our highest and surest evidence of being the children of God, is found in walking in his ways, living in fellowship and companionship with him.

14. God's call and man's response work together in fulfilling the purposes of grace for the glory of God in the saving of men. This wonderful doctrine of grace gives no occasion for stumbling, but should be for the believer's comfort. It is the grace wherein we stand and rejoice in the hope of the glory of God.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son . . . Moreover, whom he did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." Here five great words mark the course of human redemption: foreknow, predestinate, call, justify, glorify. They are verbs, all in the active voice, with God as their subject and man as their object. They show the activity of God's mind for man's good, revealing His thought, His purpose and plan, His process and its mighty ongoing to glorious consummation. In the ages to come He will show the exceeding riches of His grace in His kindness toward us through Christ Jesus.

## QUESTIONS ON CHAPTER IX.

1. Why do we say that God has an eternal purpose?
2. What is the character of His eternal purpose?
3. What do we mean by God's electing grace?
4. In His electing grace what does God do for sinners?
5. How does God in grace move upon human minds?
6. What kind of a soul does God deal with in this work?
7. Why may we say that electing grace manifests the goodness of God?
8. Why may not a man boast of his salvation?
9. How is man saved from pride herein?
10. How does the soul's new life find expression?
11. Why is the duty of teaching the truths of the gospel imperative?
12. How is it shown that a man belongs to the company of the elect?
13. Why is heart-searching the duty of a Christian?

## X. OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness;<sup>1</sup> that it is a progressive work;<sup>2</sup> that it is begun in regeneration;<sup>3</sup> and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the word of God, self-examination, self-denial, watchfulness, and prayer.<sup>4</sup>

Places in the Bible where taught.

<sup>1</sup>Thess. 4: 3. For this is the will of God, even your sanctification. 1 Thess. 5: 23. And the very God of peace sanctify you wholly. (2 Cor. 7: 1; 13: 9; Eph. 1: 4.)

<sup>2</sup>Prov. 4: 18. The path of the just is as the shining light, that shineth more and more unto the perfect day. (Heb. 6: 1; 2 Peter 1: 5-8; Phil. 3: 12-16.)

<sup>3</sup>1 John 2: 29. If ye know that he [God] is righteous, ye know that every one that doeth righteousness is born of him. Rom. 8: 5. They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. (John 3: 6; Phil. 1: 9-11.)

<sup>4</sup>Phil. 2: 12, 13. Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure. (Eph. 4: 11, 12, 30; 6: 18; 1 Peter 2: 2; 2 Peter 3: 18; 2 Cor. 13: 5; Luke 9: 23; 11: 35; Matt. 26: 41; Eph. 6: 18.)

## SANCTIFICATION BY THE TRUTH.

1. **A Christlike character is the goal of the man who has been regenerated.** That which he is seeking is not simply a passport to heaven: it is a character conformed to the will of God. This results from a transformation by the renewing of the mind. Peter on one occasion said to Jesus, "What shall we have?" That is a question which men are always asking. The son asks what he shall have from the father's estate. The student asks what he shall have as the result of his years of hard study. The business man asks what he shall have as a reward for the use of his capital and his diligence in business. It is a question which is asked every day and everywhere. It therefore is not strange that the question arises so often on the threshold of the religious life. And in truth religion promises much. Jesus told Peter that in this life he should have a hundred fold and besides that the life everlasting. But we must be careful not to suppose that these gains are in the form of gold coins or fertile acres or worldly honors. A Christian's treasures are largely within his soul. They take the form of riches of character.

2. **It is in respect to holiness that a man can be nearest to God.** He cannot have power like unto the power of God; God is almighty and the might of man is limited on every side. He cannot share in the majesty of God: God is supreme in glory, and man is little and humble. He cannot share in the sovereignty of God: God is the King of kings and Lord of lords, while man is numbered among servants. But while man

cannot have, and need not seek to have, a part in the power, majesty or sovereignty of God, he is both invited and commanded to seek the holiness of God. "Be ye holy, for I am holy." The Christian man is a son of God. The son should show likeness to his father. That likeness most of all should be likeness in character.

**3. The process by which a man comes to have part in the holiness of God is called sanctification.** Sanctification is a setting apart, a purification, an enabling, an exalting of the man in holiness.

It is a setting apart. The man is separated from the life of unbelief and the affiliations resulting from it. He has heard the command, "Come out from among them and be ye separate," and has obeyed.

Sanctification is purification of the heart. By it old things are put away and all things become new. The heart turns from the things it once sought to seek the things from which it once turned away.

Sanctification is an enabling. By it comes power. "I can do all things through Christ who strengtheneth me" is the language of the believing soul as the sanctifying power of the Holy Spirit is felt.

Sanctification is an exalting to higher planes of privilege, of joy and of fellowship. It is the upward march of a living soul, a soul made alive by the Holy Spirit, brought into a new range of ideas, impulses, purposes and activities by the inflow of the divine life.

**4. Sanctification is a duty as well as a privilege.** It is not simply a good thing which a man sees he may desire or seek, but which he



may without fault neglect. If a man, confessing to a saving faith in Jesus Christ and a hope of eternal life through him, declares that he neither needs nor desires sanctification, he thereby proclaims his ignorance of the way of salvation and raises instantly a doubt as to whether he has ever tasted of the heavenly gift of life.

In all the universe of God things tend to grow to their own stature. The young oak tends to grow to the stature of an oak, not of a thistle; the young eagle tends to grow to the stature of an eagle, not of a sparrow. Now a man who has been born again has become a son of God. A son of God tends to grow to the stature of a son of God. The process of that growth is sanctification. It is his duty to be sanctified; that is, it is the duty of a child of God to be and behave like a child of God. To fail of sanctification is to fail to realize the will of God.

**5. Sanctification is not instantaneous but progressive.** This is not a denial of sudden uplifts, by which the soul attains to new privileges and powers in grace. Among modern saints as well as saints of former days, there have been not a few who passed through experiences which greatly enriched their lives. Some of these have had only one such experience. Others have had several or many. This is quite possible and desirable. Perhaps it ought even to be sought and expected.

But the work of sanctification is not complete in such an hour, and if a man thinks it has been completed and seeks for nothing higher in grace, that which he has may be taken away, and he will fall into a backslidden state, a state, it may be, of pride and selfrighteousness. Whatever

heights have been attained there are other heights to be attained. The mountain peaks of God are exceeding many and high. The way of sanctification is an upward path, with the heavenly heights always beyond. Never in this life is progress stopped by attainment. Attainment is only one step in the progress, preparing the way for other steps in further and more glorious progress.

**6. Regeneration is the beginning of sanctification.** It is no more than the beginning. It is not sanctification. By regeneration a man becomes a new creature, but not a completed spiritual creation. He has but entered the school of discipleship: in that school he shall learn many lessons. He has only passed over the threshold of God's great house of grace; in that house there are many rooms to explore and many treasures to possess. He has received new life and new powers: in the years that stretch before him he must grow in grace and knowledge, gain masteries, perform tasks, achieve results, become more and more closely akin to his Lord and Saviour.

**7. The work of sanctification is carried on in the heart.** As the purifying of the blood of the physical heart tends to the health and strength of the body, so the sanctification of the psychical heart tends to spiritual growth and power. This is the centre of the energies, choices, desires and purposes of the soul. Out of the heart proceed the issues of life. It is the source and spring of action and character. Sanctification, then, is not a work to be done externally, giving a superficial polish, as of manners, tones, accents, but internally, making holy the source of all these.

By making holy the energies of the soul there is secured an activity which shall have a right direction. By making holy the choices of the soul, the rejection of the false and base is secured. By making holy the desires of the soul, there is destroyed any impulse to seek evil ways of thought or deed. By making holy the purposes, the whole force of a man's being is turned towards good. As regeneration can be wrought only within the heart, so sanctification, which continues regeneration, belongs to the inner places of the soul; and that external excellence which is revealed by the man in whom sanctification is proceeding according to the will of God, is not a mere conformity to a fashion, but is the work of a transformation of the very substance of the man.

**8. This work of sanctification is done by the Holy Spirit.** He dwells in the heart of the believer as a vivifying, guiding and moulding force. This is to say that the development of a Christian man in character is not the result simply of enlarging knowledge, ripening experience and careful self-discipline. It is not the result of the action of the natural powers of mind, conscience and will. In addition to all man's natural powers, there is a spiritual power at work. This power is vital. It is intelligent. It is personal. It is supernatural. The Holy Spirit, when he regenerates a human soul, does not retire as though he had completed his work. His work with that soul has only begun. It is his to be active still in the heart of the believer, continuing his life-giving work, until he can present the soul without spot or wrinkle or any such thing. In this, as in the work of regeneration, the soul is powerless to attain the divine result except by the divine help.

9. Where the presence of the Spirit is there is power. To say that the Holy Spirit is present in the heart is to say that there is spiritual power in the heart. And this power, working upon the heart, tends to bring it into accord with the will of God. It is in this direction that the Spirit of God must exert his power. And the believer, possessed by the Holy Spirit, should be conscious of that indwelling power. He should know that there is reality in that indwelling which makes for his purification. He should not be content with empty theories concerning the cooperation of his powers and that divine power. There should be a lively sense of partnership, a feeling of impulse from a life greater than his own. This is possible. It may be the experience of those who are enlightened. And he who knows this experience can face temptation with courage and his task with patience.

10. The Holy Spirit, living his life for us and working in us, seals our salvation. He puts upon it his official mark. He makes it certain, assured, authoritative. If a man has made no advance in piety since the day of his conversion, where is the evidence of regeneration? If the new life which he believes was imparted to him by the Holy Spirit has given no indication of its presence by its constructive effects, what is the ground for believing that there was ever any such life there? But when sanctification proceeds according to the will of the Spirit, the mark of heaven is on the soul. Salvation is attested by its fruits. As by a seal a legal document is made effective and authoritative, so by this mark the salvation of the soul is made official by the Holy Spirit, whose office-work has thus been done upon the believer.

11. The Holy Spirit, as a sanctifier, performs for us gracious ministries which may be variously described as by the words Comforter, Advocate, Helper, Strengtheners. He makes intercession for us. He imparts strength to us. He helps by enlightening, cheering, guiding. At every point where there is need, at every point where there is a question, a task, a burden, an obstacle, a path, the Holy Spirit joins with the soul. We do not live our lives alone. We are not shut off from heavenly help. We are not like Spartan children exposed on the mountains alone in the rain and the cold. Nor is there simply a divine eye watching us from afar. The Holy Spirit has taken our yoke upon him. He is ever with us.

12. In the work of sanctification the believer is not passive but active. He cannot sanctify himself in the sense in which the Holy Spirit sanctifies him. But he has his part to perform as in the act of regeneration. For in sanctification, as in regeneration, he is not like a lump of clay which the potter moulds according to his will, nor like a block of marble which the sculptor chisels into some desired shape. That which is done for the man is done by cooperation with the man.

This holds in all the dealings of God with His people. The man is not a lump of clay, nor a block of marble, nor a mere machine. God does not deal with men as if they were dolls. He who is sanctified by the Holy Spirit cooperates with the Holy Spirit. Such powers as he has he employs. What he can do he does. There is a response of his intelligence, his conscience and his will to the call of the Holy Spirit. And with-

out this response there is no sanctification. Very great, therefore, is the responsibility of the man for his sanctification, even though that great work can be done by the Holy Spirit only.

**13. The believer who would be sanctified will desire to use the Word of God.** He will wish to know what God has revealed concerning His own character and human duty. He will inquire as to the commandments of God, and the admonitions, and the promises. The more he knows of these the richer may be his development in character, the more assured his progress in sanctification. But here he is not left to himself. More use is made of the Word of God than he can make by his own intelligence. It is a part of the office-work of the Holy Spirit to apply the Word to his heart, to call to his remembrance both command and promise, to make the Word effective and enlightening to his soul.

**14. The believer uses self-examination.** He searches his motives to see if there be any wicked way in them. He compares today with former days, to discover whether he has departed from the fervor or high purpose of the past. He applies the Word of God to his conduct, that he may know whether his behavior will stand the test of the divine law. And this he does honestly and fearlessly. He makes no poor excuses for his own poor conduct. He accepts no low standards for himself. Because he has the Word of God for his guide, and the Holy Spirit as his partner, he examines himself in a clear light and with the clear conviction that he may go from strength to strength in the Christian way.

**15. The believer uses self-denial.** He well knows that he has impulses which must be re-

sisted. The world calls, and if he does not take care the heart will follow the call. And that will lead to spiritual disaster. Self-indulgence is opposed to sanctification. Not by that path does character grow pure and Christlike. The man who will go after Christ must deny himself, take up his cross and follow him. All highest attainment is in the way of self-denial. "Beloved self must be denied" by every one who would follow the voice of the Holy Spirit. Deadly weeds may cumber the ground where flowers should grow and bloom in beauty. There must be weeding out in spiritual culture, as in the garden, that the fruitage may be rich and in great abundance.

**16. The believer employs watchfulness.** There are dangers and deceits on every hand. Many pitfalls are hidden. Unless a man watch he will fall into them before he is aware that danger is near. There are deceits on every hand. Satan himself may appear as an angel of light. Enticement to evil may come from those whom we should be able to trust. False standards of life are recommended by the respected and the respectable. Unless the believer be watchful he will be duped and that to his great injury. And the period of watchfulness is not short and soon over. It is not confined to our earlier years. Many are sickly today because they were not aware that a soul must be on guard all the way along the journey. The young must be watchful, for peculiar temptations assail them. The middle-aged must be watchful, for notwithstanding the victories which they have won there are perils still in the way. The aged must be watchful, for the victories of youth and middle-age have

not slain the dragons that follow the later years of life. The Christian spirit, which is the mark of sanctification, is found only where the soul has been on guard continually.

**17. The believer uses prayer as he seeks sanctification by the Holy Spirit.** "The word of God, self-examination, self-denial, watchfulness and prayer," these five; and prayer is by no means the least of these. No one can study the Bible to profit except as he studies prayerfully. No one can examine himself intelligently except as he prays. No one can deny himself and take up his cross daily and follow Jesus except he call upon God for help. No one can have eyes sufficiently keen to discern the perils of the way save the man who is often in prayer to his heavenly Father. The earnestness of soul which is necessary in the man who would attain to a rich and full sanctification of life compels prayer. He must call upon God in the time of his trouble, his struggle, his weariness, his pain; and he who is much in prayer will have the joy of knowing that God is working within him according to His good pleasure, and that he is becoming transformed into the image of Christ, changed from glory to glory the path shining brighter and brighter.



QUESTIONS ON CHAPTER X.

1. What should the Christian long to possess?
2. What characteristic of God should a Christian earnestly seek to have?
3. What is sanctification?
4. Show that sanctification is a duty.
5. Show that sanctification is progressive.
6. What is the relation of regeneration to sanctification?
7. Is the work of sanctification carried on in the intellect or the heart?
8. Who is the agent in sanctification?
9. From whom comes the power required in the work of sanctification?
10. In what sense does the Holy Spirit seal the salvation of the Christian?
11. What different ministries does the Holy Spirit perform in the work of sanctification?
12. What is the Christian's part in his own sanctification?
13. What will the Christian who seeks sanctification desire to use, and why?
14. Why does the Christian use self-examination?
15. Why self-denial?
16. Why watchfulness?
17. What is the relation of prayer to sanctification?

## XI. OF THE PERSERVANCE OF SAINTS.

We believe that such only are real believers as endure unto the end;<sup>1</sup> that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;<sup>2</sup> that a special Providence watches over their welfare;<sup>3</sup> and that they are kept by the power of God through faith unto salvation.<sup>4</sup>

### Places in the Bible where taught.

<sup>1</sup>John 8:31. Then said Jesus, . . . If ye continue in my word, then are ye my disciples indeed. (1 John 2:27, 28; 3:9; 5:18.)

<sup>2</sup>1 John 2:19. They went out from us, but they were not of us; but if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. (John 13:18; Matt. 13:20, 21; John 6:66-69.)

<sup>3</sup>Rom. 8:28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (Matt. 6:30-33; Jer. 32:40; Ps. 121:3; 91:11, 12.)

<sup>4</sup>Phil. 1:6. He which hath begun a good work in you will perform it until the day of Jesus Christ. (Phil. 2:12, 13; Jude 24, 25; Heb. 1:14; Heb. 13:5; 1 John 4:4.)

## THE PERSEVERANCE OF SAINTS

1. Every one who has saving faith in Jesus Christ is a saint in the New Testament sense of that word. He has been regenerated, and is being sanctified by the Holy Spirit. He has been set apart to the service of God; and therefore he may justly be called a saint. He is a regenerated soul, and is in the process of purification, strengthening and exaltation by the Holy Spirit; and for this reason he may justly be called a saint.

This does not mean that the man has already attained all spiritual excellence. A man is a saint by reason of the direction he is going rather than because of the stages of the journey he has already passed. The humblest disciple, at the earliest stage of the journey of his sanctification by the Spirit of God, is a saint in the sense in which that word is here used.

2. Among those who are called believers there are the real and the spurious. It was always so. There is a believing that does not attain to the quality of saving faith. When Jesus first appeared in Jerusalem, prior to his conversation with Nicodemus, there were certain persons who, seeing his miracles, were eager to be reckoned as believers in him; but Jesus did not trust them, knowing what was in the human heart. They were not saints. Judas was counted among the inner circle of believers; but his believing was inadequate, and his discipleship was proved at length to be spurious. He was not a saint. Others, as the years of conflict between Christianity and worldliness went on, were gathered into the company of the disciples only to fail in the time of the testing. They were not saints.

The title saint may not be applied to those whose believing is shallow, and who cannot endure the test of the years and of trial. They are not saints because they are not real believers. They have not surrendered themselves wholly to the Lord Jesus Christ. They have not responded to the purifying power of the Holy Spirit. The change in them has been external and superficial. They have not been regenerated by the Holy Spirit. They are not new creatures in Christ Jesus. They are strangers to the experience of sanctifying grace. They do not persevere in the way of life because they have never entered it. The water that flows from a living stream continues to flow, for the source yields a perpetual supply; but the water that is emptied from a cup, flows abundantly for a moment only; for the stream is not renewed, the source not being a living fountain. The real believer is like the stream that flows from a living fountain. The spurious believer is like the flow of water from an overturned cup.

**3. The test of the reality of a believer is endurance to the end.** The anchor chain must endure the test in every link or it cannot be reckoned among anchor chains. If the last link fails the whole chain fails. In like manner the believer must endure the strain of this life's test not in the first year only, or the second, or the third, or any succession of years short of all: he must endure the test unto the end. The stalk of wheat must be wheat from the moment the seed germinates in the soil to the time when the ripened ear of wheat is tested in the mill. This is no unreasonable demand of the wheat. Wheat naturally meets this test. If the plant should change

at some period of growth, into another form, and the grains of wheat fail to appear, then it would be certain that that which was thought to be wheat was never wheat at all. The real wheat does not complain because it is required of it that it be wheat all the way through its life. And this test, which is universal in all the world we know, must be applied among disciples. The real believer continues in the way. He is wheat to the end. He never becomes a tare. He cannot be anything but wheat, for the life of the wheat is in him.

**4. This test is complete only when the end of life has been reached.** The anchor chain has not been fully tested until the last link has been tested. The Christian believer has not given full proof of the reality of his faith until that faith has been put to the test in youth and in old age, in the beginning of the way and at the end of the way, as well as all the way along. A man may deceive others many years, and be discovered in his true character only when some new circumstance has arisen which finds him off his guard.

Or a man may be self-deceived. He may have refused the complete surrender of his heart which the gospel demanded, believing that he could obtain eternal life at smaller cost. He may have persuaded himself that he has indeed obtained life. In that hope he may have entered into the discharge of the duties of the Christian life, and long have met no test which he did not appear to sustain with fair credit. Self-deceived he has been lulled into a false security. The awakening comes with some unexpected test, some temptation for which he was not prepared. Then it is revealed

that the life of the past was an outer conformity and not the result of an inner change. As long as life lasts there is the possibility of such failure. If it comes even at the last of life, it is as sure proof as if it had come earlier that the soul has not passed from death unto life.

**5. Perseverance to the end is the only sufficient test.** The real and the superficial believer may have many things in common, just as the wheat and the tares have many things in common: it is what they are at the end of the way which determines that one shall go to the granary and the other to the consuming fire. The base metal which is combined with gold to produce what is termed gold-filled metal resembles gold in many ways. If you apply the test of color, it seems like gold. If you draw it out into wire, its ductility is the same. If you put it through rollers to reduce the thickness you find that its malleability is the same.

But in spite of all these resemblances it is not the same. It is not gold, and there are uses to which gold can be put to which this base metal cannot be put. Yet the inferiority of the metal may not be discovered until after it has stood many tests which the inexpert would apply. Base metal and gold may rest side by side for a long while, the difference being known only to the expert; but the expert knows the difference and the final test will reveal it even to the inexpert. And in like manner the spurious believer may be long reckoned as a man of faith and a saint of God, only to fail at the last. The sufficient test is the long test, the life test. Those who endure to the end shall be saved.

**6. Believers are not left to resist unaided**

the temptations which test them. Nor is the help only that which is laid hold of by the soul in its extremity. The believer sustains a special relation to God, is specially guarded and helped by the Holy Spirit in times of need. The teaching of the apostle Paul was based upon his own experience as well as his knowledge of the truth of God. Because of that experience his testimony was confident and joyous. A great mass of Christian testimony has been accumulated in the Christian ages corroborating the message of the apostle. In any Christian life the test may be made and the truth established experimentally. It is a part of the mystery of God's grace that there is not only care for all, but there is care for each. The Holy Spirit, infinite in wisdom, power and love, ministers to every soul, and in all the way is a present help in the time of need. The saint perseveres, but not in his own strength alone. The Spirit who regenerates and sanctifies also joins in the battle that results in the final perseverance of the saint.

**7. This watchcare of Providence is comprehensive, sympathetic and sufficient.**

It is comprehensive. The Holy Spirit knows all the way we take. There is no peculiarity in any life which is not understood. No one has any occasion to fear that his case is so different from all other cases that it is not comprehended by the Providence that watches over us.

It is sympathetic. The Spirit of God deals with us as with children. And this we need. We are strangely childish in our needs. Often our heart-aches can hardly be confessed even to our nearest friends. They would not sympathize. Often it would be impossible to make

them understand why an obstacle which seems small to them seems insurmountable to us. But the help which we have comes from One who sympathizes with child or man at the exact point of need and suffering, and He does not upbraid us with our foolishness as our earthly friends might

The watchcare of Providence is also sufficient. The provision for our safety is adequate. Whatever fears we may have when we think of our own insufficiency, we may dismiss all alarms when we remember the source of our help. Help has been laid upon One who is mighty to save.

8. This power which is linked to watchcare in the help of the believer is made effective through his faith. This joining of the divine and the human is seen in all the relations of Christian discipleship. Regeneration is wrought by the Holy Spirit, the man answering in repentance and faith to the divine call. Sanctification is wrought by the Holy Spirit, the man responding by faith to the purifying and strengthening grace vouchsafed in this spiritual relationship. And the perseverance of the believer amidst the trials and testings of life, while made possible by the power of the Holy Spirit, is a result, on the human side, of that faith which appropriates the blessing offered by the Spirit. A man who would be saved must believe. A man who would be sanctified must believe. A man who would persevere must believe.

9. The believer is not the passive subject of the divine care. Nor is the faith by which he receives God's grace in regeneration, sanctification and perseverance like an empty bucket let down into a well. The man who says he is depend-



ing on God to keep him to the end, while failing to fight like a soldier on the field of battle, is proving that he is a superficial believer.

The perseverance of the saints is illustrated by the figure of the traveller who presses ever onward and upward to the heights to which God is calling him, or of the servant who from morning until night does his Master's bidding in his Master's vineyard, or of the soldier who fights the good fight of faith and lays hold on eternal life. The man must work out his own salvation with fear and trembling; but as he works he has the unspeakable joy and certain encouragement of knowing that it is God who is working in him according to His own will and pleasure.

**10. In this perseverance the power that keeps the believer is keeping him unto salvation.** And salvation is more than access to heaven. Access to heaven is a part of salvation. There lies before us a better world than this. There remaineth a rest to the people of God. "I go to prepare a place for you," said Jesus. We cannot exaggerate the preciousness of our heavenly hope. But to think of salvation as mere access to heaven is to think superficially and falsely. Salvation has a present as well as a future meaning.

The Holy Spirit as he keeps us for the hour when we may have access to heaven, keeps us from the hour of present evil. The perseverance of the saints which comes by faith and fighting on the believer's part, and by the imparted grace of God, through the Holy Spirit, is the life of victory in a path which shines more and more even unto the perfect day. It is perseverance day by day, hour by hour, moment by moment. And this perseverance in the present leads out

into perseverance in the future, until the last battle is fought, the last task performed, the final stage of the journey covered, and we are received into the glory prepared for those who endure unto the end.

**11. Perseverance in well-doing is one's only proof of reality in his faith or certainty of his adoption into the family of God.** There may be precious memories of glad experiences when the gospel was joyously received. There may be a hope of a happy entrance into heaven by and by. But these memories are vain and this hope is false if in the present our relation to God is not in harmony with the past experience or the future hope. It is sheer madness for a man to believe himself an heir of heaven when he is not acting like an heir.

The promises of God are yea and amen only for those who meet the conditions of those promises. A past emotion, however joyous, is not sufficient ground of hope. Years of conformity to religious obligations can give no assurance of hope to the man who has ceased to walk in conformity to these obligations. If the present is marked by wickedness or worldliness or indifference the proof of faith is lacking, the evidence of regeneration has disappeared, and it is folly and sin to claim a place among saints. "Kept by the power of God through faith unto salvation" describes a man who is realizing in himself daily the words of the apostle, "Be not conformed to this world, but be ye transformed by the renewing of your mind; that ye may prove what is that good and acceptable and perfect will of God."

## QUESTIONS ON CHAPTER XI.

1. Who may justly be called saints?
2. To whom must the title be denied, even though they profess discipleship?
3. How does a Christian give full proof of the reality of his discipleship?
4. When may a Christian claim that no further proof should be required of him?
5. Who alone shall be saved?
6. What enables the Christian to persevere to the end?
7. How may the watch-care of God's providence be described?
8. How must a man relate himself to this help?
9. How constant must this relation be?
10. In this connection how should we think of salvation?
11. Has a man any right to believe he is saved if he is not behaving like a saved man?

## XII. OF THE HARMONY OF THE LAW AND GOSPEL.

We believe that the Law of God is the eternal and unchangeable rule of his moral government;<sup>1</sup> that it is holy, just, and good;<sup>2</sup> and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin;<sup>3</sup> to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.<sup>4</sup>

Places in the Bible where taught.

<sup>1</sup>Rom. 3:31. Do we then make void the law through faith? God forbid: yea, we establish the law. (Matt. 5:17; Luke 16:17; Rom. 3:20; 4:15.)

<sup>2</sup>Rom. 7:12. The law is holy, and the commandment holy, and just, and good. (Rom. 7:7, 14, 22; Gal. 3:21; Ps. 119.)

<sup>3</sup>Rom. 8:7, 8. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. (Josh. 24:19; Jer. 13:23; John 6:44; 5:44.)

<sup>4</sup>Rom. 8:2-4. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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. 10:4; Heb. 8:10; 12:14; Jude 20, 21.)

## HARMONY OF LAW AND GOSPEL.

1. In the moral government of the universe God acts in harmony with a rule. He would be less than God if it were otherwise. All that we know of the universe shows that God is orderly and consistent as He lives out his life in the great creation which He made. Rule is characteristic of the material universe. This is not a chance world. Rule may be observed in the formation of sand dunes and coal veins, in the crystals of snow flakes and diamonds, in the formation of waves and of mountains, in the flow of rivers downward to the sea, and of sap upward through the branches of the trees, in the growth of a beetle and a man. Rule may be observed in the realm of mind as well as matter. Human intelligence does not act by chance, but in an orderly way. Knowing one mind we can infer how any other sane mind will act under certain given circumstances. Upon this fact the most of our knowledge is based. If there were no law of mind the world would be peopled by imbeciles. As in the realms of matter and of mind there are governing rules, so there is rule in the moral realm.

2. This rule is unchangeable; no caprice or fickleness prevails here. It is not one thing today and another thing tomorrow. There is not one rule of morals in America and another in China, one for the rich and another for the poor. The law which determined the flow of the rivers of Eden is the law which determines the flow of the Mississippi and the Amazon and the Thames. The law which made for wheat harvests in the valley of the Nile when Jacob sent his sons into

Egypt because of a famine in Canaan, is the law which makes for wheat harvests in the American Northwest in the twentieth century. The laws of mind which made a statesman of Moses and of Jeremiah, a poet of David and a theologian of Paul, are the laws which give direction to the thinking of our great intellectual leaders in this age. And not more unchangeable than these laws in the realms of matter and mind are the laws which relate to the moral government of the universe. That which was right in Eden is right in Paris, in London, in New York; that which was wrong in Eden is wrong the world over. No change of place or time or possession or attainment can affect the essential rule of the universe.

**3. This rule is eternal and of universal fitness.** Not only is it unchangeable with respect to places and races, to days and seasons, to conditions and circumstances, but also to ages. It has been unchangeable. It will be unchangeable. A lie was a lie when the first lie was told; a lie is a lie forever. Murder was murder when Abel fell: murder is murder now: murder will be murder always. It is not by an arbitrary decree that the moral rule of the universe has thus far been unchangeable. If that were so God might make another arbitrary decree with a new rule.

This rule is unchangeable because it is in harmony with the unchangeable nature of God. It is a rule based on His holiness. It is as unchangeable as His holiness. This is to say that it is eternal. It is of the nature of fire to emit heat: therefore as long as there is fire there will be heat. It is of the nature of God to be holy: because He is eternal His holiness is eternal. And holiness

cannot express itself in unholiness of action. The rule of God among men is an expression of His holiness. It must be eternally what it has ever been. We can conceive of this world being destroyed and its place being empty in space. We can conceive of an earth with no human being upon it. But we cannot conceive of an age when the moral government of the universe shall be changed, because we cannot conceive of God becoming different morally from what He is now and ever has been. So to conceive of Him would be to destroy our conception of Him as God.

4. **This rule of government in the moral universe is called the Law of God.** This law is clearly revealed in the Scriptures. Men may learn something about the laws of God without the Scriptures, just as they may learn something about God without the Scriptures. There is a revelation concerning the moral government of the universe in the realm of the physical. There is a revelation in the mind of man. Those who study cause and effect diligently may know certain human duties which the law of God requires. But there is no clear and complete discovery of this law apart from the Scriptures. For the law of God goes beyond human duties. It goes beyond duties to God.

The law of God sets forth certain mysteries of divine grace, which the heart of man may hunger for but cannot know until the authoritative word of God makes the revelation. When we say that the law of God is made known by the Scriptures, we do not mean that in certain verses or chapters or books that whole law may be found clearly and concisely stated. The law of God is revealed in the Bible as a whole. It is imbedded in this

great collection of writings. It is found in the history of the dealings of God with individuals and races. It is found in the writings of poets and prophets. It is found in the preaching of John the Baptist and the epistles of Paul the Apostle. But it is especially set forth in the life and words, and death and resurrection, of Jesus Christ.

5. **This law of God is holy as He Himself is holy.** It is complete in every part. It is free from flaw. But more than this, it is adequate. It is a universal law. It is an age-long law. It is a perfectly adaptable law. The people of whom the Bible chiefly tells were an agricultural people. The law of God was adapted to them. It is adapted also to a commercial people. It is adapted to family relations, social relations, political relations, international relations. It is suited to the white man, the black man, the red man, the brown man. Savage races have found the upward path only as they have pressed toward the standard set by the law of God. Social conditions have improved only as the men of the community have become obedient to the law of God. Nations can find no higher rule of conduct than the law of God. All our ills result from a departure from that law; because to depart from it is to forsake the way of holiness.

6. **The law of God is just and cannot be unjust.** Its justice is universal. Apply the law of God wherever you will, and the result will be the removal of injustice just as far as that law is applied. When the law of God is applied to the nation, there is justice for the individuals composing that nation. When the law of God is applied to industry, there is justice for the em-



ployed as well as the employer. When it is applied in trade, there is justice for the buyer as well as the seller. When it is applied in government, the wealthy do not secure privileges at the expense of the poor, nor the high-born at the expense of the humbly born. The law of God recognizes no caste, no classes, no discriminations on account of birth or race or color. By that law the strong are made the guardians of the weak, the rich are under obligations to befriend the poor, the privileged are called upon to share their privileges with the unfortunate. Let the law of God be obeyed and at once there will be an end to a thousand troubles that are now menacing the peace of communities and nations.

**7. The law of God is good. It is beneficent.** It is more than just: it is gracious. It does more than call for honesty, uprightness and justice as between man and man: as obedience is given to its demands all that is highest and best is promoted. It results in welfare, in happiness, in blessedness. It is more than negative, prohibiting wrongdoing. It is more than positive, requiring rightdoing. It is linked with all the outgoing of God's life towards man; and this means that it is linked with His great compassionate love. The law of God is full of the love of God. From it blessings flow. By it happiness grows. He therefore who comes to the law of God should not think of it as a chain to stop his liberty, or a knife to prune his vineyard. It is graciously more. It does stop the man who would go into the ways of evil or danger. It does prune away unprofitable and unfruitful growths. But it is the shielding arm that de-

fends from danger, the guiding hand that leads to the rich places of privilege and joy..

**8. The law of God does not demand more than man should give.** If a man finds it difficult to obey the law of God, this is not because of defect in the law, but in the man. Inability arises from sin. When a clock does not keep time with the sun and the stars, we must not blame the sun and stars. The fault is in the clock. He would be an unreasonable man who would demand that the movement of this earth with respect to the sun and stars should be modified to harmonize with the movement of his defective clock. But even more unreasonable is the man who, because his nature refuses to keep time with the law of God, cries out against that law, and would like to have the divine law brought into harmony with his sinful nature.

**9. God has not left men enmeshed in their own disobedience.** He has provided a way of restoration. This is not by pulling the heavenly standard down to the level of our guiltiness and weakness, but by lifting men up to the level of the eternal standard of His holiness. The gospel is not simply a glad story of heavenly gates ajar: it is the story of moral restoration. The gospel does not ignore law by saving men irrespective of law. It does not make of none effect the penalties of a broken law. There is no conflict between law and grace.

**10. This restoration is restoration to a state of obedience to the law.** This does not mean that the redeemed man becomes instantly perfect in his obedience. Perfection does not belong to this mortal life. But it does mean he ceases to be a rebel against the law. He ceases

to demand a lower standard of law. By regeneration he has been made a new creature. It is now the great desire and purpose of his heart to do the will of God. His obedience may not be complete, but it is genuine. It is not an outward obedience simply, but inward. The law instead of being regarded now as a destroyer, seems rather to be another angel, linking hands with that one which is called the Gospel, the two uniting to save him from sin and give him a place of victory and blessedness high above the penalty of sin and disobedience to the law.

**II.** This harmonious action and result are brought about by the mediation of Jesus Christ through the Holy Spirit. To this end all the activities of the divine Spirit upon the penitent soul tend. We must here take into account the atonement of Jesus Christ by his sacrifice consummated on the cross. This bears an eternal relation to the law of God, the law which is holy, just and good; the law which every man broke; the law by which every one of the sons of men was pronounced guilty.

By a sacrifice beyond our comprehension, in a manner beyond our understanding, Jesus Christ delivers every believer from the penalties which by his transgressions he has incurred. We must take into account the work of regeneration accomplished by the Holy Spirit on the soul of the penitent believer, by which he is made a new creature. Delivered by the work of Christ from the penalty of a broken law, and given a new heart by the Holy Spirit, by which he loves the way of obedience that once he shunned, the law and the gospel are seen working in glorious harmony for the blessing of the redeemed man.

12. To achieve this is the one great purpose of the proclamation of the gospel. By the gospel a message of promise and hope is sent forth among men. They hear the glad tidings of the incarnation of the son of God. The miracle of his resurrection and ascension completes the story of his victory. This gospel opens a door of hope. It shows them One who suffered for them. It tells of One who has power to change their hearts of unbelief and disobedience into a new likeness and life. Here is the message of a new birth, the beginning of a spiritual sanctification, the promise of a perseverance that shall end in the glory which Christ Jesus, the Son of God, had with the Father before the world was.

13. To serve this holy and gracious purpose we have the Church, with its meetings and ministries, its activities and ordinances, its worship and prayer. It is the body of which Christ is the head. It is in the world by his will and command as a result of his wisdom and dying love. To it he has given a commission which has been given to no nation, no community, no other organization or group of men on earth. Its message is the gospel: no other institution on earth has been divinely authorized to make known the gospel and to observe and perpetuate the ordinances which belong to the gospel. The church proclaims the law of God, and alone of all bodies of men shows the harmony of the law and the gospel, and alone of all organizations and institutions among men teaches how God can save men from their sins while enforcing the eternal law of His moral government.

## QUESTIONS ON CHAPTER XII.

1. Why do we infer that there is a rule in the moral world?
2. Is this moral rule changeable or unchangeable?
3. Why must we think of this rule as eternal?
4. Where may we find this law of God completely set forth?
5. What may be said concerning the holiness of this law?
6. What may be said concerning the justice of this law?
7. What is the meaning of the statement, "The law of God is good?"
8. Show that the law is reasonable.
9. How is guilty man brought into harmony with the law?
10. What is the restoration here provided for?
11. How is this obedience brought about?
12. What relation does the preaching of the gospel sustain to the restoration of the man to obedience?
13. What is the relation of the church to all this?

### XIII. OF A GOSPEL CHURCH.

We believe that a visible church of Christ is a congregation of baptized believers,<sup>1</sup> associated by covenant in the faith and fellowship of the gospel;<sup>2</sup> observing the ordinances of Christ;<sup>3</sup> governed by his laws;<sup>4</sup> and exercising the gifts, rights, and privileges invested in them by his word;<sup>5</sup> that its only scriptural officers are Bishops, or Pastors, and Deacons,<sup>6</sup> whose qualifications, claims, and duties are defined in the epistles to Timothy and Titus.

Places in the Bible where taught.

<sup>1</sup>1 Cor. 1: 1-13. Paul . . . unto the church of God which is at Corinth. . . Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? (Matt. 18: 17; Acts 5: 11; 8: 1; 11: 21-23; 1 Cor. 4: 17; 14: 23; 3 John 9.)

<sup>2</sup>Acts 2: 41, 42. Then they that gladly received his word were baptized: and the same day there were added into them about three thousand souls. 2 Cor. 8: 5. They . . . first gave their own selves to the Lord, and unto us by the will of God. (Acts 2: 47; 1 Cor. 5: 12, 13.)

<sup>3</sup>1 Cor. 11: 2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. (2 Thess. 3: 6; Rom. 16: 17-20; 1 Cor. 11:23-26; Matt. 18: 15-20; 2 Cor. 2: 17; 1 Cor. 4: 17.)

<sup>4</sup>Matt. 28: 20. Teaching them to observe all things whatsoever I have commanded you. (John 14: 15; 15: 12; 1 John 4: 21; John 14: 21; 1 Thess. 4: 2; 2 John 6; Gal. 6: 2; all the Epistles.)

<sup>5</sup>Eph. 4: 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. 14: 12. Seek that ye may excel to the edifying of the church. Phil. 1: 27. That . . . I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

<sup>6</sup>Phil. 1: 1. With the bishops and deacons. (Acts 14: 23; 15: 22; 1 Tim. 3. Titus 1.)

## A GOSPEL CHURCH.

1. The word church designates a company of people called out from others and joined together in a body by themselves. This word according to some is used to designate the people living and dead who, called of God from sin to righteousness and from the world to faith in Christ, are forever separate from all other human beings living or dead. It is also used by some to designate people of a certain territory who adhere to certain specific doctrines and practices and differentiate themselves from all other people of that territory. It is even used sometimes by groups of people who distinguish themselves by peculiarities of teachings and purposes, even though they are not followers of Christ or obedient to the word of the scriptures. Like the word "gospel" the word "church" is sometimes found in worldly company, sometimes in fanatical company, and sometimes even in very evil company. Such use, however defended on the ground of etymology by those who would deny the right of the followers of Jesus Christ to appropriate it to their own peculiar use, is not justifiable. The common use of the word in the New Testament and the general literature of Christendom is in connection with Christian disciples in the organization of themselves into companies.

2. A gospel church is composed of people living on the earth, and so related as to form a company which can be seen of men. This phrase "visible church" is used in contradistinction to the "invisible church" as intended by our fathers and describes a company of baptized believers. When men die in the faith of Christ, and pass on

into the blessedness of the eternal reward in heaven, they are still separate from sinners. They are still of the company of the elect. They are still associated with Christ, the great Head of the church. But they are not visible to men. They do not assemble in our earthly houses of worship. They have no part in the conflicts of the warring, serving church on the earth. They are his servants. No doubt, released from the limitations of the flesh, they perform better and larger service than was possible to them while upon the earth. The invisible world is as much a reality as the visible; but our part in life is with the visible. It is the visible church which we see working the will of God upon the earth. It is to this church that we become joined by the grace of God. It is to the church here that we owe allegiance. It is by the church as God's plan of service that we have a part in perpetuating the ordinances and proclaiming the gospel of our Lord.

**3. A gospel church is a company of people called out from the world by Christ.** They are a people saved by him, baptized in his name and walking in fellowship with him. They heard him say, "Come unto me." Having gathered about his person, they become disciples and servants. They learn of him. It is their business to learn his will as completely as possible. They have no right to accept one part and reject another part of his teaching. They become disloyal if they deliberately slight any part of his message.

Not only do they learn what he teaches but they obey him in what he has commanded. He has said to his disciples, "If ye love me, ye will



keep my commandments." The company that gathers about Christ as their Lord is not simply a company of learners. It is a company governed by law. That law is the law of Christ. It relates to conduct in many relations. It relates to conduct towards God. It relates to conduct towards men. It relates to conduct as members of the church, as members of families, as members of the community. It includes practices of worship and observances of ordinances. It includes the whole duty of man.

**4. Those who gather about Christ at his call come as believers.** They come to receive blessing at his hand. They come in recognition of his authority. They come because of the lure of his gracious fellowship. But all this is based on their faith in him. They expect blessings because they have faith in him. They yield to his authority because they have faith in him. They are won by his person because they have faith in him.

It is the man who has been born again by the Holy Spirit who hearkens to the call of Christ and becomes a part of his church. And the man who has been born anew has accepted the salvation and the rule of Christ. In the church also his salvation is proclaimed and that rule magnified. The church is the one organization which has as its specific mission the doing of the whole will of Christ.

**5. The members of his church have accepted Christ as Saviour.** By the Holy Spirit they have been brought to a state of salvation. Every one of them, by his presence in the church, professes and declares that he has been born again, has passed from death unto life, has received the gift

of eternal life in Christ Jesus. This means that he has received a salvation which delivers from the consequences of sin. The members of a church, therefore, are differentiated from all other people by their hope of life everlasting.

There is new life within them. That life has been imparted by the Holy Spirit to the end that they might become children of God. As children of God they have powers as well as privileges. In the exercise of their spiritual powers they show that they are members of a new order and therefore properly joined to the company of those for whom Christ died and of whom he is the Head. We need to magnify church-membership in its meaning for the individual life.

**6. Having accepted Christ as Lord as well as Saviour, they obey his commandments.** The church has not been given authority to make commandments; it is the duty of the church to obey the commandments already made. It is not the prerogative nor the privilege of any church to modify, minimize or in any way obscure the commandments, or any commandment, of Jesus Christ.

It is not the place of the church to make commandments easy, or to adapt them to social or political circumstances, or to bring them into harmony with the age. The commandments for the government of a church, and of the members of a church, are expressions of the eternal wisdom of God. To the will of God as revealed in his commandments men must be conformed. Their inventions as the centuries pass, their varying tastes or judgments, their prejudices, must not be put on the throne of the church. Christ is there. He is Lord in his own house. To his law we must submit in humility and love.

7. Because Christ commands those who believe on him to be baptized on profession of their faith, the members of a gospel church have been baptized. Baptism is an initial act of their obedience when they have passed from death unto life. It is a voluntary act on their part. They are not buried in the water like insensate logs and like logs lifted out. In the act of baptism they are willingly obedient to the command of the Lord. It is their choice. They have not been coerced. They have not been passive. They have been consciously and volitionally active. And this voluntary obedience has been intelligent. They have been baptized because of the commandment, but they have obeyed intelligently. They have seen meaning in the ordinance. They have consciously and intelligently yielded obedience to Christ, and at the same time proclaimed their faith in him who died and was buried and rose again. This obedience has been the obedience of an individual soul, conscious of a direct relation by faith to Jesus Christ.

8. This relation of voluntary, intelligent, individual obedience to Jesus Christ brings those who believe and obey into association with each other. Each has entered into covenant with Christ. Each at the same time has entered into covenant with other believers and has fellowship with them. The relation to Christ involves this. Christ associates himself with believers, saving them as individuals, but binding them together in mutual responsibilities, privileges and duties. They are members of his body, which is the church, and members one of another. Each man must bear a burden of his own, but

each must be ready to help bear the burdens of others. Each must be set as a living stone in the temple Christ builds, and each must realize that each stone is related to every other stone in the temple. Christ is the Head of the church. Every member is related vitally to the Head. And every member therefore is related vitally to every other member. It is by this figure of the human body that Paul teaches church members that they are in covenant with Jesus Christ and, being in covenant with him, are also in covenant with each other.

**9. This covenant is the covenant of those who share in the faith and the fellowship of the gospel.** The scope of the relationship is defined therefore in terms of grace and eternal life. This covenant is not like a contract among business men, where so much is paid for such and such a thing delivered, the attempt being made to equalize the terms of the barter. Nor is it like the obligations that bind together the members of a worldly order, where the payment of specific dues purchases the right to demand specific privileges. As Christ enters into covenant with us on the basis of grace, giving to us abundantly according to our need rather than our desert, so the members of a gospel church are in covenant with each other on a basis of grace. It is in the realm of Christian faith and divine fellowship that we enter into covenant with Jesus Christ and with those who are members of his body. We need to magnify the covenant relation of church members; their kinship in Christ Jesus, their fellowship in the experience of grace, their ceremonial fellowship in keeping the ordinances, their fellowship in the service of the King.

**10. In this covenant relation believers observe the ordinances of Christ, being careful to perpetuate what he taught and ordained.** This is the first expression of their consciousness of covenant relations. Being members of a community for which Christ has ordained specific practices, they draw near to each other and to him in their observance. If the church fails to maintain the ordinances commanded by him, these ordinances will disappear from the earth.

Besides his ordinances they seek to perpetuate his teachings. While others may be willing to perpetuate his ethical teachings, the church will seek to perpetuate all his teachings. The world may understand the value of the commandment which is called the Golden Rule, but the world will not appreciate the value of divine worship, or the ordinances of Baptism and the Lord's Supper. The church alone and not the world can understand the more sacred things of God, and appreciate the things which relate to the inner life and to the redemption wrought by Jesus Christ in the sacrifice of himself upon the cross.

**11. A gospel church is governed entirely by Christ.** All its rules and regulations are based on his teachings. Man-made laws are rejected, whether they emanate from the worldly or the unworldly, from those who would curb the church or from those who would serve it. A church, if it be indeed a gospel church, seeks from the New Testament to know the laws of its government ordained by its Lord. Whatever is opposed to the letter or the spirit of the New Testament, however fully it may represent the wisdom of this world, or whatever promise it may seem to

contain of new efficiencies and wider conquests, must be rejected. The church does not need two heads. The church cannot but be embarrassed by laws and regulations proceeding from two sources. A church cannot serve two masters. It cannot serve Christ and men. The gospel church in order to preserve its integrity, and that it may be truly and completely loyal to Jesus Christ, may recognize no other Head.

**12. In the practice of this fidelity to its Head, the church may claim all the gifts, rights and privileges which the word of God promises.** It may not presume beyond this. It may not demand for itself more than the Scriptures allow. It must not, like some arrogant worldly power, demand the thing it sees and likes. The gifts, rights and privileges of the church belong to the realm of the spiritual and unworldly. They have to do with the inner things of the soul. They refer to the treasure which may be laid up in heaven. They are in harmony with the spirit of humility and sacrifice which Christ exhibited in his own person and requires of his followers. Though they are exceedingly glorious, surpassing all earthly values, they do not come into conflict with earthly good, nor are they calculated to excite the envy or cupidity of worldly men.

**13. The officers of gospel churches, as clearly shown in the New Testament, are pastors and deacons.** Pastors may be called bishops, the difference in name being due to the different aspect of their work which may be under consideration. When the pastor is thought of not so much as a shepherd of the flock as an overseer of the affairs and interests of the flock, he may be called a bishop or overseer. But whatever the

name, the duties are the same. A bishop is not a pastor of a particular kind or rank: every pastor is a bishop, as every bishop is a pastor.

A deacon is a helper in the church, discharging certain duties for which he is competent, and to which he has been set apart by the church, in order that the pastor may have more time for other duties for which he has special qualifications. The qualifications and duties of pastors and deacons may be learned by a study of the New Testament, especially the epistles of Paul to Timothy and Titus.

**14. Churches of today must be formed after the pattern of New Testament churches in principles and polity, in doctrinal character and life.** They have now, as they had then, in the Great Commission of our Lord, their creed and task, their programme and purpose. This age with all its marvelous achievements, including the mighty advance in the cause of Christ, has not outgrown that Commission nor filled up its far-reaching perspective. The end is not yet and the distant heights still challenge our faith and faithfulness, our love and heroism. For emphasis, and as a concrete standard of church belief and doctrinal life, we insert here "The Essential Principles of a Baptist Church," outlined by Dr. Augustus H. Strong, as follows:

"I would summarize the laws of Christ in this matter as requiring practical acknowledgement of:

1. The unity, sufficiency and sole authority of Scripture as the rule both of doctrine and of polity;
2. Credible evidence of regeneration and conversion as prerequisite to church membership;
3. Immersion only, as answering to Christ's command of baptism, and to the symbolic meaning of the ordinance;

4. The order of the ordinances, baptism and the Lord's Supper, as of divine appointment, as well as the ordinances themselves;

5. The right of each member of the church to a voice in its government and discipline;

6. Each church, while holding fellowship with other churches, solely responsible to Christ;

7. The freedom of the individual conscience, and the total independence of church and State.

I ought to add, however, that the duty of every believer to be baptized on profession of faith implies his previous acceptance of Christ's deity and atonement. Baptism "into the name of the Father, and of the Son, and of the Holy Spirit" can not imply supreme allegiance to the Father and only subordinate allegiance to Jesus Christ. Baptists cannot be Unitarians and Unitarians cannot be Baptists. Baptism is the outward sign of a previous spiritual union, by faith, with the Christ who died for our sins and rose again for our justification, and Baptists can have no church fellowship with those who deny the atonement of Christ."



## QUESTIONS ON CHAPTER XIII.

1. Give some uses of the word "church."
2. What is the meaning of the phrase "The visible church?"
3. What should be the attitude of a church towards Christ and his commands?
4. What kind of people will stay out of the church?
5. What does the church member profess with respect to salvation?
6. Why may the church not modify old commandments or make new ones?
7. What does his baptism mean to the church member?
8. What is the relation of Christians to each other?
9. What is the basis of this covenant relation?
10. What obligation rests upon the church with respect to the Christian ordinances and teachings?
11. Who is the Head of the church on earth?
12. What may a church expect in the way of blessings?
13. What are the officers of gospel churches?
14. State relation of a church to the commission and the essential principles of a Baptist Church.

## XIV. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer,<sup>1</sup> into the name of the Father, and Son, and Holy Ghost;<sup>2</sup> to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life;<sup>3</sup> that it is prerequisite to the privileges of a church relation; and to the Lord's Supper;<sup>4</sup> in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ;<sup>5</sup> preceded always by solemn self-examination.<sup>6</sup>

### Places in the Bible where taught

<sup>1</sup>Acts 8: 36-39. And the eunuch said, See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest . . . And they went down both into the water, both Philip and the eunuch; and he baptized him. (Matt. 3: 5, 6; John 3: 22, 23; 4: 1, 2; Matt. 28: 19; Mark 16: 16; Acts 2: 38; 8: 12; 16: 32-34; 18: 8.)

<sup>2</sup>Matt. 28: 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Acts 10: 17, 48; Gal. 3: 27, 28.)

<sup>3</sup>Rom. 6: 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Col. 2: 12; 1 Peter 3: 20, 21; Acts 22: 16.)

<sup>4</sup>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 steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (Matt. 28: 19, 20; Acts and Epistles.)

<sup>5</sup>1 Cor. 11: 26. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 14-20.)

<sup>6</sup>1 Cor. 11: 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. (1 Cor. 5: 1, 8; 10: 3-32; 11: 17-32; John 6: 26-71.)

## BAPTISM AND THE LORD'S SUPPER.

1. **There are two ordinances belonging to a church of Christ.** They are Baptism and the Lord's Supper. One is at the threshold of the church, the other within it. They are not man-made ordinances. They did not originate with the apostolic group after the ascension of Christ. Each comes to us directly from him. Each was observed by him, each commanded by him. In the Jewish service there were many ordinances. They pointed forward to Jesus Christ. He at his coming fulfilled the prophecies enfolded in those ordinances. Their mission therefore was finished. But in order that his work, in fulfilment of the types and shadows of the past and in the redemption of men, might be impressively and pictorially represented forever, Christ put into the church which he established these two ordinances. They have the authority of his word, the sanctity of his personal relation to them and the solemn significance of his sacrifice for the redemption of men. They look back to him. They magnify his ministry of redemption. A complete obedience to Christ requires that these ordinances of the church follow the form and method presented by the example and teaching of our Lord and his apostles.

2. **The baptism which is an ordinance of a gospel church is a baptism of a believer only.** This alone is properly called Christian baptism, that is, a baptism which yields to the command of Christ and conforms to the significance of the ordinance which he has commanded. If a man's heart is not right in the sight of God he cannot properly be baptized. Unless his baptism rep-

resents his own faith in Christ and expresses his passing from death to life, it is vain and void. Until the man has been regenerated by the Holy Spirit and voluntarily enters upon the life of obedience to Christ's commands he is not fit to be baptized, and if he submit to the form of the ordinance such submission is no more than a form and a mockery.

No one who is an unconscious subject of the act can properly be baptized. No one can be baptized for another, even as no one can be converted for another, or regenerated for another. No person who has not yet come to the years of understanding is able to discharge the duty of Christian baptism, since baptism in the Christian sense requires the willing assent of the subject. To baptize an unconscious babe is to go contrary to the clear revelation of the New Testament and to the whole spirit of the ordinance of baptism, and the significance of it.

**3. Christian baptism is three-fold in form; immersion, submersion, emersion.** To say that immersion is baptism is inadequate. If there were an immersion only there would be a drowning. The same would be true if there were only immersion and submersion. Baptism is not complete until there has been an emersion.

By immersion the believer is put into the water, as into a grave. By submersion he is buried in the water, as in a grave. By emersion he comes forth from the water as from a grave. He is buried in the water as one who is dead. He is raised from the water as one who has been made alive. The figure is not of one who has been buried out of sight forever, but of one who has passed from death to life. Each act is significant,

It looks towards Christ and the believer's own life in Christ Jesus, made alive in him by the work of the Holy Spirit.

**4. Christian baptism is a confession of faith in Jesus Christ as Redeemer.** It is not a confession of him as Prophet or King. It is a confession of him which places its hand on the cross, which goes with Joseph and Nicodemus as they reverently place the body in the new tomb in the garden, which rejoices with the women and the apostles on the first day of the week because the tomb is empty and an angel has said, "He is not here: he is risen."

By immersion there is figured the placing of the body of Jesus in the tomb. By submersion burial is figured, that burial which closed the tomb and rolled a stone before the door. By emersion the resurrection is set forth, the removal of the stone, the passing through the open door into the world of air and light and sound and service. He who is baptized thereby declares that he has found in Christ more than an example, more than an ethical leader, more than a social reformer, more than a friend of the people, more than a lord: he declares in that act that he has found one who, to save from sin, was slain, was buried out of sight, and rose again triumphant, victorious over death and the grave.

**5. In Christian baptism, a believer confesses and proclaims his own change of heart.** He declares that he has been born again. He has died to sin and unbelief. He has passed out of the realm of disobedience and rebellion. He has entered into a new life. That new life is not the expression of a mere purpose of reform, but the exhibition of an inner spiritual life which has been

implanted by the Holy Spirit. He is a new creature. He wishes the old buried out of sight. He wishes to rise to newness of life. In his baptism all this is pictured. There is a burying, there is a rising as from the dead. The confession is a worthy and noble confession. It is instinct with a great hope. It is brave with holy joy. It claims a possession of infinite worth.

6. This solemn and significant ordinance is performed in the name of the Father and of the Son and of the Holy Spirit. This sets forth the fact that baptism is related to the Trinity. This looks to the great fact that redemption is not the work of Christ alone, nor of the Father alone. God, the Father, God the Son, and God the Holy Spirit, are engaged for the salvation of men. God was in Christ reconciling the world unto himself when the great redemption price was paid. And every one who is born again is born of the Spirit. At the Jordan, in the hour of Christ's baptism, the Father and the Son and the Spirit were present. The Spirit descended from heaven in the form of a dove upon the Son when he was baptized. And as the Son came up out of the water the Father said, "This my is beloved Son." In like manner when a believer is baptized the Father, the Son and the Holy Spirit are present. Fitting is it, therefore, as well as faithful to the revealed word, that he who is baptized should be baptized into the name of the Father and of the Son and of the Holy Spirit.

Baptism by its form bears intimate relation to the greatest work of God of which there has been any revelation to man. Greater than the making of worlds; greater than the development of nations on the earth; greater than all the progress

of civilization, has been the redemption of man by God the Father, God the Son and God the Holy Spirit. These, the three in the triune God, therefore are appropriately named in this ordinance.

7. **The ordinance of baptism should be obeyed by every Christian believer if obedience is physically possible.** When the thief on the cross believed on Jesus Christ and was forgiven, it was not physically possible for him to be baptized. There are some cases, as of people converted on their death beds, and of cripples, in which baptism cannot be performed. But this does not diminish the binding character of the command upon those who can be baptized. God never requires impossibilities, and the idea that God will condemn a man for failing to do an impossible thing is an insult to God. On the other hand, if, because He does not require the impossible, but admits exceptions to His great rule, one who can obey deliberately disobeys, that also is an insult to God. Who am I that I should not obey an explicit command of Jesus Christ? Who are you that you should think yourself excused from an obligation which our Lord has placed upon every disciple? Since in the very nature of this ordinance, and in the supreme authority of him who commands, there is a sacred reason for obedience, no believer is exempt from obedience to either of the great ordinances.

8. **The ordinance of baptism is prerequisite to full association and fellowship in a gospel church.** There can be no full and proper association with the church except in the way appointed by the Head of the church. Baptism is the first of the sacred duties which Christ lays upon those who believe in him. The meaning of this

ordinance suggests the priority of this duty. It is a sign of the passing from the old into the new life. It is the believer's confession to all men that he has come into the company of the children of God. An unbaptized believer therefore should be regarded as an anomaly. If a man should associate in any degree or measure with Christian people, calling himself a Christian, professing that he has faith in Christ and claiming a part in the promises, and yet refusing to be baptized, he would be under obligation to explain his failure to obey this command.

And that explanation would need to be something more than a statement concerning his tastes or notions or whims, or the fact that his mother or father or uncle was never baptized. This is too great a matter for trifling, even looking at it solely from the standpoint of the meaning of the ordinance. But when we read of Christ's own words at his baptism, and in the last great charge to his disciples, and observe what was the practice and teaching of the apostles, we are left in no doubt as to the place which baptism should have at the threshold of the church.

**9. Baptism properly precedes the Lord's supper.** This is the relation which the two ordinances have to each other as indicated by what they are and what they signify. One is the sign of the beginning of a new life, the other the sign of the sustenance of that life. Christ was baptized at the beginning of his ministry: he established the Lord's Supper at the close of it. Christ commanded the apostles to make disciples, to baptize them and to teach all the things which he commanded. How they interpreted that command is made clear by their practice. When multitudes, or



individuals, having heard the gospel became inquirers and believers, asking what they should do, the answer invariably, where that answer is reported, required that faith should be followed forthwith by baptism. Then in the out-living of their new life of faith, there followed the breaking of bread.

In the primitive days it was all very natural, simple and logical. And in these later days there should be such simple and prompt obedience to the will of the Lord as set forth in the Scriptures that no questionings would arise in regard to the order of these ordinances. It is only when men meddle with the first ordinance that trouble arises concerning its relation to the second. Let every believer be baptized on the profession of his faith, as is explicitly required by the teaching of Scriptures, and then let him with a free and eager heart sit down at the Lord's table, an humble, obedient, joyful disciple.

**10. In the Lord's Supper believers commemorate the dying love of Christ.** The history of its establishment and the form of its observance make clear this meaning and purpose. It was established by Christ the night before he was crucified. The first to partake of it were the faithful men to whom he had again and again foretold his death of sacrificial love. He blessed the bread and brake it. He prayed over the cup and gave it to his disciples. His words were full of a quiet solemnity, an unspeakable love, an eternal meaning. "This do in remembrance of me," he said as the moments passed.

An ordinance established under such circumstances cannot but make a solemn appeal to those who love him. And the sacred use of the bread

and the wine, in the observance of the supper, have a holy and tender significance. The bread is broken as his body was. The wine is poured out, as his blood was. The completeness of his sacrifice is set forth; and as the believer eats the bread and drinks the wine he solemnly confesses that this sacrifice was for him, and that only as Christ's life is imparted to him can he have a part in the eternal life which Christ came to the earth to provide for as many as should believe on his name.

**II. The Lord's Supper is to be observed by those only who have hope in his death.** The nature of the ordinance, not less than the teachings of Scripture, fixes this limitation. The supper is no place for an unbeliever. It is no place for the man who still companies with those who crucified the Lord. It is not for unthinking children, who would take the bread and the wine without understanding the meaning of the broken bread and the crimson cup. It is not for worldlings who love the bread of self-indulgence and the cup of sinful pleasure. It is not for hypocrites who make a fair show in the flesh while their hearts are full of iniquity. It is not for the shallow and selfish despisers of the grace of Christ, who hear his call and will not obey, who see his cross while their hearts are unmelted, who refuse to come to him that they might have life. It is mockery for any one of these to partake of the Lord's Supper.

But it is a sacred and imperative duty for every disciple, be he strong or weak, exulting in victories or humbled by defeats, conspicuous and joyful in service or mourning in obscurity, to take the broken bread and the wine poured out, symbols of the dying love of our Lord.

12. The ordinance of the Lord's Supper calls for honest self-examination, to precede every observance of it. The sacredness of the ordinance calls for reverence in the approach to it. The bread that is broken and eaten, is a picture of the broken body of Christ. The wine that is poured out and is to be drunk is a picture of the flowing blood of Christ. He was wounded for our transgressions and bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. It was because of our sins that he suffered. And now as we approach the supper we need to examine our hearts to see if there be any wicked way in us. Our hearts being wayward, our flesh weak, the onsets of evil many, the allurements of sin enticing and deceptive, the spirit of the world hostile to the spirit of Christ, there is occasion for us to search our hearts that we may reject whatever of evil thought, desire or purpose has lodged there. Of all hours none is so fitting for this as the hour in which we are about to commemorate the dying love of Jesus Christ in the "sacred use of bread and wine" in the Lord's Supper.

13. These solemn and beautiful ordinances—Baptism and the Lord's Supper—as held by our people through the ages, are supplemental in meaning. They have unity in the oneness of design; their integrity requires proper spirit, form and purpose in their observance.

They have a word therefore for the past as monument and memorial, for the present as commemoration, privilege and obligation, for the future as consummation and glorious triumph. They do more than look backward to the death, burial and resurrection of our Lord; more than look

outward as the believer's confession of a new life in him; they look forward also to the glorious day of our Lord's return, when the promises of his resurrection shall be fulfilled—when he himself shall return in his glory and all the holy angels with him, when the dead shall hear his voice and respond to his resurrection power.

**14. The views of our fathers concerning these great ordinances are confirmed by the foremost scholarship of modern times. The following examples could be increased almost without number.**

*Dr. Augustus H. Strong, Baptist.*

"These ordinances and their order are doctrines incarnate—living expressions of the inmost reality of the Christian faith—monumental symbols of the truth of God."

*Dr. William Sanday, Church of England, concerning Baptism:*

"It expresses symbolically a series of acts corresponding to the redeeming acts of Christ; Immersion=Death; Submersion=Burial (the ratification of death); Emergence=Resurrection."

*Dr. Plummer, Presbyterian, concerning the ordinance:*

"It is only when baptism is administered by immersion that its full significance is seen."

*Dr. A. T. Bledsoe, in Methodist Quarterly Review:*

"With all our searching, we have been unable to find in the New Testament a single expressed declaration or word in favor of infant baptism. We justify the rite, therefore, wholly on the ground of logical inference, and not on any expressed word of Christ and his apostles. This may, perhaps, be deemed by some of our readers a strange position for a Pedobaptist. It is, by no means, however, a singular position. Hundreds of learned Pedobaptists have come to the same conclusion, especially since the New Testament has been subjected to a clearer, more conscientious, and more candid exegesis than was formerly practiced by controversialists."

QUESTIONS ON CHAPTER XIV.

1. What are the ordinances of a Christian church?
2. What may properly be called Christian baptism?
3. Describe the three parts of Christian baptism.
4. What confession concerning Christ does a believer make when he is baptized?
5. What confession does he make concerning himself?
6. Discuss the formula used in baptism.
7. Why is baptism obligatory?
8. Why should baptism precede church membership?
9. Why should baptism precede the Lord's Supper?
10. What gives sacredness to the Lord's Supper?
11. Why should believers only partake of the Lord's Supper?
12. Why should self-examination precede the Lord's Supper?
13. What word has Baptism and the Supper for the past? For the present? For the future?
14. Give the testimony of scholarship concerning the ordinances.

## XV. OF THE CHRISTIAN SABBATH.

We believe that the first day of the week is the Lord's Day, or Christian Sabbath;<sup>1</sup> and is to be kept sacred to religious purposes,<sup>2</sup> by abstaining from all secular labor and sinful recreations;<sup>3</sup> by the devout observance of all the means of grace, both private<sup>4</sup> and public;<sup>5</sup> and by preparation for that rest that remaineth for the people of God.<sup>6</sup>

Places in the Bible where taught.

<sup>1</sup>Acts 20: 7. Upon the first day of the week, when the disciples came together to break bread Paul preached unto them. (Gen. 2: 3; Col. 2: 16, 17; Mark 2: 27; John 20: 19; 1 Cor. 16: 1, 2.)

<sup>2</sup>Exod. 20: 8. Remember the sabbath day, to keep it holy. Rev. 1: 10. I was in the Spirit on the Lord's Day. Ps. 118: 24. This is the day which the Lord hath made; we will rejoice and be glad in it.

<sup>3</sup>Isa. 58: 13, 14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob.

<sup>4</sup>Ps. 118: 15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

<sup>5</sup>Heb. 10: 24, 25. . . . Not forsaking the assembling of ourselves together as the manner of some is. Acts 11: 26. A whole year they assembled themselves with the church, and taught much people.

<sup>6</sup>Heb. 4: 3-11. Let us labor therefore to enter into that rest.

## THE CHRISTIAN SABBATH

1. **Sabbath-day means rest-day.** It is apparent that from the beginning it was the will of God that man should rest one day in seven. Man seems to have been so created as to have required not only rest during a part of each day of twenty four hours, as the rest of sleep at night, but also to rest during one of the days of the week. Where this need has been recognized, and there has been the most consistent respite from accustomed toils, with such relaxation, recreation, or change of activity as were most in harmony with the conception of healthful rest, man has made greatest progress in the higher developments of character and achievement. In the earliest writings of history we find a rest-day recognized, and while we only later find the reason for it recorded, there is ground for believing it contrary to the will of God from the beginning, and contrary to His will now, for any race or class or community of men to lack one day of rest in seven.

2. **The Hebrews were commanded to keep the day of rest holy.** The first temptation that would meet men on their day of respite from toil would be to make the day unholy. From the beginning idleness has been fraught with moral danger.

“Satan finds some mischief still

For idle hands to do.”

There was need of an explicit command in respect to the hallowing of the Sabbath or rest-day, if that day was not to become a curse instead of a blessing. Holy employment of the hours of the day, and holy engagement of the mind, came to be required. It came to be not only a rest-day when ordinary duties ceased,

but a religious day, when God was worshipped, His law pondered, His goodness exalted, and when the hearts of the people were especially summoned to allegiance to their God.

God blessed the Sabbath day in many ways and exalted it before the eyes of the people. As they obeyed the Sabbath law they were prospered, and adversity overtook them when they disobeyed it. Some of the darkest chapters of the history of the Hebrews are those chapters which tell of the calamities which overtook the people when they desecrated the Sabbath day.

**3. In the beginning the Sabbath day commemorated the completing of the works of creation.** God was represented as working six great days and resting the seventh. In like manner men were to work six of their days and rest the seventh. When the law was put into effect among the Hebrews as a new nation, the inheritors and possessors of the promised land, there was an additional reason given them for hallowing the Sabbath day: it was to be a commemoration of their deliverance from Egypt. Not only was a day of rest needed to repair weary bodies and refresh jaded minds; not only was it fitting that on this day of quiet rest men should be aware of their fellowship with God both in work and in rest; but also it was required of those chosen people, whom God called out of the land of Egypt, delivering them from slavery and oppression, and exalting them to become a nation, that, on this day of rest and religious fellowship, in particular they should count their mercies and give thanks and worship to their Deliverer.

**4. The Christian Sabbath has a greater deliverance to commemorate than that which the Hebrews**



**celebrated.** It commemorates the resurrection of Jesus Christ. That was a deliverance of the Son of man from death. It marked his victory over the grave. But his resurrection was more than an individual victory. By his victory he led captivity captive. As he lifted himself from the grave he lifted from the prison-house of death all who believe in him. As Moses led the Hebrews across the Red Sea and on their journey towards Canaan, so Jesus Christ, rising from the dead, led his people from the realm of death and despair to the land of the heavenly promise. This was a greater deliverance; infinitely greater in quality; greater also in virtue of the number affected by it. The deliverance accomplished by Christ was not for a single race, nor for a single generation. By his resurrection all believers of all races and lands and of all ages were delivered. The Christian Sabbath commemorates this deliverance.

5. With the establishment of Christianity the rest-day passed from the seventh day to the first day. The seventh day had been the rest day of the Hebrews, their holy day. The first day became the holy day of the Christians. Christ made it significant by rising from the dead on that day. And, so far as the record indicates, in every instance of his appearing to his disciples after his resurrection it was on the first day. The New Testament indicates that it was the practice of the apostles to meet on the first day of the week. It may be that Jesus gave them an explicit command so to do; but of this we have no revelation. It may be that they were divinely guided by the facts of the resurrection and the appearings of Jesus to commemorate the day which he had thus

hallowed. But whatever the fact or facts that guided them, that the early disciples were led to keep holy the first day of the week, sanctifying it to Christian uses, is clear and full of meaning.

**6. This change from the seventh to the first day of the week had wonderful significance.** The young church was delivered from the fetters and the weights which the Pharisees had put upon the seventh day. During Christ's ministry he had protested again and again against the Pharisaic perversion of the seventh day. His final protest against that perversion may be regarded as his lying in the grave on the seventh day and rising on the first day, so making the first day the most glorious of all days, in that it witnessed the resurrection of the Son of God from the dead.

It is easy to see how great a blessing this change of day was to the Christian church. If it had been bound by the seventh day, the fetters of Pharisaism would have been upon the church. Escape from the thralldom of an arrogant legalism would have been well nigh impossible. This would have hindered the work of the church among the Jews. It would have hindered it also among the Gentiles. In the providence of God the day was changed. The Christian Sabbath commemorated the resurrection of Christ, and the rest day became a glorious day in its spirit, its memories and the holy uses to which it was put by those who had learned the mind of the Master.

**7. Christian believers are under a sacred obligation to hallow the Christian Sabbath.** All the force of past commandments is here concentrated. Only the form and day have changed: the substance remains. And as redemption is greater

than the giving of the land of Canaan to a nation, so is the meaning of the Sabbath greater to Christians than the old Sabbath to the Hebrews who came up from the land of Egypt. Their Sabbath was to be different from other days. Our Sabbath must be different from other days. If they failed to hallow their Sabbath they were guilty. If we fail to hallow our Sabbath we are guilty.

The specific regulations of the Mosaic law, for application in Palestine among an agricultural and pastoral people, do not apply in every instance to all our modern conditions of life; but the underlying principle applies, and we are guilty if we evade it. The Christian Sabbath is a day for rest, for remembering God and our Saviour Jesus Christ, for such employment and activities only as are in harmony with that great word of Christ, "The Sabbath was made for man, and not man for the Sabbath."

**8. This word is against seven days of labor in the week.** The man who deliberately chooses an employment in which he has no rest day, and especially if his motive be that he may get seven days' pay each week, is breaking God's law. The man who becomes so immersed in business during the six days of the week that the Sabbath is spent in planning his business instead of worshipping his God, is breaking God's law. The man who counts it a light thing, when convenience seems to call, to start the machinery of weekly toil on the Sabbath, is setting an evil example and showing that he has small appreciation of the sacredness of the day which Christ hallowed by his resurrection from the dead. There are works of necessity, religion and mercy which may properly

be done on the Sabbath. Beyond this he who labors on the Sabbath is sinning against his God, against society and against his own soul.

**9. Amusements and pleasures which would lead the soul from God cannot be indulged in on the Sabbath without sin.** There are amusements and pleasures which are sinful any day of the week, and should be rejected by all Christian people; but when these amusements and pleasures are engaged in on the holy Sabbath day the sin is the more shocking. There are other amusements and pleasures which in themselves are not sinful, if engaged in at proper times, in proper places and with the proper spirit; but to engage in these on the Sabbath day is to desecrate the day. Games and sports, in the house or in the field, at home or abroad, are out of harmony with the spirit and purpose of the Lord's day. These tend to destroy its sanctity, nullify its purpose and make it a day of fatigue instead of rest, of moral deterioration and waste instead of moral and spiritual upbuilding.

**10. The duties belonging to the Sabbath day are not negative only.** The old Hebrew commandment was positive, "Remember the Sabbath day to keep it holy." Christ by his example and precepts taught that the Sabbath was a day not simply to abstain from ill doing, but to engage in well doing: "It is lawful for a man to do good on the Sabbath." Idleness is not the best rest. A day of indolent ease is not usually a day of rest in any proper sense. There are acts of worship, of helpfulness to the untaught or suffering or friendless, which are full of the spirit of Christ. He who would keep the Christian Sabbath holy will not find it difficult to make a programme

which, while giving new vigor to the current of his own life, will multiply blessings among other men.

**11. In this positive activity in harmony with the spiritual idea, there will be activity of the mind.** Care should be taken to see that this activity is consistent with the spirit and purpose of the Sabbath. This care will be exercised in the choice of reading. To send our thoughts directly away from religious truth and duty by our reading is to desecrate the day. To engage in conversation in which unworthy impulses or attitudes of the mind are stimulated or caused, is to desecrate the day. The Sabbath day is a day to encourage noble thinking, to stimulate holy desires, to strengthen godly purposes, to reflect upon the things which make for righteousness and peace. He who lets his mind run in mean paths on the Sabbath desecrates the day and harms his soul.

**12. The Sabbath should be a day of religious exercises both private and public.** It is the duty of believers to assemble for worship. Those who forsake the assembling of themselves together, lose spiritual help and fail in their duty as servants of God. We have social obligations. As companies of believers engaging in glad worship we bear a strong testimony to those who are without. We cannot release ourselves from this obligation without failing in one of the noblest uses of the Sabbath possible to men.

But the duty of private acts of devotion is not less binding. The Sabbath is a day when believers should read such books, and especially the Bible, as are adapted to help them forward in grace. Happy the man who loves God and His Sabbath with a love so real and fervent that,

engaging in religious duties at home and abroad, he shall have joy in the things of God and no taste for the things of the world.

13. In all Sabbath observance there should be remembrance of the rest that remaineth for the people of God. This hope Christ gave to his disciples. By this hope the apostles were sustained in their labors, pains and persecutions. The hope of heaven gave to the early Christian message brightness and power. In all acts of spiritual quickening the future world has brightened before the eyes of men with a glorious promise. In the hurry and noise of daily life we tend to forget that there is another and better world. We busy our thoughts with what is here and now. The Sabbath day is a day in which to remember that one has here no continuing city. It may become, and properly observed will become, a foretaste of that heavenly Sabbath to which the years are carrying us rapidly. On that day it is fitting that we seek to prepare ourselves for the rest that is to come.

## QUESTIONS ON CHAPTER XV.

1. What may be said as to the meaning and antiquity of the Sabbath?
2. Why did God command the Hebrews to keep the Sabbath day holy?
3. What did the Sabbath commemorate at first? What later?
4. What does the Christian Sabbath commemorate?
5. What change was made in respect to the holy day?
6. What advantage came to the Christian church by this change of day?
7. Why are we guilty if we do not hallow this Christian Sabbath?
8. Why should a man avoid ordinary work on the Sabbath?
9. Why may the Lord's Day not be made a day of games, sport and play?
10. What kind of acts are appropriate to that day?
11. How should the mind be employed on the Lord's Day?
12. What is a man's duty with respect to acts of devotion on the Lord's Day?
13. What thoughts of the future should be encouraged on the Lord's Day?

## XVI. OF CIVIL GOVERNMENT.

We believe that civil government is of divine appointment, for the interests and good order of human society;<sup>1</sup> and that magistrates are to be prayed for, conscientiously honored, and obeyed;<sup>2</sup> except only in things opposed to the will of our Lord Jesus Christ,<sup>3</sup> who is the only Lord of the conscience, and the Prince of the kings of the earth.<sup>4</sup>

Places in the Bible where taught.

<sup>1</sup>Rom. 13: 1-7. The powers that be are ordained of God. . . . For rulers are not a terror to good works, but to the evil. (Deut. 16: 18; 2 Sam. 23: 3; Exod. 18: 21-23; Jer. 30: 21.)

<sup>2</sup>Matt. 22: 21. Render therefore unto Caesar the things which are Caesar; and unto God the things that are God's. (Titus 3: 1; 1 Peter 2: 13; 1 Tim. 2: 1-3.)

<sup>3</sup>Acts 5: 29. We ought to obey God rather than men. Matt. 10: 28. Fear not them which kill the body, but are not able to kill the soul. (Dan. 3: 15-18; 6: 7-10; Acts 4: 18-20.)

<sup>4</sup>Matt. 23: 10. One is your Master, even Christ. Rom. 14: 4. Who art thou that judgest another man's servant. Rev. 19: 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Ps. 72: 11; Ps. 2; Rom. 14: 9-13.)



## CIVIL GOVERNMENT

**1. Civil government is the government of the people as members of a community.** Ecclesiastical government relates to the church, the church being the *ecclesia*. It is a government along the lines of the spiritual and affects only those who belong to the church. Civil government affects all the members of the community, and is for the good of human society as a whole. Whether men are believers or unbelievers, adherents of the church or its enemies, they come under the guidance and control of civil government. Ecclesiastical government deals with men as church members; civil government deals with men as citizens. Ecclesiastical government prescribes duties within the body of believers: civil government prescribes duties within human society at large. It determines rules and regulations for the welfare of all the people of the community, protecting them in their rights, restraining them from doing harm to the persons or properties of others, and providing and prescribing such institutions or customs as shall be good for the community.

**2. Without civil government there would not be good order.** Each individual would be a law unto himself. If a good man, he would respect the rights of others. If an evil man, he would ignore the rights of others. If covetous, he would lay hold dishonestly of property not his own. If vengeful, he would damage the property or person of the man he hated. Under conditions like these, might rather than right would determine conduct. There would be perpetual contention and conflict among the people. Strength,

time and resources would be wasted in the struggle. Civilization could not exist; savagery would be the habit of life, and men would live as brute beasts.

**3. Without civil government there could be no concerted action for the common good.** Evil-doers could not be restrained: every attempt to restrain them would tend towards the creation of factions and feuds. The community would be split up into hostile groups, each seeking to protect itself against the other, or to profit itself at the expense of the other. Such a state of mind on the part of the people would make concerted action for the welfare of the community impossible. There could be no guiding plan, no dominant purpose, no agreement for a common end. Until government of some kind is evolved, making possible the movement of the community as a whole towards a common object, the many are at the mercy of the strong and violent, the protection of the community and of the individuals belonging to it is impossible, and no work can be undertaken for the public good, be it the building of a bridge or a village wall, the massing of an army to resist an invader or the removal of a nuisance to prevent disease. Civilization cannot begin until civil government of some kind begins.

**4. Civil government is of divine appointment.** God has created man for community life. It is not good for man to be alone. It is not good for a family to be alone. God has made men and families to have wider human relationships, and has ordained laws for these human relationships. These laws have in them the great principles of civil government. It is upon the basis of the law

which God has ordained for the treatment of man by man that all civil government properly rests. When civil government protects the individual in his rights, it is enforcing a divine law. When civil government promotes the welfare of the community, it is carrying out the will of God. No good law was ever agreed upon by a community of men, no good thing was ever done for the welfare of the community, which was not based upon the laws of righteousness which God has prescribed for human relationships. Therefore civil government is properly declared to be of God's appointment.

5. This does not mean that a particular form of national government is of divine appointment for all ages, all races and all lands. But some form of government, embodying the divine laws of community life, is of divine appointment. The man who lived in the patriarchal age could not say, "The patriarchal form of government is the divinely appointed form of government, and that only." The subject of a king cannot say, "The monarchical form of government, and that only, is of divine appointment." The citizen of a republic cannot say, "The democratic form of government, and only the democratic form of government, is of divine appointment." It is civil government which is of divine appointment, not the particular form by which civil government is secured. In that form there may be features that are not in harmony with the thought of God. In the administration of the government there may be methods which He condemns. What is of divine appointment is community government, government which seeks to have men sustain to each other those relations which

are in harmony with His will as set forth in His laws and commandments.

**6. Those who are set in authority are to be prayed for.** This applies to all who are set in authority, whether the heads of nations, or districts, or cities. It applies to those who make laws, to those who interpret laws, to those who execute laws. They are to be prayed for because heavy responsibilities rest upon them, and because they are beset by great temptations. They are to be prayed for because they are fallible men, liable to err in judgment or fail in righteousness. As the agents of a government divinely appointed, they are servants of God, and it is fitting that the sons of God pray that these servants may have wisdom and strength rightly to discharge the task laid upon them under the law of God. Upon their wisdom and righteousness depend great issues relating to the happiness, welfare and virtue of the people; therefore men who pray should cry constantly to God in their behalf, to the end that, saved from folly and error, unrighteousness and every false way, they may carry out the divine will in civil government for the blessing of all the people.

**7. Men who are set in authority in civil government are to be honored for the sake of their office.** We may be unable to honor a man as an individual whom nevertheless we ought to treat with respect as an official of the government. In such a case it is not the man that we honor but the office. He is the agent of God who, whatever may be his individual faults or sins, by the appointment or permission of God is for the time God's servant in the civil government. In all this Paul gave us both example and precept. When he said,

“Most excellent Felix,” he was not declaring the private character of Felix to be excellent, but was giving honor to the exalted office in which Felix was placed in the civil government. It is not only an evil thing for a nation, but it is also an offence against Scriptural teaching, when the attitude of the people towards their rulers is the attitude of bitter contempt or ever careless disrespect.

**8. Rulers are to be obeyed: lawlessness is no part of the Christian religion.** Christ submitted to the law, honoring the Sabbath and paying taxes. It was only the false additions to the law, made by foolish teachers, which he opposed; and in so doing he was the more truly obedient to the law. In an age of revolution, when governmental evils abounded, he consistently refused to be an insurrectionist. Paul kept the law and insisted that those who became disciples through him should keep it. It was by him that civil government was habitually exalted and every tendency of the Christian converts to become lawless was resisted. If the Christian disciples, on the discovery that there were evils in government, had straightway become each man a law unto himself, revolution and anarchy would have resulted, to the destruction of peace, the wasting of government and the hindrance of the Christian faith.

But though obedience to law, even when governments were imperfect, was taught, both Christ and Paul by their teachings respecting the relation of men to each other set in motion currents which tended to the transformation of government, streams which have brought blessing to many as they have swept down through the cen-

turies, and are broadening in their flow as the generations pass.

9. **While obedience to law is a Christian duty, there are circumstances under which a higher duty intervenes.** It is when a ruler commands that which is contrary to the law of God. In such case a ruler is to be resisted, the character of that resistance being determined by the circumstances of the case. A man may obey the law when that obedience is to his detriment, but he may not obey the law when that obedience would be a sin against God. A man, for example, may pay taxes which he feels are unjust, but if it were demanded that he pay taxes to support schools for the teaching of atheism, or murder, or adultery, his duty to God would require that he resist.

The man who evades his taxes because he thinks the charges excessive, or becomes a smuggler because he believes in free trade, is breaking the law of civil government under circumstances which bring him under the condemnation of the law of God. In these cases the man is putting himself above civil government in matters involving only a judgment as to what is a proper tax rate or the proper relation of one's own nation to the admission of the products of another nation. But when the case is different, and a man is ordered to do that which he cannot do without breaking the law of God, then he must disobey, on the ground that he must obey God rather than man.

10. **In all this the Christian believer is to distinguish carefully between prejudice and conscience.** In determining what laws and rules of civil government we shall resist, if any, we are

always in great danger of making prejudice the arbiter of judgment. It is easy to think we have a scruple of conscience when it is no more than a prejudice of the mind.

Prejudice relates to a judgment as to whether a matter is wise or unwise, right or wrong, necessary or unnecessary, timely or untimely; conscience relates to the soul's decision as to its action in a matter involving right and wrong. A man, for example, may have a prejudice against displaying the national flag daily on a public building, and no harm come from this peculiar prejudice; but if he should confuse that prejudice with conscience, and proceed to tear down the flag, he would be committing the folly of the man who mistakes a prejudice for a conscientious scruple and would become in spirit an anarchist.

**11. In all things the Christian believer is to place Christ above all other rulers.** He is King of kings and Lord of lords. But this does not mean that Christ is at the head of a civil government on the earth, in which he is represented by a vice-regent, and to which all other civil governments must be subordinate. Nor does it mean that ecclesiastical government and civil government should be linked together organically, the civil government being the servant of the ecclesiastical. It means that Christ's law is the highest law, and that whenever civil law is in conflict with Christ's law, we must obey Christ's law.

It means that every Christian believer should so live as a citizen as to do his utmost to establish in human society such conditions as shall most perfectly represent the thought of Christ for men in their community life.

In all this there is to be no organic relation of

a Christian church to the civil government. Each is to do its work apart from organic relation to the other; and yet each will serve the other. Civil government will not itself hamper the church in the pursuit of its high mission, nor will it permit any one so to hamper it. It will treat the church as an organization within the state, entitled to the rights and privileges of any group of citizens united together for a proper end, and to be especially respected because of its high purposes; but it is not to give to the church presents or privileges at the cost of the whole community. If the civil government diverts money raised by taxes to the support of the church, or gives it presents of lands, or grants it representation in the councils of the government, the true relation of the church and state, of ecclesiastical and civil government, have been perverted.

And if the church attempts to govern the state by seeking political power as an organization, or representation of any kind that would give it political power, the church has departed from its simple and heavenly mission and has weakened its hold upon its great task. The church as a spiritual body is to teach, transform and inspire men, so that they shall go out into the community with clear vision and brave hearts, by their activity as members of that community, rather than as representatives speaking in the name of another organization, guiding civil government to do the will of Him by whom it was appointed for its specific and divine mission among men.



## QUESTIONS ON CHAPTER XVI.

1. What is civil government?
2. What would be the condition without civil government?
3. Why is civil government necessary to human welfare?
4. In what sense is civil government of divine appointment?
5. Does this mean that a particular form of government is necessarily of divine appointment?
6. Why should the leaders in civil government be prayed for?
7. Why should we honor civil rulers?
8. Why should rulers be obeyed?
9. Under what circumstances must rulers be resisted?
10. Distinguish between a prejudice and a scruple of conscience.
11. What is the proper relation of a church to civil government?

## XVII. OF THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and the wicked;<sup>1</sup> that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem;<sup>2</sup> while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse;<sup>3</sup> and this distinction holds among men both in and after death.<sup>4</sup>

### Places in the Bible where taught.

<sup>1</sup>Mal. 3: 18. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Prov 12: 26; Isa. 5: 20 Gen. 18: 23; Acts 10: 34, 35; Rom. 6: 16.)

<sup>2</sup>Rom. 1: 17. The just shall live by faith. Rom. 7: 6. We are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. 1 John 2: 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. (1 John 3: 7; Rom. 6: 18, 22; 1 Cor. 11: 32; Prov. 11: 31; 1 Peter 4: 17, 18.)

<sup>3</sup>1 John 5: 19. And we know that we are of God, and the whole world lieth in wickedness. Gal. 3: 10. As many as are of the works of the law are under the curse. (John 3: 36; Isa. 57: 21; Ps. 10: 4; Isa. 55: 6, 7.)

<sup>4</sup>Prov. 14: 32. The wicked is driven away in his wickedness: but the righteous hath hope in his death. See also, the example of the rich man and Lazarus. Luke 16: 25. Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. (John 8: 21-24; Prov. 10: 24; Luke 12: 4, 5; 9: 23-26. John 12: 25, 26; Eccl. 3: 17; Matt. 7: 13, 14)

## THE RIGHTEOUS AND THE WICKED.

1. The Scriptures speak of the righteous and the wicked. Everywhere in the Scriptures there is revealed a consciousness of these two great classes among men. The teachings of the Word of God continually seek to make men righteous and to warn the wicked of the error and danger of their ways, and the consequences of righteousness and wickedness are set forth, in order that men may know the destiny which waits on well doing or evil doing.

Righteousness and wickedness are seen in the light of the relation of men to God, and also to each other. Righteous men obey God's laws, the laws that call for reverence of Him and the laws that call for justice and right doing towards men. Wicked men are first of all rebels in heart against God; but also they are injurious to other men.

2. The difference between the righteous and the wicked is shown by many marks. That difference may be shown in the countenance; for the face often registers unmistakably to the eyes even of the passing multitude what is going on in the heart. That difference may be revealed on the tongue, and is commonly so revealed; for out of the abundance of the heart the mouth speaketh. That difference may be made apparent and conspicuous by acts, whether towards the law of God or the persons of men. But though He who reads the heart knows who are righteous and who are wicked, they who see only the faces of men, or hear their words, or consider their acts, may sometimes be ignorant of the classification to which any particular man belongs.

The wicked man may sometimes seek to model his life externally according to the rule of righteousness, and may disguise the unbelief and sin of his heart from human eyes. But external conformity does not change the great fact that there is a difference between the righteous and the wicked, and that this difference tends to express itself in countenance, word and deed.

**3. The difference between the righteous and the wicked is radical and essential.** It is a difference at the very root of being. It is a difference in the essence of character. There is a difference of heart. There is a difference of feeling. The emotions of the righteous man differ from the emotions of the wicked man. There is a difference in choice: the decisions of the righteous man are for righteousness, and of the wicked man for wickedness. There is a difference in desire: the desires of righteous men turn towards God, while the desires of the evil man turn towards self-gratification. One would do God's will, the other would do his own will. If the wicked man makes his life conform externally to the rules of righteous behavior, it is for a selfish reason: but the righteous man's life is conformed to the will of God because he has been transformed by the renewing of his mind. The one has his eyes on the outer rule, the other obeys an indwelling spirit.

**4. The righteous man is not so naturally: all have sinned.** Every man's heart tends to lead him astray. He starts his life in the company of the wicked. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Righteous men are those who have been separated

from the wicked. They are reformed and reformers in the great body of human society. They know the hearts of the wicked, because they have come out from among them; but the wicked do not know their hearts, not having had experience of them. The righteous can speak confidently of the two ways of life, having known both, whereas the wicked have no knowledge of the life of righteousness and faith.

**5. Men become righteous as a result of supernatural change.** This is an inner and essential change. It is not a natural development. It does not come about until a supernatural power has come into the heart. This supernatural power impels the soul with new strength and in new directions. There is a new attitude of the soul towards God. This is the beginning of righteousness. From this beginning there is progress in many directions. The man does right. He does right before God. He does right in respect to men. There comes a fulness of right doing into his life. It grows from within. It expresses itself without. A light is in the face which is the clear shining of an inner light. Out of the abundance of the heart the mouth speaketh. As the service of his reasoning soul he places himself upon the altar of God as a living sacrifice.

**6. This righteousness comes by faith.** Faith changes the attitude towards God and the objects of desire. Exercising faith, the man looks for the laws of right and wrong, desiring to shun the wrong and cleave to the right. Exercising faith he receives divine strength to enable him to shun the wrong and do the right. Exercising faith he discriminates between objects of desire, willing and anxious to reject the evil and hold to

the good. He is not hopeless in the presence of the evil forces of life; faith makes him hopeful. He realizes that he is not alone in the fight for the good; faith gives him a sense of fellowship with God. The prevalence of hindrances all along the way, and the fact that the world is lying in wickedness, does not lead him to despair; by faith he has laid hold of One who is mighty to save, and he believes that, having God on his side, though he fight against flesh, and principalities, and the evil powers in high places, he shall be able to keep the way of righteousness even unto the end.

**7. This change by faith gives the man a new standing with God.** The just shall live by faith. To live is more than to belong to the church. The very substance of life is new. Where faith is there is new life. There has come power to become children of God. And this righteous man has the standing of a righteous man. God accepts him in this character. He deals with him as with a son. Though he was under condemnation in the days of his sin and unbelief, he is now free from condemnation. Though he was on the way to destruction, his face is now towards the rewards of life in a way that grows brighter and brighter unto the perfect day. He belongs to the great family of God, and has hope of the blessings which await those whom God calls faithful.

**8. The man who becomes righteous through faith is righteous in character.** By faith there is justification. By the action of the Holy Spirit there is regeneration and sanctification. Where faith begins the process of cleansing and strengthening begins. The man follows Jesus Christ;

he is a disciple; he loves; he obeys. The man is a servant of Jesus Christ: he yields to him as Master whom he loves as Saviour. The man is a conqueror on the field of battle: he wins the victories of faith. He tramples temptation under his feet. He wrestles with the impulses that threaten to lay him low, and because the Holy Spirit is his yoke-fellow he comes out of the conflict victorious. The righteous man does not differ from the wicked as the son of a rich man differs from the son of a poor man, because his father has much which he could give him: he differs from the wicked man in both standing and character. His heart is knit to Jesus Christ, his will is subordinate to the will of his Father, the desire and purpose of his life is to follow, honor and obey the law of God.

**9. Persistence in sin reveals the presence of unbelief.** All unbelief is sin. Every sin has unbelief at its root. Impenitence is unbelief refusing to sorrow for sin against the authority of God. Transgression is unbelief disregarding the law of God. Hardened by unbelief the heart stubbornly holds to the way of disobedience in spite of reiterated commands. Warnings are spurned, mercies are rejected. By unbelief the law is treated as if it were a lie, the sovereignty of God as an imposture, punishment of sin as a mirage, the rewards of righteousness as a mockery. Unbelief makes the soul blind so that it cannot see and deaf so that it cannot hear. The realities of God are treated as if they were fancies, and the deceits of Satan as if they were the revelations of God. Evil takes the place of good, and good of evil, darkness is put for light and light for darkness.

He who speaks of unbelief as if it were a trifle is like one who laughs at the approach of death as if it were the flitting of a passing bird.

**10. Where impenitence and unbelief abide there is guilt.** A law has been broken. A law-giver has been contemned. The teaching of godliness has been rejected. The offers of mercy have been spurned. For this is the age of the gospel. Something has been added to the law. A way of escape has been offered to the sinner. That offer has been made by the Son of God. It has been brought near by a divine sacrifice. Law has commanded, showing the way of righteousness, and pointing to the consequences of sin. Love has pleaded, offering free pardon. Appeals have been multiplied. The sinner has been beset behind and before by the voices of free grace. The Holy Spirit has presented the truth which leads to salvation. The wickedness of transgression has been emphasized by the extraordinary sacrifices of the Lamb of God who taketh away the sin of the world. To the awful solemnities of Sinai, where the law was given, have been added the awful darkness of Calvary, where the life of the Son of God was laid down for the redemption of the lost. He therefore who persists in impenitence and unbelief in the gospel dispensation, where the gospel is preached, is guilty of aggravated sins and multiplied transgressions.

**11. This distinction and difference between men is not changed by death.** Death has no power to redeem a soul from sin. It cannot be a substitute for the Lamb of God who taketh away the sin of the world. The just shall live by faith, not by death. Regeneration is wrought by the Holy Spirit, not by death. Men are sanctified



by the truth through the Holy Spirit, not by death. The man who goes out of this life by the door of death is the same man who enters into the next life.

It is the same man, with the same loves and the same hates, with the same attitude towards sin and towards God. The righteous man dies: he goes forward to meet his God as a righteous man. The wicked man dies: he goes forward as a wicked man to meet his God. The same Scriptures that speak continually of the righteous and the wicked in this life, speak of the same distinction after this life. It cannot be inferred from any facts of which man has knowledge that death has the power to transform a wicked man into a righteous man or to debase a righteous man into a wicked man. It is not taught in the Scriptures that death has any such power. The contrary is taught.

**12. This difference makes for separation in the next world.** The righteous go to their own company and the wicked to their own company. The impenitent and unbelieving are gathered to the impenitent and unbelieving. The children of God, saved by faith, regenerated and sanctified by the Holy Spirit, are gathered to their own kind. For the righteous there is blessedness; for the wicked there is doom. The direction has been taken in this life, the destiny is fixed in the future life. This is not by a harsh and arbitrary decree. It is not the action of a new and strange law. The separation of the righteous from the wicked is in harmony with all moral law so far as it has been revealed to us. Consequences wait upon conduct.

Conduct is not merely a matter of the hand, but also of the heart. A man is righteous or

wicked according to what he is within him. By his inner affections and attitude of soul his profoundest relationships are determined. If he is godly in heart, he is forever linked with that which he has chosen. If he is ungodly in heart, to that which he has chosen he is linked. It is not a matter of externals. Future punishment is not a matter of whips and scourgings.

Future punishments and rewards do not belong to the realm of the external. They go down deep into the soul. The rewards of the righteous would give no joy to the wicked, even as the wicked have found no joy in faith, worship, and love of God on earth.

The punishments of the wicked can have no terrors for the righteous, for the pangs of the lost depend upon a relation to God of which the righteous know nothing. The righteous are in heaven. It is heaven to be with God. The wicked are in hell; it is hell to be out of fellowship with God. Each has that for which he is prepared, for which he has been prepared in this life, which he has deliberately chosen. His choice placed him at the left of the Judge, or at the right. The man who goes to the right hears the word that welcomes him to eternal blessedness; he who goes to the left hears the word that dooms him to eternal punishment.

QUESTIONS ON CHAPTER XVII.

1. Into what two great classes does the Bible divide men?
2. How may the difference between the righteous and the wicked be shown?
3. How great is the difference?
4. Who are the righteous?
5. What change is necessary to make men righteous?
6. What is the relation of faith to righteousness?
7. What standing in God's sight has the man of faith?
8. What character is produced by faith?
9. What is revealed by persistence in sin?
10. Discuss the guilt of the man who persists in sin?
11. How does death affect the character of a man?
12. What makes for separation in the future life between the righteous and the wicked?

## XVIII. THE WORLD TO COME.

We believe that the end of the world is approaching;<sup>1</sup> that at the last day Christ will descend from heaven,<sup>2</sup> and raise the dead from the grave to final retribution;<sup>3</sup> that a solemn separation will then take place;<sup>4</sup> that the wicked will be adjudged to endless punishment, and the righteous to endless joy;<sup>5</sup> and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.<sup>6</sup>

Places in the Bible where taught.

<sup>1</sup>1 Peter 4: 7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. (1 Cor. 7: 29-31; Heb. 1: 10-12; Matt. 25: 31; 28: 20; 13: 39-43; 1 John 2: 17; 2 Peter 3: 3-13.)

<sup>2</sup>Acts 1: 11. This same Jesus, which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Rev. 1: 7; Heb. 9: 28; Acts 3: 21; 1 Thess. 4: 13-18; 5: 1-11.)

<sup>3</sup>Acts 24: 15. There shall be a resurrection of the dead, both of the just and unjust. (1 Cor. 15: 12-59; Luke 14: 14; Dan. 12: 2; John 5: 28, 29; 6: 40; 11: 25, 26; Acts 10: 42.)

<sup>4</sup>Matt. 13: 49. The angels shall come forth, and sever the wicked from among the just. (Matt. 13: 37-43; 24: 30, 31; 25: 31-33.)

<sup>5</sup>Matt. 25: 31-46. And these shall go away into everlasting punishment: but the righteous into life eternal. Rev. 22: 11. 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. (1 Cor. 6: 9, 10; Mark 9: 43-48; 2 Peter 2: 9; Jude 7; Phil. 3: 19; Rom. 6: 32; 2 Cor. 5: 10, 11; John 4: 36; 2 Cor. 4: 18.)

<sup>6</sup>Rom. 3: 5, 6. Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for how then shall God judge the world? 2 Thess. 1: 6-12. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us . . . when he shall come to be glorified in his saints, and to be admired in all them that believe. (Heb. 6: 1, 2; 1 Cor. 4: 5; Acts 17: 31; Rom. 2: 2-16; Rev. 20: 11, 12; 1 John 2: 28; 4: 17.)

SEEING THEN THAT ALL THESE THINGS SHALL BE DISSOLVED, WHAT MANNER OF PERSONS OUGHT YE TO BE IN ALL HOLY CONVERSATION AND GODLINESS, LOOKING FOR AND HASTING UNTO THE COMING OF THE DAY OF GOD? 2 Peter 3: 11, 12.

## THE WORLD TO COME.

### **1. The New Testament speaks of two worlds.**

He who would think correctly must think of the present world in which we are and another world towards which we are journeying. No one can do his full duty to himself and others unless he has the consciousness of the world to come as well as of the world that now is. And yet if we are wholly absorbed in thought of the world to come, to the neglect of this world, we shall equally fail in our duty. In this world we have constant and great responsibilities. These we must discharge in the fear of God. But we should remember that the world, as now constituted, will come to an end. This is not a matter of fancy but of revelation. Jesus Christ taught during all his ministry with this great fact in his thought. It was in the teaching of John and Peter who companied with Jesus. It was in the teaching of Paul. It was in his consciousness at all times. He was ever looking forward to "that day" which should mark the end of this age. He thought of it as a day of culmination and of cataclysm.

This truth was received by the early Christian church with both fear and joy. It has been cherished and perpetuated by all the Christian churches of all the Christian centuries. We look for the end of this age. We speak of it as the end of the world.

### **2. That day will be a time of cataclysm and of climax.**

It will be a day of cataclysm. Evil shall be swept away as by a deluge. The forces of iniquity shall have no more power to perpetuate

themselves upon the earth. Evil men and seducers, who have waxed worse and worse in this age, shall have no more that they can do. It shall be a day of the binding of evil, not of loosing it, a day of culminating defeat for sin.

It shall be a day of climax for good. Ancient wrongs shall then be made right. The last shall become first. Righteousness shall be seen triumphant and the righteous shall reap the rewards of their righteousness. It shall be a day of Christ's recognized supremacy. He shall be seen of all men as King of kings and Lord of lords. Every eye shall see him and they also that pierced him.

3. It shall be a day of his power and glory as well as of revelation. In his earthly ministry he saw of the travail of his soul; but he was satisfied. He was satisfied because he saw beyond the suffering and the appearance of defeat. He saw through the darkness of the crucifixion what man did not see. He heard, even while the mob shouted mockery and derision about the cross, what no other heard. He knew that the way of agony was the way of victory, and that after the shedding of blood there should come the triumph of his power. And this is the hope which has sustained the followers of Christ through the centuries. We see not yet all things put under him. The conflict is still on. The mob still cries "Crucify Him." The soldiers of the armies of the world still part his garments among them and cast lots upon his vesture. Thieves deride him. The passing multitudes look on with curiosity, and go to their business or their play indifferently.

But it shall not be so at the end of the world.

As the stone was rolled from the mouth of the sepulchre where his body had been laid, so every hindering force or obstacle shall be cast away by his power. And the glory which men have withheld from him shall be given him in that hour when there shall appear the culmination of his work upon the earth and the defeat of his enemies. He shall come in power and great glory.

**4. His power shall appear in connection with the dead.** He who proved his power over death and the grave when he rose from the dead shall manifest that power at the end of the age. The death of the body is not a final state. By his resurrection Christ set this forth to the ages. In the New Testament the meaning of this is taught. Those who are in the grave at the end of the age shall be raised from the dead by the power of Christ. He is the Son of man. He is the Head of the human race. He has authority over the good and the bad, to do with them what he will, according to the eternal principles of righteousness by which the universe is guided. At Christ's coming in the end of the age he will raise all from the dead.

The difficulties which stagger our thought shall not stagger his power. Our conceptions of what that raising from the dead shall mean may be very confused or crude or faltering. With method or conditions we need not perplex ourselves. Already things which seemed impossible, incredible, self-contradictory, have come to pass. They have been multiplied in these last days, as if to rebuke our doubts and silence our questioning. They bid us remember that Jesus rose from the dead, and that the wonders and marvels of the last day are announced by One who has revealed

his power in the centuries as well as in the garden of Joseph of Arimathea.

5. This raising from the dead shall be followed by a separation of the righteous from the wicked forever. Destiny shall then be declared finally. In this world the righteous and the wicked are like the wheat and the tares that grow in the same field. In many things the roots of the two interlace as they grow side by side. But in fact there is a separation even here. It is the separation of character. The wheat and the tares are never the same.

The righteous and the wicked are never the same. They are separated in the character of their life. They tend to grow more and more unlike each other. At the end of life the righteous man dies in his righteousness and the wicked man in his wickedness. The end of the age, when Christ shall complete his work, not now as Saviour but as Judge, is the time set forth for the final affirming of destiny. Character tends to final permanence. Finality may not appear soon. It appears at "the end," the end of all probation and invitation, of all the promises of grace.

6. The wicked shall go into permanent exile from God. That shall be the punishment. That is the fate to which they shall be condemned. That is the hell into which the wicked shall be turned.

In this Christ will not be exhibiting a new character. He who has been compassionate as a Redeemer will not be vindictive as a Judge. A judge does not personally inflict punishment. It is the law which inflicts punishment. The judge declares it. In this the judge does no more than voice that which the violator of the law has



already chosen. The wicked choose to put themselves into a certain relation to the law. That relation is the opposite of fellowship. The wicked do not think God's thoughts, do not love His ways, do not share His purposes. In a word they exile themselves from all that makes the atmosphere about God. They elect to be outside that circle of righteousness and faith and trust and love. And the punishment of their wickedness is its inevitable consequence. In that last great day the final award is declared, the wicked receiving that which they have sought and being turned forever from that which they have finally rejected.

**7. The righteous shall go into full fellowship with God.** This is heaven. This is the reward of righteousness. By striking and beautiful pictures the book of Revelation seeks to give us a conception of the beauty, glory, greatness and joy of heaven. All these pictures are inadequate. We cannot justly conceive of heaven. But they who love God most fervently, and know most of the thrilling joy of fellowship with Christ, will get an ever fuller idea of heaven by pondering the references to the future life contained in Christ's final discourses to his disciples, and in the prayer which is recorded in the seventeenth of John. Fellowship with God the Father and Jesus Christ the Son is there shown to be the final destiny of believers. As in the case of the wicked, they go to that which they have chosen. They love God whom they have not seen, having been taught how to love Him by Christ, and having been spiritually quickened by the Holy Spirit.

**8. The phrases which describe the final state of the wicked and of the righteous are "in hell"**

and "in heaven." The wicked are said to be in hell. Because of crude and materialistic representations of hell the word carries a meaning to many which is not justified by a study of the Word of God. This is because of certain conceptions which were wrought into poetry and pictures in the Middle Ages. "Hell" in the thought of many, is such a place as Dante described, or Milton, or as some of the great painters portrayed. These gruesome and materialistic ideas have been rejected.

And yet Scripture language shows the inadequacy of human speech to rightly portray the future condition of those who know not God in the forgiveness of sin through Jesus Christ.

Men should take heed lest, in rejecting the crude conceptions of a rude and fanciful past, they reject the great and awful truth which the Bible unmistakably teaches, a truth which is attested by all that we know of the working of the laws of God in nature. That doom awaits the wicked is emphatically taught in the Scriptures. It was taught by Jesus Christ. That the essence of this doom is exile from God is clearly revealed. And it is exile from God which is hell. How terrible that will be no mind of man can measure, no tongue of man tell.

In the same way the righteous are said to be "in heaven." Here also we are in danger of being misled by the painters and poets. In respect to heaven there are pictorial representations of a noble and wonderful character in the book of Revelation. Based on these there has come to be a materialistic conception of heaven which does scant justice to the glorious conception given us by Christ. The majesty, glory and

bliss of heaven, as presented by him, we cannot realize. We would need to be able to realize what God can do, and the complete measure of His love, before we could think or tell what heaven shall be for those who are saved by Jesus Christ. Our greatest joys on earth are found in the realm of intimacy with those who are loved. The rewards of the righteous shall come by intimacy with God. That will be heaven. There are many things which we cannot know now. We shall know hereafter. And the surprises of heaven shall be from the fulness of God's love, the marvelous plenitude of grace in Christ Jesus.

**9. In this separation between the righteous and the wicked the principles of righteousness shall obtain.** No one will be turned into heaven who ought to be in hell, and no one turned into hell who ought to be in heaven. We may raise many questions as to what shall be the final destiny of this man or that. All such questioning is vain and inadvisable. We may be fairly certain of the ultimate destiny of some men, their relations to Christ being so clearly revealed and so abundantly proven.

But there are multitudes concerning whom we have no certain knowledge. What grace God is pressing upon them, and what response they are making, we do not know. Doubtless many are near to God whom we think to be far from Him; doubtless some are far from God whom we think to be near Him. It should be our solemn concern and constant employment, to see that we are walking humbly before Him, in faith and love, as is becoming in those who hope for heaven. One thing we must know: the Lord of all the earth will do right. There will be no favoritism and

no poor whims and prejudices in settling the question of the fate of immortal souls. All shall go into heaven who can be sent into heaven. He who paid the price of redemption in tears and agony and blood will be more eager than the most magnanimous and large hearted of the sons of men to save souls from hell.

**10. No one shall be able to glory because he is in heaven; nor can the lost blame God because of his lost condition.** He who is in exile from God is self-exiled. He has wilfully gone to his own company. He has resisted the voice of conscience. He has gone against his sounder judgment. He has refused to obey the call of his heavenly Father. He has broken away from the bands that would have restrained him and has smitten the hand that would have guided him in the way of righteousness and life. The doom which has been pronounced on him is no more than the ratification of his own choice, preferences and determinations. They who have pierced the Son of God will not blame God because they are in the company of those who have the heart to pierce the Son of God.

And as the wicked shall not be able to blame God, so the righteous cannot but glorify Him. The righteous are not in heaven because of their own merits or power. They have been saved by grace. They availed themselves of a proffered mercy and accepted a provided salvation. Their song must forever be, "Salvation to our God who sitteth upon the throne, and unto the Lamb . . . . Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and praise, and might be unto our God forever and ever. Amen." Rev. 7:10, 12.

## QUESTIONS ON CHAPTER XVIII.

1. What two worlds are presented to our thought by the Bible? What day is referred to?
2. When shall that day be?
3. What shall that day be in relation to Christ?
4. How shall the power of Christ be shown in relation to the dead?
5. What destinies shall then be declared?
6. Where shall the wicked go?
7. Where shall the righteous go?
8. What is meant by "in hell" and "in heaven"?
9. On what principle shall some be sent into exile and others into heavenly rewards?
10. Shall lost souls be able to blame God? Shall saved souls be able to boast?
11. Commit to memory the concluding words of this chapter.

## SPECIMEN QUESTIONS FOR EXAMINATION.

1. The Bible—(1) How was it produced? (2) What as to its matter? (3) What as to its mission?

2. The True God—(1) Name some divine attributes. (2) What is meant by the unity of God? (3) What by the Trinity?

3. The Fall of Man—(1) In what moral state was man created? (2) How did sin come? (3) Name some consequences of the fall.

4. The Way of Salvation—(1) What part does grace play in the salvation of sinners? (2) Name some things Jesus did for our salvation.

5. Justification—(1) What does it include? (2) On what basis is it given? (3) What blessings does it bring?

6. The Freeness of Salvation—(1) Trace the meaning of the word "gospel." (2) What prevents the salvation of sinners? (3) Tell something of the faith which produces salvation.

7. Grace in Regeneration—(1) What is regeneration? (2) How is it effected? (3) What is its proper evidence?

8. Repentance and Faith—(1) Are these *duties* to be performed by us or *graces* to be divinely wrought within us? (2) Name some results which they produce.

9. God's Purpose of Grace—(1) What is Election? (2) What as to means? (3) What as to boasting? (4) What as to its being ascertained?

10. Sanctification—(1) What is it? (2) How is it carried on? (3) Name some means which the believer may use.

11. Perseverance—(1) Who only are real be-

lievers? (2) What is the final test? (3) What as to God's part?

12. Harmony of Law and Gospel—(1) What as to the law of God? (2) Why are men unable to fulfill it? (3) How does God help men to keep this law?

13. A Gospel Church—(1) What is a church of Christ? (2) Name some essential principles of a Baptist Church (Page 147).

14. Baptism and the Lord's Supper—(1) What is Baptism? (2) What is the purpose of the Supper? (3) What is the order of these ordinances and why?

15. The Christian Sabbath—(1) Why the change from the seventh day to the first? (2) What as to the observance of the Sabbath?

16. Civil Governments—(1) What authority lies back of civil government? (2) Name some duties which we owe to the state. (3) What limitation of such duties?

17. The Righteous and the Wicked—(1) What as to the difference? (2) What is the final test? (3) Their destiny hereafter?

18. The World to Come—(1) What will occur in the last day? (2) What will be the basis of judgment?

## APPENDIX.

### ABSTRACT OF PRINCIPLES OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY— LOUISVILLE, KY.

#### I. THE SCRIPTURES.

The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

#### II. GOD.

There is but one God, the Maker, Preserver and Ruler of all things, having in and of himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.

#### III. THE TRINITY.

God is revealed to us as Father, Son and Holy Spirit each with distinct personal attributes, but without division of nature, essence or being.

#### IV. PROVIDENCE.

God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

#### V. ELECTION.

Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified and glorified.



## VI. THE FALL OF MAN.

God originally created man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action. become actual transgressors.

## VII. THE MEDIATOR.

Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He ever liveth to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the Universe.

## VIII. REGENERATION.

Regeneration is a change of heart, wrought by the Holy Spirit, who quickeneth the dead in trespasses and sins, enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

## IX. REPENTANCE.

Repentance is an evangelical grace, wherein a person being, by the Holy Spirit, made sensible of the manifold evil of his sin, humbleth himself

for it, with godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things.

#### X. FAITH.

Saving faith is the belief, on God's authority, of whatsoever is revealed in His word concerning Christ; accepting and resting upon Him alone for justification, sanctification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.

#### XI. JUSTIFICATION.

Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith.

#### XII. SANCTIFICATION.

Those who have been regenerated are also sanctified, by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands.

#### XIII. PERSEVERANCE OF THE SAINTS.

Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall, through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church

and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

#### XIV. THE CHURCH.

The Lord Jesus is the Head of the Church, which is composed of all his true disciples, and in Him is invested supremely all power for its government. According to his commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches he hath given needful authority for administering that order, discipline and worship which he hath appointed. The regular officers of a Church are Bishops or Elders, and Deacons.

#### XV. BAPTISM.

Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

#### XVI. THE LORD'S SUPPER.

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by his churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate his death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with him, and of their church fellowship.

## XVII. THE LORD'S DAY.

The Lord's day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employments and amusements, works of necessity and mercy only excepted.

## XVIII. LIBERTY OF CONSCIENCE.

God alone is Lord of the conscience; and He hath left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil magistrates being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience's sake.

## XIX. THE RESURRECTION.

The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him; the wicked, to be reserved under darkness to the judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

## XX. THE JUDGMENT.

God hath appointed a day wherein he will judge the world by Jesus Christ, when every one shall receive according to his deeds: the wicked shall go away into everlasting punishment; the righteous, into everlasting life.



66

73

75

78

Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: April 2006

**PreservationTechnologies**

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive  
Cranberry Township, PA 16066  
(724) 779-2111

BX

6331

LIBRARY OF CONGRESS



0 017 523 650 8

