

OUTLINES
OF
LECTURES
ON
The Christian Doctrine.

Printed for the Use of Students in Lane Theological Seminary.

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INTRODUCTION—The Idea and Fact of Revelation.

THEOLOGY PROPER—The Christian Doctrine Concerning God.

ANTHROPOLOGY—The Christian Doctrine Concerning Man.

PATERNITY—The Person and Work of God the Father.

SOTERIOLOGY—The Person and Work of God the Son.

PNEUMATOLOGY—The Person and Work of God the Spirit.

ECCLESIOLOGY—The Church and Kingdom of God on Earth.

ESCHATOLOGY—The Christian Doctrine Concerning the Future.

PREFATORY.

ON THE STUDY OF THE CHRISTIAN DOCTRINE.

I. THEOLOGY DEFINED: VARIOUS MEANINGS OF THE TERM.—1. Distinctions between Theology and Religion: Religion defined. 2. The distinctions between natural and revealed, or Christian, Theology. 3. Christian Theology distinctively described. 4. Its contents, extent and aims stated. 5. Its vital relations to all other branches of study indicated—*The Scientia scientiarum*.

II. SOURCES OF CHRISTIAN DOCTRINE.—1. The Scriptures supply its material: their supremacy and adequacy affirmed. 2. The tributary relations of philosophy: natural, intellectual, ethical. 3. Creeds and Confessions, as human expressions of Divine Truth: their development, nature and value considered. 4. Works on Systematic Theology: enumeration and classification. 5. Treatises on specific branches or topics—illustrations. 6. Importance of intelligent familiarity with these sources—especially, the supreme Word of God.

III. CHRISTIAN DOCTRINE A SYSTEM.—1. The Bible presents Divine Truth in the concrete. 2. Systematic organization of this Truth justified. 3. The true conception of system in Theology. 4. Different systems described according to their formative principle: (*a*) The structural order of Scripture followed; (*b*) Some Creed or Confession expounded; (*c*) Some logical or scientific principle applied; (*d*) Some specific truth or doctrine viewed as central. 5. Comparison of these varieties in system and structure: advantages and disadvantages of each.

IV. METHOD IN THE STUDY OF CHRISTIAN DOCTRINE.—1. Importance of a right intellectual method. 2. Laws of right inquiry enumerated: the faithful observance of these laws vital. 3. Various modes of instruction considered: (*a*) Instruction by lectures; (*b*) By text-books—study of creeds and systems; (*c*) By topical investigation. 4. Advantages and defects of these modes stated: choice determined by specific conditions. 5. Methods of preserving knowledge once acquired.

V. SPIRIT IN THEOLOGICAL STUDY.—1. Adequate intellectual, and also specific professional, interest requisite: a theological mind. 2. Supreme loyalty to truth: especially to the truth in Scripture. 3. An historic and catholic temper essential. 4. Moral and spiritual sympathy required. 5. Some special demands of the age noted. 6. The perils of defect or failure in spirit.

Remarks on the History of Theological Instruction in Lane.

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CHRISTIAN DOCTRINE.--PART FIRST.

INTRODUCTION.

THE IDEA AND FACT OF REVELATION.

As introductory to the study of the contents of the Christian Revelation, it is essential to consider that Revelation, as to the true conception of it as possible, its historic origin, its signs and evidences, and its degree of authoritativeness, and of worth to man.

I. THE CONCEPTION OF A REVELATION FROM GOD FUNDAMENTAL IN CHRISTIAN THEOLOGY.—1. Christian theology distinguished from natural as to the source of information. 2. Distinguished as to the method of communication: the supernatural element vital in Christian theology. 3. Distinguished by its specific and peculiar object: to impart knowledge, otherwise unattainable, as to God, to man, and to salvation. 4. On such supernatural communication the entire Christian scheme reposes.

II. THIS FUNDAMENTAL CONCEPTION MUST BE CERTIFIED BY ADEQUATE EVIDENCE.—1. Such confirmation demanded by our rational nature: faith and superstition antagonistic. 2. This confirmation must be natural: inspiration not requisite to apprehend it. 3. Must also be supernatural: in the sphere of nature, but not from nature. 4. Must be conclusive, not mathematically, but morally: no rational ground for doubt or unbelief.

III. SUCH CERTIFIED REVELATION NECESSARILY SUPREME.—1. When duly evidenced, it becomes the sole norm and rule of Christian belief. 2. The ground of such authoritativeness, not in the Revelation itself, but rather in the Revealer: the Bible believed, because God has written it. 3. True credence must include the entire Revelation, and involve complete consent. 4. Such belief is in entire harmony with right reason—absolute trust justified.

IV. THIS CONCEPTION OF REVELATION A CENTER OF CONFLICT: FUNDAMENTAL QUESTIONS INVOLVED.—1. Does a personal God exist, and can He supernaturally make known to man His mind and will? 2. Can such communication, if made, be so adequately evidenced and certified, as to justify and constrain belief? 3. Is there, in fact, any such communication, sustained by adequate historic testimony? 4. Of what specific books is this historic Revelation composed, and on what evidence is the place of particular books in Scripture based? 5. What are the relations between this Revelation and human reason, and what is the position of Scripture with respect to science and to philosophy?

V. METHOD AND ORDER OF CONSIDERING THESE FUNDAMENTAL QUESTIONS.—1. The antecedents or presuppositions of Revelation examined: the general conditions underlying the conception: man, nature, God. 2. The fact of revelation considered; general nature of the claims of the Bible: outline of arguments and evidences. 3. The nature and measure of its authoritativeness: functions of reason in the sphere of revelation: the worth of Scripture, as seen in its contents, spirit, influence on human life.

CHAPTER I.

THE ANTECEDENTS OR PRESUPPOSITIONS OF REVELATION.

The conception of Revelation obviously rests upon certain antecedent facts or verities as conditional to it. A brief enumeration and analysis of these underlying conditions will be essential to a proper comprehension of Revelation itself.

Section First.—REVELATION PRESUPPOSES THE EXISTENCE OF RATIONAL AND RELIGIOUS CAPACITIES IN MAN.

I. THE RATIONAL CAPACITY IN MAN CONSIDERED.—1. The phrase defined: this capacity distinguished from intelligence in animals: the understanding, the intellect, the reason described. 2. The esthetic and moral sensibilities in man: his desires, emotions, sentiments, culminating in Conscience. 3. Free-will an element in the rational nature: the faculty of choice examined.

II. THE RELIGIOUS CAPACITY IN MAN CONSIDERED.—1. Religion in general defined, (*a*) as a sentiment, and (*b*) as a state of will: various definitions noted. 2. Evidence of consciousness that man is a religious being. 3. Historic testimony from (*a*) the universality of religion, (*b*) the developments of false religion, (*c*) the practical potency of the religious sentiment in human life.

III. THESE CAPACITIES AFFECTED, BUT NOT DESTROYED, BY HUMAN SINFULNESS.—1. The fact of sin not to be denied: the higher nature of man the special sphere of sin. 2. Marked influence of sin on particular faculties: the understanding and reason: the conscience: the voluntary powers. 3. Yet these capacities remain; corrupted, but not destroyed: men still are rational and religious beings.

IV. MAN CAPABLE CONSEQUENTLY OF RECEIVING A REVELATION.—1. Revelation defined—a supernatural communication of truth otherwise unattainable. 2. Its object, to affect the rational and religious nature, and the life of humanity. 3. Such a communication, if given, man, as thus constituted, could receive: to such a being Revelation at least is possible.

Section Second.—REVELATION PRESUPPOSES THE EXISTENCE AND THE MORAL TESTIMONY OF AN EXTERNAL WORLD.

I. THE REAL EXISTENCE OF AN EXTERNAL WORLD.—1. Such existence certified by the senses: sensations not originated, but reported, by the organs of sense. 2. Confirmed by universal belief: the Berkeleian idealism can not be accepted. 3. The forces, laws, and principles of this external world recognizable: rational conception of the *Cosmos*.

II. THE MORAL TESTIMONY OF THIS EXTERNAL WORLD.—1. Nature reveals a Theology to man—a system of moral and religious truth. 2. Contents of Natural Theology—(*a*) the reality and the claim of law; (*b*) The existence of moral order and government; (*c*) And of a supreme moral Being; (*d*) Qualities and character of this Being; (*e*) His natural relations to man, and (*f*) the absolute and perpetual accountability of man. 3. Natural Religion possible on this basis: (*a*) As an expression of moral sensibility; (*b*) As a practical law of life; (*c*) As a spiritual bond of union with God.

III. THIS TESTIMONY A BASIS FOR FURTHER REVELATION.—1. Possibility of further revelation suggested by the teachings of nature. 2. And by the

experiences of natural religion. 3. These furnish the rudimentary foundations for higher disclosures. 4. They justify the desire of man for such disclosures. 5. And these disclosures, if given, must include and explain the theology and the religion of nature.

Section Third.—REVELATION PRESUPPOSES THE EXISTENCE OF A GOD ABOVE NATURE, AND THE POSSIBILITY OF SUPERNATURAL COMMUNICATION BETWEEN GOD AND MAN.

I. THE EXISTENCE OF A GOD ABOVE NATURE.—1. The atheistic denial of the supernatural, in all varieties, inadmissible. 2. The materialistic identification of God with nature also inadmissible. 3. The pantheistic absorption of God in nature an untenable hypothesis. 4. The polytheistic multiplication of God equally untenable. 5. The theistic conception of a personal God above nature, and sovereign within nature justified: the supernatural realized and completed in Him.

II. SUPERNATURAL COMMUNICATION BETWEEN GOD AND MAN POSSIBLE.—1. Supernatural, as distinct from natural, communication defined. 2. Such communication with God demanded by human nature, as rational and religious, and as sinful. 3. Suggested by the rudimentary revelations given in the external world. 4. Justified by the true conception of God, in his character, and in his relations to man. 5. No intrinsic difficulty in the way of such communication: God can make known to us his mind and will.

III. INSPIRATION THE METHOD OF SUCH COMMUNICATION.—1. Possible modes of supernatural communion with man noted. 2. Language, a necessary medium of Revelation: capacities and limitations of language for this purpose. 3. Individual minds requisite as instruments: universal inspiration impracticable. 4. Such minds supernaturally controlled (*a*) as to material, (*b*) as to essential form. 5. Their commission must be supernaturally certified, as by miracle and prophecy. 6. No lower conception of inspiration admissible: other theories examined.

IV. AN INSPIRED REVELATION MAY BE EXPECTED.—1. Anticipations of such Revelation universal: springing from human desire. 2. Illustrated by the multitude of spurious revelations: references to these. 3. Suggested by the spontaneous trust of men in the Scriptures. 4. The arguments against such anticipations noted, and their inadequacy shown.

CHAPTER II.

THE FACT AND PROOF OF REVELATION.

What these underlying and conditioning facts have suggested as probable, has actually come to pass: such a revelation has really been given to man. This fact, with its elements and evidences, demands careful attention.

Section First.—THE GENERAL CLAIM OF THE BIBLE: A REVELATION DIVINE IN ORIGIN AND IN AUTHORITY.

I. OUTLINE VIEW OF THIS CLAIM.—1. The writers were inspired men: various theories of inspiration considered. 2. What is written is truth: truth religious, spiritual, saving. 3. God is the true Author: the Bible supernatural in origin, conception, substance, form.

II. THIS CLAIM PRESENTED AND CERTIFIED IN SPECIFIC FORMS.—I. The Theophanies of Scripture, illustrative of its divine origination. 2. The Decalogue, in its teaching, spirit, and aims. 3. The Ceremonial System: its supernatural quality. 4. The Hebrew history, as theocratic. 5. The Prophetic Order, a supernatural body in their inception, endowments, mission, influence. 6. Jesus Christ, in his incarnation, quality, work, teaching, death, a divine witness to the Scripture. 7. The Apostolic body and the apostolic Church: the supernatural element in the apostolic century.

III. THE CLAIM THUS ESTABLISHED, COMPREHENSIVE AND CONCLUSIVE.—
1. Includes all parts of the Bible alike: question of canonicity postponed. 2. Varieties of theme, style, authorship, to be recognized and admitted. 3. The Apocryphal Books, Hebrew and Greek, to be excluded: not supernatural. 4. All alleged sacred books, except the Bible, to be rejected: Koran, the Vedas, etc. 5. The Bible the sole, perpetual, absolute guide of men as to divine things: no other authoritative standard, whether of truth or of duty.

Section Second.—THE SPECIFIC BOOKS OF THE BIBLE: THEIR VARIETY IN UNITY · THE QUESTION OF CANONICITY.

I. THE BIBLE NOT ONE BOOK, BUT MANY.—I. Variety in authorship: its extent and character: its peculiar value. 2. Variety in occasion and object: history, psalm, etc. . its significance and worth. 3. Variety in form, language, style: such variety essential. 4. Generic reasons for such variety: internal, external.

II. THE DIVINE LAW OR PRINCIPLE OF UNITY.—I. One system of truth: these books neither (a) mutually contradictory, nor (b) mutually incoherent. 2. Inter-connections and inter-dependencies apparent in them: one organic whole made manifest. 3. One also in spirit and aim: a single impression made. 4. Such unity possible only through common inspiration: the Bible one, as the Divine Mind is one.

III. QUESTION OF CANONICITY CONSIDERED.—I. Right of each book to a place in Scripture to be determined by evidence: no inspired guide: reasonable inquiry requisite. 2. Laws of such inquiry stated and justified. 3. Extent and volume of the evidence actually found: (a) As to the Old Testament: (b) as to the New Testament. 4. Literature of the subject; resume of proofs. 5. Judgment of the Church in any age not final: unanimity of opinion significant: rejection of the Apocrypha suggestive.

Section Third.—THE EVIDENCES AND PROOFS OF SCRIPTURE: JUSTIFICATION OF THE BIBLE AS FROM GOD.

I. THE FACT OF A REVELATION CAPABLE OF PROOF.—I. God can and will give adequate evidence, if he gives a Revelation. 2. Man is a being (a) capable of comprehending evidence, and (b) incapable of believing without evidence. The main qualities of requisite evidence noted: (a) Historic, not mythical or traditional; (b) clear and exact, not matter of surmise; (c) practical and general, suited to all classes; (d) conclusive, not as mathematical, but as moral. 4. Such evidence will present itself in two classes: external, internal.

II. THE EXTERNAL EVIDENCE FOR THE BIBLE.—I. Miracle: true distinguished from false miracle: the fact of miracles examined. 2. The evidential function-of the miracles: nature of this testimony: objections to it considered.

3. Prophecy, the second external evidence: nature of prophecy: the prophetic element in Scripture. 4. The evidential function of prophecy: power of this testimony. 5. Historic Christianity a witness for Scripture: such a result could not have originated in an imposture: cumulative nature of this proof. 6. The moral effects of Christianity on mankind, a further witness: false views corrected: this, the religion of character: it must have come from God.

III. THE INTERNAL EVIDENCE FOR THE BIBLE.—I. Quality of the specific truths revealed (*a*) unattainable by ordinary powers; (*b*) spiritual in nature; (*c*) their self-evidencing capacity. 2. Character of the Christian system as a whole: mutual harmony of the parts: harmony with all other truth. 3. Moral aims of the Bible: (*a*) The objects it seeks; (*b*) its capacity to secure those objects; (*c*) the means it uses. 4. The superhuman Spirit incorporated in the Bible, and experienced by all who come into contact with it. 5. The style and structure of the Bible: nature, value, and limitations of this class of proof.

IV.—COMBINATION OF THESE EVIDENCES REQUISITE.—I. External and internal proofs neither antagonistic nor independent. 2. Each the complement of the others: illustrations. 3. The combination necessary and conclusive. 4. The cogency of this composite argument. 5. Its obvious growth from age to age. 6. Its increasing ability to resist attack: confidence in it justified.

CHAPTER III.

THE AUTHORITY AND WORTH OF REVELATION.

A Revelation having actually been given to man, its authority might be presumed to be supreme, and its worth to be inestimable. But, inasmuch as that authority has been questioned, and that worth denied, the validity of such questioning and such denial should be carefully tested.

Section First.—THE AUTHORITY OF THE BIBLE.

I. SOURCE AND GROUND OF THIS AUTHORITY.—I. It flows ultimately from God as the Author: His character and purposes, the ground. 2. It is derived mediately from the certified inspiration of Scripture: witness of the divinely commissioned instruments. 3. Derived immediately from the inherent testimony of the Scripture: the Bible speaks as having intrinsic authority. 4. Derived incidentally and subordinately from the spontaneous response of human nature to its claim.

II. NATURE AND EXTENT OF THIS AUTHORITY.—I. It is divine rather than human: the Bible never asks permission from man. 2. This authority is of the highest type: no doubt or uncertainty admissible. 3. All other authority in nature or humanity subordinate to this, and in harmony with it. 4. It is not given to man to alter, or expunge, or even to challenge this infallible witness.

III. THE BIBLE AND THE CHURCH.—I. Questions of canonicity or credibility, or of doctrine or precept, to be considered by the Church: her judgments valuable. 2. The Church may add nothing to Scripture, through councils or otherwise: the Bible above the Church: its authority inherent. 3. All traditions subordinate to the written Word. 4. The Church may ex-

pound and proclaim: her authority in this always subordinate. 5. Dangers involved in usurpation: the Papal error analyzed: the right of private interpretation defined.

IV. THE BIBLE AND REASON: REASON AND FAITH.—1. The Bible addresses man as rational: makes man its interpreter: confirms itself in the reason. 2. It contains doctrines above reason, and even doctrines contrary to reason, as disordered through sin. 3. Faith as truly as reason an innate faculty: a faculty legitimately exercised in religion: the Bible justly demands faith. 4. The faith so required not contrary to right reason, but justified by it: belief is rational. 5. Many of the supposed antagonisms between reason and the Bible are apparent only. 6. If real antagonisms should exist, the Bible would justify itself at last: the broader reason will only verify its teachings.

Section Second.—THE WORTH OF REVELATION: THE CONSEQUENT DUTY AND PRIVILEGE OF MAN.

I. THIS WORTH APPARENT INHERENTLY.—1. The Bible a direct message from God to man: significance of this fact. 2. A message of truth: extent of this truth, and its value to man as sinful. 3. A message of duty: regulating the entire moral life of each and of all. 4. A message of salvation: salvation divinely devised and announced: salvation sufficient for all. 5. In each of these aspects the Bible necessary to man: this necessity absolute and universal.

II. THIS WORTH MANIFESTED IN EXPERIENCE.—1. Relations of the Bible to the mental illumination of humanity: the true light of the world. 2. Its relations to all ethical experience: the moral life of humanity shaped by it. 3. Its relations to the elevation and renovation of society: the moral order of the world dependent upon it: the Bible the best friend of the state and of human society. 4. Its relations to the salvation of the individual soul: the one book of redemption. 5. Its relations to the possible future of the race on earth: its presence a harbinger and pledge of a millennium to come. 6. Its relations to the immortal life of humanity: its guarantees for eternity.

III. GENERAL DUTIES OF MAN TOWARD THE BIBLE.—1. Credence, as an intelligent and reasonable act. 2. Trust, as a moral sentiment, involving the commitment of the soul. 3. Obedience, as the rule of life: the regulation of all moral activities by this standard. 4. Proclamation of its claims as imperative alike upon all. 5. Its distribution throughout the world as the best gift of God to humanity.

IV. DUTIES IN THE INTERPRETATION OF THE BIBLE.—1. Private interpretation a duty as well as a right: the former often forgotten, while the latter is maintained. 2. In such interpretation the Bible must ever explain itself: no human meaning to be imposed upon it. 3. The relations of its parts, the coherences of its doctrines, the unity of its plan, and its true design and object as a divine message, must ever be borne in mind. 4. The end in view in such interpretation must ever be, not mental enlightenment or esthetic culture, but spiritual restoration. 5. While human helps are never to be neglected, the Holy Spirit is the only infallible Teacher: the Spirit ever reveals the Word to believing hearts. 6. The substance of the Bible may be possessed by him who so seeks to obtain it: the certain result is light, guidance, quickening, holiness, life everlasting.

CHRISTIAN DOCTRINE.—PART SECOND.

THEOLOGY PROPER:

THE CHRISTIAN DOCTRINE CONCERNING GOD.

Having examined the fundamental idea of Revelation, and considered the evidences and the worth of such Revelation, we may now inquire, in successive divisions, into its contents and teaching. The first of these divisions includes the Biblical conception of God: His being, nature, attributes, and modes of existence.

I. THEOLOGY PROPER: THE TITLE DEFINED.—I. Generic meanings of the term, Theology: Christian Theology in general, described: Theology Proper includes simply what may be known from nature and Scripture concerning God Himself. 2. Specific contents of Theology Proper: the true conception of God: proofs of His existence: His attributes, natural and moral: the modes of His being and manifestation, especially as triune. 3. Particular manifestations of the divine Trinity not included: Paternity, Soteriology, and Pneumatology constitute special divisions in Christian Doctrine.

II. SOURCES OF KNOWLEDGE IN THEOLOGY PROPER.—I. The innate ideas of beliefs of men, as sources of knowledge concerning God, examined: measure of their validity determined. 2. Suggestions and testimonies of external nature concerning God: scope and value of Natural Theology. 3. The witness of Revelation compared with these tributary testimonies: points of comparison and of contrast enumerated: this, the supreme source.

III. THE BIBLICAL REVELATION CONCERNING GOD: ITS MODE AND NATURE.—I. The doctrine progressively unfolded in Scripture: illustrations of this progress: Old and New Testament views. 2. Unfolded, not abstractly, but concretely: not in scientific, but in practical forms. 3. The doctrine, as thus unfolded, adequate in volume, conclusive in form and contents, spiritual and sanctifying in its influence.

IV. HISTORICAL DEVELOPMENT OF THEOLOGY PROPER: RESUME OF THE HISTORY.—I. During the first three centuries, the Christian Idea apologetically explained and defended against outward unbelief. 2. During the next three centuries, the specific conception of the Trinity analyzed and affirmed against internal heresies. 3. During the scholastic era, the arguments for the divine existence scientifically stated: the divine attributes examined and described. 4. During the Reformation, and since, the moral qualities and relations of the Godhead specially unfolded. 5. Present condition of the doctrine: its degree of maturity: current forms of objection.

V. POSITION OF THEOLOGY PROPER IN THE CHRISTIAN SYSTEM.—I. Its primary and fundamental character noted: its intrinsic importance to the entire system. 2. Its specific relations to anthropology as co-ordinate, and to all soteriological doctrines as consequent upon it. 3. Its vital connections with the Plan of Salvation; and with all spiritual experience.

CHAPTER I.

THE IDEA AND THE EXISTENCE OF GOD.

In the investigation of the Christian Doctrine concerning God, two primary questions present themselves for consideration. The first relates to the true idea of God, as distinguished from all false conceptions. The second relates to the forms of evidence by which our belief in the existence of a Being, corresponding to this idea, is sustained and justified. On the answer to these two questions, all further inquiry into the contents of Revelation concerning God must depend.

Section First.—THE TRUE IDEA OF GOD, DISTINGUISHED FROM ALL FALSE CONCEPTIONS.

I. FIRST FALSE CONCEPTION: ATHEISM, THE DENIAL OF GOD.—I. Atheism defined in general: its varieties noted, speculative and practical, positive and negative. 2. The historic developments of the atheistic idea in the human mind. 3. Current Materialism regarded as a form of atheism: exclusion of the idea of God from the domain of science an atheistic process: that idea may be scientifically justified. 4. Atheism, in whatever form, an unsatisfactory conception: provides no adequate explanation of things: fails to satisfy the rational mind. 5. Further condemned by its practical effects, individual and social: these effects enumerated. Atheism can never become the faith of the world.

II. SECOND FALSE CONCEPTION: PANTHEISM, THE IDENTIFICATION OF GOD WITH NATURE.—I. Pantheism defined in its two main varieties: materialistic and ideal: God as identical with substance: God as identical with thought. 2. Historic review of Pantheism, in its various forms. 3. Pantheism tested in its philosophic processes and results. 4. Its destructive tendencies in the sphere of religious truth noted: a personal God essential to all religion. 5. Destructive also of human responsibility, of religious aspiration, of the hope of immortality. 6. Pantheism, therefore, furnishes no adequate basis for either belief or worship—proven false by every available test.

III. THIRD FALSE CONCEPTION: POLYTHEISM, THE MULTIPLICATION OF GOD.—I. Dualism, the simplest form of polytheism, defined: the conception of two deities, the good and the evil, examined. 2. Polytheism in its generic forms described: the pantheons of Greece and Rome as illustrations. 3. The grosser polytheistic religions of nature considered: fetichism the lowest type. 4. The theoretic deficiencies of all varieties of polytheism noted: no adequate idea of God attainable by such processes of multiplication. 5. Practical influence of polytheism destructive: corrupting effects on the religious life of the race historically considered.

IV. THEISM, THE TRUE CONCEPTION: GOD AS PERSONAL.—I. Points of comparison and of contrast between theism and the three preceding conceptions: personality, complete and supreme, the crowning distinction. 2. Spiritual existence, the primary element in such personality: this existence essential, underived, eternal. 3. Uncaused causation, the second element: this causation intelligent, potential, creative.

God as Cause are one. 4. Holy character, the third element: character as essential to deity as spirituality or causation: holiness the crown of all right character. 5. Moral supremacy, the fourth element: such supremacy inherent in the divine nature: extends alike over nature and over mind: a supremacy absolute, eternal, infinitely blessed. 6. These elements combine and harmonize in the central fact of personality. God as Person is spiritual, causal, holy, supreme. Belief in such a Person cardinal in religion.

V. GENERAL SOURCES OF THIS CONCEPTION: THE TRUE IDEA OF GOD SCRIPTURAL.—1. The conception in some sense and degree innate. Nature of innate ideas considered: the theistic idea of God tested: value of such intuitive suggestion. 2. External nature expands and verifies this conception. The contributing witness of nature to the idea of God examined: its value and its limitations. 3. The teaching of Scripture also requisite and adequate. The consummating voice of the living Word essential: in the Bible the idea of God is expanded, completed, verified. 4. Deism an outgrowth of Christian Theism: its deficiencies and liabilities considered: its historic rise and failure.

Section Second.—THE ACTUAL EXISTENCE OF A PERSONAL GOD: ARGUMENTS AND PROOF.

I. THE DOCTRINE OF NESCIENCE CONCERNING GOD.—1. General position of current Materialism defined: two varieties. 2. Philosophic variety: the infinite of necessity unattainable: man can not know the unconditioned, the absolute. 3. Scientific variety: the fact of a God not within the domain of science. 4. An important distinction between apprehension and comprehension: limited knowledge of the infinite possible. 5. This position essential in both science and philosophy: neither possible on the opposite hypothesis. 6. All moral truth rests on the basis of such knowledge concerning God. 7. Religion, as faith or sentiment, must have such rational basis. 8. Practical influences of the doctrine of nescience noted.

II. ARGUMENT FOR THE DIVINE EXISTENCE: ITS GENERAL NATURE.—1. Reasoning on the subject admissible: magnitude and worth of the inquiry. 2. Argument derived from three sources: nature, humanity, revelation. 3. The demonstration moral rather than speculative: mathematical or logical proof unattainable. 4. The evidence attained such as constrains belief: does not render skepticism impossible. 5. Only a summary of this evidence here given: Literature of the subject.

III. COSMOLOGICAL ARGUMENT: FROM EFFECTS TO THE FIRST CAUSE.—1. Nature of this argument: illustrations specific and generic: extent of the material in nature and in humanity. 2. The underlying rational conception of cause: causes described, material, formal, efficient, final. 3. God is efficient cause: relatively to Him, all existing things are effects. 4. The rational limitation of this conception: an endless series of causes inadmissible in thought: God first as well as efficient cause. 5. Product of this argument: not spiritual supremacy or moral excellence, but infinite potency. This first and efficient Cause is Power: personal, creative, measureless.

IV. TELEOLOGICAL ARGUMENT: FROM DESIGN TO SUPREME INTELLIGENCE.—1. Nature of this argument: effects considered as indicating the quality of their causes: Illustrations specific, generic: wide field of inquiry. 2. The underlying postulate: the conception of final cause examined and justified. 3. God is final, as well as first and efficient Cause: all things created

by Him with and for purpose. 4. Specially seen in the nature and career of man: the historical argument essentially teleological: God the final as well as efficient cause of humanity. 5. Product of the argument: supreme and designing Mind as well as creative Power.

V. MORAL ARGUMENT: FROM MORALITY TO HOLY CHARACTER.—I. Nature of this argument: from moral effects to a moral source: some basis, some end of morality exists. 2. Illustrated by the nature of man as moral: the Creator Mind must equal the mind created: reason and conscience recognize that Mind as moral. 3. Illustrated by the nature of moral principles, as necessary, universal, enduring: these principles point to a Being who perfectly incorporates them. 4. Illustrated by the demonstrated fact of moral government: existence of such government unquestionable: there must be a Moral Governor. 5. Illustrated by the nature of religion as a spiritual instinct or principle: this instinct or principle bears witness to Him who implanted it. 6. Product of the argument: a Being not only Cause, first, efficient, final, supreme in power and intelligence, but also a Moral Person, supreme in holy character.

VI. ONTOLOGICAL ARGUMENT: FROM NECESSARY IDEAS TO OBJECTIVE REALITY.—I. Nature of this argument: necessary ideas supposed to involve actual existence. 2. Illustrations of this mode of argument: historic review. 3. The process by itself inconclusive: God in thought not transmutable into God in fact: all *a priori* reasoning inconsequent. 4. Yet the existence of such necessary ideas is suggestive: the demand of the reason for God significant. 5. Importance of the rational element in all reasoning on the subject.

VII. SUMMARY VIEW OF THE PROOF ADDUCED.—I. The several lines of argument not independent, but cumulative: result reached by aggregation. 2. Expansiveness of the material: continuous growth of the argument. 3. Its conclusiveness against atheism, pantheism, polytheism, the doctrine of nescience. 4. Its conclusiveness to the reasonable and ingenuous mind: the spiritual ends of humanity satisfied by it. 5. The relations of the Bible to these lines of argument: Scripture carries in itself all these forms of evidence: its testimony supreme and decisive.

CHAPTER II.

THE NATURE AND ATTRIBUTES OF GOD.

Having gained the true conception, as distinct from all false notions of God, and having gathered up adequate evidence that the Being so conceived has an actual existence, we may inquire analytically into His nature, contemplate His attributes, and complete our view of Him in the essential characteristics of His infinite and holy personality.

Section First.—PRELIMINARY SURVEY OF THE SUBJECT.

I. KNOWLEDGE CONCERNING GOD: ITS NATURE AND LIMITATIONS.—I. The generic question whether God can be known, already discussed; question whether He can be analytically known, further considered.

tions to such knowledge noted, in human capacity, in human expression. 3. Though limited, such knowledge is real, and precious. 4. Philosophic methods of attaining it: negation, eminence, causality. 5. The pure, clear witness of Scripture as to the divine nature.

II. THE DIVINE ATTRIBUTES: IDEA AND DEFINITION.—1. Terms employed: attribute, property, quality, faculty, perfection: their mutual relations. 2. Difference between all these and the essential being of God: His essence, substance, nature. 3. The divine attributes not virtual, but real and essential: not manifestations simply. 4. Limitations to our knowledge of specific attributes described.

III. CLASSIFICATION OF THE DIVINE ATTRIBUTES.—1. Difficulties in all possible classification: comprehension never complete. 2. Various modes of classification given: negative and positive: active and passive: relative and absolute: immanent and transient: communicable and incommunicable, etc. 3. Distribution into natural and moral, explained and justified.

Section Second.—THE NATURAL ATTRIBUTES OF GOD.

I. SPIRITUALITY: GOD IN HIS INMOST ESSENCE.—1. Spirituality as applied to God defined. 2. Characteristics of God as Spirit: self-existent, simple, illimitable, absolute. 3. Such a Spirit essentially a Person: wherein such personality consists. 4. This attribute fundamental in all just conceptions of God: basis of all other qualities.

II. INFINITY: GOD IN RELATION TO TIME AND SPACE.—1. Conception of infinity generically defined: God as a Spirit is infinite. 2. In respect to space, immense and omnipresent. 3. In respect to time, eternal in duration: above and beyond all mutation. 4. Scripture witness to the divine infinity.

III. INTELLIGENCE: GOD IN RELATION TO ALL KNOWLEDGE.—1. Intelligence distinguished from wisdom: omniscience a natural attribute. 2. Characteristics of the divine intelligence: intuitive, synchronous, complete. 3. Scripture testimony to the divine intelligence. 4. Questions respecting this intelligence, as related to contingent events and to human freedom.

IV. CAUSALITY: GOD IN RELATION TO ALL ACTIVITY.—1. God as a Spirit, infinite and intelligent, is cause: first, efficient, final. 2. His relation as such to all secondary causes, physical, human. 3. God is free Will: the Divine Will described: various manifestations of the Divine Will, as decreative, preceptive, permissive. 4. Omnipotence, a necessary outflow of such free, supreme causality. 5. Bible statements as to the divine omnipotence.

V. VITALITY: GOD IN RELATION TO ALL BEING.—1. The conception of God as Life: qualities of this life enumerated. 2. Relations of such vitality to the preceding attributes: implied in each. 3. Its relations to all created existence: the fontal life. 4. Scripture disclosures of the Living God: their fullness, impressiveness, worth.

Section Third.—THE MORAL ATTRIBUTES OF GOD.

I. TRUTH: GOD IN HIS ESSENTIAL BEING.—1. The conception of God as truth: the truth always and altogether. 2. All other moral endowments rest on this: a God not true can be neither just nor good. 3. Scriptural exhibition of the divine truthfulness: its fullness and force. 4. Possible questionings as to this truthfulness answered.

II. WISDOM: GOD IN SOVEREIGN ADMINISTRATION.—1. Wisdom distinct from intelligence: a moral quality, implying judgment and character. 2. Wisdom in God exercised in all spheres of administration: controls all divine activities. 3. The true basis of sovereignty: sovereignty otherwise impossible. 4. Conclusive evidences, natural and Scriptural, to the divine wisdom. 5. Nothing in human experience—even sin—inconsistent with such supreme wisdom.

III. JUSTICE: GOD IN MORAL GOVERNMENT.—1. The attribute of justice defined: Scripture teaching concerning God as essentially just. 2. Various manifestations of this attribute; absolute and relative, rectoral or legislative, distributive and retributive, etc. 3. These manifestations based on permanent divine relations to the moral universe: moral government their legitimate sphere. 4. Questions as to the divine justice in permitting and in punishing sin: the affirmative answer suggested.

IV. LOVE: GOD IN HIS GRACIOUS DEALING.—1. Love, as an intrinsic quality in God defined: its harmonious relations to His truth, wisdom, justice. 2. Various manifestations of love: as benevolence, complacency, mercy, grace: Grace the highest form of love. 3. Revealed properties of the divine love: it is infinite, everlasting, universal, wise and righteous, special and elective, sovereign. 4. The permission and punishment of sin not inconsistent with such love: full discussion postponed.

V. HOLINESS: GOD IN HIS SUPREME PERFECTION.—Holiness defined, as set forth in Scripture: purity, worthiness, perfection. 2. Extent and significance of the Bible testimony to the divine holiness. 3. Such holiness, the highest possible summit in character: the consummation of all virtue. 4. God as holy is infinitely blessed: this blessedness not disturbed even by human sin.

Section Fourth.—SUMMARY VIEW OF THE DIVINE ATTRIBUTES.

I. THE ATTRIBUTES IN THEIR MUTUAL RELATIONS.—1. Error of attempting to merge all the attributes of God in one, as Love. 2. Error of viewing the several attributes as antagonistic, as Love and Justice. 3. Combination of all the attributes requisite in the conception of perfect Personality. 4. The completeness of the Divine Being thus realized.

II. RELATIONS OF RIGHT VIEWS OF THE ATTRIBUTES TO CHRISTIAN DOCTRINE.—1. Vital importance of right views, fatal perils of error, at this point: general statement. 2. Right views essential to proper conceptions of the doctrine of divine decrees. 3. And of the Divine Sovereignty in its bearings on creation, on the permission of sin, etc. 4. Especially of the atonement, viewed as a redemptive scheme. 5. And of grace as revealed in redemption, and in the experience of the redeemed. 6. And of the final condemnation of the unholy.

CHAPTER III.

THE TRINITY IN GOD.

A proper estimate of the being, attributes and character of God prepares the way for further inquiry into His peculiar mode of existence

triune. The doctrine of the Trinity is no incidental or unimportant mystery: it is rather a fundamental fact in Revelation, on which as a sure foundation the entire Gospel scheme reposes.

Section First.—HISTORIC REVIEW OF OPINION RESPECTING THE TRINITY.

I. THE DOCTRINE IN THE ANCIENT CHURCH.—1. From the Apostolic Age to the Third Century, a period of simple faith: the doctrine implied rather than formulated. Gradual rise of three errors: Monarchianism, Humanitarianism, Nominal Trinitarianism. 2. From A. D. 300 to A. D. 450, a period of discussion, conflict, formulation: rise of Arianism: the Nicene Creed: the Chalcedonian Christology. 3. From A. D. 450 to the Scholastic Era, a period of comparative acquiescence: struggles with Semi-Arianism: the Procession of the Spirit: Adoptianism.

II. THE DOCTRINE IN THE MODERN CHURCH.—1. From the Scholastic Era to the Reformation, a period of analysis and illustration: no important change. 2. From the Reformation to the present time, a period of speculation and practical application: the Church essentially Trinitarian: the rise of Socinianism, and of English Unitarianism. 3. Current opinion now divided into Unitarianism, Modalism, Subordinationism, and Nicene Trinitarianism: the last relatively controlling.

Section Second.—SCRIPTURAL AND THEOLOGICAL EXPOSITION OF THE TRINITY.

I. THE ESSENTIAL UNITY IN THE DIVINE NATURE.—1. The conception of such unity fundamental: unity of nature, essence, substance: God a real Being, single and indivisible. 2. Not a moral unity of three beings, agreeing in design and action. 3. Nor a unity of three beings through simple likeness, similarity, identity: but one inherent, organic, substantial. 4. This unity philosophically essential: no other conception possible. 5. Abundantly maintained in Scripture, directly, indirectly, by suggestion, etc. 6. All inquiries respecting the trinity in God must proceed from this basis.

II. GENERAL CONCEPTION OF THE TRINITY.—1. First error: trinity of personifications, rhetorical: totally inadequate. 2. Second error: trinity of temporary manifestations, economic: varieties of this view: its unscriptural character. 3. Third error: trinity of subordinate existences: Son and Spirit, though divine, inferior to the Father. 4. Fourth error: trinity in the Divine Mind: God viewing Himself as subject, as object, and as both in one. 5. The true Scriptural conception includes four elements: oneness in nature, substance, essence: threeness in personality, hypostasis, subsistence: incommunicable properties distinguishing each person: both oneness and threeness external, internal, eternal. 6. Summary view of the doctrine, as thus conceived.

III. SCRIPTURAL JUSTIFICATION OF THE DOCTRINE.—1. Old Testament teaching preparatory: plural nouns and pronouns applied to God; personal distinctions variously implied: the triple form of benediction: manifestations of the Angel of the Covenant. 2. New Testament teaching in general, complementary: baptism of Christ: the baptismal formula: the apostolic benedictions: passages introducing three personalities, etc. 3. Specific evidence from asserted existence and personality of Father, Son and Spirit

respectively: nature of this proof. 4. The Father revealed as a separate personality: the Son: the Spirit: each having divine attributes and functions. 5. The inference derived: its conclusiveness: inferential yet cardinal character of the doctrine, as presented in Scripture.

IV. INCIDENTAL EXPLANATIONS: OBJECTIONS NOTED.—I. Natural phenomena used to illustrate the doctrine: the sun emitting light, heat, etc.: the colors in the solar spectrum: man as mind, heart, will: triplicity in human relationships, etc. 2. Pagan conceptions of a trinity: Egyptian and Persian mythologies: the trinity of Plato, etc.: real value of such illustrations. 3. Philosophical objections urged against the Christian doctrine: it is self-contradictory: inconceivable: mysterious: injurious to religion: objections of this class considered. 4. Objections drawn from Scripture: doctrine of unity in God contradicted: false views of Christ and the Spirit involved: the divine relations to man misapprehended: the doctrine at best a mere inference: these objections examined. The mystery not wholly removable: revealed foundations of the doctrine immovable.

Section Third.—RELATIONS OF THE DOCTRINE OF TRINITY IN THE CHRISTIAN SYSTEM.

I. THE TRINITY IN THE DIVINE ECONOMY.—I. A distribution of sphere and function in the Godhead discoverable: this distribution interior, voluntary, economic, permanent. 2. Paternity, the peculiarity of God the Father: His special relations to creation, providence, moral administration. 3. God the Son, the Eternal Word: specifically in the sphere of redemption: His spiritual brotherhood. 4. God the Spirit, proceeding from both Father and Son: His sphere, the moral restoration of man: His vital force in humanity. 5. This distribution of function never arbitrary or exclusive: One Being in each and all spheres: essential subordination never implied.

II. THE TRINITY IN THE PROCESS OF REVELATION.—I. The divine act of self-revelment considered: the chosen order of such revealing. 2. The actual revelation of the Godhead in Scripture: peculiarities of this process of evolution: its progressive beauty and significance. 3. Relations of this process to the full doctrine, as finally disclosed: the whole Deity seen only in the whole Bible.

III. THE TRINITY IN THE ACT OF SALVATION.—I. Salvation the crowning act of the Godhead: all the Divine Persons engaged in it. 2. The specific function of each person in this sublime act considered: Father, Son, Spirit. 3. The trinity therefore fundamental in the Gospel: the Gospel seen only in its light. 4. Further distribution of Christian Theology on the basis of this doctrine:

PATERNITY, the Person and Work of God the Father.

SOTERIOLOGY, the Person and Work of God the Son.

PNEUMATOLOGY, the Person and Work of God the Spirit.

CHRISTIAN DOCTRINE.—PART THIRD.

ANTHROPOLOGY :

THE CHRISTIAN DOCTRINE CONCERNING MAN.

The substance and sum of the Christian Revelation are contained in the three words, God, Man, Salvation. We have examined the biblical conception of God, including in our survey His being, nature, attributes, and modes of existence. We may now turn to consider man, in his original estate, in his condition as fallen, in his position under divine law, and in his relations to the special and crowning fact of salvation.

I. ANTHROPOLOGY : THE TERM DEFINED.—1. An inquiry into the nature, relations and capabilities of man as moral, and especially as needing salvation. 2. Relations of such inquiry to the Christian doctrine concerning God already considered. 3. Its relations to all subsequent theological investigation ; a sound anthropology vital in the Christian scheme.

II. THIS INQUIRY CONDUCTED UNDER THE LIGHT OF REVELATION.—1. Tributary value of philosophical investigations respecting man as moral. 2. Intrinsic imperfection in such investigations : special liabilities to error noted. 3. The Bible, the only adequate guide : fullness of the Scripture teaching : its general method. 4. The Old Testament delineates man as sinful, and under law : prophesies salvation. 5. The New Testament view confirms the Old : brings grace and salvation to light. 6. Importance of clear and large scriptural conceptions : narrow views breed error of various classes. 7. Current theories may be tested by the decisive witness of Scripture.

III. HISTORIC REVIEW OF ANTHROPOLOGICAL DOCTRINE.—1. The Jewish anthropology, as evolved essentially from the Old Testament : its varieties and tendencies. 2. Anthropology during the first three centuries : varieties in Greek and Latin thought. 3. Pelagianism and Augustinianism : their development and conflicts : the doctrinal result obtained. 4. The scholastic anthropology in its main varieties : resulting doctrine in the Papal Church. 5. General anthropological teaching of the Reformers : individual varieties : gradual rise of parties. 6. Present general position of Protestantism : Calvinistic and Arminian schools, with their several gradations in belief. 7. Pelagianism in its modern forms : the Bible view subordinated to philosophic opinion.

IV. METHOD OF INVESTIGATION : FOUR MAIN DIVISIONS.—1. The scriptural view of man as created : his nature, endowments and estate. 2. The fall of man : its historic quality : its nature and effects. 3. Position of man under law : his moral faculties and responsibility : the fact and nature of moral government : characteristics of that government. 4. Gracious possibilities for man, and within man : salvation implied in a scriptural anthropology. 5. These outlines inclusive and conclusive : exhortation to thoughtful and thorough investigation.

CHAPTER I.

MAN AS CREATED : HIS CHARACTER AND ESTATE.

It is possible, under the instruction of Scripture, to study man, not merely as he is, but as he was at his creation. Such survey of his original nature and condition will prepare the way for the contemplation of man as he has become through sin.

Section First : THE CREATION OF MAN: THE FIRST GREAT FACT.

I. THE BIBLE RECORD OF HIS CREATION.—1. Man was created by the immediate fiat of an intelligent, free, righteous, supreme Deity. 2. He was created in the divine image: analysis of this phrase: his intellectual endowments noted: his moral condition. 3. Made the head and crown of the earthly creation: nature of his authority over the creatures. 4. Endowed with capacity for self-perpetuation: three theories as to the origin of human souls. 5. But one such act of creation recorded in Scripture: the human race a unit. 6. Theory of other acts of creation considered: objections to the doctrine of plurality of species. 7. The Bible record historical throughout: the mythical theory of Scripture unwarranted.

II. UNSCRIPTURAL THEORIES AS TO THE ORIGIN OF MAN.—1. Such theories grouped in three classes: spontaneous generation: evolution from protoplasmic germs: development from inferior orders of being. 2. Analysis and comparison of these theories: their points of agreement. 3. They fail to explain the ultimate fact: they leave one vital question unexplained. 4. They afford only degrading conceptions of humanity, in its higher elements. 5. They involve atheistic views as to the divine existence, and the divine causal force in creation. 6. Contradicted by many unquestionable facts in human nature and experience: enumeration of these facts.

Section Second : THE ORIGINAL CHARACTER AND POSITION OF MAN.

I. HIS ORIGINAL ENDOWMENTS.—1. Physically, he was complete: a perfect manhood possessed. 2. Intellectually, mature: not a savage, nor a philosopher. 3. Morally, endowed with original righteousness: the term defined. Endowed also with true freedom: capable of falling. 4. Dichotomy—man as body and soul: trichotomy—man as body, soul and spirit: these theories of human nature examined.

II. HIS PLACE IN NATURE. —1. The earth his ordained abode: its adaptations to man noted. 2. A specific vocation assigned: its nature and responsibilities: labor an intrinsic law of life. 3. His earthly residence to be permanent: possibly exchanged for another, as by translation: death in its present form unknown.

III. HIS MORAL STATE AND PROBATION.—1. Intimate and blessed communion with God enjoyed: the life of man a life of worship. 2. Placed under law, generically, specifically: divine authority exercised over him. 3. His probation in its three main elements: particular command imposed: specific awards assigned: obedience as a condition required. 4. The phrase, Covenant of Works: its significance and its limitations. 5. Such probation justified by the nature and relations of both God and man.

CHAPTER II.

THE FALL OF MAN : ITS NATURE AND RESULTS.

The Fall, as described in Scripture, is the connecting link between the authentic biblical delineation of man as created, and man as he is. In the light of that event, all present facts concerning man as sinful, and in need of salvation, find their explanation.

Section First.—THE FALL AS AN HISTORICAL EVENT.

I. THE ACTUAL TEMPTATION.—1. A real tempter appears : the serpent an instrument. Sin existed antecedently to human experience : possibly, simultaneously with human transgression. 2. The specific temptation analyzed : its qualities and typical character : its design. 3. Human nature tested in Adam : his conduct representative of ours : the race in some sense involved. 4. Problem of sin here raised : an importation from another world : sin in the universe.

II. THE ACTUAL FALL.—1. The Fall described : its incidents and progress : its historic quality : mythical theory inadmissible. 2. The Fall in its generic nature : a prototype of all sin : all human experience illustrated in it. 3. The Fall in its historic position, as the first of a class : a seed of subsequent sinning : the philosophic basis of such a conception. 4. The Fall as a factor in Christian Theology : various theories and tendencies noted.

Section Second.—THE FALL IN ITS RESULTS.

I. CONSEQUENCES RESULTING TO OUR FIRST PARENTS.—1. Immediate discovery of themselves as sinners : inward fall and shame. 2. Instant loss of divine communion and favor : a double withdrawing. 3. The threatened curse realized by the serpent : by the woman : by Adam. This triple infliction analyzed. 4. Results on the earth itself : adjusted as the abode of a fallen, yet salvable race. 5. Changes in the divine administration : a new moral order instituted. 6. Disclosures of grace in connection with the Fall : the first Messianic promise.

II. CONSEQUENCES RESULTING TO THEIR POSTERITY.—1. The original law of propagation not annulled : the race continued in existence. 2. Posterity of Adam born into a changed world : their general condition inferior, disordered. 3. Born also under new moral disabilities : powers impaired, inclinations perverted. 4. Probation, as a process of testing and culture, continued : both like and unlike the Adamic probation. 5. Gracious promises and helps given, prophetic of salvation to come.

Section Third—MANKIND AS FALLEN AND DEPRAVED.

I. THE FACT OF SIN ESTABLISHED.—1. The term defined : positive and negative forms of sin. 2. The existence of sin everywhere affirmed in Scripture : the Bible stands or falls on this proposition. 3. Specifically, the divine law in nature and in revelation assumes the existence of sin : made for man as sinful. 4. The plan of salvation explicable only on the hypothesis of human sinfulness. 5. Such sinfulness illustrated in the entire history of the race : that history a record of sin. 6. And certified in human consciousness : clear witness of reason and conscience to human sin.

II. THE NATURE OF SIN: BIBLICAL EXPOSITION.—1. Primarily, sin is transgression of law: various forms of law, and corresponding types of transgression. 2. Sin is want of conformity: sin as failure examined. 3. Sin is disobedience: rebellion against God as the Author of law: character of such rebellion. 4. Sin is selfishness, in its inner principle: the sinner becoming a law unto himself. 5. Sin more than an act: a tendency, disposition, purpose, state. 6. Importance of deep and comprehensive conceptions of sin in its nature: errors at this point destructive.

III. THE EXTENT OF SIN: UNIVERSAL DEPRAVITY.—1. All men sinful: sin attaching itself to the race. 2. Mankind sin habitually, even invariably: amiable qualities exist, yet sinfulness rules. 3. Uses and limitations of the term, depravity: to be distinguished from sinful choices merely, and from sin as constitutional and involuntary. 4. Such depravity contains within itself no principle of restoration: some external remedy required. 5. On the contrary, its natural tendency is toward completer sinfulness. 6. NOTE, on the terms, total, utter, universal: their use and misuse.

IV. THE ORIGIN OF SIN: ORIGINAL SIN.—1. Nature of the inquiry: three main directions: origin of sin in the individual soul: original sin in human society: sin as related to the divine purpose. 2. Sin in the individual soul a mystery: how does sin originate in us? 3. Various defective theories: sin a natural product: an inevitable error in human experience: a result of the antithesis between body and spirit, or between moral good and moral evil. 4. All such theories tend to destroy the sense of responsibility: are condemned by the conscience. 5. Man free and accountable in his sinning: true seat of sin, not in nature, but in character.

6. Connection of individual sin with sin in the race: such connection must be admitted: different theories named. 7. The natural or physical headship of Adam considered: a fact to be recognized, yet hardly sufficient as explanation. 8. The federal, or legal or judicial, headship considered: values and defects of this conception. 9. The theory of social, or constitutional, liability examined: its underlying truth: its remaining defectiveness. 10. The theory of mediate imputation considered: its relative position and value. 11. The essential facts underlying these explanations: adherence to the facts requisite: general position of the Westminster symbols.

12. Sin as related to the divine purpose, the third and final inquiry: four views named. 13. Sin possible wherever free agency exists: the creation of free beings involves this possibility. 14. Sin a contingency in any and all moral systems: possible in all moral government. 15. Sin admitted that it may be overruled for good: the Gospel a grand remedial scheme. 16. Sin permitted in sovereignty: such permission for the divine glory. 17. These theories furnish no complete explanation: they are not mutually exclusive: some facts common to all. Sin an anomaly and a mystery still.

V. THE CULPABILITY OF SIN: HUMAN GUILT.—1. The term, guilt: its two senses: an important distinction. 2. The Bible assumes the generic fact of guilt: qualities of its affirmation. 3. Consciousness, and especially conscience, bears constant witness to such guilt. 4. Implied in the universal conceptions of moral freedom, of ability, of duty, of responsibility. 5. Apparent from the nature of sin, in whatever aspect: universal protest of reason against sin. 6. And in the hurtful consequences resulting from sin, individual, social, universal. 7. Complete view of human guilt attained in the study of man as under Law.

CHAPTER III.

MAN UNDER LAW: MORAL GOVERNMENT.

Man, though created in holiness, became sinful: man, though sinful, is still under Law. He remains a subject under the divine government, endowed with ability, though fallen and depraved, and therefore accountable before God. The Christian scheme of grace rests on this fundamental view of man as acting responsibly under Law.

Section First:—THE MORAL NATURE OF MAN: MAN AS MORAL.

I. CONSTITUTIONAL ENDOWMENTS OF MAN AS MORAL.—I. Only an outline view possible: study of treatises on mental and moral science requisite. 2. Man possesses rational capacity to perceive the right: this capacity native, intuitive, imperative. Theories as to the function of reason in the sphere of ethics. 3. Man is endowed with ethical sensibilities, culminating in the conscience. Nature of conscience considered: the functions of conscience in the moral life. 4. Man has voluntary capacity: governed by will. The will briefly considered: its place and office in the moral life. 5. These endowments, taken together, make man a moral being: a fit subject under moral government.

II. LIMITATIONS TO THE EXERCISE OF THESE ENDOWMENTS.—I. These limitations are of two general classes, natural and moral: these defined. 2. Natural limitations in man himself: finite capacity, constitutional weakness, want of culture. 3. Natural limitations in his circumstances: narrow sphere, exterior restraints. 4. Moral limitations in man himself: moral taints, unholy dispositions, spiritual disabilities produced by sin. 5. Moral limitations external to man: corrupt society, false example, a deteriorated world. 6. These limitations to be carefully studied, specially with reference to human responsibility: recognized in all sound systems of ethics.

III. THE CENTRAL FACT OF RESPONSIBILITY ESTABLISHED: MORAL OBLIGATION.—I. The term, responsibility, defined: such responsibility within proper boundaries exists. 2. The phrase, moral obligation: its contents defined. 3. The error of allowing this fact of moral responsibility to be ignored: illustrations. 4. The possession and use of moral endowments, the true basis of such responsibility: explanation: false views noted. 4. All men accept the doctrine of moral responsibility: human law and human society furnish abundant illustrations. 5. The Bible precepts, promises, threatenings, rest on this principle: claim of the divine law not impaired by human sin.

Section Second:—MAN UNDER MORAL LAW: THE EXISTENCE AND CHARACTERISTICS OF MORAL LAW.

I. THE EXISTENCE OF MORAL LAW OVER MAN.—I. The fact suggested by the analogies of natural law: man no less than the physical universe needs law. 2. Moral Law recognized in the universal consciousness: its denial not natural, even to sinful man. 3. The Scriptures a revelation of moral law: such law a foundation for grace. 4. The ignoring or question-

ing of such law an atheistic process : any weakening of the conception of moral law destructive in theology.

II. FOUNDATIONS OF MORAL LAW.—I. Moral Law does not rest on individual conviction : the individual conscience neither enacts nor defines it. 2. Nor on the coincidences of conscience, or on any form of human agreement or edict. 3. Neither does it rest on the fixed moral relations of men: it would survive were these relations abolished. 4. Moral Law is founded rather on the nature of right, as a necessary and eternal principle: the right can not change, or give way, or cease to be. 5. And on this principle as enthroned in the nature and will of God, who is righteousness, complete, supreme, everlasting.

III. THE ESSENTIAL CHARACTERISTICS OF MORAL LAW.—I. Its appeal to the reason in man : a law for rational beings. 2. Its authority, both intrinsic and external : a personal representative and agent requisite. 3. Its rewards, in harmony with its general aim: found not in nature, but in moral condition and in character. 4. Its penalties: their nature and necessity. Sanctions legitimately introduced to sustain law. 5. Principles recognized in the distribution of reward and penalty by moral law : enumeration of these.

IV. THE SUPREMACY OF MORAL LAW.—I. Supremacy defined : a law-giver and judge implied. 2. The Moral Law is supreme over man by its own nature: in virtue of what it is, in its adaptations to his ethical life. 3. It is supreme by direct divine appointment: the authority of a divine Law-giver stands behind it. 4. Characteristics of this supremacy: the reach of moral law comprehensive, perpetual, inclusive, pervading.

Section Third:—MORAL LAW AS REVEALED IN SCRIPTURE.

I. THE BIBLE AS A MORAL CODE.—I. The Bible in general a revelation of law : twofold necessity for this, to control man, to introduce grace. Characteristics of this ethical revelation. 2. Law in the Old Testament : its general prominence and character. The Decalogue in general : its qualities and claims. 3. The first division of the Decalogue : duties toward God. Examination of these duties : their claim as emphasized in the later Scripture. 4. The second division : duties toward man. Four primary virtues commended : four typical sins condemned. 5. Law in the New Testament : its closer application, its increased authoritativeness, its weightier sanctions, its superior potency. Illustrated in the Sermon on the Mount.

II. NATURAL AND SCRIPTURAL MORALITY COMPARED.—I. Their fundamental harmony noted : a common basis: essential principles in common. 2. Scriptural morality excels in the extent of its reach, in the spirituality of its demands, in the closeness of its application to the moral life. 3. It excels also in the type and measure of authority enforcing its claim : a Person enforces it, and that Person divine. Triple form of such divine authority. 4. It develops higher ethical capabilities in man : prepares him for better moral experiences.

III. ACTUAL ISSUES OF SCRIPTURAL MORALITY SUGGESTED.—I. The generic aim of Law, and specially of Law in the Bible, to make men obedient : ethical holiness its proper result. Proper conception of such holiness. 2. In actual experience, by the Law is the knowledge of sin : meaning of this proposition. 3. In the case of every transgressor, the actual result is con-

demnation : the Moral Law can only convict those who violate it. This result to be further examined.

Section Fourth : MORAL GOVERNMENT OVER MAN : ITS EXISTENCE, NATURE, AND RELATIONS.

I. MORAL GOVERNMENT DEFINED.—1. A government over rational and free beings : capacity for moral obedience presupposed. 2. A moral governor also implied : conception of God as Moral Governor : His essential characteristics as such. 3. Nature of the authority imposed in moral government : its distinctive qualities. 4. Nature of the influences and agencies employed in moral government : these must be in harmony with the nature of both God and man, as ruler and as subject. 5. The end sought in such government, loyalty : loyalty defined. Compulsory obedience inadmissible.

II. MORAL GOVERNMENT AS REVEALED IN NATURE.—1. The fact of providential government suggests the corresponding fact of moral government : special analogies. 2. The nature of man as moral suggests the existence of a Moral Governor over him : his moral qualities otherwise inexplicable. 3. Human experience certifies to such existence : God is seen and known to be ruling ethically over man. 4. Characteristics of such moral rule : its sovereignty, equity, beneficence. 5. Objections considered : supposed inequalities in the divine administration examined : their full explication attained only in the light of Scripture.

III. MORAL GOVERNMENT AS REVEALED IN SCRIPTURE.—1. First revealed form, in the patriarchal period : government over individuals, and over the race. The Deluge a fact in moral government. 2. Second revealed form, in the Mosaic economy : the theocratic principle illustrated in that economy : its later manifestations noted. 3. Third revealed form, under the Gospel. Moral government presupposed in the entire Christian scheme : the teachings of our Lord specially noted. 4. Nature and Scripture here harmonize : not two moral governments, but one. The Bible the supreme and conclusive witness. 5. Objections to the divine administration, as set forth in Scripture, answered. God is just, both in retribution and in delay : His government is both righteous and beneficent.

IV. THIS CONCEPTION OF MORAL GOVERNMENT FUNDAMENTAL IN THE CHRISTIAN SCHEME.—1. This conception furnishes the proper basis for the administration of moral law : such administration can occur only under a true moral government. 2. Explains the divine administration in Providence. Providential and moral government are correlative. 3. Justifies the revealed dealing of God with sinners : their conviction and condemnation must take place under such a government. 4. Sheds light on the nature and aim of the Atonement, regarded as an event occurring under moral government : the Atonement inexplicable, if its relations to the divine law and government be ignored. 5. Illustrates the true nature of Salvation, regarded as a subjective experience. 6. Shows that the restoration of the moral government and kingdom of God over man is the great event of the future. Further consideration of the Moral Government of God, and especially of God as Moral Governor, in connection with the study of the Divine PATERNITY.

CHAPTER IV.

GRACIOUS POSSIBILITIES IN AND FOR MAN.

Biblical anthropology reveals man, not only as he was originally constituted, and as he has become through sin, but also as he may be made through grace. Though sinful by nature, and condemned by divine law and government, he is still a salvable being : the possibility of moral recovery still remains.

Section First : THE POSSIBILITY OF SALVATION AS SEEN IN MAN HIMSELF.

I. NEGATIVELY.—1. Escape from the condemnation pronounced by the Law is impossible to man. The verdict of the Law can not be ignored : its retributions can not be evaded. 2. A probation indefinitely prolonged affords no foundation for hope : continued probation only involves continuous sin. 3. Man has no inherent capacity for self-restoration : the recovery of lost character by personal endeavor impossible. 4. The influence of man upon man is not adequate to save : society can not regenerate and restore the individual sinner.

II. POSITIVELY.—1. Man, though sinful and ever growing in sinfulness, still possesses a moral nature : his moral faculties, though impaired, survive. 2. The thing needed is a regeneration of the moral nature : inherently, this at least is possible. 3. The discords within the soul itself encourage the hope of restoration : they predict an ultimate restoration to harmony. 4. The positive aspirations remaining in the soul confirm such hope. The longing of humanity for salvation analyzed : its inferior and its better elements. The possibility of salvation justified by such contemplation of man as he is.

Section Second : THE POSSIBILITY OF SALVATION AS SEEN OUTSIDE OF MAN.

I. NEGATIVELY.—1. Moral Law by itself can not save : on every violation it pronounces judgment, instant, inevitable, everlasting. 2. Moral Government, by itself, can never be indifferent to rebellion : it must arrest and punish every sinner. 3. Delays apparent in moral administration do not justify the hope of ultimate escape : there may be reasons for delay which are fully consistent with final retribution. 4. The nature of the deliverance needed, in some aspects, seems to preclude hope. How can the transgressor and the rebel become obedient and loyal again?

II. POSITIVELY.—1. Law, by antithesis, suggests grace : the harmonizing of equity with grace, law with pardon, not intrinsically impossible. 2. Certain divine dealings with man in providence suggest the action of grace : enumeration of these. Nature thus testifies to the possible restoration of man. 3. The moral administration of God over man reveals the existence and the influence of grace : illustrations. Probation continued points to possible reconciliation. 4. The Scriptures everywhere assume this possibility : the Gospel addresses man as, though fallen, a salvable being. Anthropology finds its explanation and complement in the Christian Soteriology.

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CHRISTIAN DOCTRINE.—PART FOURTH.

PATERNITY:

THE PERSON AND WORK OF GOD THE FATHER.

The first main division in Christian Doctrine treats generically of God in His being, nature, attributes and modes of existence. The second treats of Man in his original state; his fall and its results, and his position and prospects under the moral government of God. We may now inquire more specifically concerning the Person and Work of God the Father, as revealed in creation, in providential and moral administration, and in the crowning act of human salvation.

I. PATERNITY, OR FATHERHOOD: THE TERMS DEFINED.—I. Inadequate conceptions noted: paternity more than an attribute. 2. A true personality, or hypostasis, implied: reference to the definitions of the Trinity, already given. 3. Paternity includes specifically the acts and manifestations of this divine Person: His particular revelations of Himself to man.

II. THE TRUE PERSONALITY OF GOD THE FATHER.—I. Same signification of the term person, as when applied to the Son or the Spirit: God the Father a real Person. 2. This fact specially revealed in the Old Testament: illustrations given: some reasons for this fact. 3. The doctrine affirmed afresh in the New Testament: the Fatherhood in God taught by Christ, and by the Apostles. 4. Relations of such Fatherhood in Christian theology: its relations to religious experience. False views and their dangers.

III. PATERNITY, THE INCOMMUNICABLE PROPERTY OF GOD THE FATHER.—I. The conception explained: its antitheses in the terms, begotten and proceeding. 2. This paternity as a process in the Divine Nature: the Son begotten, the Spirit proceeding, from the Father. 3. This paternity as manifested through all created things: God the Father of all existence. 4. Specifically with reference to moral beings, and to man: Man the son of God, first by creation, then through redemption.

IV. PATERNITY: ITS THREE MAIN SPHERES OF MANIFESTATION.—I. Creation to be viewed as an act of paternity: the creative function in God the Father. 2. The divine administration, both providential and moral, a continuous act of paternity: God the Father both preserves and governs. 3. Redemption originates in the divine paternity: its plan, its developments, its consummation, expressions of fatherhood. 4. Distinctness and potency of these manifestations: God the Father glorified in them.

V. HISTORIC DEVELOPMENT OF THE DOCTRINE: ITS PRESENT POSITION IN THEOLOGY.—I. The paternity in God as held by the ancient Church: note the Apostolic and Nicene creeds. The doctrine practically rather than scientifically taught. 2. In the medieval Church: prevalent indistinctness, especially with reference to the divine fatherhood in the scheme of grace. 3. Modern discussions on specific questions, such as universal fatherhood: general position of the doctrine. 4. Need of special study, with reference to certain problems in Soteriology and Pneumatology.

CHAPTER I.

GOD THE FATHER IN HIS WORK: THE PATERNAL PLAN.

Before proceeding to examine the several spheres in which the Father acts, we should consider His general plan of action, His purposes in action, and the methods and aims chosen by Him in all such action. A generic view only will suffice: the study of His specific activities more fully bringing the truth to light.

Section First:—GENERAL CONCEPTION OF THE DIVINE PLAN.

I. THE DIVINE PLAN A REALITY: ITS FOUNDATIONS SHOWN.—1. Definitions of the terms, decree and decrees. Cognate terms noted: purpose, scheme, predestination, fore-ordination: caution in the use of these terms. 2. The truth conveyed in these terms unquestionable: a divine plan, a necessary postulate. 3. Evidence drawn from the divine nature and character: a scheme of things must exist: such a Being must have a plan. 4. Evidence that such a scheme actually exists: revelations in nature and in humanity establish it. 5. Such a scheme must be both inclusive and conclusive: both universal in its scope, and final in its issues. 6. Objections are based chiefly on erroneous conceptions of this plan: illustrations.

II. CHARACTERISTICS OF THIS DIVINE PLAN.—1. It existed before the universe: all things exist in consequence of it. 2. It originated unconditionally: determined not by extraneous agencies, but in the Divine Mind alone. 3. It was conceived in freedom: God must not act without a plan, yet His plan must be purely His own. 4. It was and is, therefore, essentially sovereign; its unfolding in time under divine determination.

Section Second:—THE DIVINE PLAN IN OPERATION.

I. ITS GENERAL METHODS.—1. In all cases the primal force in the execution of the divine purposes is in God Himself. 2. This divine potency always adjusted to specific spheres of development: the agencies employed in harmony with the ends sought. 3. Method of the divine efficiency in creation noted: various views of creation suggested. 4. Its method in providence: relation of the divine efficiency to secondary causation in nature: theories named. 5. Its method in moral administration: man acting freely under the divine sovereignty. 6. Its method in redemption: peculiar agency of the Spirit here introduced: the human will not subverted, but regenerated. 7. Careful study of these varieties in method indispensable.

II. ITS CERTAIN RESULTS.—1. In all spheres, the divine plan works out assuredly its predetermined results: these results foreknown. 2. The basis of such certainty varies with the sphere of operation, and the method employed: various relations of foreknowledge and efficiency. 3. Divine efficiency and physical causation again noted: nature of their combination. 4. Divine efficiency and the human will: a divine potency manifest in human actions, even when most free. 5. Divine efficiency and human sin: God not the author of such sin, yet potentially both sustaining and controlling the sinner. 6. Divine efficiency in grace: potencies of the Spirit, special and sovereign: subject to be considered further. 7. The divine paternity gloriously revealed, both in His plan and in its execution.

CHAPTER II.

THE WORK OF GOD THE FATHER IN CREATION.

Acting under this generic plan, the Divine Paternity first manifests itself in the sphere of creation. The Father as Creator, the creative act or process, the extent of creation, material and moral, and specifically the creation of man, here require consideration.

Section First:—GOD THE FATHER AS CREATOR.

I. CREATION REFERABLE SPECIFICALLY TO THE FATHER.—1. The fact of creation referred in Scripture generically to the Godhead, without reference to any person. Illustrations of this, and reasons for it. 2. Yet referred specifically to the Father, as the primal source. The Son a mediate, but the Father the ultimate cause: relations of the Spirit to creation incidental only. 3. This creative work of the Father in antithesis with the specific works of Son and Spirit: their spheres of activity subsequent and consequent. Further study of this fact in Soteriology and Pneumatology.

II. THE PATERNAL PLAN IN CREATION: SPECIFIC VIEW.—1. Creation not a spontaneous or unconscious outgrowth in the divine nature: as a process, it involved thought, purpose, choice. 2. Not a process of will only: all the divine attributes engaged: the divine character expressed in it. 3. This plan of creation formed as from eternity: the archetype of all subsequent existence. 4. This plan, in some deep sense, determinative: creation the outgrowth of a divine decree. Scriptural teaching as to the elective and particular decree of creation.

III. THE PATERNAL ACT OR PROCESS IN CREATION.—1. False conceptions of this act or process corrected. Creation neither an emanation from the divine nature, nor a development of existent germs, nor a reconstruction of a world already in being. 2. Creation an actual calling into existence from nothing: analysis of this proposition. 3. Creation not a single, but a progressive act: explanation. Note the biblical record as to this world: periods possible and probable in the formation of the universe. 4. This creative act involved the instituting of secondary causes: tributary principles, laws, forces, introduced. Relation of these to the divine will as primary cause: general view. 5. Involved also the continuous upholding and preserving of the universe created: the universe never independent of its Maker.

IV. THE PATERNAL OBJECT OR END IN CREATION.—1. First theory: creation a movement of the divine will simply, nothing beyond this known. 2. Second theory: creation an effort to satisfy some interior want, some necessity in the divine nature determining the creating volition. 3. Third theory: the revelation of Himself to the created universe, the object in creation: the universe a disclosure of the divine attributes and character. 4. Fourth theory: the increase of the volume of blessedness, either in God Himself, or in His creatures, or in both relatively, the final end in view. 5. Fifth theory: that end found in the manifestation, through and to the created universe, of the divine glory: nature and legitimacy of such manifestation considered. 6. Comprehensively, creation a work of paternity: the universe an exhibition of the fatherhood in God. Relation of this to preceding conceptions: a combination of all possible here.

Section Second:—THE CREATION AS A PRODUCT.

I. CREATION IN GENERAL: THE UNIVERSE.—1. The universe as a term, the totality of created things. Its two divisions, material and spiritual: their points of likeness and of unlikeness: their relative significance. 2. The material universe, as to its substance, qualities, extent: its substance, matter: its physical characteristics: its magnitude considered. 3. The material universe, as to its laws, forces, ends: nature of physical law, and physical force: the tributary relations of matter to mind. 4. The spiritual universe: angelic orders of being—their existence and number, their nature as moral, their names, titles, functions, as revealed in Scripture. 5. These orders of being as holy: nature of such holiness. Their relations, employments, blessedness: their abode. 6. The fallen angels: biblical disclosures respecting them. Their fall, moral disposition, malevolent activities, rebellious organization, considered: Satan, their head. 7. Relations of this spiritual universe, both good and evil, to humanity: facts and limitations as to its influence on man, on human destinies: special connections with the scheme of redemption.

II. CREATION SPECIFICALLY: THE EARTH AND MAN.—1. Biblical record of this creation: its historic quality and trustworthiness: its harmony with later Scripture. 2. The process of this creation: not a reconstruction, or an evolution: an actual calling into existence. 3. Time and manner of this creation: various interpretations of the six days considered. 4. Man the crowning product: his nature and endowments already studied: his moral position. 5. This creation good in the divine estimate: objections and questions noted. Has this creation no blemishes? is it the best possible?

CHAPTER III.

THE WORK OF GOD THE FATHER IN ADMINISTRATION:
HIS GOVERNMENT PROVIDENTIAL AND MORAL.

The second general sphere in which the Divine Paternity is manifested, is found in its administration over the universe, material and spiritual, thus created. Our range of vision is confined chiefly to this earth, and to man: and the paternal administration here reveals itself to us in two main aspects, the providential and the moral.

Section First:—GOD THE FATHER IN PROVIDENCE.

I. GENERIC CONCEPTION OF PROVIDENCE.—1. The term defined: the divine preserving and governing what is created. Providence a consequent of creation. 2. Providence, like creation, involves the doctrine of decrees: the outflow of a divine plan and purpose throughout. An ordained system of things: complete foreknowledge implied in it. 3. God essentially sovereign and absolute in providence: all providential forces in His hands. 4. Such providence not exclusive of second causes: God accomplishes His designs in and through such causes: speculative theories as to providence. 5. Nor is such providence destructive of human freedom: while man proposes and freely acts, God supremely disposes. 6. Providence and prayer: the concursus of human desire and divine purpose.

II. GENERAL PROVIDENCE AND MIRACLE : THEIR MUTUAL RELATIONS. —

1. The term miracle defined : its three main elements : its attestational functions specially noted. 2. Miracles occur within the general domain of providence : they are divine acts in the sphere of nature, for certain moral ends. 3. They may be wrought by immediate volition, or through providential forces used as instruments : their relation to the laws of nature. 4. They are always distinguishable by definite signs from the providential administration in which they occur : these signs enumerated. 5. Their attestational functions always apparent from their fixed position in the divine purpose, and from their perceived relations to the divine truth : especially from their connections with the scheme of grace.

III. SPECIFIC OR PARTICULAR PROVIDENCE.—I. The notion of special providences examined : the element of miracle to be carefully eliminated : miracles not wrought in providence. 2. Specific implied in general providence : God governs generically only through particulars. 3. His administration in detail carried on through general laws and forces : every force tributary at each instant to His plan. 4. Such administration neither paralyzes man, nor excuses him : his free activity one element in such providence.

IV. THE FATHERHOOD OF GOD IN PROVIDENCE.—I. Such providence specially referred in Scripture to the Father : intrinsically a work of paternity. 2. Paternal qualities displayed in providence : wisdom, equity, love, fatherhood. 3. Objections to such providence from trying events and dispensations : the divine character never impugned. 4. Objections on the side of prayer : answers to prayer no interference. 5. Summary view of the doctrine of providence : reference to speculative questions involved.

Section Second : —GOD THE FATHER IN MORAL GOVERNMENT.

I. MORAL GOVERNMENT DEFINED : SUPPLEMENTARY VIEW.— See Part Third, chap. III., sections 2, 3, 4.) 1. Both creation and providence in order to moral government : He who made, and who preserves, must also govern. 2. Distinctions between providential and moral administration : in the subjects, in principles and motives, in the ends sought. 3. Moral government made manifest both in nature and in Scripture : the heart of man and the living word alike affirm its existence and its worth.

II. GOD AS MORAL GOVERNOR.—I. This position necessarily held by God : His nature, character and relations alike demand it. 2. Required also by the needs of the moral universe : neither the happiness nor the holiness of the creature possible without it. 3. In holding this position, God brings into play every perfection : His sovereignty illuminated by wisdom, justice, love, that are infinite. 4. As Moral Governor, God reveals and confirms his fatherhood toward man : Scripture illustrations of the paternal quality in his government. 5. The supposed antagonism between such government and true Fatherhood wholly unfounded : the potency of that government lies largely in the fatherhood it displays.

III. MORAL GOVERNMENT AND FREE AGENCY : SPECIFIC VIEW.—I. The term, free agency, defined : not independence of law, nor indifference to motives, but capacity to choose respecting the right under law. Man a free agent : such capacity constitutional. Note the phrase, natural liberty, as illustrative. 2. The term, moral inability, analyzed : incapacity of will, desire, disposition : a state of heart. Origin of this inability, in individual determination, in hereditary bias, remotely in the Adamic taint. 3. Natural

liberty or ability, and moral disability or incapacity, associated and exhibited in human experience. Their antithetic tendency and effects : human sinfulness the actual resultant. 4. The divine administration in moral government never destructive of this natural ability or liberty : its motives and forces in harmony with freedom. 5. This administration aims to change the moral disabilities of its subjects : to deter from evil, and establish the free will in right action.. 6. This administration not a failure, even where sin successfully resists its moral constraints : it still secures certain divine ends : God still sovereign. 7. Importance of right conceptions at this point : objections noted. Unjust criticism of the phrase, moral inability.

IV. MOTIVES IN MORAL GOVERNMENT : AWARD AND PENALTY.—I. Subject of motives to obedience already considered : a supplementary view requisite. 2. The primary motive, the sense of right : relations of moral administration to the cultivation of this supreme sentiment. 3. The effects and issues of moral action supply a legitimate, though secondary, motive : potency of this motive considered. 4. These effects and issues, as seen in the light of eternity, specially potent : reasons for this. 5. Legitimacy of this incentive as shown in Scripture : its frequent use, especially by Christ. 6. To break loose from such constraints of moral government, a crowning sin : the Father a terrible Avenger.

CHAPTER IV.

THE WORK OF GOD THE FATHER IN HUMAN SALVATION.

The third general sphere in which the Divine Paternity is displayed, is found in the reconciliation of man with God through grace, and in the restoration of humanity to the divine image and fellowship. Here the Father, as truly as the Son or the Spirit, has a gracious function to fill—a gracious work to do. Salvation originates in the paternal purpose, and is made possible only through parental love.

*Section First :—*PATERNAL PREPARATIONS FOR HUMAN SALVATION.

I. THE PLAN OF SALVATION : GENERAL VIEW.—I. Such plan has existed in the divine mind, even from eternity : salvation no incidental or subsequent arrangement in the ordained scheme of things. 2. Two antithetic conceptions of this plan : supralapsarianism and infralapsarianism described. 3. Their relative values and defects : their speculative rather than biblical character. 4. The scriptural conception of this plan : as to its originating motive, its paternal quality, its comprehensive range.

II. ELECTION REGARDED AS A PATERNAL ACT.—I. Election defined, a specific manifestation of the divine purpose to save. Illustrated in the selection of individuals or races as recipients of temporal blessing : but specifically seen in similar selection unto salvation. 2. Different conceptions of such election, as generic or specific, as conditional or unconditioned : conflicting theories around these points. 3. The Arminian view defined : election generic and conditioned : the purpose to save general : foresight of individual faith involved. 4. The Calvinistic view : election particular and uncon-

ditioned: the divine purpose specific and sovereign. Analysis of this theory. 5. Varieties in Calvinistic teaching, as to the relations of salvation to creation, as to the relative prominence of the generic and the particularistic elements, as to the connections between election, faith and holiness.

6. Proof of the Calvinistic view, derived from Scripture teaching concerning the divine nature, plans and relations: a logical consequence. 7. Proof derived specifically from a summary study of Scripture: several varieties named. 8. Scripture evidence as to the paternal quality in such election: a choice and movement of true fatherhood. Love its central motive: this fact vital. 9. Objections to the doctrine examined: its justice, its grace, its worth, discussed. 10. Reprobation or preterition, the dark antithesis to such election. Meaning of these terms: their scriptural origin and justification. 11. Defective views of reprobation: the true conception: preterition the inevitable issue of sin.

III. PATERNAL PRELIMINARIES TO SALVATION: HISTORIC REVIEW.—I. The Messianic promises: their source in the Father. Their inciting motive: their scope and preciousness. 2. The patriarchal call, with its historic issues: the divine fatherhood therein made known. 3. The Mosaic economy and the Hebrew cultus studied with reference to the proposed plan of salvation: a process of parental discipline and preparation apparent throughout. 4. The world in providence made ready to receive the Gospel: God the Father ordering all things in the interest of His predetermined grace.

Section Second:—PATERNITY IN THE PROCESS OF HUMAN SALVATION.

I. THE FEELING OF THE FATHER TOWARD SALVATION.—I. His interest both identical and equal with that of the Son and the Spirit: no fundamental diversity of feeling possible. 2. His obligations as Moral Governor, His just wrath toward transgressors, not in vital antagonism with His desire to save. He loves even those whom He condemns. 3. This love assumes in Him the specific form of pity, compassion, mercy: He is a gracious Father even toward the guilty. 4. In such paternal grace, even antecedent to the pitying love of the Son, salvation has its origin: note the emphatic teachings of the Bible on this point. 5. The nature of this salvation illustrates this view: it is a reconciliation with the Father: it is a restoration to responsive filial love.

II. THE ACTIVITIES OF THE FATHER IN SALVATION.—I. His first act: the gift and sending of the Son. Meaning of this phrase: the motive revealed: the gracious movement. 2. His second act: supernatural manifestations in indorsement of the Messiah: at His baptism, at the transfiguration, in answer to the prayer of Christ for divine attestation. 3. His third act: paternal revelations, in connection with the dying of the Lord Jesus, and especially with the resurrection: the Father acting in that event. 4. His fourth act: the sending and mission and work of the Spirit, who proceedeth from the Father. The operations of the Spirit illustrative of the tender love of both Son and Father. 5. The peculiar providence of the Father over the Church, ordering the world in its interest, an exhibition of paternity. 6. The condemnation and overthrow of those who reject the Gospel, an act of fatherhood: the Father condemns those who despise the Son. 7. Human salvation thus a matter of supreme interest with God the Father: serious practical errors involved in ignoring this fact. Concluding survey.

CHRISTIAN DOCTRINE.---PART FIFTH.

SOTERIOLOGY :

THE PERSON AND WORK OF GOD THE SON.

Having considered the Divine Paternity as manifested in creation, providential and moral government, and human salvation, we are now prepared to examine in like manner the person and the work of God the Son. While the Son, like the Father, is manifested in creation and providence, His special sphere is the salvation of man : and in studying His work in this sphere, we may learn the nature, substance, worth of the Gospel as it is in Christ.

I. SOTERIOLOGY : CONTENTS OF THE TERM.—1. Includes what is called Soterology, the person of God the Son, as separated from His work : this inquiry primary and fundamental. 2. Includes the entire work of the Son, in all spheres, but specifically in human salvation : the Son a Savior. 3. Includes also the effects and issues of that work, as enjoyed by man : the objective side of salvation. 4. Includes also the adjustment of these elements in their mutual relations, and in their connections with the Christian system.

II. PLACE OF SOTERIOLOGY IN CHRISTIAN DOCTRINE.—1. Its position central : the entire scheme built up around a personal Savior. 2. Illustrated by review of the parts of doctrine preceding it : these lead forward to the conception of salvation. 3. And by contemplation of subsequent parts of doctrine : these explicable only in the light of Soteriology. 4. The symmetrical structure of the Christian system perceptible only at this point : grandeur of that system, when thus considered.

III. SCRIPTURAL BASIS OF SOTERIOLOGY.—1. The doctrine essentially biblical : nature and philosophy afford suggestions only : the Bible the only light. 2. The prominence and fullness of Soteriology in Scripture : Christ and His work everywhere seen : no other doctrine so prominent. 3. Necessity for careful study of this element : grounds of this necessity : guiding principles in such study. 4. Conflicting views prevalent : their source in inadequate apprehension of Scripture. The Bible a clear, full, abundant witness concerning both the Savior and His salvation.

IV. HISTORY OF THE DOCTRINE : BRIEF OUTLINE.—1. The person and natures of the Savior : natural genesis of error on two sides : enumeration of conflicting theories : earlier and later decisions : present opinions. 2. The nature of salvation, as to its aim, its instruments, its methods, its success : varieties of belief and teaching on each of these points. 3. The consequences of the objective work of Christ, as experienced by those whom He saves : questions as to justification, adoption, etc. 4. Relations between this objective work, and the processes of the Spirit in subjective restoration : antagonistic theories prevalent in the Church. 5. The whole subject a center of fierce conflict with both heresy and unbelief : errors at this point fatal to right conceptions of the Gospel.

CHAPTER I.

THE PERSON OF THE SON OF GOD: SOTEROLOGY.

The study of Soteriology properly commences with inquiry respecting the Savior himself. While His redemptive work is of greater practical importance to man, regarded as a sinner, the question as to His nature and person must ever be to all believers one of absorbing, transcendent interest.

Section First:—THE SON OF GOD PRIOR TO HIS INCARNATION.

I. THE ETERNAL RELATIONSHIP WITH THE FATHER.—1. The doctrine of eternal generation: its basis in Scripture: true and false conceptions. Sonship an eternal fact. 2. The Son, though begotten, possesses the divine nature, properties, attributes: Sonship does not involve dependent existence. 3. The interior communion between Son and Father: Biblical glimpses of such communion: its ineffable quality. 4. The Son acting for the Father: specially as mediate agent in creation: His relations to providence and moral government.

II. THE SON PREPARING FOR HIS INCARNATION.—1. The plan of redemption viewed as eternal: the phrase, covenant of redemption. Order of the decrees. 2. Pre-incarnate manifestations of the Son: Messianic promises: successive theophanies as preliminary: shekinah, cherubim, prophetic disclosures. 3. The kenosis, or self-abnegation of the Son. His humiliation for our sake beginning here: analysis of the conception: its sacrificial quality: its grandeur. 4. His divinity proven from this general view of His pre-incarnate state: nature and force of this proof: the crucial test of Unitarianism.

Section Second:—THE INCARNATION AND EARTHLY LIFE OF THE SON OF GOD.

I. THE INCARNATION: HIS ENTRANCE INTO HUMANITY.—1. The kenosis realized in the incarnation. The incarnation studied as a fact: a true assumption of humanity. Necessity and reasons for such assumption suggested. 2. The incarnation historically verified: evangelistic evidences considered: proof of the fact adequate. 3. The incarnation on the divine side an ineffable mystery: the depotentiation defined: the incarnation a sacrificial act. 4. On the human side, it reveals the Son of God as also Son of Man: true humanity involved.

II. THE EARTHLY LIFE OF THE INCARNATE SON.—1. The incarnation introductory to an actual historic career: this earthly life in the divine plan. 2. That life no docetic apparition: a real human experience involved: its intrinsic mystery noted. 3. The subsequent death a real event: that death the consummation of His life: divine and human elements in that event. 4. The resurrection and ascension furnish further illustration of these commingling elements. 5. This earthly life proves the true humanity of the incarnate Son: nature and cogency of this proof. He was the Son of Man.

Section Third:—THE COMBINATION OF DIVINITY AND HUMANITY IN CHRIST.

I. FALSE THEORIES AS TO HIS PERSON: REJECTION OF EITHER ELEMENT IMPOSSIBLE.—1. Theories which question or reject the element of divinity

named: (a) Humanitarianism, in its earlier and later varieties: affirming humanity simply. (b) Arianism, ancient and modern: affirming supra-human origin and quality. (c) Subordinationism, affirming divinity, but not deity. 2. Scripture testimony against these theories: its copiousness, variety, decisiveness. Christ neither human, nor supra-human, nor divine, but God. 3. Theories which question or reject the element of humanity: (a) Monarchianism, or Patripassianism: confounding Christ as the Son with God the Father. (b) Docetism, regarding the humanity in Christ as apparent, not real: Gnosticism largely Docetic. (c) Apollinarianism, teaching an imperfect humanity; body and soul, but not spirit. 4. Scripture testimony against errors of this class: the humanity in Christ to be neither cast aside nor mutilated. 5. The rejection of either divinity or humanity impossible on Scriptural grounds: the fact, however mysterious, not to be overthrown.

II. THE SCRIPTURAL CONCEPTION: COMBINATION OF BOTH ELEMENTS ESSENTIAL.—1. Some form of combination necessary: Scripture will not justify two antagonistic views: the problem of unity unavoidable. 2. Defective attempts at such combination noted: (a) Nestorianism: resting in a duplex personality, and a moral union simply. (b) Eutychianism: holding to the absorption of the human person in the divine. These theories alike inadequate. 3. The Chalcedonian statement examined: two natures in one Person: these natures not confused, but combined: a single Person the resultant. 4. Further evidences that such is the Scriptural view: summary of inspired teaching on this point. 5. The doctrine of allæosis: assignment of the acts of the one Person to either nature exclusively. Limitations and dangers of such a process: unity of act and passion vital. 6. The mysteriousness of such a fact admitted: the combination ineffable. Yet the irresistible conclusion remains: Christ is both Son of Man and Son of God.

CHAPTER II.

THE MEDIATORIAL WORK OF GOD THE SON.

Passing from the contemplation of the Son of God in His complex personality, we turn to consider Him in His crowning work of human salvation. Here we may study successively the object He seeks, the functions and offices He fills, His acts and services as our Redeemer, and His sacred passion. The fruits and issues of His work, as thus unfolded, will receive separate consideration hereafter.

Section First:—GENERIC CONCEPTION OF THIS WORK: ITS FIELD AND NATURE.

I. ITS FIELD: HUMAN SALVATION.—1. The term, salvation, defined: cognate terms. General need of salvation, as seen in Anthropology: elements of this need. 2. The concurrent work of the Son in other spheres reviewed: creation, providence, moral government. 3. Concurrent work of the Father in salvation reviewed: His function preparatory and introductory. 4. Salvation eminently the specific function of the Son: special aspects of this truth. Position of His mediatorial work in Scripture. 5.

General description of this salvation: its main elements: its specially objective quality. 6. Relations of the saving agency of Christ and the saving ministrations of God the Spirit: salvation subjective as well as objective.

II. ITS NATURE: MEDIATION.—1. Meaning of the term, mediation: illustrations in human life: various forms of mediation. Its relations to cognate terms, such as salvation, redemption, justification. 2. On the human side, mediation implies existing sin, with consequent separation and alienation from God. Aspects of this alienation: the separation hopeless, so far as man can affect it. 3. On the divine side, it implies corresponding withdrawal: nature and limits of this withdrawal: God and the sinner ethically and spiritually separate. 4. The exterior and primary object of mediation, to establish a new moral relationship between these separated parties: legal reconciliation, with pardon and acceptance, the first great necessity. 5. The interior and final object of mediation, to secure to man spiritual harmony with God, through changes in moral feeling, purpose, state: a new spiritual life involved.

III. CHRIST THE MEDIATOR: GENERAL VIEW.—1. His inherent qualities: His divinity an essential element: His humanity equally essential: His personal sinlessness requisite. 2. His official qualifications: mediation voluntarily assumed: also accepted of God the Father: every needful requisition met. 3. Christ as Mediator secures the twofold object sought: He both reconciles and harmonizes God with man, and man with God. Scripture evidences as to the breadth and worth of His mediatorial mission. 4. The mediation of Christ may be contemplated in three specific aspects, the prophetic, the priestly or sacrificial, and the kingly: these defined. 5. Mediation essentially included in these three functions: these should be studied both in their mutual relations, and in reference to the generic fact.

Section Second: THE PROPHETICAL FUNCTION OF THE MEDIATOR: ILLUMINATION AND EXEMPLIFICATION.

I. ILLUMINATION: DIRECT REVELATION OF TRUTH.—1. Christ a prophet or teacher of divine truth, generically. He is the eternal and the revealing Logos: He is the declared Head of the prophetic order: the Legislator for His people. 2. Christ a prophet, specifically: foretelling the future. His prophecies considered as to their manner, their contents, their scope: His omniscience established in and through them. 3. His teachings studied in various aspects: their celestial origin, their spiritual quality, their unique style and method, their superhuman authoritativeness. 4. His word the doctrinal and spiritual basis of the Christian system: it explains all preceding, it justifies all subsequent, revelation. The entire Scripture to be interpreted by what Christ has taught: His word the supreme law of His Church.

II. EXEMPLIFICATION: INDIRECT REVELATION OF TRUTH.—1. Prominence of the element of personality in prophetic teaching generally: illustrations. Christ taught through His personality as well as by word: philosophy of this fact. 2. His perfect life an important factor in His prophetic work: His instructions emphasized by His example. 3. Nature of the truths thus indirectly revealed: the spiritual side of the Gospel specially disclosed. 4. Right conceptions of Christ as our example, vital in religion: false views prevalent: indifference to that example culpable. His prophetic function culminates at this point.

Section Third: THE PRIESTLY OR SACRIFICIAL FUNCTION OF THE MEDIATOR: THE ATONEMENT.

I. GENERAL SCRIPTURAL VIEW OF THIS FUNCTION.—1. Its prominence in the Gospel economy: its place in mediation: its central position, especially in the later Scriptures. Careful investigation of all its elements and phases requisite. 2. Its primary basis in the sacerdotal services and offerings of the Mosaic economy: these enumerated and described. The Mosaic economy, in general, considered, as designed to exhibit the redemptive work of Christ. 3. He is represented as both sacrifice and priest: both victim and offerer. Reasons for this twofold presentation. 4. His characteristics as a priest: personal qualifications: official appointment: actual service. Both the Aaronic and the Melchizedek priesthood represented in Him. 5. His qualities as a sacrifice: without blemish, adequate, accepted, perfect: the Lamb slain for human sin. 6. Other cognate metaphors employed in Scripture to describe this peculiar function: the commercial—debt and payment: the military—captivity and ransom: the generic idea in both. 7. Still other cognate metaphors: the legal or judicial—guilt and remission: the governmental—rebellion and pardon: their combination. Study of these tributary metaphors important. 8. The fixed element, underlying the entire description, is mediatorial intervention, making vicarious provision for human sin: substitution, voluntary, active, sacrificial. 9. This central element, the basis of the entire scheme of grace: Christ, in these various aspects, acting and suffering vicariously, renders salvation possible: His whole life a sacrifice. The divine fact, the essential thing.

II. SUCH VICARIOUS MEDIATION NECESSARY: GROUNDS OF THIS NECESSITY.—1. The atoning function of Christ not arbitrary: not a scheme founded in the Divine will, simply. Some expedient needful: none but this can suffice. 2. This necessity not physical or natural, but moral: it lies in the character and relations of God and man as spiritual beings. Specifically, it is found in sin, and in the problem of deliverance from sin. 3. Three aspects of this necessity—legal, ethical, gracious. Recognition of each and all of these vital: diverse theories of the atonement originating at this point. 4. The legal form of this necessity appears, first, in the relations of the sinner to particular law: these relations, with their consequent demands, described: punishment impending must be averted: substitutional intervention requisite. 5. It appears further and more broadly in the position of the sinner under moral government: that position stated. Rebellion must be punished or atoned for: in such atonement the interests and dignity of government must be guarded. 6. These varieties of legal necessity to be studied, relatively, as specific and generic: both parts of one general view.

7. The ethical form of necessity for the priestly work of Christ appears, first, in the moral consciousness of man, regarded as a sinner. The inner witness to, and protest against sin, a fundamental fact in experience: the soul decrees its own punishment, unless some form of substitution be provided. 8. It appears further and chiefly in the moral constitution of God. His sense of equity must be satisfied: His righteous character must be sustained, His claims supported, either by retribution, or by some mediatorial interposition. 9. This ethical necessity, in both aspects, is essentially one in kind: the demand of equity the same, whether in man or in God. 10. The gracious form of necessity appears, primarily, in what

the atonement is as an expression of Divine feeling respecting human salvation. That feeling defined as grace: some appropriate mode of expression needful: sacrifice the fitting mode. 11. It appears also in the spiritual need of man as to motive and inspiration: something requisite to draw out human feeling: this best accomplished through sacrifice. Vicarious mediation a saving power in character. 12. These three forms of necessity for sacrificial mediation compared and combined: legal relations, ethical principles, gracious ends alike involved. These not mutually exclusive, but capable of harmonious combination. 13. The priestly work of Christ thus indispensable, in the broadest sense: without such sacrificial interposition on His part, no Gospel, no salvation.

III. NATURE OF SACRIFICIAL MEDIATION: GENERAL SURVEY.—1. The general question as to the nature of the mediatorial work of Christ as our Priest, and Sacrifice, one of vital moment, both in itself, and in its bearings upon relative topics: some illustrations of this. 2. Difficulties of the question: sources of such difficulties suggested. The atonement regarded by some as an inexplicable fact, to be received by faith alone: all theorizing inadmissible. 3. Various theories current: more or less complete—more or less erroneous: perfect explanation may be impossible. 4. Socinian and Unitarian theories of mediation examined: no real expiation in the death of Christ: His sacrifice of Himself incidental. 5. Subjective or moral theories defined: the death of Christ produces its results *in nobis* simply: the problem of sin and punishment under law unsolved. 6. Objective theories, affirming in some form the death of Christ *pro nobis*: these vary according to the special type of necessity asserted. Historic enumeration and review of such theories. 7. Importance of substantial agreement: mischiefs of conflict, where so much is held in common: the possibility of harmony in creed as in trust.

IV. THE ATONEMENT IN RELATION TO LAW AND GOVERNMENT.—1. Christ the Mediator not personally guilty under law: yet subjected, as human, to certain retributive issues consequent upon our guiltiness under that law. His atonement the outgrowth of His incarnation: the last stage in His humiliation. 2. This subjection partly natural and partly representative: involved primarily in His assumption of humanity, and specifically in His official relations to human redemption. 3. These retributive issues not penal in the primary sense: yet in the nature of retribution for human sin. Punishment defined as to nature and object: Christ did not suffer exact penalty, *quid pro quo*: distinction between penalty and punishment. 4. He endured punishment in some just and vital sense: analysis of His sacrificial suffering as to its retributive quality: interpretation of Scripture phraseology.

5. His sacrificial death in our place the ground of our forgiveness at the tribunal of law: the Gospel, a method of pardon, not of legal exaction. Legal justification and acceptance possible through His vicarious offering. 6. Such forgiveness legitimate: pardon on such a basis consistent with the perfection of law: an atonement for sin no violation of legal claims. 7. The divine law honored in the forgiveness of sinners through the mediating sacrifice of Christ: methods and explanation. 8. Moral government maintained through His official interposition: His sacrifice establishes moral government completely and forever. 9. Final definition of the atonement, with reference to these legal necessities: objections noted. The term, governmental theory, considered.

V. THE ATONEMENT IN RELATION TO THE PRINCIPLE OF JUSTICE.—1. Salvation originates, not in equity, but in love: equity neither excludes, nor in itself demands an atonement: grace alone provides it. 2. Yet the sentiment of justice in God must be satisfied with the atonement provided: the expedients of love must forever be equitable. 3. In the atonement, the satisfaction to divine justice is not secured through penalty inflicted distributively on either sinner or Mediator: such distributive infliction would exclude grace in salvation. 4. But is secured through the gracious interposition of Christ in His mediatorial sacrifice: with that expiation divine justice is well pleased. 5. The sentiment of justice in Christ Himself also is satisfied in and through His voluntary obedience and suffering: Father and Son are one in harmonizing grace with equity. 6. His expiatory mediation also satisfies the sense of justice in man: the sinner could not accept an unrighteous salvation, were it offered. The obligations of faith in the Cross, in eternal harmony with the sentiment of equity. 7. Final definition of the atonement with reference to these ethical necessities: objections.

VI. THE ATONEMENT IN RELATION TO GRACE.—1. The atonement must be viewed fundamentally as an expression of divine love seeking to save: legal and ethical, it is also gracious: what law and equity demanded, love provided. 2. This expression measured by the kenosis, by the incarnation, by the entire earthly life of the Son of God as sacrificial: it culminates with the Cross. 3. Human need of such an expression stated: the moral impotency and deadness of man: the love of God, seen in the Cross, alone can quicken him toward salvation. 4. Power of this expression to lead men to repent: the preaching of the Cross alone secures evangelical repentance. 5. Its power to awaken love: a crucified Savior alone commands the human heart. 6. Its power in the Christian life: the supreme stimulant to duty, service, consecration. 7. These moral influences and effects of the atonement an essential feature in the scheme of salvation: final definition of the atonement with reference to this gracious result.

VII. APPLICATION AND EFFICIENCY OF THE ATONEMENT.—1. In His priestly, as in His prophetic and kingly functions, Christ is Mediator for humanity: the race contemplated in His scheme of vicarious interposition. 2. As a divine arrangement, His priestly work is adequate to the redemption of all mankind: this intrinsic adequacy defined: no other priest or sacrifice needed. 3. That work justifies the universal offer of redemption under prescribed conditions: salvation offered implies salvation provided: such offer actually made to all men. 4. The conditions appended, repentance, faith, submission, imply such universality: all may and ought to accept redemption on these terms. 5. The design and mission of the Church involve such universality: the Church sent to the whole world, and intended ultimately to include the world. The Cross the power of God unto salvation, universally.

6. On the other hand, the efficiency of the atonement, as a scheme of grace, is limited primarily by human rejection of the Gospel offer: no one saved while resisting it: nature and sources of such resistance considered. 7. Limited also by the divine purpose with respect to the outward proclamation, to the prescribing and enforcing of conditions, to the election of individual recipients, to the effectual calling of His Spirit: these sovereign limitations not to be ignored. 8. Yet this divine purpose is formed in love, and in order to salvation: the particular application of the

atonement in election and regeneration a gracious as well as sovereign act. 9. The atonement actually efficacious in all who hear and through grace believe: while it saves none unconditionally, it effectually saves all who comply with its conditions. 10. Its results in those who receive it: condemnation removed, obedience established, God and justice satisfied, peace and hope justified. 11. Its results in those who reject it: increased guiltiness, greater alienation, aggravated doom. The fact of such rejection examined: sources of it: excuses and objections offered. The spurning of the Cross, the greatest sin of humanity.

Section Fourth.—THE KINGLY FUNCTION OF THE MEDIATOR, ON EARTH AND IN HEAVEN.

I. THE KINGSHIP OF CHRIST: ITS EARTHLY ASPECTS.—1. The Prophet and Priest also a King: this kingship inherent, in virtue of His divine nature. The Son of God a King eternally, over every creature, through all the moral universe. 2. The Mediator a King by paternal appointment, specifically over humanity: this earthly kingship commencing with the incarnation, culminating with the Cross and the resurrection. 3. Spiritual nature and qualities of this kingship: illustrated in its precepts, its authority, its spirit and aims. Christ not a temporal Prince: His kingdom not of this world. 4. The special sphere of this kingship: the believing heart, the Christian life, the organized Church. The Church, especially, a *Civitas Dei*: Christ its Head, and His Word its law. 5. Providential and administrative relations of this earthly kingdom: human affairs controlled in the interest of salvation. Temporal sway not assumed: the supremacy of Christ and His Church spiritual. 6. The growth and progress of this kingdom, the primal fact and law in human history: such growth and progress to be anticipated: Christ yet to be King in all the earth.

II. THE KINGSHIP OF CHRIST: ITS HEAVENLY ASPECTS.—1. His transition as King from humiliation to exaltation commences with His death: the *descensus ad inferos* considered: the resurrection, the dawn of glory. 2. Doctrine of the ascension: its spiritual relations and value. The coronation of the King: the humiliation fully ended at this point. 3. The heavenly state of the Mediator: significance of the phrase, the right hand of the Father: the celestial triumph and exaltation. 4. Mediatorial authority fully assumed: the work of salvation still carried forward: affairs in earth and heaven administered in the interest of the Gospel. 5. The heavenly advocacy and intercession of Christ: primarily a priestly, but also a kingly function. Vital relations of such intercession to human salvation: this advocacy eternal. 6. The office of final Judge involved in this kingship: testimony of Scripture to the fact and nature of this office. The judgment the culminating scene in human history: then cometh the end.

CHAPTER III.

THE WORK OF GOD THE SON IN ITS RESULT: HUMAN SALVATION.

Turning from the contemplation of the Mediator Himself, in His various functions and activities, we are next led to study His mediatorial work in its efficiency, and

especially in its consequences and effects. So far as these are exhibited in human experience, they are all summed up in the single word, Salvation.

Section First.—THE GENERIC RESULT: HUMAN SALVATION.

I. SALVATION DEFINED: TRUE AND FALSE CONCEPTIONS.—1. False notions current: enumeration of these: their origin in erroneous views of human need. Importance of right and deep impressions of that need. 2. First prime element in salvation, deliverance from legal guilt: deliverance without mediation impossible: longing for such deliverance both profound and universal. 3. The second prime element, restoration to holiness: analysis of this need: moral cleansing as essential as legal justification. 4. Salvation consequently both objective and subjective: the natural relation of these parts noted. 5. Serious dangers involved in ignoring either element: illustrations. The Bible presents salvation in its complex unity. 6. The Bible also invariably presents this salvation in connection with God: a salvation unto God, a reconciliation with God, a consummation in God. 7. Use of terms: generic, such as salvation, redemption: specific, such as justification, reconciliation.

II. THIS SALVATION ATTAINABLE IN AND THROUGH CHRIST.—1. Man can not be saved without Christ. Belief of multitudes in the apposite: sources of such belief: its delusiveness and danger. 2. Scripture evidence as to the impossibility of salvation without Christ: as to the certainty of salvation through Christ: quantity and decisiveness of such evidence. 3. The Scriptural teaching justified by both philosophy and experience: men are not, can not, be saved by other processes: they may be saved by this. 4. The Christian scheme adjusted specifically to this end: everything centering in human need and human restoration. Illustrations as to both guilt and sinfulness: this scheme designed to reach both. 5. The commitment of the soul to Christ, the beginning and end of the complex process: in Him, by Him, for Him alone are men saved. 6. The objective side of salvation to be chiefly studied here: Christ our Justification. The subjective side, Christ our Sanctification, to be considered in *Pneumatology*.

Section Second.—SPECIFIC ASPECTS OF SALVATION: CHRIST OUR JUSTIFICATION.

I. PARDON: THE INITIAL STEP IN JUSTIFICATION.—1. Pardon defined: its synonym in forgiveness: its relation to law, remission of punishment: in relation to government, clemency and restoration to civil privilege. 2. Pardon a bestowment of grace: can not be claimed by transgressors: of necessity, a free gift. 3. Unconditional pardon inadmissible: its bestowment must be justified on equitable grounds: reasons for this. 4. The gift of pardon bestowed only through Christ and by Christ: He both grants forgiveness, and supplies the conditions which make forgiveness possible. 5. The conditions of pardon, repentance, faith, submission: these to be more fully considered hereafter, as generic conditions of salvation. 6. Comprehensiveness of pardon, as offered in the Gospel: past, present, future sin included: never justifies indulgence in sin. 7. The relations of pardon to further blessing: not the whole of justification: points forward to acceptance and adoption.

II. ACCEPTANCE: THE CENTRAL ELEMENT IN JUSTIFICATION.—1. Distinctions between pardon and acceptance: generic meaning of the latter term. Two elements in acceptance. 2. First element: sinfulness of nature overlooked: the person regarded as righteous, and treated as if righteous. 3. Second element: transfer of the person as accepted into new moral relations: full reconciliation established. 4. As to time, pardon and acceptance synchronise: the conditions also are one and the same. The pardoned sinner is at once, through faith, accepted. 5. The ground of acceptance not found in inherent righteousness or personal morality: reasons for this view. 6. Not in general belief in Christianity, or in personal contrition or confession merely: these not saving acts.

7. The sole ground of acceptance, in the Son of God and His mediatorial work and sacrifice: specifically, in His atoning satisfaction imputed. 8. Nature of such imputation: its forensic or judicial quality: its gracious as well as sovereign character. 9. Implies penitential faith, not as its ground, but as an essential condition: an internal righteousness, attained through faith, anticipated. 10. Evangelical obedience requisite in those accepted: yet acceptance precedes such obedience: acceptance not procured, but certified by obedience. 11. Acceptance, like pardon, as a divine act is instant, complete, eternal: in the Beloved, the believer is accepted once and forever.

III. ADOPTION: THE FINAL ELEMENT IN JUSTIFICATION.—1. Adoption as described in Scripture: illustrations drawn from other sources: various definitions of the term: distinction between natural and spiritual sonship. 2. Adoption to be viewed as a consequent act of grace: distinct from pardon and acceptance, yet vitally connected with both: none but pardoned and accepted souls can be adopted. 3. The mediation of Christ, its sole ground and source: adoption, like pardon and acceptance, wholly a free gift. 4. The relation altogether gracious: spiritual privileges involved in it enumerated: the special privilege of heirship. 5. The subjective as well as objective element in adoption: meaning of the phrase, the spirit of adoption: the adopted child a child of God in heart and disposition.

IV. THE THEOLOGIC CONCEPTION OF JUSTIFICATION: SURVEY OF OPINIONS.—1. The conception scholastic rather than ancient: the early Church merged justification in the generic idea of salvation. Rise of the distinction in Anselm and Aquinas: conflicting theories among the scholastics. 2. The Papal conception before the Reformation, and since: the distinction between justification and sanctification ignored: justification a process rather than an act, and therefore always contingent. 3. The general Protestant doctrine: justification objective, judicial and instantaneous: its ground in the atonement, and its condition in faith. 4. Varieties in present Protestant opinion: differences as to both the ground and the nature: two classes of opinion, objective and subjective. 5. Essential elements of the conception: a general basis in Christ and His mediatorial work: more specifically, in His righteousness as in some form imputed: particular and immediate rectification before law: pardon, acceptance, adoption resulting. 6. Objections urged against such justification, as wanting in equity, as unreasonable, as of no practical avail: these answered. Caution against defective statements.

Section Third.—ESSENTIAL CONDITIONS OF SALVATION.

I. THE GENERIC CONDITION: PERSONAL ACCEPTATION.—1. An unconditional salvation inadmissible: intrinsic absurdity of the hypothesis.

as giver may and must prescribe terms. 2. Arbitrary or unreasonable conditions inadmissible: the nature of salvation must determine the terms of salvation. 3. The conditions must have respect alike to divine claims, and to the needs of human character: while God is honored, man is to be ennobled by compliance. 4. Voluntary acceptance, as the generic condition, defined: characteristics of such acceptance: its personal quality: its vital relations to character: without it, spiritual renewal impossible. 5. The three elements in such acceptance noted: repentance, faith, submission. Each and all requisite to full acceptance.

II. REPENTANCE, THE PRIMARY CONDITION OF SALVATION.—I. Scriptural repentance to be carefully distinguished from all similar natural experiences: from regret, concern, sorrow: from shame, remorse, penitence. 2. Two elements in Scriptural repentance: the first, conviction. Conviction distinguished from all analogous feeling: its elements described: God its inspiring cause. Marks of false conviction. 3. Renunciation the second element in repentance: such renunciation defined: unconditional, instant, complete: defective views of renunciation: practical errors involved. 4. The Papal doctrine of *poenitentia*: its elements: its superficial and unbiblical character. 5. Scripture injunctions to repent: their number and cogency: the obligation imperative and immediate: all excuses for impenitence invalid. 6. Repentance not in itself meritorious: it is demanded by equity: a condition, therefore, but never the cause of responsive blessing. 7. Salvation the blessing promised: pardon the specific gift correlative to repentance. The nature and fitness of this correlation considered.

III. FAITH, THE CENTRAL CONDITION OF SALVATION.—I. Preliminary question, whether repentance or faith is first: while belief precedes repentance, trust is consequent chronologically: each implies the other. 2. Faith defined, in general: meanings of the term: faith as natural and faith as religious distinguished. 3. Religious faith considered, as complex, as voluntary: its relations to the will and to responsibility. 4. Saving faith distinguished from other varieties of religious faith: faith in the gospel: faith of devils: faith of miracles. 5. Religious, and specially saving, faith viewed as an operative force in character: its fundamental relations to all Christian experience, and to other graces, such as loyalty, love, hope. 6. Such faith not the ground, but an essential condition of salvation: no merit in saving faith itself. Propriety of just such a condition: its prominent place in Scripture. 7. Acceptance the divine gift specially correlative to acceptable faith: reasons for this correlation: the trusting soul justly accepted. 8. Objections: faith unreasonable, faith not voluntary, and therefore not obligatory: value of works ignored: these objections met.

IV. SUBMISSION, THE FINAL CONDITION OF SALVATION.—I. Submission is spiritual surrender to God and His claims: repentance and faith lead on to such surrender. 2. Characteristics of Scriptural submission: Christ received, salvation embraced, law acknowledged, God glorified in the soul. 3. Special fruits of such submission: love, service, loyalty: the Christian life its natural expression. 4. Adoption the divine gift correlative to this submission: the act of adoption and the spirit of adoption meet here. 5. CONVERSION properly includes each of these three conditions: repentance, faith, submission involved in it. Conversion is the personal acceptance of salvation divinely offered: made effectual only through regeneration.

CHRISTIAN DOCTRINE.—PART SIXTH.

PNEUMATOLOGY :

THE PERSON AND WORK OF GOD THE SPIRIT.

Having considered successively the first and second Persons in the divine Trinity, with respect to their separate personality, and to their distinctive work in various spheres, we may now study, in a similar way, the third in this series of divine Persons: the Holy Spirit. In contemplating His personality, we shall gain the full and final conception of the Trinity in the divine nature; and in apprehending His official work, we shall obtain the full and final conception of Salvation, regarded as a personal experience.

I. PNEUMATOLOGY: CONTENTS OF THE TERM.—I. Recapitulation of preceding investigations: the conception of Salvation not completed in Soteriology. 2. Study of the Holy Spirit no less requisite than study of the Father or the Son: a separate division or department in theology desirable. Liabilities involved in the opposite method. 3. The term, Pneumatology, defined: both the person and the work included: the latter especially important in connection with human salvation.

II. PERSON OF GOD THE SPIRIT IMPERFECTLY APPREHENDED.—I. A generic revelation like that of the Father, or an incarnate personality like that of the Son, more easily recognized: conception of the Spirit purely spiritual. 2. The spiritual nature of His work affects our sense of His personality: illustrations. 3. Lack of spiritual insight made manifest here: believing fellowship requisite. 4. Thorough apprehension of His personality needful: deficiency at this point fatal to right perceptions of salvation.

III. WORK OF GOD THE SPIRIT IMPERFECTLY CONCEIVED.—I. Only the results of that work seen in consciousness: the operation itself invisible. 2. Resemblance between these results and natural experiences often mislead: nature and grace in some respects alike. 3. Human language a defective instrument in spiritual description: metaphorical terms easily misapprehended. 4. Lack of spiritual insight noted: the spiritualized mind requisite.

IV. HISTORIC REVIEW OF PNEUMATOLOGY.—I. Doctrine of the Spirit and His work in the early Church: in mediæval theology. 2. Position of the doctrine in the Reformation: general Lutheran and Reformed conception. 3. Later discussions as to the Person: inadequate apprehension of the truth. 4. Specifically, as to the functions of the Spirit: chiefly, His relations to the human will in salvation. Literature of the subject.

V. METHOD OF INVESTIGATION.—I. The Bible the only source of knowledge: this Biblical testimony examined: its fullness and its limitations. 2. Verification of Scripture in the spiritualized consciousness: natural and spiritual consciousness compared. 3. A threefold division of materials as in Soteriology: the personality, the operation, and the work. 4. Generic ministration of the Spirit considered in Ecclesiology: the present view limited to man as individual.

CHAPTER I.

THE PERSON OF THE HOLY SPIRIT.

The true conception of the Spirit as a person, and of His personal attributes, lies at the foundation of a sound Pneumatology. Such a conception also involves a just view of His personal relations, on one side, to the other persons in the divine Trinity, and on the other, to man and his Salvation.

Section First: PERSONALITY OF THE SPIRIT CONSIDERED INDEPENDENTLY.

I. TRUE CONCEPTION OF THE SPIRIT AS PERSONAL.—1. The Arian and the Humanitarian view defined: inadequacy of these conceptions. More than an impersonal influence requisite. 2. The Sabellian view defined: more than a personification demanded: the person not modal or economic, but inherent and enduring. 3. More than a personal divine relationship needful: behind this there must be a distinct personality. 4. Such personality includes intelligence, feeling, will, bounded by spiritual consciousness. The Spirit, in this sense, inherently and permanently a Person in the God-head.

II. SCRIPTURE WITNESS TO THIS PERSONALITY.—1. General argument for the Trinity available here: resumé of this argument. If Father and Son are Persons, the Spirit also is a Person. 2. The attributes and qualities ascribed to the Spirit imply full personality: illustrations. These not ascribable to an influence, or personification, or relationship. 3. The offices and functions assigned to the Spirit are personal: revelation, regeneration, sanctification, the works of a Person. 4. Further proof derived from the relations sustained by Him, especially to believers: these relations described. 5. Direct declarations and suggestions: use of personal pronouns: ascription of personal feelings: the sin against the Holy Ghost.

III. ATTRIBUTES OF THE SPIRIT AS PERSONAL.—1. The natural or constitutional attributes of Deity inherent in Him: enumeration of these. 2. The moral attributes displayed in Him: holiness, truth, wisdom, goodness: these immanent and eternal. 3. These attributes, natural and moral, unlimited in nature and activity: the Spirit differentiated from Father and Son, yet equal in power and glory. 4. Full personality, therefore, to be ascribed to Him: the same in substance with the Son and the Father.

Section Second: PERSONALITY OF THE SPIRIT CONSIDERED RELATIVELY.

I. RELATIONS IN THE DIVINE TRINITY.—1. Differentiating properties to be recognized: Scripture descriptions. 2. Doctrine of the Procession of the Spirit: its Scriptural basis. The phrase, *Filioque*, defined and justified: the Protestant view. 3. Various conceptions of this derivation: it is a process, not in will, but in nature, necessary and eternal. Dependence and subordination not implied in it. 4. Interior relation of the divine Persons as revealed: hypostatically three, yet essentially one: their ineffable communion.

II. RELATIONS TO MAN AND HIS SALVATION.—1. His relations to revelation: the Father and the Logos made manifest through Him: His connection with inspiration: the Bible His Book. 2. Salvation brought into conscious-

ness through Him: He makes such salvation a reality in human experience. 3. All specific gifts flow through Him: every holy grace implanted by Him. He is Lord and Giver of Life. 4. The blessed Trinity complete in Him and His work: His ministry to man, the consummating truth of Scripture.

CHAPTER II.

THE HOLY SPIRIT IN HIS WORK.

The Spirit being a real Person in the Godhead, equal in nature and quality with the Father and the Son, He may be contemplated, as they have successively been, in His offices and His work, especially in the sphere of Salvation. Within that sphere His work is one successively of revelation, of regeneration, and of sanctification. The fruits and consequences of that work, as seen in the Christian Life, may be reserved for future consideration.

Section First.—THE ACTIVITIES OF THE SPIRIT: PRELIMINARY VIEW.

I. HIS SPECIFIC SPHERE: THE SPHERE OF SALVATION.—1. His relations to creation again noted: His relations to providence and to moral administration. His special activities not manifest in these spheres. 2. His relations to ordinary human knowledge: false conceptions corrected. Not the source of all natural intelligence. 3. The Spirit manifested in Old Testament preparations for salvation: the inspirer of promises, the constructive agent in the Mosaic economy, the special guide in prophecy. 4. Spiritual ministries of the Spirit in the Old Testament: individual experiences: general outpourings. 5. Salvation under the Gospel realized through the Spirit: His true field of operation in and with the Church: His charismatic gifts. 6. Salvation verified in the Christian life, in and through the Spirit: His aim the moral restoration of humanity through grace.

II. SUCH ACTIVITIES POSSIBLE: THEIR REAL NATURE DESCRIBED.—1. The conception of the Spirit implies limitless potency: possibility of regenerative activity within the human soul suggested by that conception. 2. No philosophic objection can be interposed: God can reach and affect man spiritually: human freedom and accountability no barrier. 3. The Christian scheme rests on this possibility: doctrine of the Spirit a vital element in Christianity. 4. The operations of the Spirit not within the vision of consciousness: their results alone visible. Serious errors to be avoided at this point. 5. These operations twofold, both upon the soul and within the soul: neither of these to be questioned. His work not only conceivable, but actual and desirable.

III. DISPENSATION OF THE SPIRIT: THE PENTECOST.—1. His ministrations succeed in time the redemptive work of the Son: these ministrations as introduced under the Hebraic dispensation. 2. The Pentecost predicted: extent and scope of these predictions: new dispensation announced. 3. The historic verification considered, in its circumstances, in its nature, in its evidential function: redemptive significance of the Pentecost. 4. Its immediate effects: broadened knowledge: a new spiritual life: the Church supernaturally organized and endowed. 5. The Pentecost the first step in

a grand historic series: the Gospel proclaimed through the Spirit to humanity. 6. The biblical charisms enumerated: their place in the economy of the Spirit: their temporary character as attestations.

IV. OPERATIONS OF THE SPIRIT IN SALVATION VARIOUS.—1. Three main lines of activity noted: revelation, regeneration, sanctification. Their chronologic and logical connections considered. 2. Each of these requires separate examination: need of carefulness in such specific study: a spiritual mind requisite. 3. Such examination limited to the field of individual experience: work of the Spirit in the Church postponed. The distribution inclusive and conclusive.

Section Second.—REVELATION, THE INTRODUCTORY WORK OF THE SPIRIT.

I. THE TRUTH REVEALED BY THE SPIRIT.—1. The Spirit not a revealer of natural or scientific, or even moral truth: His possible relations to such moral systems as the Platonic. In general, not a source of ordinary, but only of spiritual, knowledge. 2. Such spiritual knowledge centers in Christ: Christ in His person, in His teaching, in His offered salvation. 3. Relations of the Spirit and the Logos in the impartation of such knowledge: the disclosure both objective and subjective. 4. Of such saving truth, the Spirit is the only adequate revealer: all other teaching tributary to His.

II. METHODS AND MEASURES OF SUCH REVELATION.—1. The operation of the Spirit in imparting saving knowledge must be carefully distinguished from inspiration: nature and aim of inspiration peculiar. The believer not inspired: no charisms bestowed. 2. Distinguished also from the natural influence of the truth itself on believing minds: a work within as well as upon the mental nature. 3. Illustrated by analogies in human experience: personal impressions received from the teacher or speaker. Yet largely a mystery: the effect, but not the operation perceived. 4. Such ministrations never justify personal indifference to the truth: no excuse for unbelief: an incentive to study.

III. THIS REVEALING WORK ESSENTIAL IN SALVATION.—1. Man, especially as sinful, needs such aid in apprehending divine things: truth, without the Spirit, ineffectual. Scripture testimonies to this need. 2. The character of God, especially as merciful, justifies the belief that such aid is needful and will be given: the revealing ministry of the Spirit grounded in the divine nature. 3. The biblical view of the person, offices, relations, involves such ministry: He is essentially the revealing Spirit. 4. Human experience certifies to such need, and to its actual supply: this revealing work actually enjoyed by man: the truth revealed testifies to the Revealer.

IV. RELATIONS OF THIS WORK OF REVELATION.—1. A necessary feature in the scheme of grace: saving truth learned only through the Spirit. 2. Goes before regeneration and sanctification: but does not necessitate them. The sinner, graciously enlightened, may resist. 3. Secures wider diffusion of religious knowledge: other ministrations rendered more effective: the Gospel energized. 4. Value and moment of this work: its personal quality: human responsibility respecting it.

Section Third.—REGENERATION, THE CENTRAL WORK OF THE SPIRIT.

I. COMMON GRACE, PRELIMINARY TO REGENERATION.—1. The phrase, common grace, defined: an influence on the heart and will, not always re-

generative. Theological significance of the conception: the Arminian and the Calvinistic view. 2. Attendant upon the outward call, and the visible means of grace: a general operation of the Spirit in conjunction with the Word. 3. Scripture exposition of this fact: varieties of evidence and illustration. 4. Tributary relation to efficacious grace: practical importance: solemn responsibilities involved in it. 5. Certain forms of cavil and objection met at this point: no excuse for neglect of salvation.

II. REGENERATION: ITS SPIRITUAL NATURE.—I. The term scriptural: Bible metaphors and descriptions, their variety, intensity, fullness: the central element noted. 2. Reformation in outward conduct, however extensive, not regeneration: this an interior renewal. 3. Distinguished also from both ceremonial and forensic changes: such changes may follow, but the renewal itself must be antecedent. 4. This inward renewal, not in opinion or belief simply: its center in the sensibilities and the will: a change within the soul. 5. This change not physical or constitutional, but spiritual: no new faculties implanted: no alterations in the nature, but in the moral state. 6. This spiritual transformation made apparent primarily in the will, purposes, moral disposition: the entire soul quickened and renewed.

III. SUCH REGENERATION REQUISITE IN SALVATION: SCRIPTURE EVIDENCES.—I. Implied in the biblical conception of the Spirit as to His nature, person, functions: the work specifically appropriate to Him. 2. Implied in the biblical doctrine of depravity: man as depraved needs such divine quickening. 3. Implied in the Bible view of sanctification: such a process must begin in a specific sanctifying act. 4. Implied in the biblical injunction to submit to the Spirit in His regenerative work: all outward means and ministries assume the possibility of such a work. 5. Regeneration a fact certified and verified in experience: testimony of the regenerate nature: the results reveal the presence of the agency that produced them.

IV. REGENERATION THE WORK OF THE SPIRIT: NATURE OF HIS OPERATION.—I. The operation itself beneath the surface of consciousness: must be studied indirectly: human language inadequate to describe it. 2. This operation is more than an outward provision of saving truth, or a simple supply of visible means and influences. The Spirit works in addition to and above all these. 3. This operation not a physical or constitutional reconstruction: practical danger in materialistic conceptions: the work spiritual. 4. An operation upon and within the moral nature immediately: the will reached primarily: a new disposition, taste, tendency established.

5. Specifically: an operation supernatural, but not miraculous: regeneration attests grace, but is not evidential as miracle. 6. An operation both immediate and instantaneous: a direct act rather than a process. 7. An operation both sovereign and gracious: these qualities antithetic, but conjoined. Sovereignty of the Spirit never arbitrary: His grace never accidental. 8. An efficacious act, and therefore permanent: the calling of the Spirit effectual, and His work enduring. 9. Such an act necessary as the starting-point of salvation, viewed as an experience: this necessity not absolute or ethical, but gracious. Terms used to describe this act: need of caution in their use.

V. HUMAN RELATIONS TO REGENERATION.—I. Regeneration may, conceivably, occur without perceptible means and without conscious volition in the subject. Elect infants so regenerated: other persons, incapable of being outwardly called. 2. But ordinarily, under the Gospel, through the truth

as concomitant: the truth does not itself regenerate, but is essential in regeneration. 3. The truth employed by the Spirit of various kinds: providences, ordinances, preaching, the printed page: in all varieties, saving truth. 4. Biblical evidences that such truth is requisite: varieties of this evidence enumerated. 5. Consequent responsibility of man as to his treatment of saving truth: nature of resistance to such truth: nature of moral acceptance and submission.

6. Responsibility of man as to the work of the Spirit in conjunction with saving truth: resistance and yielding to the Spirit described: no man regenerated against his will. 7. CONVERSION again defined: the first conscious volition of the soul as regenerated: the human counterpart to regeneration. 8. Characteristics of conversion as comprehensive, spiritual, controlling, permanent. Danger of confusing the human change and the divine act: right views of conversion vital. 9. Specific evidences of regeneration and conversion: repentance, the initial sign: faith, or trust, the central impulse: obedience, the ruling law. 10. Further evidences: love, as a central grace in character: Christian manhood, the outgrowth of grace: hope, inclusive of an eternal future.

Section Fourth: SANCTIFICATION, THE PROGRESSIVE WORK OF THE SPIRIT.

I. NATURE OF SANCTIFICATION: THE TERM DEFINED.—1. Doctrinally, sanctification is the consequence and outgrowth of regeneration: only regenerate souls can be sanctified. 2. Scripture uses of the term: ceremonial, official, forensic, spiritual meanings: illustrations. 3. Spiritual sanctification here considered: such sanctification to be distinguished from all human processes of rectification: the Bible presents it as a distinct work of grace. 4. Two essential processes involved: the eradication of evil: the implantation of holy character. Both of these requisite: their separation disastrous. 5. Primarily, sanctification is an interior process: yet a process necessarily manifested in the outward life. 6. A progressive work, distinguished from regeneration as an instant act: a work continued during life. The question of complete sanctification in this world to be considered later.

II. THE SPIRIT, THE AUTHOR OF SANCTIFICATION.—1. Human sanctification is ascribed directly to the Spirit: never to man, as the producing cause. Scripture references classified: their clearness and decisiveness shown. 2. This work essential to the completion of the task of salvation: revelation and regeneration require sanctification as their consequent. 3. Sanctification a work done in sovereignty, and also in grace: its sovereign quality described: its gracious traits noted: love at every stage. 4. The Spirit uses means in sanctification: these means enumerated, such as truth, sacraments, providences, example. 5. Such association of means with the sanctifying process invariable. Means do not sanctify of themselves, but only as they are used by the Spirit.

III. HUMAN RELATIONS TO SANCTIFICATION.—1. Regenerate souls dependent, but not passive, here: *Gratia co-operans* illustrated. The human spirit enlisted in the work of its own purification. 2. More specifically, human choice required: the regenerate will called into action. Reasons for this in the nature of holiness: sanctification and holy character co-extensive. 3. Consequent responsibility of the soul in the use of means: all helps to be eagerly sought and utilized. Peculiar guilt of neglecting such appointed

aids to holiness. 4. Blessedness of the relation thus established between the Spirit and believers: love and trust perfectly realized. Grandeur of the work in which they are engaged.

IV. SANCTIFICATION IN ITS DEVELOPMENTS AND ISSUES: INTRODUCTORY VIEW.—1. Primary signs of sanctification: broadening knowledge of divine things: increasing faith in Christ and His salvation: growing spirit of submission and consecration. 2. Further signs: increasing joy in Christian worship and fellowship: expanding efficiency in Christian work: maturing hope as to the future. 3. Degrees in sanctification, grades in spiritual attainment to be anticipated: duty of aspiring after large measures of spiritual growth. 4. The proper result, a completed spiritual manhood: this result permanent and glorious. Further questions postponed.

CHAPTER III.

THE WORK OF THE SPIRIT: THE CHRISTIAN LIFE.

Recognizing the Holy Spirit as Lord and Giver of life, and discerning Him in His threefold operation within the sphere of salvation as Revealer, and Regenerator, and Sanctifier of men, we may now consider more specifically the results and issues of that gracious operation, as comprehensively seen in the Christian Life.

Section First.—THE CHRISTIAN LIFE: THE WORK OF THE SPIRIT.

I. GENERAL CONCEPTION OF THE CHRISTIAN LIFE.—1. The Scriptures the true source of information respecting this life: fullness of the biblical portrayal. Spirit in which this divine delineation should be studied. 2. The sphere of this life, in the individual soul: includes the entire soul, as divinely and savingly affected. The vitalities of the Church subsequent and consequent. 3. This life primarily subjective, though based on objective verities: spiritual sentiment and activity, rather than intellectual belief, its prime characteristic. 4. This life distinguishable also from all human moralities: the essential contrast between morality and spiritual religion noted. 5. Distinguishable also from all profession, observance, external adherence: these, however important, are indices only. 6. Relations of the subjective righteousness thus attained to objective righteousness imputed: false views possible: a true unity exists.

II. SPECIAL CHARACTERISTICS OF THE CHRISTIAN LIFE.—1. Christ, its ideal and norm: a life shaped not by abstract law, but through his indwelling personality. Christ the author and finisher of life as well as of faith. 2. Love, its central spirit and motive: nature and power of spiritual love: its central place in holy character. 3. The kingdom of God on earth, its supreme law and end. That kingdom first realized in the believing soul: characteristics of its sway. 4. Specific manifestations of this life: fruits of the Spirit enumerated. 5. Peculiar qualities of the Christian life as thus displayed: no valuable element in character omitted. 6. The inherent tendency of that life, toward moral perfection: the problem of perfection solved in subjective Christianity.

III. RELATIONS OF THE SPIRIT TO THE CHRISTIAN LIFE: SUPPLEMENTARY VIEW.—1. Scripture teaching as to the general ministrations of the Spirit in

the renewed character: its fullness and significance. The Christian life His creation. 2. Special agency of the Spirit in revealing truth and duty to believers: His gracious tuition considered in both contents and method. 3. His regenerative agency revealed specifically in the first throes of spiritual experience: His power to generate such life shown. 4. Sanctification as His crowning work has its correlative in Christian character viewed as a product: a sanctified life possible only through Him. 5. Grandeur of this threefold process in character: its vital necessity in salvation.

Section Second.—ESSENTIAL CONDITIONS OF THE CHRISTIAN LIFE.

I. FAITH IN THE SPIRIT, THE PRIMARY CONDITION.—1. Triple form of religious faith, as set forth in Scripture: faith in the Spirit as well as in the Father and the Son requisite. Peculiar qualities of such faith. 2. Faith in the Spirit divinely enjoined: illustrated with respect to the Bible, to the means of grace, to divine promises and threatenings. 3. Reasonableness of such faith: objections to it shown to be invalid: the supreme form of trust in God. 4. Such faith contemplated as a force in holy character: generic action of faith on character specially illustrated here. 5. The life of faith considered: its normal and its abnormal developments.

II. OBEDIENCE TO THE SPIRIT, A CENTRAL CONDITION.—1. Obedience to God defined in general: reference to preceding discussions. Obedience to the Spirit a special variety: the Christian life a life of law. 2. Nature of such obedience: importance of guarding against superstitious impressions: obedience to the Spirit rational and biblical. 3. Such obedience indispensable: the law of the Spirit essential and supreme. Christian submission culminates here. 4. Illustration of the true nature of Christianity as ethical: this the highest type of ethical development. The phrase, walking in the Spirit, explained.

III. COMMUNION WITH THE SPIRIT, A FINAL CONDITION.—1. Union and communion with the Spirit affirmed in Scripture: not *unio mystica*, but a fellowship, personal, conscious, rational. 2. Prayer viewed in general as an expression of such fellowship: prayer a product of the Spirit: biblical illustrations. 3. Specific ministrations of the Spirit in prayer: all true prayer a holy and sweet mystery of grace. 4. False views of union and communion with the Spirit to be guarded against: His ministrations and the teachings of the Word coterminous and harmonious. 5. Peculiar blessedness of such fellowship: faith and obedience preparatory to it: the Christian life on earth consummated in it.

Section Third.—PERMANENCE OF THE CHRISTIAN LIFE: PERSEVERANCE.

I. DOCTRINE OF PERMANENCE, OR PERSEVERANCE OF THE SAINTS, DEFINED.—1. Definition of terms: a certainty that no soul once saved will ever perish. 2. This certainty not based on any independent action or capacity of believers: regeneration and conversion imply permanence, but do not insure it. 3. Sinlessness, or perfection in life, not implied: a certainty that sin, if committed, will not destroy the soul. This certainty not human, but divine. 4. The divine ground of certainty threefold: remotely, the paternal decree: mediately, the justifying grace of the Son: specifically, the ministrations of the Spirit. 5. Nature of the work of the Spirit in securing such permanence: contingencies provided for in grace.

II. EVIDENCES OF PERSEVERANCE: THE DOCTRINE CONFIRMED.—I. General and presumptive evidences: nature of the change in regeneration: tendency of the renewed disposition: aspirations of the converted soul. Christian graces also prophesy their own permanence. 2. Further presumptive evidences: the social condition and relations of the believer: the enduring quality of character: the self-propagating power of sin illustrative. 3. Scripture evidences: perseverance implied in election, in the justifying work of Christ, in the nature of the scheme of salvation. 4. Further evidences from Scripture: direct declarations: indirect and inferential teachings: biblical examples. Cogency of these proofs.

III. OPPOSITE VIEWS: SURVEY OF OBJECTIONS.—I. Scripture teaching as to the possibility of falling away noticed: passages examined: their hypothetical character. 2. Biblical examples of falling away considered: angels, our first parents, eminent saints. Pledged grace our only security against like experience. 3. Falling away a necessary liability in the human will as free: yet God may interpose to prevent that liability from becoming a certainty. 4. Christians are encouraged in neglecting duty or indulging in sin: the doctrine, therefore, mischievous. No true Christian would commit sin or neglect duty on this ground. 5. Christians do actually fall away and perish in sin. The statement questioned: the fact examined.

Section Fourth.—CONSUMMATION OF THE CHRISTIAN LIFE: PERFECTION.

I. THE PROPER STANDARD OF CHRISTIAN PERFECTION.—I. The biblical conception of perfection considered: contents and method of such perfection. Increasing conformity with Christ, the law and the end of all Christian development. 2. Contrast between this and all human standards of attainment: its essential unlikeness: its manifest superiority. 3. The question whether entire conformity with Christ is reached in the present life: defective statements of the question: the biblical answer. 4. False or defective theories: four varieties of perfectionism described: their points of resemblance and of contrast. 5. An inadequate conception of the Christian life apparent alike in all: Scripture witness against them.

II. CHRISTIAN PERFECTION THE CONSUMMATION OF PERSONAL MANHOOD.—I. Such consummation not secured through changes in external condition: current opinions on this point analyzed. An interior process requisite. 2. Not gained through educational or esthetic culture: these agencies inadequate to induce moral perfection. 3. Not effected by ethical training simply: deficiency in all ethical processes indicated: higher forces needed. 4. Natural religion, in whatever form, inadequate: reasons for such inefficiency. 5. Christianity utilizes all such agencies, but superadds others of greater potency: its force and work in character incomparable. Personal manhood consummated only in and through the Gospel.

III. CHRISTIAN PERFECTION THE CONSUMMATION OF HUMANITY.—I. Defective theories of social improvement named: all processes of social rectification ineffective. 2. The moral renovation of the individual the only true method of social advance: fallacy of all other anticipations. 3. The implantation of the Christian life among men the only effectual process of improving and restoring humanity: the kingdom of God in the heart introduces the kingdom of God externally. 4. Further view in Ecclesiology: the Church of Christ, the true *Civitas Dei*.

CHRISTIAN DOCTRINE.—PART SEVENTH.

ECCLESIOLOGY:

THE CHURCH AND KINGDOM OF GOD ON EARTH.

Starting from the basis of an assured Revelation, we have examined, in detail, the teaching of that Revelation concerning both God and Man, and also concerning Salvation, so far as realized in the individual soul. We are now to consider that Salvation as exhibited in the development, constitution and functions of the Church or Kingdom of God on earth.

I. ECCLESIOLOGY: THE TERM DEFINED.—I. The work of Redemption not finished with the individual: must be realized in human society also. 2. Christianity essentially an organic and social, as well as individual, force: reasons for this. 3. Its chief agency in this broader sphere is the Church: the Church representative of organic Christianity. 4. Hence, Ecclesiology, defined as the doctrine concerning the Church, an essential element in the Christian scheme: analysis of the definition.

II. POSITION OF ECCLESIOLOGY IN THE CHRISTIAN DOCTRINE.—I. Its specific relations to the six divisions already considered: chronologic and logical dependence upon them. 2. Its importance illustrated and measured by these relations. 3. The Church must be neither set aside, nor unduly exalted, in the scheme of grace: mistakes here vital.

III. SCRIPTURE TEACHING CONCERNING THE CHURCH: ITS FULLNESS AND WORTH.—I. The Church a purely biblical conception: human analogies only suggest it. 2. This biblical conception clear, extensive, adequate: illustrative references. 3. This conception should both regulate inquiry and limit all conclusions: the Bible a sure guide. 4. Human variations from this conception a fruitful source of error and of conflict: illustrations.

IV. HISTORY OF ECCLESIOLOGY: OUTLINE VIEW.—I. The Apostolic Church, as described in Scripture, the true historic germ: its relations to the Old Testament Church. 2. Rise, during the first three centuries, of materialistic conceptions and tendencies. 3. Culmination of these in the Papacy: nature and growth of the Papal system sketched. 4. Influence of the Reformation on the doctrine: general position of Protestantism: specific variations. 5. The doctrine yet incomplete: conflicts and heresies abundant. Literature of the subject.

V. METHOD AND PLAN OF INQUIRY: TOPICS CONSIDERED.—I. The divine idea of the Church, as defined in Scripture, and the historic unfolding of that idea. The justifying argument for the Church as a factor in religion: analysis of this argument. 2. The constituents of the Church so far as impersonal: doctrines, sacraments, ordinances. 3. Its personal constituents considered: members and officers. 4. The Church as organized: nature of church government: general view. 5. The Church in its relations to human society, to human progress, to modern life. 6. These topics considered generically: many specific questions referred to other departments. Authors to be consulted.

CHAPTER I.

THE CHURCH IN THE DIVINE PLAN.

It is important, at the outset, to apprehend the Church as an essential factor in the plan of God for human salvation: to discern the historic unfolding of a divine purpose in the Church, and to comprehend the vital reasons calling for such an organization, and demonstrating its essential worth.

Section First.—THE SCRIPTURAL CONCEPTION OF THE CHURCH.

I. DEFINITIONS OF THE TERM, CHURCH, AS USED IN SCRIPTURE. - 1. The particular local assemblage or organization: the church, as independent. 2. A geographic group of particular churches: the denominational conception not biblical. 3. The Church of God in general: earthly and heavenly: visible and invisible. Each class illustrated by Scripture examples: cognate terms. Old Testament usage.

II. GENERAL CONTENTS OF THE TERM.—1. Association and organization, not natural, but voluntary: the church a free construction. 2. Piety the inward principle and bond: the ignoring of this tie destructive. 3. External constitution, a real organism, requisite: the church material as well as spiritual. 4. A twofold end or object in view: toward God, worship; toward mankind, testimony. 5. Permanence, an enduring life, essential to the church: the organization not casual or occasional. The true definition will combine these five elements: none others essential.

Section Second.—THE HISTORIC UNFOLDING OF THIS CONCEPTION.

I. THE CHURCH PATRIARCHAL.—1. The Church prior to Abraham: the Protevangelium: first historic allusions. The Noachian Church: the Church after the flood: the reconstruction. 2. The Church Abrahamic: the promise to Abraham: its repetition to Isaac and Jacob. The promise to Judah completing the series. 3. The Church in Egypt: biblical hints respecting it: divine ordinances observed.

II. THE CHURCH MOSAIC OR JEWISH.—1. Two introductory facts: the divine election of the Hebrew race, and the blending of the Hebrew Church and State. 2. Particular features of the Jewish Church noted: enlargement in volume of doctrine: increased significance and stringency of law: a ritual more extensive and complete. 3. Further features: a developed priesthood: a definite seal of membership: perfected organization. 4. History of the Jewish Church sketched: its providential character. Three eras: the theocratic, the royal, the prophetic: remarks on this history.

III. THE CHURCH AS CONSTITUTED BY CHRIST.—1. Preliminary remarks: little said by Christ respecting His Church, or by His Apostles, relatively: reasons for this. 2. Identity between the Patriarchal and Mosaic, and the Christian Church: shown by Scripture declarations, prophecies, promises. 3. Shown also in their single foundation, their standard of membership, their constitutional resemblances. 4. Important points of difference: types completed in Christ: ceremonies less prominent, and spiritual religion emphasized: national barriers set aside. 5. Importance of these differences considered: the Christian Church based on a living Christ.

Section Third.—GENERAL ARGUMENT FOR THE CHURCH AS A DIVINE INSTITUTION.

I. THE CHURCH CONSTRUCTIVELY IN HUMAN NATURE AS RELIGIOUS.—

1. Man a religious as truly as a domestic or political being: place of religion in the human constitution. 2. Religion essentially a social and associating force: reasons for this fact. 3. The church an essential form of religious association: the nature of man demands it. 4. Illustrations derived from the family and the State, as constructively in human nature.

II. RELIGION AS AN EXPERIENCE REQUIRES THE CHURCH.—1. Religion viewed as an inspiration: relations of the church to religious quickening and activity. 2. Religion viewed as a discipline or cultus: the church requisite to religious training and development. 3. Apart from the church, spiritual religion, in both aspects, languishes: philosophy of this fact.

III. RELIGION SOCIALLY ESTABLISHED THROUGH THE CHURCH.—1. How shall religion be preserved on earth, a vital problem: difficulties considered. 2. How shall religion be diffused, advanced, made triumphant, a greater problem: impediments to be overcome. 3. In both aspects, the church as an organism essential: its relation to both perpetuation and advancement vital. 4. Specific functions of the church in securing these results: the triumph of Christianity impossible otherwise.

IV. THE CHURCH AS REPRESENTATIVE OF THE DIVINE GLORY.—1. Through worship: nature of worship noted: special values of social worship. 2. Through testimony: varieties of such organized testimony: its peculiar worth. 3. The glorifying of God in and through His Church, an inspiring fact: a basis of personal privilege and duty. 4. Cumulative nature of this general argument: the existence of the church thus justified, as an essential factor in Christianity.

CHAPTER II.

IMPERSONAL CONSTITUENTS OF THE CHURCH.

Having gained, analytically and historically, a generic conception of the Church, and noted the justifying grounds of that conception, we may now inquire further into the constituting elements of the Church. These are of two classes: impersonal and personal. In the present chapter, we consider the former only: Doctrines, Sacraments, and Ordinances.

Section First.—DOCTRINAL BASIS OF THE CHURCH: CREEDS.

I. SUCH DOCTRINAL BASIS NEEDFUL.—1. Creeds not always written: the Apostolic Church an illustration. But always known and received. 2. External necessity for creeds: their ministry to the world, as witnesses for the Gospel. 3. Internal necessity: relation of creeds to church experience and life. 4. Historic illustration of these necessities: methods in which creeds are formulated by the church: practical functions and uses of creeds. 5. Objections to church creeds: the Bible sufficient: all creeds of human origin: ecclesiastical tyranny through creeds. These objections reviewed.

II. NATURE AND SCOPE OF CHURCH CREEDS.—1. Should embody generic Christian truth primarily: denominational views admissible as subordinate. 2. Such truth should be set in scriptural proportions: broad, not minute: distinguishing, yet catholic. 3. As human productions, creeds should be subject to revision or alteration: conditions under which this becomes desirable. New creeds, how formed. 4. Nature of subscription to church creeds: in what sense and measure binding: two extremes. 5. These principles illustrated in our Presbyterian symbols: their value to the church.

Section Second.—SACRAMENTS OF THE CHURCH.

I. SACRAMENTS DEFINED: GENERAL VIEW.—1. The general divine warrant: sacraments enjoined in Scripture: illustrations. 2. History of the doctrine: definitions of the Schoolmen: number of sacraments. 3. The Romish definition: Papal enumeration of sacraments: an unscriptural view. 4. Protestant definition: its biblical confirmation: analysis of the conception. 5. Two scriptural sacraments: justifying foundation of each.

II. BAPTISM: THE INTRODUCING SACRAMENT.—1. Scriptural validity of Baptism: Judaic, Johannean, Christian: its general recognition: its physical as well as spiritual character. 2. Nature and design: internally, as a symbol of purification, but not in itself regenerative. 3. Externally, as involving a change of status and privilege: its application to infants in both senses explained. 4. Errors as to the design of baptism noted: sacramentarian and churchly views corrected.

5. MODES OF BAPTISM: differing theories of method stated: state of the question: attitude of parties. 6. General considerations against immersion as the exclusive mode: the opposite presumption established. 7. The question intrinsically biblical: examination of Scripture terms: the argument for immersion analyzed: summary of the discussion. 8. Generic view of the relations of Baptism to the Church in various dispensations: its place under the Gospel. 9. Historical survey of opinion, ancient and modern: Baptism by sprinkling justified.

10. SUBJECTS OF BAPTISM: the question respecting the children of believers: its practical importance. 11. Their baptism rests primarily on the identity between the Patriarchal and Mosaic, and the Christian Church: this connection explained. 12. Also, on the Abrahamic covenant with its seal of circumcision, and on the nature and relations of parental faith as thus expressed. 13. Scripture passages proving or justifying household baptism: the place and claim of the children of believers under the Gospel. 14. Infant baptism in the early Church: its observance in later times. 15. Its intrinsic value as a domestic sacrament: position of baptized children within the Church.

III. THE LORD'S SUPPER: THE INTERIOR SACRAMENT.—1. Its validity generally recognized: its foundation in the Jewish cultus: its direct and positive appointment. 2. Nature of the Sacrament: the three essential elements described. 3. Matters not essential: questions of mode, time, observance, discussed. 4. Its fourfold design: commemorative, sacramental, associative, prophetic. In no sense regenerative or mystical. 5. Proper participants: none but believers by profession: opposite theories noted: credible profession essential. 6. Worth and influence, as instructive, as disciplinary, as quickening: relations to church life. 7. Other kindred usages, as the *agapæ*: these not sacramental, in no form obligatory.

Section Third.—ORDINANCES FOR THE CHURCH.

I. ORDINANCES AS DISTINCT FROM SACRAMENTS DEFINED.—I. Scripturally appointed means of grace and growth: prescribed conditions and helps in the spiritual life. 2. Less directly connected with the Church as representative of it: yet essential both to individual culture and to church life. 3. Four such means of grace provided in Scripture: the Sabbath, the sanctuary, the forms of worship, the ministry as a sacred order. General view of these ordinances: their special relations and values under the Gospel.

II. THE SABBATH: A SACRED TIME.—I. The Sabbath instituted at the creation: institution repeated at Sinai: recognized and enjoined under the Gospel. 2. Its triple design as commemorative: creation, deliverance, resurrection: the latter element conspicuous. 3. Its specific ends and uses under the Gospel: rest, culture, worship: their essential relations and proportions. 4. The obligation to regard it, perpetual: its place and claim in the Decalogue: in the Old Testament: in historic Christianity. 5. Its natural basis in the physical, mental, social needs of man: testimony of human nature to its worth. 6. The change of day considered: reasons for that change. The Christian Sabbath justified from Scripture. 7. Law and method of observance: special reasons for maintaining its sacredness: current tendencies to be corrected. 8. No other sacred times of divine appointment: Romish feasts and fasts unwarranted. Questions respecting Christmas, Lent, Easter, and the Christian Year, considered.

III. THE SANCTUARY: A SACRED PLACE.—I. Community in worship needful: divine warrant for social devotion. 2. Historic provisions for such worship: the altar, the tabernacle, the temple, the synagogue: significance of these. 3. Further illustrations drawn from heathen as well as Jewish usage: groves, shrines, temples: social worship universal. 4. The Christian conception of the sanctuary: its material elements, its proper qualities, its sacredness. 5. The sanctuary an indispensable adjunct to Christianity: its specific value as the home of the church. Obligations of believers with respect to the sanctuary.

IV. THE MEANS OF GRACE: SACRED FORMS OF WORSHIP.—I. The several means of grace, before the Gospel, described: praise, prayer, exposition, illustrated. 2. These modified and expanded under the Gospel: such changes stated. 3. Relative claim of the several means of grace in Christian worship: proportion and harmony requisite. 4. Question of liturgies and forms incidentally considered: formalism unlawful under the Gospel: tendency to form to be resisted. 5. Individual obligation to profit by the means of grace established: neglect culpable and dangerous.

V. THE MINISTRY: A SACRED OFFICE: PRELIMINARY VIEW.—I. The historic foundations of this office in the Hebraic priesthood: earlier intimations. 2. Further development in the Christian dispensation: the office not abrogated under the Gospel. 3. Call to the Christian ministry defined: its nature, contents, significance, limitations: endorsement by the Church requisite. 4. Specific functions and qualities of that ministry within the Church: its general place and relations. 5. Essential characteristics of this office: an office peculiarly sacred and precious: a permanent office. Present view introductory.

CHAPTER III.

PERSONAL CONSTITUENTS OF THE CHURCH.

The impersonal elements or components of the Church, previously noted, exist only for the sake of its personal constituents. Doctrines, Sacraments, Ordinances, have significance only as they are related to the persons who compose the Church. These personal components are two in number: Members and Officers.

Section First.—MEMBERSHIP IN THE CHURCH.

I. THEORIES AS TO CHURCH MEMBERSHIP: SUMMARY OF OPINIONS.—1. The Apostolic view of the conditions requisite: belief and acceptance. These conditions illustrated and analyzed. 2. The Papal doctrine: an inherited relation: submission to sacraments and to church authority. 3. Earlier Protestant opinion: partial return to apostolic teaching and practice: some errors admitted. 4. The Edwardean view: credible evidences of personal union with Christ: the half-way covenant and its errors. 5. Anglican and Continental usage: formal confession and outward connection sufficient: change of heart not requisite. 6. Affiliated Scotch view: no judgment as to spiritual state required: its essential deficiencies. 7. Belief and acceptance requisite: a change of heart. None but Christians entitled to full membership: inquiry as to spiritual state demanded.

II. QUALIFICATIONS FOR CHURCH MEMBERSHIP: GENERAL STATEMENT.—1. Spiritual knowledge of God, especially as Father, Son and Holy Ghost, in salvation. 2. Repentance for sin, and trust in the divine mercy, specifically as revealed through Christ in the Gospel. 3. Obedience to God, and devotion to His kingdom and glory, specially as required in His Word: personal conformity with Christ. 4. Public covenant with God, and avowed consecration to His cause: particularly in visible union with His people: Church fellowship. 5. These qualifications vary in degree in various dispensations, but are always requisite in some degree: membership in the Hebraic and in the Christian Church compared.

III. MEMBERSHIP IN THE PARTICULAR CHURCH: FURTHER REQUISITES.—1. Personal piety made evident to the Church through its appointed officers: careful examination on this point obligatory. 2. Public confession of faith: specifically, under the Gospel, of faith in Christ as Redeemer. 3. Voluntary submission to the particular creed and covenant of the Church: nature of private subscription. 4. Cordial submission to Church regulations and control: loyalty to the Church requisite. 5. True membership impossible without these qualifications: lower views to be rejected.

IV. CHILDREN OF BELIEVERS: THEIR CONSTRUCTIVE MEMBERSHIP.—1. The Papal view considered: full membership conferred in baptism: dangers of this view. 2. Theory of Protestantism at the Reformation: conception of the Church as a family. 3. Current Prelatism and Lutheranism: the rite of confirmation considered. 4. Doctrine of the Westminster Symbols and of European Presbyterianism: its values and its liabilities. 5. A genuine and blessed relation to be recognized, even from birth: expressed in baptism: duties of the Church toward her children. 6. The term, membership, may be used in a qualified or constructive sense: full communion gained only through personal piety adequately evidenced.

Section Second.—OFFICERS IN THE CHURCH.

I. THE CHURCH AN ORGANIZATION: OFFICES REQUISITE.—I. Two illustrations of the Church in Scripture, the domestic, the civil: blending of these apparent. 2. Organization specially essential to the latter conception: illustrated in the various eras and politics of the Church. 3. This organization visible as well as spiritual: error and peril of opposite opinions. 4. Inquiry as to Church offices important: the Bible the only test. Distinction between office and officer.

II. TEMPORARY OFFICES IN THE CHURCH: THE TERM DEFINED.—I. The prophetic office: its rise, function, characteristics, close: its peculiar relation to Scripture. 2. The apostolic office: its distinguishing quality: its transient nature. Question of apostolical succession briefly noted: Papal and Episcopal claim unfounded. 3. The evangelistic office, originating with the Christian dispensation: its special function: occasionally needful, yet not permanent in the Church. 4. Probable office of deaconess in the Apostolic Church: hardly based on permanent needs: ministrations of women in and for the Church to be carefully recognized. The work of woman vital in current Christianity.

III. PERMANENT OFFICES IN THE CHURCH.—I. The office of instruction: various titles: primary function of the Christian ministry: rests on the enduring needs of the Church: never to be set aside. 2. The office of government: its permanent importance: may be blended with the preceding, or separate. 3. The office of administration: administration defined: its importance shown: its permanent quality. 4. These three offices the only ones essential: disposition to multiply offices to be resisted.

IV. THEORIES RESPECTING CHURCH OFFICES AND OFFICERS.—I. As to the source of investiture: from Christ as head, from the ministry as a special order, from the Church itself. 2. As to the nature of authority: inherent or delegated: limited or comprehensive: above the Church, or subject to the Church. 3. As to duration of functions: temporary or permanent. Question whether official prerogatives may ever be laid aside. 4. Liability to abuse of such prerogatives considered: special sin and guilt of false assumptions. The church officer, in whatever capacity, the servant of the church. Hierarchy the ever threatening peril of Christianity.

CHAPTER IV.

THE CHURCH AS A DIVINE KINGDOM: CHURCH GOVERNMENT.

Having the several constituents just described, impersonal and personal, the Church becomes in fact as well as in the divine idea a supernatural organism—a kingdom as well as a family. As such, it is thoroughly fitted to discipline and develop itself, under divine guidance, for its great work and mission among men. Church Government, in its nature, principles and methods, will be considered briefly: Church Polity discussed.

Section First.—THE CHURCH VIEWED AS AN ORGANISM: CHURCH GOVERNMENT.

I. GOVERNMENT DEFINED: ITS ESSENTIAL ELEMENTS.—I. Government in general implies society: proper conception of the Church as an organism. 2. Implies law: a series of principles and rules fitted to regulate Church life and fellowship. 3. Implies authority, as the viuculum between society and law: authority the representative of law in the interest of society. 4. These three elements requisite in Church government as elsewhere: illustrations.

II. GOVERNMENT ESSENTIAL TO THE CHURCH.—I. Proofs analogical and analytic: from other forms of government: from the composition and structure of the Church. 2. Further proofs, from the relations of government to unity, purity: to efficiency and growth. 3. Scripture exhibition of Church government in the patriarchal period: in the Mosaic, and in the prophetic era. 4. Such government recognized by Christ and by his apostles: government a fact in the Apostolic Church. 5. Position of government in the Christian scheme: two mistakes possible: the necessity for government permanent. Without government the Church can not exist.

III. SYSTEMS OF CHURCH GOVERNMENT: SUMMARY.—I. The Papal system: its assumed Biblical warrant: its Judaistic character: its false assumptions. 2. The Prelatic system: conception of the triple ministry: priestly features, ritualistic tendencies, and consequent defects. 3. The Presbyterian system, its varieties and its general claim: its Scriptural foundation, representative quality and historic worth. 4. The Independent system: its basis in Scripture: its practical influence. 5. Rise of such antagonistic systems explained: nature and extent of Scripture teaching as to Church government. 6. Full realization of the Church as an organism not yet witnessed: suggestions as to the Church of the future.

Section Second.—CHURCH GOVERNMENT: ITS PRINCIPLES AND METHODS.

I. DIVINE PRINCIPLES AND ELEMENTS.—I. Christ the true Head of the Church: supreme authority implied in that headship: no other headship admissible. 2. The Bible the only and the absolute law in the Church: no extra-scriptural rule to be admitted: no Scriptural precept to be neglected. 3. Boundaries of administration also divinely prescribed: sphere of Church government definite and limited: sway of the Church not universal. 4. Government in the Church a divinely ordained process throughout: a process authoritative, solemn, precious.

II. HUMAN AGENCIES AND DUTIES: AUTHORITY AND OBEDIENCE.—I. Official agents requisite in administration: such agents the representatives of Church supremacy. 2. Their authority delegated and limited: personal assumptions forbidden. Spirit in which administration should be conducted. 3. Obedience the antithetic duty: grounds on which this duty rests. Such obedience rendered as unto Christ. 4. Nature and qualities of such obedience: intelligent, cordial, comprehensive. 5. Perfection in church administration, how attained: practical rules to be regarded.

III. CHURCH DISCIPLINE: ITS NATURE AND AIMS.—I. Discipline defined: the administration of church authority in case of offense. Right of the church to use such authority. 2. Offenses defined and classified: need of care in determining what is an offense. 3. Ends to be sought in admin-

istering discipline: such administration not punitive simply. 4. Spirit to be cherished in discipline: dangers of a wrong spirit. 5. Reach and issue of discipline: admonition, suspension, excommunication. General view of ministerial responsibility with reference to church discipline. The subject considered in other departments.

CHAPTER V.

THE CHURCH AND HUMAN SOCIETY.

Our survey of the Church of God on earth is complete, so far as its constituent elements and its organic structure as a divine kingdom are concerned. We may now consider, finally, the attitude and development of the Church in the world, and note the vital relations it sustains to human society. Its millennial development and career will be studied under Eschatology.

Section First.—THE ESSENTIAL UNITY OF THE CHURCH.

I. DISTRIBUTION OF THE CHURCH INTO CHURCHES.—1. Such distribution primarily a result of geographic expansion: division tributary to efficiency. Illustrations in the Church Apostolic. 2. Such distribution, secondarily, a result of variety among believers. Three types of such variety: in doctrine: in government: in worship. 3. This secondary distribution not warranted by Scripture example: yet not of necessity sinful. Such variety will and possibly must exist. 4. Benefits flowing from legitimate distribution, even by this law: education, culture, discipline, fruitfulness. 5. Evils of unlawful distribution in any form: internal weakness, loss of efficiency, antagonism, conflict. 6. Schism, even in this primary manifestation, a great crime. Practical cautions to be heeded.

II. DENOMINATIONAL DIVISIONS IN THE CHURCH.—1. Law of geographic distribution equally operative here. Illustrated in early Protestantism, provincial, national: seen in all State Churches. Territorial boundaries may determine questions of church organization. 2. Law of variety in belief, polity, ritual, may legitimately affect such organizations: like may justly seek like. 3. Important benefits may result from such secondary distribution: types of doctrine emphasized: forms of order or worship compared: stimulus to activity secured. 4. Serious evils may flow from it: narrownesses of sect: unfraternal antagonisms: injuries to the general cause. 5. Denominational divisions, wherever schismatic, are sinful: even where legitimate, they are always capable of perversion. Sectarianism a great fault and mischief in the Church.

III. SPIRITUAL UNITY THE FUNDAMENTAL LAW.—1. Papal notion of organic oneness considered: the three essential marks of the Romish Church as one: defects of the conception. 2. Evangelical advocacy of organic oneness distinguished from the Papal: analysis of the argument as presented. 3. One external organism, inclusive of all varieties, neither requisite nor practicable: were it possible, it might be mischievous: dangers involved in such attempts. 4. Spiritual unity the fundamental requisite: such unity defined, as to belief, disposition, activity. 5. Cardinal nature and

claim of such unity shown: must exist and be controlling amid all divisions: an essential factor in spiritual Christianity. 6. Such unity must ever be manifested to the world: persuasive power of this manifestation. 7. Schism, a departure by whatever path from such unity: nature, varieties and mischiefs of schism noted.

Section Second.—LAWS AND METHODS OF CHURCH GROWTH.

I. THE CHURCH REGARDED AS A GROWTH.—1. The Church not a construction, but a living structure: growth consequently an essential characteristic. Scripture illustrations. 2. Specific factors in such growth: the truth of God its nutriment: the Christian life its condition: the world its sphere. The Divine Spirit the animating principle in it. 3. Such growth never inscrutable or fortuitous: it is a growth under law. Practical mistakes to be guarded against at this point: successful ministry possible only through right views.

II. THE INTERIOR LAW: GROWTH BY SPIRITUAL PROPAGATION.—1. This law illustrated primarily in the family: the household an agency for the perpetuation and extension of religion. 2. Kindred processes possible in the church: actual growth attained through such interior domestic culture. 3. This law erroneously applied by the Papacy, and in some sections of Protestantism: dangers involved in such perversion. 4. Doctrine of evangelical churches stated: conversion requisite: children made believers. 5. Analysis of this method of growth: enumeration of agencies: statement of specific results. 6. Potency of this law of increase: this potency enlarging as the Church matures. Growth by spiritual propagation one great fact of the future.

III. THE EXTERIOR LAW: GROWTH BY SPIRITUAL CONQUEST.—1. The possibility of converting the world a primary postulate in Christian belief. Divine foundations of this belief: the Church resting upon it. 2. The Church, in every case and perpetually, a missionary organization: sent forth to convert the world. 3. This result secured through individual conversions: such conversions always to be anticipated and sought. 4. Protestantism largely dependent for growth on this process: historic illustrations. The present attitude of evangelical Protestantism noted. 5. This law destined to be more effective: nations born in a day. The largest anticipations justified: a millennial age to be expected.

IV. ILLICIT METHODS OF CHURCH GROWTH.—1. Substituting false notions of the church in place of the Biblical conception: illustrations. 2. Corrupting the divine basis of doctrine: compromising the Gospel by affiliation with error. 3. Lowering the terms of admission: making membership formal. 4. Reducing the standard of character in the membership: allowing conformity with the world. 5. Surrounding the church with illicit attractions: spectacular worship, official pomp, material display. 6. All such methods of growth unlawful: the growth so obtained unreal: the true church perishes under such administration.

Section Third.—RELATIONS OF THE CHURCH TO HUMAN SOCIETY: SPECIFIC VIEW.

I. ITS RELATIONS TO THE STATE.—1. Moral affinities between the Church and the State to be carefully regarded: both are divine institutions. 2. The Church should sustain the State in the discharge of its legitimate functions: civil authority may claim the moral support of Chris-

tianity. 3. The Church may not assume to control the State : civil power independent of the spiritual power. Error of the Papacy: of European Protestantism. 4. The Church may claim from the State moral support: Christian institutions deserve civil recognition. Civil patronage not desirable: the *regium donum* a great injury. 5. The Church may never submit to civil dictation or direction: its creed, polity, worship, discipline, independent of the State. 6. These rules grounded in Scripture, and in the nature of spiritual Christianity. Departure from them a source of fearful mischiefs.

II. ITS RELATIONS TO KNOWLEDGE AND CULTURE.—I. Tendency to divorce religion and science: religion and culture. Illustrations: false views on both sides. 2. Such divorce both unhistoric and unphilosophic: Christianity the patron of science: the friend of culture, in both principle and fact. 3. Such divorce destructive to all interests: knowledge and religion alike fail when separated. 4. The Church should sustain and further all true culture: Protestantism committed to this duty. 5. The Church and the school: the theory of secular education questionable: mental and religious training vitally conjoined. 6. The Church and science: present controversies. Dangers to be avoided here: confidence in the essential harmony of all truth to be calmly cherished. 7. The Church and art: function of painting, sculpture, music, in spiritual Christianity. Hymnology, its design and mission.

III. ITS RELATIONS TO HUMANITY AND TO REFORM.—I. Present prominence of the idea of humanity: explanation of such prominence. 2. Power of this idea manifested in popular reforms, individual and social. Current reforms named and considered. 3. Reformatory movements often independent of the Church: sometimes antagonistic. Errors of this tendency. 4. Defective views of humanity, false theories of reform, to be alike corrected by the Church. 5. True views to be utilized: all right reforms to be encouraged. The Church of God the true center of all beneficent movements in the interests of humanity.

IV. ITS RELATIONS TO CIVILIZATION.—I. The term civilization defined: various theories. Civilization the sum total of human development in any given age. 2. Civilization may have false developments: materialistic, intellectual, esthetic. Wrong tendencies of the times. 3. The true corrective in Christianity: the Church alone can give civilization a right aim: a beneficent movement and purpose. 4. The Church alone can supply right incentives to human development: all real progress in harmony with spiritual Christianity. 5. The universal establishment of the Church the predestined consummation of civilization. The human race becomes complete only in and through the *Civitas Dei*.

CHRISTIAN DOCTRINE--PART EIGHTH.

ESCHATOLOGY:

THE CHRISTIAN DOCTRINE CONCERNING THE FUTURE.

Having considered the great fact of Salvation, both in its individual development through grace, and in its organic manifestation by the Church, we may now turn to contemplate the results of this Salvation, as seen both in the future of the Church and of humanity on earth, and in the events and issues of the eternal state. With this survey of the things which shall be hereafter, the Christian Doctrine reaches its proper consummation.

I. ESCHATOLOGY: CONTENTS OF THE TERM.—1. In general, not the past or present, but the future; the future both temporal and eternal. 2. The future of the world, and of the Church of God on earth: question of the millennium. 3. Transition of the soul from time to eternity: death and immortality: the intermediate state: doctrine of the resurrection. 4. The eternal state: probation and retribution: the judgment, particular and general. 5. The eternal character and condition of the godly, and of the wicked, respectively: question of eternal punishment. 6. The ultimate consummation, its nature and glories.

II. SPECIAL ELEMENTS OF INTEREST IN ESCHATOLOGY.—1. Its appeal to the natural desire to know the future: nature and worth of this desire. 2. Its solemn revelations to the soul concerning its own experience and destinies: appeal to the spirit in man. 3. Its disclosures respecting the career and issue of humanity: value of the unfulfilled affirmations and suggestions of Scripture. 4. Its stimulus to faith: hope nourished and confirmed: the Christian scheme certified. 5. Its answers to unbelief: a special sphere of skepticism, and also of controversy within the Church.

III. SOURCES OF INFORMATION IN ESCHATOLOGY.—1. Primarily and chiefly the Scriptures: the Bible the Book of the future: extent and fullness of this eschatological element. 2. The confirmatory witness of providence: history the progressive verification of prophecy. 3. Tributary value of philosophic inquiry into the laws, movements, tendencies of human life, individual and organic: such inquiry verifies the written Word. 4. Relations of spiritual faith to right insight into the future: such faith a revealing, educating faculty.

IV. HISTORY OF THE DOCTRINE.—1. The Jewish basis, drawn from the old Testament: Hebrew belief in the future. 2. Eschatological opinions in the early Church: immortality: the resurrection: the eternal state: the second coming. 3. Medieval opinion: Chiliasm in its various stages: other issues raised. 4. General doctrine of Protestantism: Chiliasm in the Reformation, and subsequently. 5. Present discussion of old issues: current skepticism as to the future: modern Millenarianism considered in its occasions, character and tendencies doctrinal and practical.

CHAPTER I.

FUTURE OF THE CHURCH AND OF THE WORLD.

We have already seen the Church established as a divine organism in human society, for the purpose of restoring that society to harmony and allegiance to God in Christ. We now inquire respecting the measure of success prophesied and pledged to the Church in this grand mission. The specific question to be examined is the question of the millennium.

Section First.—GENERAL BIBLICAL VIEW OF THIS FUTURE: INTRODUCTORY.

I. GENERAL PROGRESS OF THE CHURCH FORETOLD.—1. Study of the Church as an organism justifies faith in its progress: conditions and forces favorable to progress named. 2. Such progress an historic fact: illustrations. Ratio of such progress suggestive. 3. Biblical affirmations as to such progress: their extent, clearness, power. Faith of the Church in these assurances. 4. Characteristics of this progress: clearer vision of the Gospel: higher types of experience: growing unity: enlarging numbers and influence. 5. Its apparent tendency toward universality: the Church has not reached its final result: millennium at least possible.

II. GENERAL PROGRESS OF HUMANITY PREDICTED.—1. The denial of all progress an atheistic conclusion: such Volneyism refuted by providence. 2. Pessimistic views of the future neither suggested by facts nor warranted by Scripture: pessimism false on every side. 3. True progress not attainable by material or intellectual or esthetic, but by moral forces: such forces adequate. 4. These forces embodied in spiritual Christianity: the growth of the Church, the growth of the world also. 5. Scripture suggestions respecting such progress of humanity under and through the Gospel: summary of the Biblical teaching.

III. RETARDING AND RESISTING FORCES FORESEEN.—1. Human sin developing into new and more destructive varieties: a law of growth in sin as in holiness: Biblical illustrations. 2. Unbelief, following the same law: skepticism of necessity progressive: its ultimate forms yet to be manifested. 3. False religions, exhibited in progressive antagonism to the truth: the final Antichrist not yet come. 4. Supernatural, or preternatural, influences to be anticipated in the interest of evil: Satan and his kingdom of darkness have their future hour: Biblical predictions on this point. 5. The progress of the Church, and of humanity, in defiance of these retarding and resisting forces: the Church triumphs only in and through their overthrow.

Section Second.—A MILLENNIAL AGE PROMISED: THE CHURCH UNIVERSAL ON EARTH.

I. BIBLICAL PREDICTIONS CONSIDERED.—1. Such universality not only suggested, but affirmed and taught: forms and varieties of such teaching enumerated: clearness and fullness of these affirmations. 2. A regenerated human nature, the first specific manifestation: regenerative work of the Spirit to be universal. 3. A renewed humanity, organically, the second specific result: all kingdoms, governments, institutions sanctified. 4. A restored earth, the probable consequence: a world cursed through sin.

stored in grace. The creature waiting to be delivered. 5. Erroneous modes of interpreting such prophecies considered: specially the literalistic error. Laws of sound interpretation named.

II. CHRISTIANITY, THE APPOINTED AGENCY.—1. Old Testament intimations: a millennium promised through the Gospel. The Messianic promises: Messianic psalms: visions of Isaiah, Daniel, Zechariah. 2. Teachings of Christ as to this connection: His parables: commission to the twelve, to the seventy: His final command. 3. Doctrine of the Spirit: the Pentecost and its suggestions: subsequent developments indicating final universality. 4. Scripture witness to the inherent and exhaustless potency of Gospel truth: final triumph implied. 5. Biblical conception of the Church, as to its nature, mission, capabilities: its ultimate establishment promised. A millennium possible only through these instrumentalities.

III. THIS BIBLICAL VIEW CONFIRMED IN PROVIDENCE.—1. The fact of a providential plan of things for humanity clearly apparent: the denial of such providence atheistic. 2. The special sphere and function of religion in that plan: particularly the sphere and function of historic Christianity. 3. Probabilities derived from the actual career, present position, apparent tendency of the Christian system. 4. Some special confirmations, such as the rise and growth of modern missions, the growing unities of the Christian Church. 5. The ultimate and complete triumph of the Gospel foretold by such providential developments: God seen to be working all things in the interest of such a spiritual kingdom.

Section Third.—THE MILLENNIAL AGE: ITS REVEALED ANTECEDENTS.

I. THE CONVERSION AND RESTORATION OF THE JEWS.—1. The peculiar calling, election, religious position and relationship of the Hebrew race to be carefully noted. 2. Also their remarkable dispersion, their place among the races of men, their significant preservation in providence. 3. Scripture prophecies and promises as to their future: fullness and grandeur of these: the proper interpretation important. 4. The literalistic interpretation: restoration to the Holy Land as a people: a temporal kingdom: other material blessings. 5. Objections to this interpretation: such literalism inadmissible in Scripture: prophetic Scripture rendered meaningless: sensuous and groveling anticipations introduced. Chief error: the incarnate Christ reigning in material splendor at Jerusalem. 6. The spiritual interpretation: religious rather than temporal blessings foretold. Spiritual restoration of the nation: their engrafting on the Christian stock. 7. This interpretation preferred: reasons for such preference. Harmony with Scripture: better results indicated: millennial glory advanced: mission of the Hebrew race in future history. 8. Such conversion and restoration to occur, not during the millennium, but before it: not through judgment, but through grace. The opposite view refuted: this a preparatory event.

II. THE OVERTHROW OF ANTICHRIST.—1. The millennium to be obtained through struggle: retarding and resisting agencies to increase: grounds of this anticipation. 2. The Biblical conception of Antichrist: different meanings given to the term: the proper view. 3. Though both past and present, the Antichrist is eminently a future foe to the Gospel: grounds of this belief. 4. The fatal influence and work of Antichrist predicted: faith wavering: surrender and apostasy. The seductive power of Satan fully

exerted. 5. Yet Antichrist is to be overthrown, and overthrown through the Gospel: the conflict spiritual more than carnal. 6. Such overthrow to precede the millennium, and introduce it: Christ in His developing grace and kingdom to be the victor.

III. THE CHURCH UNIVERSALLY ESTABLISHED.—I. Such establishment involved in the consummation of the Gospel: a visible Church triumphant, the true outcome of grace. 2. This triumphant Church visibly one: such unity secured through perfected faith, through matured experience, through conscious oneness in effort. 3. The Gospel carried everywhere through this unified Church: the world made acquainted with the faith: Christian truth known to all. Defective conceptions of the witnessing function of the Church examined. 4. Mankind persuaded, converted, sanctified by the Gospel: the race, though not every individual, becoming Christian. 5. This consummation introducing the millennium: at the beginning, not at the close, of the millennial age.

IV. THE SECOND COMING OF CHRIST NOT ANTECEDENT.—I. The Millenarian claim defined: a second personal coming essential to the universal triumph of the Church. 2. False views of the absence of Christ involved: scope and limitations of the Scripture doctrine: Christ ever present with and for His Church. 3. The phrase, coming of the Lord, and kindred phrases, defined. Spiritual manifestations in grace: visitations to believers, or the Church, in chastisement: general retributions upon men or nations: gracious displays in the death of saints. 4. A final, personal coming clearly foretold: Biblical testimonies reviewed. The time of this final coming the only question. 5. Such coming at the beginning of the millennium not credible. Involves false conceptions of the Trinity and of Christ as divine, of His mediatorial mission and work, of the mission and agency of the Spirit, and of the Church and her sacraments and ordinances. 6. Involves also the error of two resurrections, and a continuous judgment: and of a millennial kingdom, not of grace, but of power. 7. Such coming will occur at the close of the millennium, and for final judgment: an introductory statement simply.

Section Fourth.—THE MILLENNIAL AGE: ITS BEGINNING, NATURE, DURATION AND CLOSE.

I. ITS BEGINNING.—I. Attempts to fix a particular date named: the numerical prophecies considered: confessed obscurity. 2. Explanation of such obscurity: its practical design and values. 3. Christ foretold no immediate millennium. The phrase, this generation: the perspective element in His predictions. Intervening events foretold by Him, not yet occurring. 4. The phrase, watching for his coming, explained: true conception of spiritual watchfulness. 5. A gradual introduction to be anticipated: the millennium clearly discerned when present. 6. Its advent not to be marked by some mysterious rapture of the saints: the notion of two resurrections unscriptural. 7. Nor by signal displays of wrath and vengeance on the ungodly: judgment not brought in with the millennium.

II. ITS NATURE: A SPIRITUAL PRESENCE AND REIGN OF CHRIST ON EARTH.—I. Presence and absence of Christ, true and false conceptions: His essential presence, a permanent fact. Signs and proofs of such presence. 2. This spiritual presence to be progressively manifested: its complete manifestation, the peculiar quality of the millennial age. 3. Forms

of such manifestation within the Church ; new charisms : special forms of spiritual life. 4. Forms of such manifestation in the world : providence visibly tributary to grace : the earth itself serving the Church. 5. His kingdom, spiritual yet visible, controlling all things in His interest : His authority universally recognized. 6. Effects and issues of such divine dominion : evil, if not eradicated, wholly subdued : the Gospel and the Church of God triumphant. 7. The notion of a material reign of the saints wholly unbiblical : literalistic interpretations of prophecy on this point unwarranted and mischievous.

III. ITS DURATION AND HISTORIC DEVELOPMENT.—1. The thousand years : three interpretations of the phrase : a definite period. 2. Reasons for preferring the longest period : relations of the millennium to the Gospel dispensation, to the mediatorial work of Christ, to the problem of sin and retribution, to the moral universe. 3. The little season : a developing apostasy among men. Explanation of this startling fact. 4. Characteristics of this apostasy : the loosing of Satan, the falling away of multitudes, the assailing of the Church and kingdom of Christ. 5. The apostasy overcome : nature of the conflict and victory : the consequent close. 6. Moral significance of this event : the nature of the millennial state : the nature of man as mutable : the sovereignty of Christ : the blessedness of heaven.

IV. ITS CLOSE : THE SECOND COMING OF CHRIST UNTO JUDGMENT.—1. A second, personal, visible coming of the Lord predicted : Biblical proofs enumerated : affirmed in creeds, ancient and modern. 2. Manner of this coming : distinct from His antecedent comings : visible, glorious, triumphant, consummating. 3. Time of this coming : not at the beginning of the millennial era. Summary of objections to this view. 4. Time of this coming : at the end of this era. His mediatorial work then finished : His Church made complete : spiritual ordinances and institutions terminated. 5. Accompanying events : formal close of the millennium : the resurrection of all the dead : the career of humanity on earth consummated. 6. Final object of this coming unto judgment : the judgment defined. Preliminary view : the eternal state to be considered hereafter.

CHAPTER II.

THE TRANSITION FROM TIME TO ETERNITY.

Having considered the career of the Church and of humanity on earth, as consummated at the second coming of Christ unto judgment, we may now turn to contemplate the transition of the individual soul from earthly scenes and experiences to its future estate. The specific topics demanding attention are death, immortality, the intermediate state of the soul, and the final resurrection.

Section First.—DEATH AND IMMORTALITY.

I. DEATH : ITS NATURE AND SIGNIFICANCE. —1. Scriptural descriptions of death : their fullness, variety, force, honesty. 2. Specific characteristics of death : universal, beyond volition or control, painful, solemn : attitude of human nature toward it. 3. Doctrinal significance of death : a

consequence of sin, at least in its present form. Its bearings on the race, on infants and the heathen, on individual transgressors under the Gospel, on believers. 4. Immediate effects and issues of death: dissolution of the body: return of the spirit to its Maker: the ending of probation: the introduction to eternity.

II. IMMORTALITY: WITNESS OF NATURE AND SCRIPTURE.—I. Presumption derived from the immateriality of the soul: the soul not material, but spiritual: it may be indestructible. 2. Further presumption from the endowments and capacities of the soul: intellect, reason, conscience, moral aspiration, suggest its immortality. 3. Further presumption from natural analogies, from the manifest incompleteness of the present life, from the general apprehension of death, from universal belief. 4. Such presumptions confirmed by revelation. Doctrine of immortality in the Old Testament, and in the New: the special witness of Christ, its fullness and conclusiveness. 5. The theory that death ends all, not warranted by either nature or revelation: current forms of this theory: their illusive and pernicious influence. 6. The theory of the annihilation of the wicked not admissible: preliminary statement of objections to it.

Section Second.—SOUL AND BODY: THEIR SEPARATION AND THEIR UNION.

I. THE SOUL AS SEPARATE: THE INTERMEDIATE STATE.—I. The soul after death exists in consciousness: not in a condition of slumber. Psychopannychism unjustified by the Bible. 2. Its state not one of continuous probation: Papal doctrine of purgatory unfounded. History and refutation of this heresy: injurious tendencies and inferences from it. 3. Its state not one of moral development simply: the literalistic notion of the future life defective on various grounds: human character determinate at death. 4. This state one of either reward or retribution: such issues not delayed till the resurrection. The eternal condition established at death: Scripture proofs. 5. Place of the dead: an immediate distribution according to character. The terms, Sheol and Hades, defined: a distributive principle suggested.

II. THE SOUL AND BODY UNITED: THE RESURRECTION.—I. Importance of this doctrine: its place in the Christian scheme: its evidential quality, specially as realized in Christ: its great spiritual worth. 2. Presumptive suggestions: certain restorative processes in nature: physical intimations on a broader scale: the longings and anticipations of the soul: its rehabilitation a necessity. 3. Opposing presumptions: resurrection incomprehensible: vast difficulties involved in it: unreliableness of our desires and aspirations: existence of pure spirits. 4. Old Testament testimonies: state of the doctrine prior to Christ: His clear affirmations and allusions. 5. His resurrection a fact: summary of the evidence. Peculiar significance of this fact: other confirmatory resurrections. 6. The apostolic teaching: the whole Gospel staked on the resurrection, first of Christ, then of all men through Him. 7. Time of the resurrection, at the end of the world: the theory of two separated resurrections untenable. Attendant circumstances to be noted: a sublime and awful event. 8. The raised body: its qualities and capacities: its identity with the present body. Necessary limitations to such inquiry. 9. The final and complete transition from time to eternity. The earth henceforth disappears from view.

CHAPTER III.

THE ETERNAL STATE: ITS NATURE AND ISSUES.

With the resurrection of the body, and its final union with the soul, prior to the judgment, the earthly career of man completely terminates. He may now be contemplated solely with respect to his entrance on an eternal state, and to his character and condition for evermore. Then cometh the End: the delivering up of the kingdom unto the Father: God all in all.

Section First.—THE ETERNAL STATE: ITS GENERAL NATURE.

I. CHARACTERISTICS OF ETERNITY.—1. A state of consciousness: the theory of unconscious existence inadmissible: this consciousness expanding and progressive. 2. A state of voluntariness: free activity not ended with probation: increasing capability of will realized. 3. A state of responsibility: the soul forever accountable for its choices and its spirit: such accountability magnifying as character matures. 4. A state of progression: true and false views of progress in eternity: increase of faculty, growth in character, to be anticipated. 5. A state of association: the soul still set in living and enduring relations: isolation not a feature of eternity. 6. These characteristics exhibited, in various degrees, in the good and the evil alike: generic and universal in their manifestation.

II. THE REVEALED SEPARATION IN ETERNITY.—1. The fact of a separation in eternity, based on character, rests conclusively on Scripture. Summary of Old Testament suggestions and of New Testament affirmations. 2. Such a separation the necessary outcome of probation: an unending probation inconceivable: intermingling of the righteous and the wicked useful during probation, but no longer. 3. Such separation necessary: philosophic basis of this proposition: its regulative principle found in character. 4. On many grounds desirable to the righteous: natural ties subordinate to moral: everlasting fellowship with the wicked impossible: 5. This separation by its own nature final: renewal of fellowship forever undesirable. General Biblical testimony to such finality.

III. JUDGMENT, INDIVIDUAL AND PARTICULAR.—1. The particular judgment defined: occurring at death, and to men individually. Its aim the official determination of personal character. 2. Presumption in favor of such official determination: demanded by moral government and the nature of probation: anticipated by the soul, especially as guilty. 3. This conception Scriptural: frequent references to such private adjudication: especially the teaching of Christ. 4. Its immediate result the transfer of the soul to its everlasting condition: that decision final: solemnity of this fact. 5. Doctrinal relations of this truth: to the notion of purgatory, to the theory of future restoration, to the fact of present accountability, to the conception of a generic judgment yet to come.

IV. THE GENERAL OR UNIVERSAL JUDGMENT.—1. The term defined: its distinction from judgment as particular: a comprehensive and conclusive trial of humanity. 2. Presumptive proof of such generic judgment: from the character of the divine dealings with men, and other sources. 3. Scripture evidence reviewed: implications and affirmations. General tone of the Bible as to the life to come, in its relations to the present life. 4. Cir-

cumstances of the general judgment as given in Scripture: the end of the world: the attendant revelations: the formal event. 5. Christ the Judge: a consequence of His kingship. To this task appointed: His position, character, glory as Judge. 6. The persons judged, all nations: the human race collectively. Also the fallen angels, in their connection with human probation. 7. Relations of this sublime event to individual destiny, to the position of humanity in the moral universe, to the government, and especially to the grace of God in Christ. 8. This judgment solemn, yet desirable: a necessity in divine administration: represented as on all sides determinative in its issues.

Section Second.—ETERNAL CHARACTER AND CONDITION OF THE REDEEMED.

I. THEIR CHARACTER OR STATE: PERFECTED HOLINESS.—1. The power of sin finally arrested at death: nature of this gracious process: sin henceforth impossible, not of necessity, but through grace. 2. Outward temptation forever excluded: divine provisions in the interest of holiness: motives to sin withdrawn. 3. Complete sanctification in nature: growth in all holy graces: holiness the supreme law in the moral constitution. 4. New forms of spiritual growth and maturity developed: the immortal life peculiar in moral beauty. 5. This holy estate to continue forever: divine assurances on this point. Continuous holiness the basis of continuous existence and bliss.

II. THEIR CONDITION: COMPLETED BLESSEDNESS.—1. All outward occasions for suffering taken away: pain and trial ended: the pangs of death unfelt. 2. Inward peace and rest springing from the assurance of such deliverance: rest and activity not antithetic. 3. Increasing joy in conscious growth unto perfection: peculiar bliss of the holy nature: such bliss permanent and progressive. 4. Pleasure of holy companionship: the redeemed: the angelic world. Such pleasure incapable of measurement by man on earth. 5. God the center of all celestial bliss: Father and Son and Spirit communing with the soul: Christ seen in His glory. 6. This estate to continue forever: such blessedness to increase throughout eternity.

III.—THEIR ABODE AND EMPLOYMENTS: HEAVEN.—1. The general conception of locality justified: Scripture language: nature of the heavenly body. The primary element of heaven is state, not place. 2. Question whether the earth restored and purified is to be heaven: no adequate evidence for this view. 3. The locality of heaven indeterminate: a central place in the moral universe: God supremely there. 4. Forms of holy activity in heaven: worship of God, His service and glory forever: exercise of spiritual powers: growth in knowledge. 5. Companionships of heaven, their nature and scope: mutual ministries of glorified souls unending. 6. These employments and associations eternal. Witness of the Bible full, clear, conclusive: Heaven an unending state.

Section Third.—ETERNAL CHARACTER AND CONDITION OF THE UNGODLY.

I. THEIR EXISTENCE IN ETERNITY: QUESTION OF ANNIHILATION.—1. The theory of annihilation stated: annihilation occurring at death, or after some judicial period of suffering, or at the general judgment. 2. Nature of the motive underlying this theory: true and false pity for the lost: narrow views of divine goodness and justice. 3. Arguments in its support: analogies drawn from bodily death: effects of sin on the soul: the witness

of conscience, spiritual anticipations. 4. Opposite arguments: protest of the moral instinct: no proper provision for punishment: interests of moral government overlooked. 5. Bible evidence conclusive. Survey of passages quoted as favoring annihilation: opposite passages considered. Devils and fallen angels not destroyed: the lost are to live eternally.

II. THEIR CHARACTER: CONTINUED UNHOLINESS.—I. Sinful, like holy, character under a law of growth: an eternal principle of development in evil. 2. Self-rectification, or restoration to holiness, impracticable to a bad nature: the evil principle dominant once dominates always. 3. Gracious influences, repressive and corrective, withdrawn in eternity: the soul separated from contact with all good. 4. Consigned also to fellowship with all evil: necessary effects and tendencies of sinful society: continued unholliness under such conditions certain. 5. The enduring character of sin certified in Scripture: these principles and conditions affirmed; no prophecy or hint of change. 6. Confessed solemnity and mysteriousness of this revealed fact: not to be rejected, however inexplicable. Sinful beings will exist eternally.

III. THEIR CONDITION: MISERY AND PUNISHMENT.—I. Such misery consists partly in the withdrawal and loss of all good: divine favor forever forfeited. 2. Partly in the progressive development of evil within the individual soul: in a society essentially unholy. 3. Retributive power of remorse: sin a natural, necessary, perpetual scourge to the sinner. 4. Scripture delineations of such misery: especially the affirmations of Christ: solemnity of His teaching. 5. Positive punishment to be added to such forms of misery: distinction between misery and punishment: the latter a positive infliction. 6. The fact of punishment established: demanded by the nature of the case: abundantly affirmed in Scripture. 7. Nature of such punishment: language of the Bible figurative chiefly: full knowledge unattainable: possible grades and varieties.

IV. THEIR ESTATE IMMUTABLE.—I. Preliminary suggestions as to the relations of human feeling, human prejudice, human infirmity, to this inquiry. 2. The spontaneous impression of Bible readers: significance of this fact. 3. Direct declarations of Scripture, positive and negative, teaching the eternity of sin and punishment: amount of these declarations: analysis of terms. 4. Indirect testimonies: the relation of other doctrines to this: general force of the evidence. 5. Weakness of the Scriptural argument against the doctrine: illustrations. 6. Philosophic confirmations of the truth from the divine attributes, as justice and love: love requires the punishment of sin, even forever. 7. Also from the nature of law and of sin: penalty indispensable to the sustaining of righteous authority. 8. Final confirmation from the nature and intent of the Gospel as a scheme of grace: the rejection of that Gospel involves eternal guilt, eternal death.

Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power; for He must reign till He hath put all enemies under his feet. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

SUGGESTIONS TO THE STUDENT.

I. The foregoing Outlines take it for granted that the student is already familiar with the general principles of Mental and Moral Science, and with the main elements of Natural as distinct from Revealed Theology. The course of inquiry commences immediately with Revelation.

II. These Outlines do not profess to include all that belongs to Revealed Theology. Many questions in Apologetics, and many speculative problems in other departments of theological thought, are but incidentally introduced. The subject of Christian Ethics deserves much more elaborate treatment. Historical Theology is but occasionally introduced: Church Polity, except in its most generic aspects, is omitted. In some of these departments special lectures will, from time to time, be given.

III. The Outlines represent substantially the course of instruction in Theology in this Institution. They show the method and progress of the several series of Lectures, furnish the basis for discussion and review, and are made the standard of all private and public examinations.

IV. The Outlines are designed further to guide the student in his personal investigations, to assist him in the task of constructing his own theological system, to give permanent direction to his reading and thinking on divine themes, and to furnish in available form material for future discourse.

V. It is expected that the student will make himself familiar with the Outlines before he comes to each lecture; and that, while hearing the lectures, he will write nothing that is found on the printed page before him. The tedious process of dictation may thus largely be avoided: much more ground may be covered in each hour: and the notes of the student may, with care, be made both more complete, and more useful in the future.

VI. Each student should remember that nothing but Outlines can be given him during the two hundred hours granted to each class in this department: that work in the class-room presupposes daily work for hours in private: and that, in the final result, each student makes himself a theologian, if he ever becomes one.

VII. In connection with the Outlines and Lectures, some standard works on Theology should be read day by day. For variety, such works will be studied in some divisions of the course. Constant reference will be made to standard books on particular themes.

With these practical hints this labor of love now ended is fraternally committed to the students of Lane Seminary, for whom alone it is prepared, in the hope that it may prove profitable to them in their theological studies, and may serve to make all of them able and faithful ministers of the gospel, as it is in Christ. To Him alone be all the Praise.

E. D. M.

LANE, 1880.