

THE AT-ONEMENT

BY THE
CHRISTIAN TRINITY

LAWS



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THE AUTHOR AND HIS WIFE

THE AT-ONEMENT

BY THE

CHRISTIAN TRINITY

OR

THE LEGAL AND SPIRITUAL SALVATION
OF MAN FROM SIN MAKES MANI-
FEST THE DUAL PHILOSOPHY OF THE GOSPEL.

BY

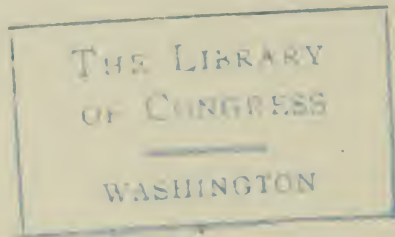
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Gift-
Estate of
Dr. Sarah Spahr Laws
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Dedicated
to
The Paraclete,

BY A MINISTER OF
THE SOUTHERN PRESBYTERIAN CHURCH.

In whose service my life has been chiefly spent. And it is for the resumption and perpetuation of this life work that the will of the Author contemplates the founding of several scholarships whose beneficiaries shall be organized for mutual benefit as ministers, at Montreat, N. C., and devoted to the resumption and perpetuation of his life work in the ministry

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PREFACE

This book on the Atonement of Christianity is discriminative and discursive. It is suggestive and episodic. It is avowedly and in fact, scriptural. Its discovery of the "Missing Link" must be conceded; and this has brought out other things of interest. There are various conciliations and that of Christianity is now to be considered as preëminent.

The Christian Atonement is Heaven's dictated Treaty of Peace with the human race. This endeavor to faithfully group the facts and instructions of the Bible truthfully around this rectified doctrine of the Atonement as truthfully and properly understood, may be entitled to some fair consideration, as somewhat helpful to the Bible study of others.

We shall see in the Christian Atonement a distinction between redemption by Christ and completed salvation by the Holy Spirit. In the exodus from Egypt redemption and salvation coincided, but, in the comprehensive gospel scheme, salvation is consequent on redemption. Christ, the second person of the Deity, effects our redemption; but the Holy Spirit, the third person of the Trinity, in fact, effects man's personal and individual salvation from sin.

The two-fold deliverances, from the broken law and the evil heart as comprehended in or constitutive of the Atonement, are herein intended to be scripturally stated and defended.

It is believed by the writer that there is a Scriptural link missing from the chain of orthodox Christian theology.

Whether it may not be found in the proper understanding of the Atonement, it is the purpose of this book to inquire; and so fully and so clearly to point it out in the light of our sacred Scripture, that the wayfarer shall recognize it.

THIS ATONEMENT ORIGINATING WITH THE
FATHER, IS EFFECTED BY THE JOINT
WORK OF THE LOGOS AND OF THE
PARACLETE.

The name Paraclete, from *παράκλητος* means literally the calling of some-one along-side for needed help. The Scriptures make plain that the Holy Spirit has been in all the ages the Paraclete of the people of God. This is especially true of the followers of Christ and of Christ, Himself, "who through the Eternal Spirit offered himself without blemish unto God." Heb. 9:14.

Paraclete is therefore the all-comprehensive proper name of the Third Person of the Trinity. "Comforting" is only incidental.

The Atonement of Christianity

PART I.

CHAPTER I.

EDENIC STATE—MISSING LINK TO BE FOUND—FIRST
VIEW OF MAN—MORAL AGENCY—THE MORAL
LAW—COVENANT OF WORKS.

The first view we have of man on this earth, as given in the sketch of his life in Eden, is not only novel and beautiful, but, whether fact or fiction, it is wonderful for its simplicity and for valid philosophic profundity, and comprehensiveness.

This graphic sketch represents man as a subject of God's moral government of the universe already established, long prior to man's creation. Hence, as qualifying him for citizenship in this government, he was endowed with the three essential constituents of moral agency—intelligence, conscience and freedom. Being thus constituted, inasmuch as all righteous and just government is founded on law, man was rationally and normally a subject to and under the moral law of this pre-existing government, with the ability and disposition to obey it, as the necessary condition of his well being. This state has been aptly desig-

nated a covenant of works, for all practically depended on man's conduct. A covenant does not necessarily imply the equality of the parties, except as to the competence of each to perform his part of the engagement or stipulation to avoid some evil or attain some good. Man's ability to keep this law is implied in warning against disobedience.

Gen. 2:17. (Appendix A1).

It seems to be a reasonable implication in all this, that after a certain probation, man would have been confirmed infallibly in this state of obedience, holiness and happiness. But this is not promised, nor is it a necessary consequence or condition of a perfect moral and legal state and covenant of work. This legal state is the primitive state of natural religion. As a matter of fact man was left free and competent to obey or to disobey, under this covenant: Obey and live, disobey and die. Gen. 2:17.

CHAPTER II.

THE LAPSE OR FALL—ARCHANGEL TEMPTER—ORIGIN OF MORAL EVIL OF SIN—NATURAL AND MORAL ABILITY OF MAN—NATURE AND DEFINITION OF SIN.

The result, however, was that man lapsed or fell from this Edenic state of innocence and voluntary obedience, the state of natural or primitive Edenic religion, into a state of wilful disobedience and misery.

But this sin was not, and could not have been, a spontaneous output of man's innocent nature, and we learn that it was brought about by the overmastering influence of an archangel already fallen and disobedient. (Appendix A2, 3.)

Sin did not originate with man, nor in this world, but with a higher order of intelligence and in another part of the universe.

Its origination, therefore, is a problem that transcends the history of our race, which is only accountable for its reception or extension into our cosmic order. But this is no mitigation of responsibility.

In this fallen state man does not lack any of the constitutional endowments of mind of the unfallen Adam, nor the natural ability to know, love and serve God; but like fallen Adam, he lacks the dis-

position, or moral ability to do so. He still possesses the same natural endowments as did Adam before his fall, excepting, their enfeeblement and the disposition to use these endowments aright. He has lost this disposition as did Adam in his disobedience, to use those powers aright in the knowing and loving service of God. Today, Adam is in the enjoyment of Jehovah's presence, or epiphany in human form, as a daily companion and teacher of the glories of the surrounding universe; tomorrow, after the act of disobedience, Adam shrinks away from that presence and hides himself to avoid meeting Him. The change that has come over his internal state is manifested thus outwardly in concrete simplicity, as consisting of the loss of the disposition, desire or wish to use his heaven-born gifts in the company and joyously dutiful service of his Creator, Friend and Teacher, Jehovah.

And this simple narrative gives us a more truthful and really philosophic definition of the nature of sin than was ever set forth in the abstract and elaborate speculations of the schoolmen. The subsequent natural and moral history of our fallen race is an illustration and a confirmation of this view—this sound scriptural view—that sin is not a defect of the evolution of man's nature, but the *loss* of a moral quality and energy of primary importance which he possessed in his original state of innocence and for the full restoration of which the Atonement makes full provision for the pardon of sin, the recovery of perfect holiness;—in a word, the beneficiaries of the Atonement of Christianity are destined to attain the blessed experience of eternal life.

CHAPTER III.

THE PROMISE—TWO OBSTACLES—PRECEPT AND PENALTY OF LAW—WEAKNESS OF VIOLATED LAW—RESOURCEFULNESS OF LOVE—LEGAL PROBLEM—THE SERPENT—PROTEVANGELIUM—THE PROMISE AS CLIMAX AND FOUNTAIN.

It is now to be observed that, in this fallen state, or state of sin, there are two obstacles, and only two, in the way of man's gaining heaven since the loss of Eden; one is the broken moral law by the lapse or fall, just noticed; and the other is this alienation from God and aversion to God of man's internal state of his heart and mind. In the state of innocence or natural Religion in Eden and under the original so-called *covenant of works*, or state of innocence, or natural Religion in Eden and obedience, man was only obliged to comply with the precept of the law; but, in his state of disobedience, he also came under its curse, or the penal claims of the law; without any relaxation of the claims of the precept; for every law, human or divine, has two constituents—its precept and its penalty. The penalty is the sanction of the precept, and in the absence of penalty and of a competent authority to enforce it, the precept is merely a rule of advice, within the discretion or good pleasure of the supposed subject thereof, and not law at all.

As the law of God is the formulation or expression of his justice, sin is properly defined as

the transgression thereof or want of conformity therewith, whether as a state or an act, and it is, therefore, an offense against Divine justice and righteousness.

The law that condemns being a necessary expression of the nature of God, is obviously incompetent to reverse itself and accord deliverance or pardon from its own penalty unsatisfied. (Romans 8:1-3.) Hence, this deliverance being beyond the legal competence of God, unless the law was satisfied, the problem of the deliverance of man placed under the most serious requisition the resources of the triune God. It is a great and growing surprise that there is no explicit revelation of salvation of the fallen angels or other moral agents. Heb. 2:16., Am. Rev. Ver. This brought to light, as never before, the resourcefulness of the Divine nature—in that love, a co-eternally distinct but co-operative attribute with justice, was now seen to be competent to provide perfectly for meeting this exigency arising from the incompetence of the broken law, as Paul expresses it in the letter to the Romans, 8:1-3: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." I. e., invoked on Himself the penalty of the broken Law. Rom. 3:17. This is an explicit statement of the scriptural mode, devised of Jehovah, whereby God may "be just (in pardoning sin), and the justifier of him that hath faith in Jesus." (Rom. 3:26.) This profound solution of the legal problem of man's fall, by the harmonious co-operation of the Divine attributes of justice and love, is the keynote to the triumphant utterance of the Saviour, in his interview with Nicodemus, (John 3:16.) "God so loved the world that he gave

his only begotten Son that whosoever believeth on him, should not perish but have eternal life." Here we see that the Saviour brings to light also the removal of the spiritual obstacle, as well as the legal obstacle between fallen man and Heaven.

That which especially concerns us at this stage of our inquiry is the enunciation of this mystery, set forth in the great promise on record, Gen. 3:15—"that the seed of the woman should bruise the serpent's head." The unfolding of this mystery extends from Eden to the general or final judgment. This serpent, which is "the old serpent" of Scripture, we are distinctly informed (Rev. 12:9, 20:2) was the metamorphosed archangel Satan himself, fallen and sinful, plausibly using ventriloquism for deception, and this promise, which is the most important promise in the Old Testament Scriptures, stands in the original Hebrew, firmer than Gibraltar, as a file on which the carping critics have broken their teeth. See Edersheim.

This promise is properly termed: The prote-vangelium, or the primitive gospel.

All that precedes this promise (Gen. 3:15) in the earlier scripture leads up to it and is for its sake, and all that follows to the close of the Apocalypse flows from it, as a stream from its fountain-head. The account of the general creation is not given for its own sake, but as preparing the way for the creation of man; and the account of the creation of man is not given for its own sake, as a part of his race history, but with reference to the fall; and the account of the fall is not given simply as a matter of valuable information; but as laying the foundation for this great promise of salvation,—that the seed of the woman should destroy the

works of the Devil. Heb. 2:14. Gen. 3:15; Rom. 8:3; Heb. 7:25; John 17:4; John 3:8. "To this end was the Son of God manifested that he might destroy the works of the Devil." "I glorified thee on the earth, having accomplished the work which thou hast given me to do."

And then, when we turn around and look forward to its fulfillment, it is found to be the one all comprehensive promise of the Messiah reproduced in a countless variety of forms and utterances that pervade the histories, psalms and prophecies, summoned up thus in 2 Cor. 1:20: "How many soever the promises of God, they are all yea and Amen in Jesus Christ—In him is the yea; wherefore also through him is the Amen unto the glory of God through us."

But the New Testament culmination of this promise, whose career constitutes the Christology of the Old Testament economy, is found most concisely embodied in Gal. 4:4: "When the fullness of time came, God sent forth his son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." There is, I believe, no other passage in the New Testament, which (to use the expressive phrase of Shakespeare) so perfectly binds the new dispensation to the old, "with bands of steel," as Gal. 4:4.

CHAPTER IV.

THE INCARNATION—EPIPHANIES OF JEHOVAH—VIRGIN BIRTH—VIEW OF SCIENTISTS—CHRIST, LIKE FALLEN ADAM, UNDER THE BROKEN LAW—DIFFERENCE OF BROKEN FROM UNBROKEN LAW.

We have before us in this simple and explicit language of Galatians the fact of the incarnation, its nature, state and purpose. In the fullness of time, i. e., in God's own time, He sent forth His Son, the second person of the Trinity. This classic passage has its equivalent in John's Gospel, Chap. 1:14.

“The Word (Logos) became flesh and dwelt among us and we beheld his glory, glory as of the only-begotten of the Father, full of grace and truth.” That is to say, the same Jehovah, who in ethereal epiphanies appeared in human form in Eden, also in like manner subsequently often appeared unto the people of God, in ancient days; but as already pointed out, especially to Adam, as probably a daily teacher and companion in Eden, for fifty or a hundred years before Eve was provided as his companion and helpmeet, is the same personality as the one here born of woman as her promised seed. When this appointed time came for

the anticipated incarnation, or birth, that should transcend these ethereal epiphanies, in the human nature of flesh and blood, a true human body and a reasonable human soul were assumed. This was accomplished (Matt. 1:18-25) supernaturally by the conception in the womb of the Virgin Mary, by the power of the Holy Spirit, and by His being born of her without personal sin, but burdened with the imputed sin of our race, as the prophet says, Isaiah, 53:6: "Jehovah hath laid on him the iniquity of us all." (Appendix C.)

So far from there being any allusion to a human paternity or implication of it, in being born of woman, this explanation as given (Matt. 1:18-25) is plainly exclusive of it. Thus two natures, one human, the other divine, are associated by this Divine paternity, under the one or single personality of the superior nature, as in our own dual constitution, our personality chiefly pertains to the soul, the superior part. It should be noted that it is the single Divine personality of the Logos thus inclusive of both natures of whom the events and experiences of the entire earthly life of the Virgin-born Son of God are predicated. (1) Some of these predications are literally of him only as man. (2) Some of him as God. (3) Others as God-man.

The problem of incarnation is thus reduced to its ultimate and simplest terms, in the Virgin birth of the promised seed "born of woman," or, as the old version has it, less correctly, "made of a woman." Such anthropologists as Huxley and Ro-

manes, distinctly affirm that Virgin birth is compatible with valid and complete humanity.*

This incarnated personality, it is explicitly affirmed in our Galatian text, "was born under the law" (*genomenon hupo nomon*). However, the legal correspondence of the Virgin-born Son of God with the Edenic lapsed state of Adam under the dual claims of the broken law, is obvious. Christ was born, lived and died under the same broken law, as a putative sinner, although He was the promised Messiah of Gen. 3:15. When his birth took place, the law was a broken law, and to be under a broken law is to be subject to its dual claims, both preceptive and penal, that is, to be a sinner in some true sense, if it is the Moral Law of God.

As has already been pointed out, a broken law has, upon all persons that are under and subject to it, the two-fold claim of its precept and of its penalty; only a sinner in some true and real sense, could thus be subject to the broken law of God. As to the promised seed, Gen. 3:15, the prophet Isaiah, 53:6, distinctly says "Jehovah hath laid on him the iniquity of us all." And under the stupendous burden of this imputed sin of our fallen race, the Son of God came into our world. Every child born of a human mother was born under or subject to the moral law, as constituted moral agents.

*Prof Huxley wrote Dr. Gore, a churchman, and the biographer of Prof. Darwin that "The mysteries of the church are child's play compared with the mystery of nature," referring to the Virgin Birth and resurrection; and Prof. G. J. Romanes, the scientist and friend of Charles Darwin, remarks: "Even if a virgin has ever conceived and borne a son, and even if such a fact in the human species has been unique, it would not

betoken any breach of physiological continuity." Quoted from Dr. Orr's *Virgin Birth*, p. 222. And as discrediting the appeals to mythology, Dr. Orr justly affirms: "It is the fact that no one of these tales had to do with a virgin birth in the sense in which alone, we are here concerned with it." *Idem.* p. 168. My brochure on the *Virgin Birth* read before the Presbyterian Minister's Association of Washington, D. C., and published in the *Philadelphia Presbyterian*, October, 1916, and also in pamphlet.

Prof. Huxley was not a Christian. In "*Nature*," London, Eng., about forty years ago, he avowed his belief that Christianity is certainly doomed to ultimate failure. He repudiated the supernatural. He speaks in this matter simply as an anthropologist; and yet the supernatural does no violence to nature. With some it is a part of nature.

CHAPTER V.

VICARIOUS SUBSTITUTE—MARY'S CONFESSION AND THE CIRCUMCISION OF CHRIST—PROF. DRIVER.

A putative or a vicarious sinner is under as real and as valid obligations as the principal for whom he stands. He is on a footing like to that of a substitute in war, and his voluntarily assumed accepted position is legal and not sentimental, not for moral influence nor to set an example, but to discharge an existing and urgent liability.

On this vital point, of a likeness of the relation of the second Adam and the first Adam to the broken law, the offering of the birds by Mary, when properly considered, serves as a searchlight. In Lev. 12:6-8 we find the ceremonial law with which compliance is recorded in Luke 2:22-24.

That Mary presented birds instead of a lamb, as the ceremonial law mercifully provided is familiarly and correctly referred to as scriptural evidence and confession of her poverty—a very realistic and touching circumstance.

But the most important and pathetic significance of this solemn transaction seems almost to escape attention. When she offered the first bird, it was a burnt offering and signified consuming personal devotion to the worship and service of the

God of the altar; but the second bird was a "sin offering," and when presented in sacrifice by her, it was an open and honest confession of sin for herself and for her babe.

Moreover, this babe, on the eighth day, was circumcised and "everyone circumcised is a debtor to do the whole law." Gal. 5:3. Hence, Christ as a circumcised debtor to the whole broken law, was a sinner in some true sense; and of course putatively and representatively he owed it full satisfaction. It was on his thirty-third day that his mother confessed their sin in offering the blood of the second bird. We may say that the babe took the position of the mother, just as Hagar's child took the servile status of its mother; if the mother was a bondwoman, the child was born in bondage; and so, if the mother was a sinner, the babe was also a sinner. This is the very meaning of original sin. The Saviour was by birth an original sinner, putatively or by imputation. But not personally.

Prof. Driver, well known as "a higher critic," commenting on the text and contents of Isaiah 53:6, in regard to the promised Messiah, says (I quote his exact language and the underscoring is his): "It will be observed that the idea of *vicarious suffering* is here distinctly enunciated;" (he continues), "the subject of the prophecy suffers not *with* the guilty (involved with them in common catastrophe), but *for* them." I may add that this professor points out that these associated chapters of Isaiah, no less than twelve times designate the Messiah as a vicarious sufferer. I quote Professor Driver for what his testimony is worth, for it is entitled in this case to the most serious consideration.

CHAPTER VI.

SELF-REDEMPTION—SERMON ON THE MOUNT—VIEW
WORTHY OF CONSIDERATION—IMPORTANT TESTI-
MONY—PRECEPT COMPLETELY MET—"I AM."

If imputed righteousness renders the guilty putatively but not personally righteous, as in justification, then the imputed sin renders the righteous subject putatively though not morally a sinner. This is exactly the condition in which Jesus Christ was born. Instead of being born "without sin," as the Catechism (Q. 22) erroneously states, no child was ever born of a human mother or lay in her bosom under such a load of (imputed) sin; and hence it becomes obvious that the saving of himself from this load of sin, set down to his personal account and voluntarily assumed, was necessary as the preliminary condition of preparation for his saving others. Physician, heal thyself! Self deliverance must precede altruistic deliverance.

But how can this personal self deliverance be accomplished? Surely not by the exercise of Almighty power arbitrarily and irrationally brushing aside the claims of God's justice and broken law. This would have been simply an irrational and suicidal display of unbecoming violence and inconsistent arbitrariness, unlike the ways of God to man.

Manifestly, this deliverance could be accomplished wisely and justly, only by satisfying the just claims of the broken law. It becomes us, then, to ascertain whether this was done by Jesus in redeeming himself from under the broken law.

(1) First of all, then, was the claim of the precept of the law fully satisfied by him? It is my deliberate opinion, that the leading criterion by which we may safely and satisfactorily judge of his compliance with the precept unbroken, is the evidential summary of the pertinent recorded incidents of our sketch of His life, but especially the so-called sermon on the Mount. The explanation of the law in this so-called sermon, was given by the Saviour in the midst of his ministry, as indicating not simply a matter of expository, didactic or exegetical instruction, touching the profound and searching spiritual import of the claims of the precept of the moral law, as beyond the perfect observance or possible compliance of fallen humanity; but rather and in particular as indicating and proclaiming the spiritual and truthfully perfect sense in which he himself undertook to keep it, and in fact and beyond question did thus keep its precepts perfectly. See explicit statement of the R. V., Mat. 5:17.

This I conceive to be the true import of that Scripture. It bears study and reflection. Such an undertaking would have been, as we well know, rash and hopeless for any fallen personal sinner. All that was required of Adam by the covenant of works in his state of innocence, was compliance with the precept alone of the unbroken law. The command not to eat of the forbidden tree was a concession of ability and a test of obedience, and

our innocent first parents, by their confession, failed of compliance, (Gen. 2-17, 3:12-13; James 2:10; Gal. 3:10;) how much more likely the failure of any of their fallen and enfeebled descendants to satisfy the claims of the broken law. Eve, it is true, was misled by deception, but Adam was not deceived (1 Tim. 2:13-14), and only omniscience is a perfectly sure discerning guarantee against the wiles of sin and Satan. The second Adam, under the broken law, had to comply with its precept and also with its penalty. "For as in Adam all die, so also in Christ shall all be made alive, but each in his own order." (I Cor. 15:22.) i. e. only in Christ.

It was the avowal of this Divine incarnate person: "I seek not my own will but the will of him who sent me." John 5:30. Again: "I delight to do thy will, O my God!" In reference to the precept of the law, the Saviour also remarks: "Yea, thy law is written within my heart." Ps. 40:8. "The law of his God is in his heart." Ps. 37:31.

In his character and life he knew no sin, he was "holy, harmless and undefiled, separate from sinners." Heb. VII:26. There are thirteen of his prayers recorded in the gospels, each of them in few words except John, chap. 17; and in no one of them does he, in a single instance, confess sin, or imply it as part of his experience. He silences his enemies with the *challenge*: "Which of you convinceth me of sin?" John 8:46. And he positively and broadly affirms: "He that sent me hath not left me alone, for I do always the things pleasing to him." John 9:46-49.

In several instances he plainly claims to be the incarnated, sinless Jehovah. John 8:28. "Jesus

therefore said: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things." John 8:58. Jesus said unto them: "Verily, verily, I say unto you, before Abraham was born, I am." John 13:19. "From henceforth, I tell you before it comes to pass, that, when it comes to pass, ye may believe that I am he."

In these passages, the "I am" (Gr. ego eimi) is a reassertion by the Saviour to be Jehovah of the Old Testament claim in Ex. 3:14. "And God said unto Moses, "I AM THAT I AM," and He said: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The "I AM" in these passages of the Old and New Testaments is identically the same personality in the original Hebrew and Greek languages. The name Jehovah is from the Hebrew "Havah," "to be," and occurs the first time in Gen. 2:4, and is repeated 6823 times in the Hebrew Bible, and, as is always proper with Proper Names, in translating any book, Jehovah is transferred and not translated and occurs the same number of times in the Revised Version. This proper name of the God worshipped by Christians is not adequately represented by our word "Lord," which designates simply a superior over subordinates. It is from the verb "to be," and designates the incommunicable self-existence and eternity of His Being. It is the common designation of the covenant relation of our God to His people, and is never in a single instance, used or predicated of any other being.

The literal meaning of "Elohim," (El), properly rendered "God," is "power," and is closely related to the Allah of fatalistic Mohammedanism; but it occurs less than half as often as Jehovah, and with less restriction. It sometimes designates angels or other powerful spirits.

Without pursuing this matter in detail, which would be an impossibility in this connection, let a general confirmatory citation suffice, as follows (Luke 2:11): "For there is born to you this day in the city of David, a Saviour, who is Christ the Lord." This message of the angel to the shepherds has a most unique and pertinent significance, for "Christ the Lord," literally signifies "the anointed Jehovah." (Appendix D.)*

*It strictly brings to light the broad New Testament fact, that should (as I think) have appeared in the New Version, that the Lord Jesus Christ is the incarnated Jehovah. In that case the confession of Thomas would stand: "My Jehovah and my God." John 20:28. It is believed that this line of instruction validly brings to light, in an unanswerable form, the Deity of our Saviour, the incarnated Son of God, in whom dwelt all the fulness of the Godhead bodily. (Col. 1:19.) This is sufficient to intimate his claim.

CHAPTER VII.

THE PENALTY—"SURELY DIE"—SIN A CAPITAL CRIME
IN GOD'S GOVERNMENT—DEFINITION OF SIN—
APOSTLE'S CREED—CRUCIFIXION—JUSTIN MARTYR
—TERTULLIAN—TIBERIUS—WORSHIP OF EMPEROR
—CHRISTIANITY A RELIGIO ILLICITA—POLYCARP—
FORECASTS OF THE CRUCIFIXION.

(2) Accepting as reasonably satisfactory the evidence that the incarnate Son of God satisfied the Divine precept, the only remaining inquiry possible, in order to his rescue from under the broken law, is whether he also satisfied its penalty, or penal claims. We have already seen that the penal element is as essential an element and constituent of a law as its precept. The penalty of the moral law of the Edenic covenant of works, violated by man was "death." Here is its language: "In the day that thou eatest thereof, thou shalt surely die" (Heb.)—dying thou shalt die. (Gen. 2:17). This announcement, it will be noticed, is idiomatically emphasized—"thou shalt surely die." Thus, sin is clearly declared a capital offense in the government and society of God. And as such it is the analogue of the deepest dyed crime of human government. The Scripture saith: "The wages of sin is death;" Rom. 6:23; also "The soul that sinneth, it shall

die." The eating of the forbidden tree was an act of disobedience or sin; and the penalty of this disobedience was foreannounced as death. Gen. 2:17. The body is not annihilated by bodily death, nor does the soul cease to be by Spiritual death, but its Spiritual activities are paralyzed. The soul of man in its natural estate is seemingly as insensible to the appalling spiritual conflict raging on this earth as a blind and deaf man on the battlefield to the raging conflict. The deadening influence of sin beggars description and creates Hell.

It behooves us to ascertain the meaning of death in this penalty. It is certain that it does not mean annihilation, for man survived the act. Indeed there is no instance in the Bible in which death means annihilation. It certainly does mean bodily separation from the soul and much more. This we have already seen illustrated by Adam's conduct in hiding himself in the garden of Eden, from the presence of Jehovah, after his disobedience; and, in subsequent Scripture, it is a familiar representation of man, in his natural condition that he is in a state of alienation or death in some true sense, and that sense is the spiritual sense as in the following examples (Ephesians 2:1): "And you did he make alive when ye were dead through your trespasses and sin;" and again, verse 5: "Even when we were dead through our trespasses, made us alive together with Christ, (by grace have ye been saved)."

Without needless citations, the following passage from Romans 5:13 will suffice: "Therefore, as through one man sin entered into the world and

death through sin: and so death passed upon all men, for that all sinned.”

The concept of spiritual death is not easy of attainment. To take a case of actual physical death, its analogies are most helpful. Take a case from the field of battle. When the living soldier is stricken down, his bodily sensibilities take no farther account of the moving masses, of the word of command, of the explosions, of the rattle of small arms and the booming cannon; the shouts and clamor of victory or the groans and shrieks of the dying. There is no more recognition of any conflict or living experience of it. This is consequent on the dissolution of soul and body.

In like manner, there is a spiritual warfare as deadly, raging on this earth and the sensibilities of the natural man are in no way affected by it. His indifference to spiritual matters is the experience of a soul dead and not alive to such things. The primary purpose and effort of the publication of the gospel of Christ is to awaken man from a state of spiritual death and indifference to a live interest in things pertaining to God and his own eternal interests.

The following accordant definition of sin is taught in the schools of Germany: “Alles, was uns von Gott trennt, ist Sünde.”—“Whatever separates us from God is sin.” This is excessive in extension; while finiteness separates and distinguishes us from God, it is not inherently sinful. The Westminster Catechism definition is better, viz.: “Sin is any want of conformity unto, or transgression of, the law of God.” The law of God is a truthful tran-

script or expression, not only of His will, but of the justice and the rectitude of His changeless nature. It constitutes the very atmosphere of our moral environment and the practical and proximate foundation of moral order. The slightest perturbation thereof is a discordant note in the music of the spiritual sphere of the universe. The story of Eden gives us the best view of the nature of sin.

The so-called Apostles' Creed has been, throughout Christendom, universally accepted for more than twelve hundred years without question, as embracing the six redemptive acts of Jesus Christ, which are thus enumerated. (1) Born of Mary, the virgin; (2) Crucified under Pontius Pilate; (3) On the third day risen from the dead; (4) Ascension into the heavens; (5) Seated on the right hand of the Father; (6) Thence he shall come to judge the living and the dead.

The incarnation or supernatural virgin-birth is the first and is virtually comprehensive of all the others. The second: "He was crucified under Pontius Pilate." The crucifixion is a transcendently verified historical event and is abundantly proved, relative to which the following floating and perhaps veritable tradition is submitted: Scholars are of opinion that Pilate did communicate with the Emperor Tiberius concerning our Lord. It was part of his duty as pro-consul, to report such occurrences. Besides, we have two statements to that effect of undoubted weight. One is from Justin Martyr (about 150-153 A. D.), in his apology or defense of Christianity addressed to Antoninus Pius (138-161 A. D.), which speaks of Pilate's official report. (Appendix E.)

The other is from Tertullian, about 200 A. D. Tertullian was a lawyer, when converted from heathenism and idolatry, and is the earliest church-writer preserved in Latin. He says: "Tiberius (14 B. C. to 37 A. D.) under whom the name of Christian spread abroad throughout the world, when this doctrine was announced to him from Palestine, where it first began, communicated with the Senate; but the Senate as they had not proposed the measure, refused it (i. e., refused to proclaim Christ a God)."

The complimentary pretext for this was, that it would be discourteous to proclaim Christ a God, before they had thus proclaimed the Emperor himself. All the gods were tolerated by Rome, in their own countries, but to be worshipped in the city of Rome, they had to be approved by the Senate. But Christ was no candidate for, nor recipient of, worldly honors. Even the amiable and much praised Antoninus, (161-180, A. D.) the statesman and stoic philosopher, was a bitter persecutor of Christianity was decreed a *religio illicita*—an un-tolerated.

This actual or supposed proposal to deify Christ would have been an act tolerating Christianity, by enrolling Christ among the gods who might be worshipped in the city of Rome.

However, propagandism, an essential of Christianity, was not allowed by Roman Law and hence, Christianity. No propagandism of any religion was lawful religion. And as such it was legally persecuted by imperial sanction, in order to its suppression. This situation was aggravated by the mono-

theism of Christians, and their refusal to worship the Emperor, whereas, the religion of the Roman people was, without a known exception, polytheistic and incompatible with Christianity. The case of Polycarp (martyred c. 155 A. D.), the Bishop of Smyrna, is a case in point. He refused to drop a pinch of incense on the altar fire before the image of Caesar, as an act worshipping the Emperor, saying in response to the demand of the official, "eighty and six years have I worshipped my master, Jesus Christ, and I cannot desert him now."

155-69-89 A. D., so that Polycarp carries us very near to the time of the Saviour.

He was then rudely cast out of the conveyance of the official in which he was being conveyed to the place of execution, bound on the funeral pyre of greenwood and burnt as a Christian martyr.

Polycarp protested to his persecutors that they did not need to bind him. The location of the fire is still pointed out to travellers.

CHAPTER VIII.

CAESAREA PHILIPPI—MOUNT OF TRANSFIGURATION—
EGYPT — EXODUS — WILDERNESS — FIDELITY —
EPIPHANIES OF JEHOVAH—VISIT OF MOSES AND
ELIJAH—THE ANGEL IN THE GARDEN—SAVIOUR'S
PRAYER DENIED—VENTRILOQUISM—CRUCIFIXION

Indeed, it is sufficiently evident that the Saviour's death by violence, and even on the cross, was to himself no surprise—yet the cross was quite as disgraceful then, as the gallows now. To be crucified was then as degrading as hanging now.—In my New Testament study, I have noticed perhaps a dozen references in his brief public career to, or forecasts of, the character and circumstances of his death and resurrection. I will briefly note two instances: (1) At Caesarea-Philippi (Matt. 16:21; Mark 8:31; Luke 9:22), referring to this forecast, he said: "The Son of man must suffer many things and be rejected of the elders and chief priests and scribes, and be killed and the third day be raised up." This is a perfectly explicit anticipation of the horrors of his crucifixion and prediction of his resurrection. (2) The Mount of Transfiguration. In that remote and isolated locality, Moses and Elijah

met him who 1400 and 800 years previously had been respectively commissioned of Him as the leaders of his people in the most trying exigencies of their public life. The presence of Moses was a sufficient reason for his approaching departure, being viewed and spoken of as an "exodus," like the exodus of Israel from the bondage of Egypt.

Hence, their conversation evidently and chiefly turned upon his near and anticipated crucifixion, (Luke 9:31) and identified him with the people of Israel in their redemptive deliverance or "exodus" (Gr.) from Egypt. Evidently it was implied that his sojourn on earth was viewed as an Egyptian bondage. Hence, in Phil. 2:7, he is a "Doulos"—a bond-slave or servant of the broken law. Though, naturally, and not by any usurpation, or act of violence, on an equality with the other persons of the Godhead, he had voluntarily emptied or humbled himself, and became like man as a bondman or a bond-slave or servant of the broken law. Pharaoh had no color of right to the Israelites as slaves, for they had been gratefully received as guests at first. But the bondage of sinful man to Moral Law is absolutely just. Though, naturally, and not by any usurpation, or act of ambitious violence, on an "equality" with the other persons of the Godhead, he had voluntarily emptied or humbled himself, and become like man as a bondsman or bond-slave under the broken law, as a putative sinner; and, in redeeming himself he became obedient even unto death, "yea, the death of the cross." So horrid that He wept and experienced a bloody sweat: three times he prays for deliverance but is firmly refused. Then,

with ready submission, He acquiesced, "Not my will but thine be done." The historic vindication of Gen. 2:17 and the refutation of the slanderous blasphemy of Satan, Gen. 3:4, allow of no possible escape. This vindication of the truth of Jehovah and falsity of Satan demand the death on the Cross as a historic event. And, as forecasting his competence to effect his own redemption, he was reminded that he had gloriously redeemed the people of God from their cruel, satanic, Egyptian bondage, through the agency of Moses; and hence, these distinguished heavenly visitors. Thus, in his present dire prospect of the cross, these heavenly messengers encouraged him from his Jehovistic reminiscence, by the Egyptian experience in the past,—the most stupendous and glorious event, excepting only the creation—to anticipate a still more glorious and spiritual deliverance now of himself and of his people, from the cruel bondage of Satan by fully meeting, not only the preceptive, but also the penal claims of inexorable justice against the sinner. This 3-fold Gethsemane prayer marks the climax of His earthly temptation. Heb. 5:7-10. This temptation was the great crisis, but the presence of glorified saints and angels, the voice of the Father, and the support of the ever present Paraclete, the "Eternal Spirit," sustained the incarnate Son of God, as a putative sinner because the iniquity or sin of us all had been laid on or imputed to Him, so that He freely acquiesces in the penalty of sin, when thousands of angels stood ready to rescue Him at a word, and thus extinguished or satisfied the penalty, in vindication of the truthfulness of the Word of

God to our first parents, that if they sinned, they should surely die, and forever stamped under foot the blasphemous and malignant lie of Satan, in denial of this Word of God, that death would be the penalty of sinning. The blood of Christ is distinctly recognized as of more value in vindication of this Word of God than the blood of all the animal sacrifices in all the intervening centuries. Heb. 9:12. His blood and not that of animals, adequately symbolized the death pronounced on sin. Gen. 2-17.

Surely it should not escape attention that the redemption now in contemplation by the crucifixion, and well under way, was supremely important and vastly greater and more difficult than that from Egypt. It involved His self redemption or rescue of the incarnated son of God himself, from a degraded and humiliating state of bondage, voluntarily assumed and heroically undertaken, as simply a necessary condition and preparation for this altruistic rescue of countless immortal souls from sin and endless misery. What an unparalleled spectacle of unselfish devotion to the good of inferiors! In the Egyptian deliverance there were at most it is estimated, only about three million bond-slaves immediately delivered; and no such alternative as that the Jehovistic rescuer himself, as one of the bondmen, should rescue himself in order to rescue others from the galling bondage and thereby open wide the door for the ultimate escape of his fellow bondmen. This identification of Christ as a putative sinner, with the bondmen of Jehovah's broken law, is not only unique, but the unspeakable wonder of the Universe.

The Israelites in Egypt were not domestic slaves, owned by private masters and living in the families of the country; but they were government bondmen of Pharaoh, who had forgotten the original hospitality accorded to Joseph and his kinfolk, in grateful recognition of his services in averting the utter ruin of the country by famine. The Pharaoh had ungratefully and selfishly converted the honored guests into slaves. The Pharaoh therefore had no color of right as a royal master. The deliverance was from a cruel tyrant without any show of right or justice or claim to remuneration for service. The deliverance was, therefore, a simple and justifiable exercise of power without remuneration, rescuing the wronged and oppressed from an ungrateful tyrant. The claim of the Moral Law on man and on every moral agent in the universe is based on inexorable justice.

The exhibition of almightiness in the punishment of the wrong and of vindicating the right, in the ten plagues and other miracles, such as passing through the sea dry-shod, bringing forth a stream of needed water from the flinty rock and supplying in the wilderness the bread from heaven for forty years, was a reminder of Jehovah's superiority, not only to nature and all heathen gods, but also to the nations of the earth, that caused their hearts to melt within them as depicted by Rahab to the spies in Jericho (Joshua 2:9-12); and also in several glorious psalms, such as the 77th, 104th and 105th. This deliverance of Israel from Egypt was such a display of the overruling presence of Jehovah in na-

ture and among the nations as had never been known and has never been repeated.

But underneath all this amazing exhibition of power and retributive justice, was the moral motive of God's fidelity in maintaining the word (Ex. 6:4-8) of his covenant with Abraham, that his descendants should possess as a home, the land of Canaan. "flowing with milk and honey." It was the same Jehovah who led Moses by the pillar of cloud by day and of fire by night, with whom Moses and Elijah now talked on the Mount. Asaph sings: "Thou leddest thy people like a flock" (Ps. 77:20) "by the hand of Moses and Aaron."

That the epiphanous cloud by day and of fire by night was a manifestation of Jehovah's personal presence, the descriptive language of Scripture makes perfectly evident. It habitually speaks of the cloud as a personal presence. (Ex. 24:15-17.). "And God remembered his covenant with Abraham, with Isaac and with Jacob."

Such was the tragical and awful crisis prior to the crucifixion—"Exodus,"—that it occasioned this interview with Moses and Elijah. So much greater was it than the Egyptian crisis that the Son of God incarnate indicated he needed this word of encouragement from these exalted heavenly messengers, evidently sent by the Father, for the Son had well known these faithful ones publicly in his pre-existent state and now recognized them. The visit of these glorified patriarchs was undoubtedly more sympathetic, befitting and strengthening than would have been a visit of angels. (Appendix F.) In the beginning of his public ministry and on the eve of

the great temptation a like recognition was given. (Luke 3:22.) "And the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven: Thou art my beloved Son, in thee I am well pleased." He, as Jehovah, knew them of old and had had previous experience of their devotion and service. Perhaps, in like manner, not the least encouragement on this occasion of the Saviour on the Mount, was the Father's open and audible avowal of his paternity and of Christ's sonship; Luke 9:35 "This is my Son, my chosen, hear ye him."

Later on, in the Garden, an angelic support was considerably extended, which would not have been given had it not also been needed to dry his tears and to avert the possibility of an overwhelming distress. But, now in the end of his earthly ministry, we have added to all these adverse experiences the penal horrors of the cross, in satisfaction of the explicit penal claim of the law; and an angel messenger was sent to strengthen him at the time when his prayers were denied. The terrors of the violent public death, in comparison with which the ten plagues and miracles of the Egyptian deliverance and "exodus" were trifles, loomed up before him throughout his self-possessed and quietly ordered and calmly disposed ministry. He experienced and at times manifested the most delicate sensibilities of normal humanity, as is plainly indicated to us in the language of Heb. 5:7: "Who, in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able

to save him from death," i. e., the only possible deliverer.

The prayer of Christ in Gethsemane distinctly submitted to the Father the possibility of averting the horrors of the penal death on the cross which was urgently repeated three times; and on its refusal, Christ made the submissive and filial response: "Not my will but thine be done!" Indeed, we are explicitly informed that the Saviour viewed the visitation of the penalty of the law as so terrible, that with strong cries and tears he appealed for an escape from it, if possible, which was inflexibly denied. It was in this extremity that the angel was sent to him in the Garden. "Death," in some true sense now to be realized was the explicitly adjudged penalty verbally denied by Satan (Gen. 3:4.) "And the serpent said unto the woman, ye shall not surely die." This blasphemously and explicitly charged God with falsehood and deception.

Although he deemed it no disloyal usurpation to assume and claim "equality" with the other persons of the Trinity (Phil., 2:5-6), "yet gently bearing with the sinful, the ignorant, and the erring" (Heb. 3:10; 4:2) "he emptied himself and stooped from this supreme state of existence and became in human nature an equal sharer of the curse and the consequent sinless experiences of fallen humanity, even himself being a vicarious sin-bearer and bondservant of the broken law, becoming obedient thereunto death, yea, the death of the cross." Doubtless his covenant stipulation of penal satisfaction for sin included his humiliation to our fallen

state and all his adverse providential experiences, as though a personal sinner, from his virgin-birth to his ascension, must be reckoned with as penal.

It adds nothing to speak of these experiences as a passive satisfaction, for they were voluntarily endured.

What a tragico-dramatic vista between the decree of assassination by Herod, in his early infancy and wicked Pilate's self-condemning delivery of him, in his innocent young manhood, to the Roman soldiers to be mocked, buffeted, spit upon, scourged and crucified between two thieves! Pilate thus confessed a violation of his conscience by yielding to an official threat of the mob, to prefer the charge of treason before the Emperor if he (Pilate) refused to crucify him; after having seven times pronounced him innocent to this mob. By his own seven-fold confession and declaration Pilate was a coward and truckling murderer in crucifying Jesus. Pilate seven times pronounced him innocent and nine times urged his deliverance or release on that account; not to speak of the mockery, taunts and jeers and cruel sufferings of the crucifixion. The gruesome story of these penal afflictions is a sad recital too familiar and painful to need more repetition here.

He thus finally won the acceptance and approval by the Father of his perfect compliance with the inexorable precept and penalty of the broken law.

Assuredly his death was not the death of a martyr! From Stephen onward no martyr ever had occasion to cry aloud in the midst of his tortures: "My God, my God; why hast thou forsaken

me? Eloi, eloi, lama sabachthani?" "God never forsook the martyred." But the experiences of the martyr has been the realization of the blessedness of the Aaronic benediction (Num. 6:24). "Jehovah bless and keep thee, Jehovah make his face to shine upon thee, and be gracious unto thee. Jehovah lift up his countenance upon thee and give thee peace."

In the arena, on the cross, or on the blazing pyre, no such cry was ever heard. The triumphant and exultant death shout of martyrs so impressed the heathen, that many were prompted to seek it by suicidal impulse.

This tragical and most real bloody death was in literal fulfillment of the divine decree suspended over the first sin: "In the day thou eatest thereof, thou shalt surely die:" This explicit and verbal fulfillment was all important, for it was these very words of God that Satan, the fallen archangel and Serpent impiously belied when he said unto the woman: "Ye shall not surely die."

What the Church and the individual needs, is the plain fulfillment of this Scripture as understood and explained by the simple-minded reader—not the speculations of theological and metaphysical exploitation. One of the supreme features of the Bible is its self-explanation. "The entrance of Thy Word giveth light." Psalm 119:130.

By means of his marvelous imitation and power of transformation, or probably still more deceptively working by ventriloquism, the Serpent, known hitherto by Eve as a dumb animal brute, both spoke her language and reasoned with the intelligence of

an angel. Satan confidently addressed Eve, giving her an amazing sensible proof of the effect of the eating of the tree, in his claiming by eating it this intelligence. And when Eve, supposed by his eating it, that this beautiful fruit was good for food, and was to be desired to make one wise, she took of the fruit thereof and did eat, and she gave also unto her husband and he did eat.

“Forth reaching to the fruit, she plucked, she eat. Earth felt the wound, and Nature from her seat, Sighing through all her works, gave signs of woe, That all was lost.”—Milton, Book IV.

It was with reference to this impious and blasphemous contradiction of God’s words, and the plausible, subtle and malicious deception of Eve that the Saviour uttered, as recorded in John 8:44-45, the severest denunciation ever pronounced: “Ye are of your father the Devil and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh his own,—for he is a liar and the father of it. And because I tell you the truth, ye believe me not.” This utterance of the Saviour shows the criminality of sin.

In the whole procedure of satisfaction of the broken law to “redeem them that were under the Law, by the Jehovah Christ, that we might receive the adoption of sons,” there is no severer and more merited denunciation found than this. No event of his life is so emphatically conspicuous as this death of Christ by crucifixion. But it must be especially noticed, that the Saviour himself as a

putative sinner, as previously shown, was one of those under the broken law, "at the time of the crucifixion," to be thus redeemed. Gal. 4:4. Respecting the redemption of others than himself, the Apostle Peter addressed the dispersed followers of Christ as knowing of this redemption thus: "Knowing that ye were redeemed, not with corruptible things, with silver or gold, but with precious blood as of a lamb without blemish and without spot, even the blood of Christ who was foreknown indeed before the foundation of the world but manifested at the end of time for your sake." (Peter 2:18-21.)

By synecdoche, one of the most familiar figures of human languages, and of frequent use in our sacred Scriptures, by which figure a part is taken for the whole; "The blood of Christ" is taken as symbolizing the entire work of redemption and salvation, with special stress on the penal side of the law. It is a shocking, a horrifying figurative expression fully entitled to careful explanation to every individual and congregation, but no more horrifying than Sin to God. For example: "His grace wherein He hath made us accepted in His Beloved in whom we have redemption through his blood" (Eph. 1:6-7); and again (John 1:7): "The blood of Jesus his Son cleanses us from all sin." Thus we see that blood stands for both justification and sanctification; i. e., for the legal work of Christ and the regenerating and sanctifying work of the Holy Spirit, as collateral with the legal satisfaction of the second person.

I am surprised and pleased to find in a recent number of the *Jewish Evangelist*, October, 1913,—

published in Brooklyn, N. Y., which I've taken for years—the following group of references touching this matter:

We see what God says about the blood:
Lev. 17:11, "The blood maketh an *atonement* for the soul.'

"Heb. 9:14; 'The blood of Christ purge your conscience.'

"John 1:7: 'The blood of Jesus Christ . . . cleanseth of all sin.'

"Matt. 26:28: 'My blood . . . shed for remission of sins.'

"1 Peter 1:19: '*Redeemed* with the precious blood of Christ.'

"Eph. 1:1: '*Redemption* through his blood.'

"Rom. 3:25: 'A propitiation through faith in his blood.'

"Rev. 1:5-6: '*Washed* us from our sins in his own blood.'

"Col. 1:20: "*Made* peace through the blood of his cross.'

"Rom. 5:9: '*Justified* by his blood.'"

It is of special importance to take distinct note of the circumstance, that all the passages that speak of the blood are indicative of penal satisfaction of the broken law of God, and of the literal penalty of death, as the penalty of eating of the forbidden tree. The language, Gen. 2:17, has not only a literal but a transcendant spiritual significance and in its full import shows that our Redeemer, in a literal, true, scriptural sense, has perfectly

satisfied the penal as he did the preceptive claims of the broken law, as a putative sinner. "And Jehovah hath laid on him the iniquity of us all." (Isa. 53:6.)

I now feel fully warranted in affirming that sufficient scriptural evidence has been submitted in proof that our virgin-born Redeemer has perfectly satisfied according to scripture both the preceptive and the penal claims of the broken law of God, to sweep away all scepticism and satisfy every earnest inquirer that Jesus Christ satisfied all the claims of the broken law.

Now consider: Did he do that for his own sake or for the sake of others? For his own sake, doubtless, as a putative and representative sinner in behalf of others. The Bible teaching is that: "God the Father hath made him to be sin (i. e., a putative sinner), for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5:21. This satisfaction of the broken law of God constituted the righteousness of Christ that effected his self redemption from under the broken law and altruistic redemption of all others to whom it may be credited or imputed. *By definition, legal righteousness is that which satisfies the claims of law, broken or unbroken, human or divine.*

In anticipation of this wonderful service of the incarnate Son of God, the prophet used the following language about six hundred years before the advent: "This is his name whereby he shall be called, Jehovah, our righteousness." (Jeremiah 23:6.) "Therefore, as through one man sin entered into the world and death by sin * * *

for as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." Romans 5:12, 19. "By being clothed with the righteousness of Christ, not having a righteousness of mine own, which is by the law, but that which is by faith in Christ; the righteousness which is from God by faith." Phil. 3:9, Rom., Chap. 10.

I think there is sufficient reason for noticing the distinction between the bloody and the un-bloody procedures of the Atonement, as illustrated by the two goats. The first goat was a bloody offering and holds up to view the legal satisfaction of the Logos on the Cross, which was the fulfillment of the original warning, Gen. 2-17: "in the day thou eatest thereof, thou shalt surely die," the blood here, symbolizing death. The other goat represents the bloodless procedure of the Holy Spirit, in cleansing the soul from the impurities of sin. The plain recognition of this distinction thus illustrated, may relieve some minds touching this most tragic feature of the Gospel.

CHAPTER IX.

UNIQUE MESSIAH—HIGH PRIEST—WHY HE CAME TO
THE HUMAN RACE—FAITH—FUNCTIONS OF A
PRIEST—SACRIFICE—INTERCESSION—EXPLANATION
OF JUSTIFYING RIGHTEOUSNESS—IMPUTATION—
EGOISTIC SACRIFICE—IMPUTED AND NOT PERSONAL
SIN—DUAL SIGNIFICANCE OF HIS SACRIFICE—
PRIORITY OF SIGNIFICANCE AND EFFICIENCY.

The account just briefly rendered of the service of (Jehovah) Jesus Christ in satisfying the dual claims of the broken law of God, under which He was born and lived and died is a most unique transaction. It has no parallel in the history or the literature of the world.

We have seen the distinct scriptural evidences that he came as the promised Messiah of Israel; (Gen. 3:15) originally promised as the seed of the woman to bruise the Serpent's head.

There remains, still, an important and co-ordinate feature of this legal aspect of the Atonement to be unfolded.

In due time, he appeared as the incarnate Son of God, having taken to himself, "a true body and a reasonable soul." He laid hold, not upon the angelic nature but upon the seed of Abraham. Heb. 2:16. And inasmuch as the children were

partakers of "flesh and blood," he himself likewise took part of the same. As Hebrews 2:14 informs us: "Since then the children are sharers in flesh and blood, he himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the Devil." In V. 9, we learn that in some true sense, in his satisfaction of the law, completely centralized in his crucifixion, he tasted death for every man or moral agent, now sinners, or who may become sinners.

The Oriental notion that evil is an eternal rival of Jehovah, must be cast aside as a delusion. The idea that the Universe is ultimately to be cleansed of all impurity and sin is hospitable to the normal mind. Oh, Thou Eternal Holy One!

Again (Hebrews 2:16-17): "For verily not to angels doth he give help, but he giveth help to the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make expiation and propitiation for the sins of the people."*

Were there a parallel to be found in the universe, like unto this helpful feature of the atonement here presented, we would naturally expect to

*The translation of V. 16 in the R. V. is more explicit and restricted in the exclusion of angels than the A. V. The critical Greek word (*epilambanetai*), does not mean to assume the nature of anything as in the A. V., but to extend or put forth a helping hand. Revisers have somewhat altered this literal meaning by excluding this aid from Angels. But, as it is an open prediction that word "man" has been added, yet might it not be primarily to man and possibly secondarily to all other sinful moral agents under the one only moral Law of the Universe.

find it in the case of the fallen angels; but this language is entirely exclusive of any such proceeding in their behalf of which we are not only ignorant, but incapable of even satisfactorily conjecturing. The reason seems to be plain enough. There was no marriage among the angels (Mark 12:25) and no racial communion among them as among men. Their whole community was distinguished by individualism; whereas, among men, the representative and covenant principles prevail. (1 Corinthians 15:22.) "For as in Adam all die, so also in Christ, shall all be made alive, but each in his own order. As all that died, died in Adam, so all that are made alive, are made alive in Christ, by the helping hand." (Appendix G.)

The Scriptures allow of no exception, in the human race, from death in Adam; as all died in some true sense through him according to saving Mercy in the Counsels of Eternity, Gen. 2:17, but it does not appear that all without exception are to be made alive in Christ, because the contingency of saving human faith is reckoned with; the meaning being, that all who attain eternal life attain it through Christ alone, in the appointed and proper exercise of individual faith. (Romans 3:23.) "For all have sinned and come short of the glory of God." Of course, this predication is made of the human race.

The complex service of the Messiah has been aptly credited to him, in the diverse characters of prophet, priest and king. The subject of the Atonement that now concerns us, as is made perfectly plain, legally and permanently pertains to

him as priest, and not simply as natural ruler, so that in order to appreciate this work it is necessary to have a good understanding of the functions of a priest.

A priest is a religious character who, in matters of worship, acts as a middleman between the offended deity worshipped and the offending worshippers. The recognition and service of a priest implies alienation and enmity between the God and His worshippers. The priest is supposed to be on friendly relations with both parties between whom he mediates. There are two things which constitute and distinguish the official service of a priest; first, the offering of sacrifice, propitiatory to the offended God and expiatory of the offending people; and second, intercession with the deity in their behalf, by the mediating priest. Both these functions of a priesthood were observed by the Lord Jesus Christ. His sacrifice was himself on the cross, and as mediator he ever liveth to make intercession for his people. (Heb. 9:14.) As to the priestly sacrifice: "How much more (than that of animals) shall the blood of Christ, who through the eternal spirit offered himself without blemish unto God." (Tim. 2:5.) "For there is one God, one mediator also between God and men, himself man, Christ Jesus." (Heb. 7:25.) "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

We have seen, in what precedes, evidence of the dual satisfaction that Christ rendered to the precept and the penalty of the broken law of God.

2. It is now to be distinctly noted that this compliance of the Saviour with the dual claims of the broken law of God, constitutes that righteousness which delivered himself from under the broken law. Righteousness, as thus used in the Scriptures and in the affairs of life, signifies that which satisfies law, broken or unbroken, human or divine. This is a righteousness objective in its character, and entirely distinct and differing from his personal holiness or sinless excellence. It is something which he did not bring with him from heaven, but wrought out during his humiliation here on earth. It is as distinct from his moral character as the fortune of a millionaire from its owner. It effected his deliverance from the humiliating bondage of a putative sinner and it is the same infinite and exhaustless righteousness imputed to others, whomsoever, that also effects their salvation. It was by imputation, above, that our sins were set down to Christ's account and it is likewise by imputation that this righteousness of his is set down altruistically to the account of individual sinners; and acceptance procures their pardon and salvation, through the Holy Spirit. This imputation is in all cases an act of God to incompetents but which to competents accepted by faith is wrought by the Holy Spirit.

It is this righteousness that delivered Christ himself from under the law, and that delivers every sinner to whose account it is credited or imputed if accepted. It is the *precise object of saving faith*, to gain pardon from the same broken law. This must be understood as definite and exclusive and all comprehensive.

It is the distinctiveness of this righteousness that renders its imputation practicable. It is imputed to or set down to the account of Christ as his personal possession of which he receives the benefit, as we have seen, and to all others it is imputed as a gracious gift. Imputation is the *hinge* of salvation; and its repudiation is a sin, perhaps the sin against the Holy Ghost. (Appendix G.)

It is important to notice, as preliminary to Christ's altruistic redemption of others besides himself, that we notice distinctly that the primary effect and purpose of Christ's sacrifice were in his own behalf, and then as a consequence in behalf of others, but all as mediator.

Now, as particularly emphasizing the fact that Christ's sacrifice was primarily in his own behalf, as a putative sinner, we wish to array briefly the explicit testimony of the Scriptures in support of this important view or doctrine, of the Bible.

We would recall to mind the proceedings of the High Priest on the day of Atonement in ancient Israel, as a pronounced type or forecast of Christ's proceeding as High Priest. It was only in the character of High Priest that our Saviour acted and the proceedings of the High Priest of Israel on the great day of Atonement, the tenth

day of the seventh month, about our September, were doubtless typical of the Saviour's priestly service, as he is distinctly characterized as our High Priest. (Heb. 6:20.) (Appendix H.)

It must be borne in mind in reading the account of the solemn proceedings on the great day of Atonement, the most important day in the Jewish year, that its ceremonies were entirely conducted by the High Priest, and in Lev. 16:11 we read: "And Aaron the High Priest, shall present a bullock of the sin-offering which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself." And as completing this service for himself he proceeded with the incense and the blood of this offering for himself into the Holy of Holies, and, with his finger, sprinkled the blood on the mercy seat whilst the burning incense filled the Holy of Holies with a cloud and the blood was sprinkled by the High Priest's finger seven times on the mercy seat. (Appendix I.) After all this has been done, verse 15 says: "Then shall he kill the goat of the sin-offering that is for the people and bring his blood within the veil." The first goat symbolizes the bloody service of the Atonement of Christ; Azazel the second goat; the bloodless work of the Holy Spirit. The offering for the people, let us distinctly notice, is therefore made after the offering for the High Priest himself, and, in their behalf, he enters a second time into the Holy of Holies with incense and atoning blood. The same is true also of Christ and is thus affirmed respecting him. This proceeding of the Jewish High Priest was repeated

from year to year, and the reason of his offering sacrifice for himself, before he offered it for the people, was the fact of his being personally a sinner and needed this preparation for their service. Now if we turn over to Hebrews 5:1-3 we read as follows, respecting Christ: "For every High Priest, being taken from among men, is appointed for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity, and by reason thereof is bound, as for the people, so also for himself, to offer for sins." The only sin on his own part, by which it was possible for Christ to make an offering for himself was of course the imputed sin as mentioned by the prophet Isaiah 53:6: "Jehovah hath laid on him the iniquity of us all." He was, therefore, as High Priest, putatively a sinner, a sin bearer.

It seems to be as plain as language can make it that we have in Lev. a type in the proceeding of the High Priest of which we have the anti-type, or response, by Christ in Hebrews. In both cases the sacrifice for the High Priest is offered prior to the sacrifice for the people. The one sacrifice of Christ necessarily had this dual significance. Again (Hebrews 7:26-27), let us notice: "For such a High Priest became us, holy, guileless, undefiled and separated from sinners, and made higher than the heavens; who needeth not daily, like those High Priests, to offer up sacrifices, *first for his own sins*, and *then* for the sins of the people; FOR THIS HE DID ONCE FOR ALL, WHEN HE OFFERED UP

HIMSELF." The emphasis, here, lies on "once for all;" and his one sacrifice, therefore, had a distinctly dual function pertaining first to himself and then to others—"the people." The point of variation is not as to the offering of the sacrifice for himself, but the repetition of it. Christ's offering was "once for all," by him (Heb. 5:2-8), "who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity, and by reason thereof, is bound, as for the people, so also for himself to offer for sins." So, then, we see that Christ's offering was in some true sense primarily for himself as a sinner. It was egoistic. I see no escape from this startling and profound conclusion, but I do see plainly its vital importance to a complete and valid scriptural view of the Atonement. Plainly, therefore, there was a priority in Christ's sacrifice for putative sin in his own behalf, as distinguished from and preparatory for its service to the people, in its altruistic value and effect. The instant that the satisfaction of the law was completed, he being personally holy and without sin in his personal character, and needing no change thereof, and no occasion nor possibility of the imputation of another's righteousness to him, and no repetition of his sacrifice, having made it "once for all," he was therefore, *ipso facto* released from his representative mediatorial bondage to the broken but now fully satisfied law. The conclusion that his *justification* was immediate is transparent.

CHAPTER X.

CHRIST'S JUSTIFICATION—ADOPTION—SANCTIFICATION
—HOLY SPIRIT'S WORK—THE INTERNAL OB-
STACLE, ITS IMPORTANCE—THE AT-ONE-MENT
WORK OF THE SECOND AND THIRD PERSONS—
EQUALLY SUBSTANTIAL AND IMPORTANT.

In regard to Christ's immediate deliverance from the law or justification, it should be recalled that justification is an immediate judicial act, relative to one's legal status, and not a process, which is strictly true of Christ himself; whereas, in man's case it is not on personal grounds but on imputed grounds. Man's sanctification is ordinarily a gradual and necessary transformation of personal and internal character into conformity to the law, from whose spiritual claims he is not exempted by justification, but is thereunto fully committed and initiated by the first steps of faith as acting out the new and adopting birth by the Holy Spirit. There was no occasion for any adoption (Gal. 4:5) or sanctification in the case of Christ, who was already a perfect Son. Hence, his immediate deliverance on completing the work of satisfaction; whereas, the altruistic imputation to the personal sinner, having respect to his internal faith, conditions his justification; but the

transformation of character, or sanctification, is a process initiated by the New Birth, in the case of all sane and competent adults, ordinarily requiring time and the efficient co-operation with them of the Paraclete for the removal of personal sins, and sinfulness; during which process man is in the attitude of adopted sonship, the act of justification being his initiation into this state as a divinely adopted child of God, a Saint. This process consists in transforming the personal character of the adopted into conformity with the imputed righteousness. (Appendix J.) 2 Cor. 5:20. "It is not God who now needs to be reconciled to man, but man alone who needs to be reconciled to God." Dummelow.

(2) Having now concluded our discussion of the legal phase of the Atonement as made by Christ, it remains for us to consider more distinctly the co-operate work of the Holy Spirit, or Paraclete, in transforming man's internal or subjective character into righteous harmony with his justified status. (Appendix K.)

In what precedes, our attention has been chiefly though not exclusively, occupied with the steps taken by God for the removal of the legal obstacle to man's gaining heaven; but this is distinctively the external obstacle which was efficiently removed by Jesus Christ, as preparatory for the removal of the internal obstacle by the third person of the Trinity. This internal subjective obstacle consists of the alienation of the human mind from God, and its aversion to God. This internal obstacle is just as serious and insuperable by man as the legal obstacle,

and is here entitled to additional and explicit consideration. Indeed, to a consideration quite equal to that of the legal obstacle chiefly and distinctively removed by the second person, and equally essential as a constituent part of the At-one-ment or Atonement. This it must be emphatically understood, is the distinctive work of the Holy Spirit in covenant co-operation with the second person in the substantial work of the Atonement. The work of the third person is not a mere corollary of the work of the second person; as though the work of the second person substantially or mainly completed the work of the Atonement and this official work of the Spirit were merely incidental, secondary and consequential, instead of being a substantial part of the original proposition of salvation. The work of the Son, second person, takes account of the Godward reconciliation, or legal condemnation; and the work of the Spirit, the third person, takes an equally necessary and substantial account of the manward reconciliation, or sinful state.

The reconciliation of God the Father, as elsewhere noted, was completed when the incarnated and resurrected Son ascended to the throne on the right hand of the Father; but the reconciliation of man has moved down through the ages and still awaits its appointed consummation, which shall be marked by the glorious return to earth of our ascended Lord Jehovah. Isaiah 9:6-7.

And hence, we recall that the Atonement—at-one-ment—of our Holy Scripture, allots the divine work of removing this internal obstacle to the official service of the Holy Spirit,—the third person of the Trinity, the Paraclete. John 3:5-7.

His work in removing this internal obstacle is as strictly and necessarily a part of the atoning redemption and reconciliation of man with God, as the removal of the legal obstacle. I venture to express the opinion, however imperfect it may be, that the Christian Church has never fully and with sufficient particularity honored the Holy Spirit in this matter. An almost excessive and superfluous credit has been given to the second person and a surprisingly scant recognition to the third person, in the discussion of Atonement. In some treatises on the subject of the Atonement, as though it were incidental, the Holy Spirit is almost ignored, and seldom, if ever, duly recognized. This is a human and not a scriptural lack of recognition. I shall omit names, but positively affirm that this chorus of distinguished delinquents grates on my ears, as attuned to the harmonious voices of Scripture, as harsh and grating discord. Christ is not honored by giving him credit, even by implication, beyond his due, and the Holy Spirit cannot be otherwise than offended by withholding from Him His rightful credit due, in the salvation of the human soul by His divine and covenanted cooperation with the second person of the Trinity, our incarnated Jehovah. In either case, it is a failure to do equal justice to divine truth. Let it be repeated once for all, that legal rectification is not to be separated from the spiritual rectifications. The foundation of a house is a part of the house itself, but the house cannot exist without the super-structure. In this case, the Holy Spirit, the Paraclete, is pre-eminently the builder, the Father

being the Architect, of the super-structure of character, "the building of God, the house not made with hands." The function of the Holy Spirit is the key-note to the practical perfecting of the spiritual government of God, this marvelous situation forcing on our attention the reflection that it is because human government has not and cannot have such an active agent as the Holy Spirit, that it is so imperfect in its administration. Its wisest legislative or judicial proceedings are faulty. This suggests why Imputation is such a ruling feature of the Gospel, and so impracticable in human government.

CHAPTER XI

ORIGINAL ANNOUNCEMENT—METHOD INDUCTIVE—
TWO OBSTACLES—THE SCRIPTURALLY SUBSTANTIVE
DOCTRINE—EDENIC STATE AND HISTORIC
SKETCH OF OUR FALLEN RACE—JONATHAN EDWARDS—DR. STALKER.

We thus have before us the primary import and importance of the experiential, spiritual and personal function of the Atonement.

At the very outset it was announced that the guiding thought and purpose of this discourse contemplated a faithful and as complete a statement as possible of the teaching of our sacred Scripture on this subject. Whilst its various discussions by different writers take account, in varied degree, of the Christian Scriptures, in general they seem to fall far short of a full and faithful recognition and use of scriptural instructions, as is illustrated by the notable "Cur Deus Homo," Why God Became Man, 1098 A. D., which did not claim to strictly follow the Scripture, but was an independent and pious speculation. However, it rendered a good service, unexpectedly, by discrediting the claim of Satan to Man's bond-service as rightful.

It may be confidently affirmed that in all history there is no equally absurd episode as the belief of the leading fathers of the Church, for 800

years from Origen to Anselm that Satan had in Eden acquired a just claim or right to the bondage of man as a captive which even God could not disregard. Hence the redemption of Christ was the purchase of a bondman's service from Satan in consideration for his services to Satan, who had the rightful power of life and death, (Heb. 2:14,) strangely overlooking the fundamental principle that deception and fraud can not establish nor maintain any right.

This perverse and false concession to Satan, by leading authorities of the church prevailed and had a career from Origen, 254 A. D., to Anselm, archbishop of Canterbury, 1109 A. D., extending over 800 years. The "Cur Deus Homo" was originally issued 1098 and it assumed that no right had been acquired by Satan, in the fall but that a great wrong had been committed against God by robbing Him of man's services, and insisting that the first step toward adjustment was the satisfaction of God for this wrong. The word "satisfaction" was the magic word and the wrong or sin he chose to deal with as a "debt."

The most elaborate notice and criticism of this work is entitled "Anselm's Theory of the Atonement, by George Cadwallader Foley, D. D., Professor of Homiletics and Pastoral Care in the Divinity School of the Protestant Episcopal Church in Philadelphia." Published 1908, Longmans, Green & Co. Dr. Foley, p. 119, remarks of Anselm in this work: "He, Anselm, never proves his positions from the scriptures, which explains his omission of so many elements of the doctrine which find place in the New Testament."

We have learned that there are only two obstacles which interpose between man, in his fallen state, and heaven; to-wit, the broken law of God, which we have hitherto considered, and the internal alienation from God, and aversion to God, in the natural state of the human mind. The remedy for this condition must manifestly provide for the complete removal of both these obstacles. To remove only the external obstacle would leave man still in bondage to the internal corruption and power of sin. The human mind itself must be purified, as well as pardoned, as is so aptly symbolized in baptism. To anyone whose mind is occupied with this comprehensive scriptural view of the essentially dual function of the Atonement, it cannot be otherwise than surprising, that to such a considerable extent, it has been limited to pardon. True, pardon is essential, but it is only a part and not the whole of the theoretical nor practical doctrine of the Atonement. It is not sufficient to represent the Atonement as distinctly providing for the efficient and entire removal of the legal obstacle but as providing for the removal of the internal obstacle only incidentally, or consequentially, for it is an essential constituent of the Atonement, or At-one-ment, without the realization of which, there is no reconciliation whatever possible to human experience.

This adverse dual state of condemnation and aversion being assumed to be the agreed-on conception of fallen man, it would seem obviously necessary that the doctrine of complete reconciliation must include the complete removal of both these ob-

stacles; that is, the external legal obstacle and the internal spiritual obstacle, and the awakening of the love of God. The propitiation of God cannot stand apart from the expiation and sanctification of man.

We learned from our study of the Edenic state of man, that by disobedience of God's law he fell into a state of condemnation and depravity. This was the hopeless condition of man, as manifested and made evident by various striking circumstances in the early record; as, for example, his hiding from the presence of Jehovah; his being excluded from the Garden of Eden, under the displeasure of Jehovah; his being clothed by Jehovah with the skins of sacrificed animals (Gen. 3:21), evidently appointed of Jehovah, as prophetic of the bloody sacrifice of Calvary, in deliverance from this otherwise hopeless fallen state; the fratricidal murder of Abel by Cain, whose mother by mistake supposed Cain to be Jehovah, "the promised seed," —(Gen. 4:1), "I have gotten a man—Jehovah." Seth was the third recorded son of Adam, born in the image of his father, in that he enjoyed with him the prophetic hope of redemption from this sinful state, through the symbol of the bloody cross of the promised seed: and as the race continued to develop, we have from Jehovah's lips this telling record in Genesis forecasting within a few centuries, the terrible catastrophe of the flood, on account of man's moral depravity. Gen. 6:3, 5. "And Jehovah said, My Spirit shall not strive with man forever, for that he also is flesh; yet shall his days be a hundred and twenty years. And Jehovah saw that the wickedness of man was great in the earth, and that

every imagination of the thoughts of his heart was only evil continually.”

And then, as summarizing the course of Godless events from and before the time of the flood to the time of the introduction of Christianity in New Testament days we have Romans 1:21-32 and 2:1.

The kindred utterances of the New Testament are confirmatory of these terrible delineations of man's state by the Apostle Paul, as one of legal condemnation and moral depravity. This terrible arraignment of Paul has been verified in every particular; and in Herbert Spencer's criticism of Frederick Harrison's "Humanitarianism," taking into account the general moral condition of humanity, down to the present time, he ridicules the humanitarian doctrine of worshipping the ideal of humanity, by arraignment of our race therein, quite as degenerate as that of Paul. And Prof. Huxley confirms Spencer's gloomy delineation of man's demoralization by remarking, that he would as soon think of worshipping the ideal of a wilderness of apes as the ideal of humanity. Such is the unlovely picture that historic truthfulness, and not prejudiced pessimism, gives us of fallen humanity, from the expulsion from Eden down to the present day. One of these distinguished dreamers and humanitarians, Frederick Harrison, still lives, and Spencer and Huxley are leading authorities as Ethnologists within whose purview lies this ethnic race question.

Now, in view of this demoralized, depraved and helpless situation, is it not unreasonable and unbelievable that God would ever have provided a

scheme of at-one-ment—or reconciliation, or Atonement and communion,—between God and fallen man that did not completely provide for the complete removal of both these obtrusive obstacles, and the positive establishment of pure and sanctified communion between himself and redeemed humanity, as a single and substantially unified redemption process?

In this harmonizing enterprise Christ's work is Godward and the equally necessary and divine work of the Holy Spirit is manward. Both these removals necessarily go together and in the contemplation of the Atonement by God, they are constitutive of the removal of the double barrier to man's gaining heaven and attaining a glorious salvation. This duality is constitutive of the oneness of the Atonement in the procedure of God. It should not seem strange, therefore, that anyone who takes this radically comprehensive view of the difficulty between God and man to be rectified, should emphatically dissent from the limitation of the Atonement to a limited and restricted view of it, in the work of Christ alone, leaving out of view the co-operative and equal work of the Holy Spirit, except by implication or inference. Oh, no! It is the joint work of the Logos and the Paraclete.

The interesting little book of Dr. Stalker on the Atonement, does not even name the Holy Spirit; but in this the author does not in principle stand alone; even a host limits the Atonement to the precise or distorted nature of Christ's work of self-sacrifice on the cross. (Appendix L.) I sympathize with Dr. Stalker's criticism of Campbell and Ritschl,

in practically abandoning the Bible doctrine of the Atonement and indulging the unwarranted liberty of applying the term to their fabricated view and criticism; and "using terms as equivalent which, in exact theology, have been always treated as distinct." But certainly exact theology has never had Biblical authority for virtually and articulately ignoring the Holy Spirit in technically discoursing on the doctrine of the Atonement. Dr. Stalker himself states, on page 116, that "one of the principal indications of the existence of separate persons in the Trinity is the habit in Scripture of assigning separate functions to these in the work of salvation," yet, it is a surprise that Dr. Stalker in the matter of Atonement, articulately and explicitly assigns no part to the Holy Spirit, and the Spirit is not named in the book. Indeed, one feels constrained to locate without apology, all who entertain any view that fails properly to recognize the scriptural atoning function of the work of the Holy Spirit, as a constituent of the Atonement, in a common group of delinquents. In our work, we have seen that redemption must embrace, equally, deliverance from the broken law of God and also deliverance from the alienation and moral degeneracy of the human soul.

The doctrine of the Atonement is the doctrine of redemption and salvation, and it places under requisition the co-operative service of the three persons of the Trinity more efficiently and completely, perhaps, than any other doctrine of the gospel. Christianity, as expressed in the Atonement, is really and conspicuously the supreme legal, moral

and spiritual work of the triune God, so far as the fallen race of man is concerned.

It leaves out of view, save by implication and obscure hints, the exceedingly interesting problem touching the rescue of other sinful moral agents than man. The R. V. has startled us by its touch of this issue, in Heb. 2:16. Our view of the one moral law of the Universe is definite, and our view of the constitution of moral agency and the possibility of obeying or of sinful disobedience of this law, is also definite. But there may be, as yet, unrevealed resources of the Divine Nature, and Purpose, to be disclosed in the Eternal Future, now beyond even rational conjecture, but when made, shall be intelligible to apprehension and faith. Is God's universe ever to be cleansed of sin? Certainly, we can not accept the *a priori* Eternity of Evil, and shall we supinely acquiesce in its *a posteriori* Eternality? The sending of the Son of God in the interest of man was a novelty. There may be others.

It is desirable at this point to emphasize the spiritual element or the work of the Holy Spirit,*

*Zechariah 4: 6: . "Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might nor by power, but by my spirit, saith Jehovah of hosts."

Vinet speaks of the personal agent, expressed by "ruah" in the O. T., and "pneuma" in the New, as the executor of the Trinity, so that all the active manifestations of the divine presence in nature as well as in the lives of individuals, saints and sinners, are due to his active presence. The supreme emphasis to all this is given by the conspicuous fact that the redemptive work of the Son of God was successfully accomplished only through and by virtue of his co-operative efficiency. Our Jehovah "through the Eternal Spirit offered himself without blemish unto God." Heb. 9:14. This central truth being established, all others fall into easy harmonious subordination, and this range of adjustment certainly includes the Atonement, and no theory qualificative of this can be allowed.

embraced in the doctrine of the Atonement as distinguishing Christianity pre-eminently above all other religions, and placing it in bold contrast with them, including Natural Religion, as powerless because of man's alienated state, to improve permanently the well being and happiness of man. As contributing to this end it is now proposed to introduce a salient and pertinent quotation from Prof. Fowler's great work of more than five hundred pages, on "The Religious Experience of the Roman People."

The Roman Empire, when distinctive Christianity took its start, was co-extensive with the civilized world. It was the Augustinian age, and the primary proclamation of the gospel was made in Palestine, one of its small and obscure provinces lying along the eastern shore of the Mediterranean or Mid-Earth Sea; and it was through the Roman officials of this Province that it first arrested the attention of the Imperial rulers at Rome, who had only sinnedarkened natural religion in the light of creation and providence.

The condition of religion, therefore, in this empire is a matter of supreme interest to the student of the Christian religion. The following expression of Prof. Fowler sheds a flood of light on this problem. He uses the following language on pages 466 and 467. His words are:

"I say this deliberately, after spending so many years on the study of the religion of the Romans, and making myself acquainted, in some measure, with the religions of other peoples. The essential difference, as it appears to me, as a student of the history of religion, is this: That

whereas the connection between religion and morality has so far been a loose one,—at Rome, indeed, so loose, that many have refused to believe in its existence,—the new religion was itself morality, but morality consecrated and raised to a higher power than it had ever yet reached. It becomes active instead of passive; mere good nature is replaced by a doctrine of universal love; pietas, the sense of duty in outward things, becomes an enthusiasm embracing all humanity, consecrated by such an appeal to the conscience as there never had been in the world before—the appeal to the life and death of the divine Master.

“This is what is meant, if I am not mistaken, by the great contrast so often and so vividly drawn by St. Paul between the spirit and the flesh, between the children of light and the children of darkness, between the sleep or the death of the world and the waking to life of Christ, between the blameless and the harmless sons of God and the crooked and perverse generation among whom they shine as lights in the world.” Prof. Fowler continues: “I confess that I never realized this contrast fully or intelligently until I read through the Pauline Epistles from beginning to end with a special historical object in view. It is useful to be familiar with the life and literature of the two preceding centuries, if only to be able the better to realize, in passing to St. Paul, a Roman citizen, a man of education and experience, the great gulf fixed between the old and the new as he himself saw it.

“But historical knowledge, knowledge of the Roman society of the day, study of the Roman religious experience, cannot do more than give us a little help; they cannot reveal the secret. History can explain the progress of morality, but it cannot explain its consecration. With St. Paul the contrast is not merely one of good and bad, but of the spirit and the flesh, of life and death. No mere contemplation of the world around him could have kindled the fervency of spirit with which this contrast is by him conceived and expressed. Absolute devotion to the life and death of the Master, apart even from this work and teaching (of which, indeed, St. Paul says little), this alone can explain it. The love of Christ is the entirely new power that has come into the world.” (Appendix M2.)

In regard to this quotation from a work to which my attention was particularly attracted by the volume of Dr. Harris E. Kirk, of Baltimore, Maryland, containing a course of lectures delivered by him to the students of Union Theological Seminary of Richmond, Va., with the title: “The Religion of Power,” and of which he made legitimate and valuable use in setting forth the classic Roman religious back ground of Christianity in its original publication, we wish to make the following remarks:

Strong as the presentation of Prof. Fowler is in this quotation in support of Christianity as surpassing all other religions, and small as he considers Rome’s contribution to the publication of Christianity, I wish to add a few statements which

serve to show and emphasize unequivocally the positive antagonism of the Roman state religion to Christianity in its original publication. Prof-Fowler gives us valuable aid in realizing the emphasis the Empire of Rome has given to the stupendous obstacles which Christianity courageously undertook to overcome. "I can do all things in Christ who strengtheneth me." Phil. 4:13. Having spent more than twenty years of my life in the classic shades of college and university life and work, I make no apology for the liberty thus taken.

Remark (1) I remark that Polytheism and idolatry were pervasive of the entire Roman empire. Of all man's offenses to God, no one is more intense than that of idolatry. To this sin of idolatry the fiercest denunciations are allotted throughout the Christian Scriptures. Yet it may be confidently affirmed that no intelligent man can read the tenth book of Plato's Laws, written in his old age, without finding and recognizing unanswerable proof that both Socrates and Plato were actual idolaters. They knew not the true God.

These two greatest philosophers of the ancient Gentile world were undoubtedly, as judged by any fair criterion of the definition of the true God, actual atheists. They neither knew nor worshipped the true God. Greek society was as completely steeped as the Roman in Godless Atheism. The explanation in Book X of Plato's Laws, of the lamentably depraved condition of the youth of that age was their departure from the religion of the state, and the proposed remedy for this apostacy was a recovery of these youth to this idolatrous worship of

the gods of the state. This was the avowed purpose of Marcus Aurelius Antoninus (160-180, A. D.) in his bitter persecution to suppress Christianity and to restore the people to the worship of the Roman gods and Emperors.

Remark (2) : The doctrine of one God, the Creator and Ruler of the Universe, was wholly unknown and unrecognized. Not a man can be adduced out of the circles of Roman or Greek society and literature of any grade whatever, who held the doctrine of one living and true God, taught and kept alive by the Hebrew Scriptures; not one who knew or worshipped the true God. This statement is deliberately based on inquisitive college and university classical service and association of more than twenty years.

Remark (3) : Positively, the religious doctrine of the Romans was polytheistic Pantheism. It was not from Platonism, but from Stoicism that Paul quoted at Athens; there was a noted Stoic university in Tarsus where Paul was raised, and whose influence he must have felt as a boy. Its chief philosophic influence, properly presented by the author as coming from Greece, was from Stoicism, and not from Platonism, nor Peripateticism, nor Epicureanism; and this Stoicism, which the author properly recognizes as the chief philosophic influence on the Roman people, was atheistic. The soul individually perishes at death. The hope of individual or personal immortality certainly did not animate the religious experiences of the Roman people; whereas, the future life and immortality were brought to light by the gospel. I now affirm with emphasis

sustained by abounding and irrefutable authority. that Cleanthes, represented as quoted by Paul at Athens, and praised even by some Christians as a luminous example of faith in one God, was a ruling spirit of Stoicism, and was in reality not only a materialist but a materialistic Pantheist. Did my space allow I would here quote entire, a literal translation of his noted hymn to Zeus, which is idealized briefly by some in such a way as perversely to transform it into a beautiful spiritual recognition of the true God.

“O king of kings
Through ceaseless ages, God, whose purpose brings
To birth, whatever on land or in the seas
Is wrought, or in high heaven’s immensity;
Save what the sinner works infatuate.”
Cleanthes.

Let it be understood that the god here recognized is Zeus, the Greek supreme god of the heathen. The allusion of Paul is quite informal and it might be almost said to be a catch word reminiscence. This poem of Cleanthes is said to be the only survival of the poetry of the Stoic philosophy of that day.

Neither Lucretius, Seneca, Epictetus, nor the Emperor Marcus Aurelius Antoninus furnishes any evidence that particularly qualifies this statement; and as prompted by this Pantheistic faith of the Stoic, Marcus Aurelius, past the middle of the second century, was a bitter persecutor of Christians and allowed himself to stand before the Ro-

man people like preceding Emperors, as the supreme object of idolatrous worship, in the place of the true God, of whom he could not have been ignorant, but whose legitimate claims he repudiated and scorned—a worse atheist than his ignorant predecessors.

This allusion of Paul to Stoic Philosophy suggests the propriety and utility of quoting with approval a concise epitome of philosophy in its relation to the New Testament from the one volume Commentary on the Bible edited by J. R. Dummelow, of Cambridge, England.

“Athens, though fallen from its former glory at the time of Paul’s visit there, was still the artistic and philosophic, and, in many ways, the religious capital of the world. The city was full of temples and altars and the people so devoted to religious ceremonies and mysteries that they merited the title (whether in a good or bad sense) of superstitious. Athens, on account of its illustrious history, was held in honor by the Romans. It was allowed to retain its ancient institutions, but the democracy had long lost all real power, and the affairs of the city were administered by the aristocratic court of the Areopagus. The city was famed for its University, the most renowned in the world, at which a large number of students from all parts of the Empire were always in residence. As the original home of philosophy, Athens was the headquarters of all the chief philosophic schools. The only two philosophies, however, which at this time exercised an important influence upon politics and social life, were Stoicism and

Epicureanism, which, for this reason are singled out by St. Luke for especial mention. So it was Socrates used to sit every day and all day in the market place of Athens, discussing philosophy with all comers."

"At this time Stoicism was the philosophy of the majority of serious-minded people; Epicureanism that of the frivolous and irreligious.

"The Stoics, so called from the Porch at Athens, in which their founder, Zeno, of Citium, lectured about 278 B. C., had many points of contact with Judaism. Josephus speaks of the tenets of the Stoics and of the Pharisees as being very similar. The spirit of both was somewhat narrow and austere. Both rejected compromise, believing that a man should suffer persecution and even death rather than depart in the least degree from the path of piety and virtue. Both were devoted to Law, the Pharisees to the Law of Moses, the Stoics to the Law of Nature, which they regarded as an actual code imposed upon man-kind by the Creator. The Stoics were strong fatalists, denying the freedom of the will; the Pharisees were strong predestinarians. The Pharisees were Monotheists; the Stoics approximated to Monotheism. They believed in a Divine Reason, or Logos, pervading and ordering all things, though, being Pantheists, they regarded it as the soul of the world, rather than as a distinct and transcendent personal Being. They also believed in a future life for a man, though not in actual immortality. St. Paul, therefore, decidedly sympathized with the Stoics as against the Epicureans, whose doctrine that the end of life is

pleasure, was of course, highly distasteful to him. Josephus says; 'The Epicureans cast Providence out of life, and deny that God takes care of human affairs, and hold that the Universe is not directed with a view to a continuance of the whole by the blessed and incorruptible Being, but that it is carried along automatically and heedlessly.'

"Creation was altogether denied by the Epicureans, who regarded atoms of matter as eternal; and only imperfectly recognized by the Stoics, who were Pantheists, and did not regard the Divine Person which shaped the world as distinct from it. The doctrine of Creation, as preached by St. Paul, was consequently a strange one at Athens. Of the Resurrection, the Athenians, either in jest or in earnest, seem to have understood Anastasis (the Resurrection) to be a female deity, the wife of Jesus."*

I venture to add that students of idolatry would do well to take account of a suggestion of Max Mueller, as a student of the Sanscrit Vedas of India, that contributes to provide our religious vocabulary with a new and convenient word, viz, "Henotheism;" the literal import of which is, "One

*It is a mistake to suppose that the dominant philosophic influence over Christian missionaries and writers of that day was Platonic, for it was as indicated in this citation, the Stoic.

It is worthy of distinct notation that there was located at Tarsus, Paul's boy-hood home, a Stoic University, so distinguished in its influence that prominent citizens of the city sent their sons by Athens to Tarsus to enjoy its advantages. Paul, as a gifted youth, growing up under its very shadow must have inhaled its Stoic atmosphere, and to a certain extent become distinctively acquainted with its philosophy. Paul's allusions to philosophy, therefore, considering the great gifts of the man, were not random remarks, but seriously digested reflections.

God," as designating idolaters who single out a favorite individual divinity from the Polytheistic group and attribute to it all imaginable perfections. This literary trick, thus happily designated, has misled not a few, to accept this pseudo-monotheism for the true monotheism.

Such is the influence of Pantheism on the human mind and moral character, that even a coolie in India saturated with this view, if you undertake to reprove him for the basest conduct, will smile in your face complacently and assure you that you are mistaken; for his actions are the actions of Brahma and cannot be wrong. The lamented Dr. S. H. Kellogg of India gives us this illustration in his work on Comparative Religions.

Remark (4): Expiation. The language of the great Latin Historian, Tacitus, is that "The gods interfere in human affairs but to punish." The common yet surprising testimony of our missionaries the world over is confirmatory of this very distinguished Latin historian, whose name and writings are so familiarly known by all classic students of former days. Indeed, the classic historians and poets familiarly instance expiatory sacrifices as propitiating the angry gods in human favor. But the astonishing thing is that there is not in the multitudinous lists of thousands of polytheistic divinities, a single instance of a pure and virtuous male or female, not one. Even among the classic nations, Greece and Rome, not a single name can be found in their volumes of mythology of a virtuous character.

And, still further, it is simply a matter of universal public notoriety, that there was no vice or

crime, private or public, whose indulgence and perpetration and whose sanction would not be religiously approved and facilitated, by the bribery of some god or goddess. And those the most highly favored and patronized, such as Venus, were notoriously vile.

This is a deliberately wholesale arraignment and every classical scholar sadly knows it to be true. An unlimited reward might safely be offered as a challenge to adduce a single exception. No wonder that classic students were heathenized.

Now this vileness was a characteristic of all the religions of the Roman Empire, so that it was a serious topic whether morality was an element of religion as just quoted from Fowler. If possible, the gods were more depraved than their worshippers. This foul degradation of persons and moral agents, real and imaginary, in all the ages, has been the supreme practical obstacle to the universal spread of the Holy Gospel. It is a supremely humiliating arraignment of the race of man. We are by nature the children of wrath, the objects of the Divine displeasure, for which the Atonement provided by the Father, executed by the Logos and the Paraclete, (Eph. II:12) is the perfectly adequate remedy, offered to and urged upon the acceptance of every son and daughter of Adam and Eve. "Believe on the Lord Jesus Christ, and thou shalt be saved."

It is sufficiently obvious that the universal pre-occupation of the minds of the Roman and other peoples for centuries by such views as indicated, must have presented such obstacles to the accept-

ance of Christianity as only omnipotence could wrestle with. Its diffusion and final triumph are amazing proofs of its superhuman origin and powers.

CHAPTER XII.

THE TRIUNE SERVICE IN THE ATONEMENT—THE GREAT COMMISSION—THE PARACLETE—FILIOQUE—PENTECOST—CHRIST'S RETURN.

We have seen at the outset of our discourse, how the love of the Father provided for maintaining the honor and dignity of the broken law of God, by the mission to earth of the only begotten Son of God, in his incarnation in human nature; and we have seen the actual incarnation and service of the Son, in completely satisfying the broken law of God's moral Government, and thus removing the penal or the *external* legal obstacle and opening the way for the essentially creative work of the Holy Spirit, an equally indispensable requirement, in the removal of the *internal* obstacle by the transformation of man's moral character (sanctification) from alienation and aversion to a loving sympathy and communion with the triune God, by purification as well as pardon.

This creative spiritual service was in the plans of the Deity as we explicitly learn from Scripture, distinctly allotted to the Holy Spirit, the third person of the Trinity. "Except one be born anew of the Spirit, he cannot see the kingdom of God," (John 3:3.) And thus we have brought into requi-

sition and cooperation the active agency in man's salvation of the personal services of the Father, of His only begotten Son, and of the Holy Spirit. This three-fold requisition in attaining the at-one-ment between fallen man and his offended God, corresponds to the contemplated triple functions of the Great Commission. It must be neither forgotten, nor neglected that the atoning work of the Saviour, however wonderful, in its glorious manifestations of the justice and the love of the Father, would be utterly ineffectual without the cooperative service of the Spirit in enabling the Son to effect it and man to accept it. However richly the table of the redemption banquet may have been spread by the Logos with viands, not a guest would have entered the banqueting chamber, without the converting and constraining influence of the Holy Spirit—the Paraclete—so intimate and interdependent are these provisions of grace. Hence, the pertinence of the Great Commission. (Matthew 28:18-20.) In taking final leave of his disciples after his resurrection and 40 days of social intercourse with them (Acts 10:40-41 and when “above five hundred” were present, the Saviour gave his followers the following Great Commission: “And Jesus came to them and spake unto them, saying, All authority hath been given unto me in Heaven and on Earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.” This commission became the

nucleus of the so-called Apostles' Creed, which, by or before the sixth century of the Christian era was formulated and has come down to us, in these ends of the earth, as the avowed Trinitarian Creed of all the churches of the Christian world. (Appendix MI, M2.) We have previously noticed the six redemptive acts of the Saviour which it enumerates. Incarnation, passion, resurrection, ascension, session, return or second coming; and of course, to this list should be added and never forgotten: "I believe in the Holy Ghost; the Holy Catholic Church (not the Roman); the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting," as distinctly recognizing, in this sacred symbol, the Holy Spirit and His work, as we do the second person and his work. So also in the doctrine of the Atonement, should we do the same.

I hasten to notice again that, and we have already seen, as there is a dual aspect, prescriptive and penal, in the legal Atonement wrought out by Christ in his egoistic and altruistic redemption, so also there is a duality in the legal and spiritual aspects of the Atonement in general.

This analysis greatly simplifies the subject.

In general, as already noticed, the work of Atonement is apportioned respectively to the several persons of the Holy Trinity, and in that apportionment the work of renewing or recreating and the reestablishing in holiness of the soul of man is uniformly directly or indirectly accredited to the third person, and not to the second person. Bearing this in mind we have an easy and conclu-

sive solution of the Paraclete problem in the following passage from John 16:7-16: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter—Paraclete—will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness and of judgment (his general formulation of a creed): of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world has been judged." Immediately preceding this quotation, the Saviour tenderly discourses with his sorrowing disciples respecting the coming of the Comforter, or Paraclete, as entering upon the completion of the work which he had triumphantly opened up.

It is proper to remark, in this connection, that the original of the word here translated "Comforter," an incidental service, has in it a world more of precious spiritual meaning. Its etymology tells us that it may well be scripturally anglicised, as in this treatise, as it literally designates a friend and helper called to our side whose exhaustless resources are adequate to all our spiritual wants, and he may well be named in our language, the Paraclete, and in fact Paraclete is already in our English vocabulary as designating a personal agent of great diversity of activity. In him is provided the only agency competent to put fallen man in the personal possession of the rights and liberties and experiences of salvation provided for us by Christ, but placed in our possession, not

by Christ himself but by the Holy Spirit. This Paraclete is in fact the peculiar scriptural proper name of the Holy Spirit, the third person of the Trinity, whose presence and service Christ so distinctly promises to his sorrowing disciples. Heb. 9-14. In fact the work of Christ, however stupendous, would have been a blank parade without the official mission and varied service of this Paraclete. As just stated, this absolute and ordered mission of the Paraclete makes it the more astounding that any treatise on the Atonement should fail to show a due appreciation of the Holy Spirit's work—The finisher and completer of Salvation. "Comforting" is only an incident.

The Atonement most certainly embraces in the language and true import of Scripture, the fundamental work of man's legal and moral deliverance from sin—from his legal and spiritual sinful status. That is to say, the official work, both of the second and of the third persons of the Godhead in the complete removal of the two obstacles:—The Logos and the Paraclete.

As here stated in this Scripture quoted above, "the Spirit" proceedeth from the Father as well as he is sent by Him; but the Son is repeatedly spoken of as "sending" the Spirit. (Appendix O.)

"Fillioque" still has a live interest. John 14-25, John 15-26. (Appendix P.) The withdrawal of Christ, before the work of Salvation was completed, was to remove some unknown but otherwise insuperable obstacle to the sending or coming of the Spirit; and that obstacle seems to have been removed by the withdrawal and

ascension of Christ, which evidenced that this was the completion of his official preliminary part of the work, the legal redemption. It was only when the banquet was thus prepared by Christ that the way was clear for the Spirit's work in His fullness, in bringing guests into it. The Holy Spirit's work was gloriously initiated, after the withdrawal, on the day of Pentecost. This explanation of the puzzling expediency of Christ's withdrawal seems to be simple, adequate and satisfactory. Each of the second and third persons had in charge a specific part of the redemptive work, in the execution of which he was principal and the other secondary or co-ordinate. The specific work of the Spirit is the conversion and sanctification of souls, and when that work is done, the Spirit will probably retire, and Christ will return and resume his task,—the establishment of the converts of the Holy Spirit—"The elect"—into the Empire of Peace, set forth in Isa. 9:6-7.

This converting and sanctifying mission of the Holy Spirit so characteristic of this administration, plainly implies a certain measure of control or direction of his movements by the second person; and if so, it must be by an agreed and joint covenant understanding. In a word, there seems to be here, the indication of a covenant relation of the three (3) persons—as certainly as between the Son and the Father, who is so frequently represented as sending the Son, which is understood to involve a covenant relation. This covenant relation of the second and third persons is most real and sacred and should not be ignored or

violated as plainly seems to be done in the perverse theories of the Atonement above noticed.

This expediency procedure may be somewhat analogous to the wonderful seeming delay of Christ's return until the Spirit's work of converting souls is completed, as it will be. It was practicable for Christ's official work to be thus finished on the cross, but the laborious and progressive and patient work of the Spirit was committed to the coming ages, and the seeming delay of Christ's return seems to be reasonably awaiting the finishing of the Spirit's converting work. For in Matthew (24:30-31), when Christ comes gloriously with his angels, it is not with the view of converting souls—as this would be an assumption of the distinctive work of the Spirit—but of gathering together from all parts of the world, the souls already converted by the Holy Spirit; the Spirit's converting work then having been finished. But the Saviour's coming is not merely to gather together these redeemed saints, but to establish and sensibly proclaim his spiritual kingdom of peace, as proclaimed by Isaiah 9:6-7 on this redeemed earth, including all the followers whom he shall bring with him, together with all on earth gathered by the Paraclete since his ascension,—“the elect”—from the four winds of the world. And out of this entire host enlisted under his blood stained banner he will organize the ultimate empire of peace foretold in Isaiah 9:6-7. This imperial reign of the Prince of Peace is to be the Christian's Golden Age.—the final outcome of the Gospel Scheme.

It seems natural and proper in dispensing the benefits of his righteousness, so exclusively accomplished through the agency of the Spirit, that the Son should hold, therefore, a directive relationship to the Spirit, as the practical or actual conversion of the individual soul is not the work of Christ but distinctively the work of the Spirit; indeed, this is properly considered officially and personally the cooperative work of the Spirit; so true is this as stated, that when Christ returns it is not to convert souls by his personal agency. But the Christ when he returns is to gather together the elect or those already converted from one end of heaven to the other, his "elect," that is those who have already been converted by the Holy Spirit. (Matthew 24:30-31.) "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

And this seems to be the only reasonable interpretation of his delay, as we may regard it, that he is awaiting this completion of the Spirit's work, just as the Spirit awaited the completion of Christ's work for which Christ promised to send him, before he withdrew from earth. And in due time the Spirit gloriously entered upon his work on the day of Pentecost. (Appendix Q.)

It is very evident in the Scriptures, that the persons of the Trinity have a good understanding

among themselves, as to the particular part each is to take in the successful realization of the wonderful gospel scheme; and it is to be observed that no government officials on earth are more courteously deferential to each other than they. The Father takes the initiative, as in the exigency arising out of the occurrence of sin, by eliciting and proclaiming the promptings of love in vindication of the divine justice, wherein the law exhibited its weakness in not being able of itself to deliver the sinner from its own condemnation, its claims unappeased, but the Father's love soon awakens to a consciousness of resources transcending the claims of violated justice. Co-eternally distinct from justice, but ever cooperative therewith, the Father's Love soon opens up the way, notwithstanding this inherent weakness of the law to magnify and make itself, the Law, most honorable; wherein the impotence to deliver the disobedient held under its precept and condemnation by providing this saving righteousness of the incarnate Son of God, and stipulating with the Spirit, through the triumphant Son, to give life unto and to transform the character of the sinner to whom this savingly merited righteousness of Christ should be graciously given, credited or imputed, so as finally to lift him to a state of glory, thus wisely reckoning with the state of innocence, the state of sin and the state of grace, after the great promise to Eve, Gen. 3:15 and ultimately crowning the redeemed in a state of glory surpassing man's original Edenic state, under multiplied and increased effluence of revelation, with as-

sured guarantee against another lapse into disobedience and sin.

This was the redemptive disclosure made by Christ in his interview with Nicodemus. John 3:14-15: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have eternal life, for God sent not his Son into the world to judge the world, but that the world should be saved through him." Our crowning thought is occupied with the glorious family in the Heavens,—there is no solitariness or isolation, but the Father and the Son, and the Helper in all work, His children and ministering angels, constituted a supremely happy society of loving persons in blissful communion,—AT-ONE-MENT.

I. John 3:1: "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God, and such we are. For this cause the world knoweth us not, because it knew him not."

"Love divine, all love-excelling,
Joy of Heav'n, to earth come down!
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.

Jesus, Thou art all compassion,
Pure unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

Breathe, O breathe Thy loving Spirit,
Into every troubled breast;
Let us all in Thee inherit,
Let us find the promised rest.

Take away the love of sinning,
Alpha and Omega be;
End of faith as its beginning,
Set our hearts at liberty."

Perhaps the foregoing discourse may dispose you to welcome the following extravaganza on the hopeless endeavor to give full expression to the unutterably transcendent love of God in Christ Jesus our Jehovah.

“Could we with ink the ocean fill,
Were all the skies of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade—
To tell the love of God above
Would drain the ocean dry,
Nor would the scroll contain the whole
Tho’ writ all o’er from sky to sky.”

Miscellanea.

Perhaps the most appropriate place for these miscellanea would be in the omitted appendix, the manuscript of which is preserved, and in other hands, may have in the future the benefit of the observations and criticisms of the printed text which is now committed to the public.

1. Jehovah, the Proper Name of the Living and True God.

The name, Jehovah, is singular and never used of any other being in the Universe.

The word, Elohim, is also a name of God and is used of angels, Ps. 8. But we must bear in mind that the word "god" in English does not mean any being in particular. Elohim is plural from the root El, but when it relates to the true God often takes singular verb, and simply means power, and as used in Gen. 1:1 has particular pertinence to the exercise of creative power in the natural world. It is the word at the bottom of the Moham-medan "Allah," and is in their minds an absolute fatalistic sovereign, without any expression of mercy, whereas the true Jehovah is perfectly compatible with the teachings of Christianity and with man's freedom as a moral agent.

It is entitled to special notice that in the Revised Version as distinguished from the Authorised Version, the word "Jehovah" occurs in the O. T. 6823 times. The simple explanation is the fact that in translation from one language to another it is the ordinary literary habit to transfer proper names, and not to translate them, which circumstance is worth noticing, because, as a rule, all proper names are significant. This is viewed as a reason for making use of the Revised Version of the Scriptures, for it is noticeable that there is no one thing to which God

attaches more importance than to faithful and literal use of His own proper Name, Jehovah.

The Name itself is formed from the Hebrew verb, "to be" HAVAH, and points therefore to the Eternity of God, His Self-Existence and Self-Sufficiency and His Covenant Relations to all those redeemed from sin.

2. Sabbath and Sunday.

The word "Sabbath"—meaning a rest day—is used in the Hebrew language in Gen. II:2-3, as designating the day on which God finished or rested from the work of the natural creation of mind and matter, and in view of that important circumstance, God consecrated or established it, as the religious memorial day of man's primitive religion.

Religion itself arises from man's relation as a moral agent to his God, and this day was especially set apart in commemoration of man's religious relation to the living God, as the Creator of the natural Universe. If the god worshipped is the true god, it may be true religion; if false, it will be false religion.

Religion, therefore, is not an institution of man, but was ordained of God for man, and this time was especially set apart for its observance. And this Seventh day was the religious day of man in his primitive or natural religion. Man, it should be particularly observed, had religion in Eden before the Fall and he fell from that original Religion which was the true religion to him in his state of innocence. Notwithstanding this fall, God exacted of man afterward the observance of this sacred day and fortified its observance by sacrifices and ceremonies and providential dealings, and in the Decalogue, set it forth as the Fourth of the Commandments of that Moral Code until the "Promised Seed" should come for our Redemption. Indeed, the Scriptures seem to make it wonderfully evident that the Babylonish Exile was visited upon God's ancient people for their disregard of this sacred Day. It seems to be characteristic of the O. T. Scriptures that this day was to be looked upon as the very heart of the Moral Code of Man's religious obedience, as fallen but as having the promise of a Messiah and Deliverer in the future. Its function was that of conserving the sacredness

of religion by fallen man until the time of deliverance through a Saviour should arrive, and had that consecration of this day been observed by man, there would have been no polytheism or idolatry in the world.

But our Sunday is the sacred first day of the week, and it commemorates the Resurrection of Christ, as the day which commemorates the completion of the spiritual creation by Him as the Sabbath, or 7th day, did natural creation. There is no explicit verbal but by action there is a substitution of the Lord's Day for the Sabbath Day, and the Jews as habituated to the Sabbath or 7th Day, did not receive with universal readiness the change, whereas the Gentile converts very readily acquiesced in the Lord's Day which was the first day instead of the seventh day. The Saviour arose on the first day of the week, and within the next 24 hours, appeared 5 times, thus sanctifying the 1st day to His followers. In Acts XX, beginning at v. 7, we learn that Paul and a number of other missionaries were quartered at Troas, in the sacred observance of this 1st day as a day on which they would not travel. Then it was that Paul preached, and administered the Lord's Supper, and remained over until the day following to resume his journey. In I Cor., XVI:2, Paul enjoins as an act of religious service, on all the Churches, that he had established, that they raise a church contribution in the interest of the poor members of the church at Jerusalem, of which James, the Lord's maternal brother, was pastor, Matth. 13-55, Mark. 6-3; thus assuming and actually asserting the 1st day of the week as the religious sacred day of the Christians of those churches. And John in Rev. 1:10, announces to us as the condition of his Apocalyptic Visions, that he was in the spirit on that day—"The Lord's Day." And Heb. 4:8-10, gives the historic warrant for the Sunday rest.

The contention between some Jewish and the Gentile Christians over the sacred day continued to the time of Constantine, and was so serious a matter in his Empire that he issued a decree, 321 A. D., establishing "Sunday" as the sacred day of religion, ostensibly with a view of conciliating his subjects in their religious controversies. As a matter of fact, there is reason to believe that Constantine's real purpose was that of heathenizing the Christian religion. For the 1st of the week was the day on

which idolaters worshipped the Sun, and you will note that Christians have appropriated this day from the worshippers of the Sun, as the Jews have taken Saturday from the worship of Saturn. Constantine, himself, when the decree was issued, was not a Christian but an idolater, a worshipper of the Sun. He was baptised on his death-bed, as professing the Christian religion, in 336, 15 years after issuance of the decree in regard to the Sabbath, and the church was in a state of confusion over this decree for more than 100 years. We do not find ourselves hospitable to the ecclesiastical claims of any church that this day is a credit to them as a church, for settling the question of the observance of the sacred day of the Christian Religion. Sunday is the Lord's day.

Without elaboration, this distinction between Sabbath and Sunday seems plainly historical, therefore, with this fundamental distinction between Natural Religion and Christianity, or between Judaism which was a bolstering up of Natural Religion, and the Revelation of Christ, our Saviour.

3. The Promised Seed. Gen. 3-15.

There is a subordinate but exceedingly important point which we may here suggest. It is in connection with the promise that "the seed of woman should bruise the serpent's head." In Gen. IV:1, we read "I have gotten a man *with the help of Jehovah.*" The four words, "with the help of" are a gratuitous substitution of the translators with nothing in the original corresponding thereto which attributes to Eve help from Jehovah in giving birth to Cain, whereas the real object of Eve's mention was Jehovah, himself, as indicated by the particle "Eth" which is here transformed into a preposition but really is an index finger or particle pointing out the object of the verb which in this case is Jehovah. In other words, by omitting these four words, she supposed that Jehovah was the promised seed. But it is a great mistake to suppose that her mistake needed any such rectification as though her mistake altered God's plans. Strangely enough, it is now desired to call attention, in the light of this suggestion, to Luke II:11, "For unto you there is born this day in the city of David, a Saviour, which is Christ, the Lord." The word translated "Lord" in the

passage giving the language of the angel is "kurios," and it points back to the Septuagint translation of the Hebrew Bible into Greek, about 150-200 years before Christ. The translators found no equivalent word in Greek for "Jehovah," but the Jews for some reason unknown to us, had read a substitute into their Bible for Jehovah, as in the 110th Psalm, and that substitute was akin to "kurios." And the word in the Angel's announcement to the shepherds as taken from the Septuagint, is "kurios," so that the strictly literal rendering of the passage should be, "Who is the anointed Jehovah." "Kurios" in that place does not have the Article, as it ordinarily would, for the name Jehovah NEVER has the Article, and it may be remembered that "Kurios" thus translated "Lord" in this passage, is perhaps used 1,000 times in the N. T., and is uniformly translated "Lord" whereas "Lord" is a word of meaning entirely distinct from that of "Jehovah" as it designates a person exercising authority over subordinates, whereas Jehovah relates to Eternity of Existence and absolute and supreme authority over the Universe and self-sufficiency, the meaning of the two words thus being radically antithetic. Jehovah, the self-existent Supreme God of the Universe, the ultimate source of our Salvation from sin, and the Covenant God of Israel, the God whom Christians worship.

Had the Revisers noted this distinction, we would have had a crowning recognition of the Deity of the Saviour, for His Name would have been not "Lord Jesus," but "Jehovah Jesus" and the confession of Thomas would not have been in the Revised Version, "My Lord and my God" but "My Jehovah, and my God." It is certainly not over-refinement that there is reason for distinction in the use of such names. Indeed, it is believed that a good service, easily achieved, would be rendered by some one gathering together all the passages in the O. T. with the proper name, "Jehovah," and all the passages in the N. T. containing "Kurios" translated "Lord."

4. The Dictated Treaty.

Reference is made in the Preface of this book to the so-called Peace Treaty pending between the five associated Powers and Germany, as a part of the proceedings of the Great World War.

Reliable authority informs us that the population of Germany was about seventy million, say, two-thirds of the population of the United States at the beginning of this War. This belligerent nation has a marvelous history not now to be considered.

About the beginning of the summer of 1914, this warlike people entered upon one of the most disastrous wars of human history, which even at the present time of writing, October, 1919, is not yet formally closed by the U. S. For about thirty years they have been disciplining themselves into a state of special preparation for war that attracted the attention of the world and yet its continual politic advocacy of peace was very noticeable. This military discipline and preparation were so pronounced that it was customary for travellers to remark that the most thoroughly organized and disciplined army in the world was the Prussian.

It is the understanding of the world now that the Germans during the whole of this time of nearly thirty years, were consciously preparing, on the part of its leaders, for a triumphant invasion, conquest, and subordination of the leading states of the civilized world.

The German Empire consisted of twenty-five distinct petty kingdoms which, through the molding influence of Bismarck, had become the most powerful individual military state in the world. But this ambitious purpose had been, it is believed, the animating and active principle during these many years of this aspiring empire's over-mastering purpose. After the war had been formally entered upon and prosecuted from the early summer of 1914 to the fall of 1918, with great harshness and almost irresistible success, all at once this powerful army experienced a check which was manifested in the petition for an armistice. The five associated powers—England, France, Italy, Japan, and finally the United States, had so effectually resisted and weakened this great army that on November 11, 1918, it petitioned for an armistice which was a great surprise, and it was immediately granted. It was assuredly anticipated that the conflict would certainly continue in full force until the following Spring. Doubtless this reversal was caused by the United States having tardily cast its sword into the scales.

As a result of this armistice, which immediately suspended the warlike activities in the field, public expectation excitedly and impatiently waited until the 28th of the following June, 1919, seven months, for the treaty; and this so-called Peace Treaty was signed by the Germans on this date at Versailles in France. It was a surprise to some that this Treaty did not result from any consultation or negotiations between the warring parties, but was a dictation, just as the word of a conqueror, to be accepted and signed without reservation or change, which, when fully understood, was an imperious slam on account of their previous wicked conduct of the war. After some reluctance, the Germans, confessing their inability to resume the war (which made it equivalent to a victory and surrender), reluctantly signed the dictated Treaty. It was, therefore, a dictation on the part of the combination of the five victorious powers to be acquiesced in without change by the vanquished power; and this is the point to which it is now desired to ask special attention.

The purpose of this so-called Peace Treaty was designed to set forth the conditions on which the war should close and a state of peace be re-established among the warring nations and peoples.

It so happened that the preparation of this treatise had been pursued for sometime along the line of the Bible doctrine of the Atonement, or At-onement, of Christianity, as for centuries set forth in the Bible, and at once it was apparent that this proposed Treaty of the five associated superior powers imitated this Divine Treaty of the Atonement with the human race. For its purpose when distinctly apprehended, is seen plainly to set forth the conditions on which the warring conflict between God and the human race over sin shall be settled, and a state of permanent peace and harmonious communion be established between God and the human race, Satan being the God and leader of this rebellious army. (2 Cor. IV:4) It was not expected that God would negotiate with Satan, the leader of this hostile host, probably the greatest being he had created. That proposal by God of a re-established and permanent peace did not result from negotiations with Satan, but was announced after the occurrence of man's assumption as a follower of Satan of an attitude of disobedience and hostility toward his Creator and legitimate moral ruler.

This armistice, for which the Germans petitioned, was signed November 11, 1918. It was continued until the 28th of June, 1919, when this Treaty was reluctantly signed by the Germans, but this important dictated Treaty did not result from negotiations between the warring powers, it was dictated by the five victorious associated powers; and it seems somewhat strange that the Treaty thus reluctantly signed by the Germans had not been fully understood and agreed on among the five triumphant powers themselves; and hence a somewhat confusing development of subsequent events.

Indeed, at the present writing (October, 1919) the United States Senate is in session and especially considering the approval of this very Treaty though already signed by the Germans; and President Wilson has been canvassing the country in a popular appeal for its approval by us without modification as thus signed, but the present outlook is not clear and makes it questionable as to what the immediate result will be. However, the country at large is resuming business and proceeding on the assumption apparently that the specific result of final peace will be attained, but peace is not yet officially proclaimed.

It does not seem proper to pass over this subject without some allusion to this raging conflict, and it is not possible, in this connection, to deal with details, but the somewhat unsettled assumption prevails that the war is over, although the final terms of peace have not yet been entirely agreed upon. But it does not seem to the public practicable or probable that the war should be resumed, so that we are in the midst of somewhat unsettled throes of a greatly desired and somewhat anticipated final peace. As yet and as never before, public discontent is manifested in disorder and strikes, and the outlook of the most optimistic is hazy.

Yet the anticipation of sanguine peace prophecies (Isaiah, Chapter IX, verses 2-7 inclusive,) seems in certain prospect of final realization and is anxiously and intelligently hoped for. However there seems to be an over-hanging mist of uncertainty as to these specific statements embracing all moral agents in the ultimate future; the interest of humanity occupying the foreground, as it does, of immediate interest and perhaps cover some points of the general outlook. Isaiah IX:2-7.

2. The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death,—upon them hath the light shined. 3. Thou hast multiplied the nation, thou hast increased their joy; they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. 4. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. 5. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. 6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. 7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.”

It is sufficient to note the profoundly important circumstance that this conflict between man and God originated with his Edenic fall, and, according to Scripture, is to be continued through all the ages down to a final settlement at the great Judgment Day, without this cloud of uncertainty as to a full universal settlement being fully dissipated. “But hope springs eternal in the human breast” and the faith of the human race in a final realization in the goodness of God in thus saving fallen man from the terrible and full consequences of sin and rebellion against God, according to his revealed will, is the supreme encouragement of our race. However, it may be confidently remarked that the final overthrow by God of rebellious Satan and his followers is to be a participation and realization of the experience of our race, although that leaves beyond man’s knowledge and comprehension much that is unrevealed touching the ultimate state of God’s moral government. We have profound reverence for the language of our Savior Himself —“Not my will, but Thine be done.”

Whether the ultimate settlement of peace in the universe of God is to be by, as yet, an unrevealed recovery of all sinners to a state of holy obedience, or there is to be an unending continuance of sin and its perpetuity of retribution, transcends at present the reality of revelation and the possibility of rational human conjecture.

Indeed, as a condition of the attainment of the final Peace, the annihilation of Satan and all sinners, does not, on its face, as some assume, seem to be a probability within the reach of possible conjecture, and there we must rest in silence, and yet not wholly deprived of hopeful and happy conjecture.

5. The Two Procedures.

The earnest students of this world's destiny seem to have exhausted their resources when they have pointed out in the light available the two distinct possible courses of its procedure.

The First is the simply Empirical, which is the one of antiquity still usually pursued by the nations.

Second: The other for distinction may be named the Modern, and is pursued untrammelled and with open minds and utilizes all that is known and approved in the Empirical. But in view of what is exclusively known as Empirical its precariousness as shown and manifested in misleading mistakes marking the most careful generalization of past experience, would cause the mind to call aloud for any and all possible additional help available, and in response to this call it is no longer possible in the broad light of our Christian civilization to ignore or exclude God from the movements of the world. It recognizes God as present throughout all time and Providence sustaining and governing all events. Even the dullest heathen expect their fictitious gods to be reckoned with.

Such a glowing forecast as that quoted from Isaiah comes most suitably within the modern conception of the destined ways of this world, as God governed. In plain words, it is best entitled to our recognition as the super-empiricism of the Bible.

This help is available to every one, and is not made up out of our own experiences, but is added to it. It might be illustrated by an important case in our late war, which is still pending, as Peace has not yet been proclaimed by the President.

The Bible is the one book which distinctly and vividly explains the origin of war and makes plain the efficient relations of our God to peace and war. Its exact words are to be found in the Epistle of James 4:1 & 7. "Whence come wars and whence come fightings among you? Come they not hence even of your pleasures and lusts that war in your members?"

"Be subject therefore unto God, but resist the devil and he will flee from you".

God in his nature is opposed to all sin whereas Satan is enthroned in all depraved human lust and passion. God is opposed to sin in the human heart and life; hence he is opposed to war as prompted by sin, and opposes it accordingly even by righteous war.

The Bible is full of God's warning on sin and hence also Christians are justly active in such wars; they are then in the path of duty and divine service. This solution of the subject finds a pertinent and important illustration in our great war with Germany.

Every reflecting citizen must have asked himself the question, "What was the justifying reason of our going over seas to war with a nation three thousand miles distant?" The answer should be fundamental and satisfactory on principle, and the answer is found by every plain citizen in the unquestionable fact that it originated from the outrages of the submariners that chiefly provoked our taking part in it.

The short story of the matter is that the submariners were pirates, and as such they were supported fully by the navy and Emperor of Germany, so that these outrages were the acts of German pirates; and yet in all modern nations piracy had been esteemed and treated as the enemy of mankind, and every nation was expected, and under obligations, in the interest of humanity, to exterminate them. The evidence that any man was a pirate was deemed as sufficient warrant for his execution as an outlawed criminal.

The Lusitania tragedy brought this submarine piratical business to a crisis. Then it was that President Wilson, still wrestling for peace, patiently and courageously undertook his marvelous diplomatic correspondence with Germany, and as notwithstanding their concessions they still treacherously continued their acts of violence, then it was that he had the full

sympathy of the public at large in resorting to the only remaining alternative, which was war.

It is not believed that any intelligent citizen will question for a moment that the piratical submarine outrages of Germany provoked us as a people to join in this war for their punishment and the vindication of our rights. Yet it has become to a certain extent a question, strangely enough, whether this war was undertaken for the punishment of our wrong doers and the vindication of our sacred public rights as a people, or for the overthrow of autocracy in Europe and the establishment of democracy. We certainly had no divine right or justification for warring on the monarchies of Europe, except to the extent that we had been wronged by them, and yet some of our citizens have glided into the fictitious opinion that we had engaged in a crusade against Monarchy, though such a wrong against mankind as to be calling aloud for their suppression and the establishment of democracy as the one needed blessing.

According to the instructions of this divine counselor, to whose instructions we have referred, we would have been justified in going to the ends of the earth for the punishment of the wrong-doing pirates, but we had no such warrant against the monarchies of Europe, great or small. Our provocation was only to the extent of our having been wronged, and the German Empire had wronged us as a pirate, and hence we were justified in going over seas to punish the wrong-doer. But when this Empire was overthrown and the Emperor himself fled the country and the piratical wrong-doers were righteously suppressed and the people of Germany, who as a political community, having been sharply distinguished from this subverted band of pirates, would naturally suppose them to be entitled to recognition on righteous and just terms of peace, unless some unexpected disturbance interposed. Instead therefore of closing up our affairs with the German people, and trusting as usual to the ways of Providence for the logical outcome of our retributive conquest, our undertaking the wholesale reconstruction of monarchical Europe was an unexpected diversion and possibly a mistaken adventure that has already been the occasion of much public distress and anxiety.

It is submitted that our theme of Atonement contemplates the final establishment of universal peace on earth, furnishes an

abundant warrant for this free lance of a citizen, and we now see clearly the practicableness of such a Divine counsellor.

The inquiry forces itself upon us, "Why, instead of closing up our account with Germany, did we enter upon a general reconstruction of the governments of Europe?" We had in the dictation treaty given the greatest possible slam to the German authorities as having conducted the war with so much wrongdoing as to place them beyond the pale of negotiation.

In view of the whole situation, especially the explanation given in justification of our European war as the punishment of wrong doing and the vindication of our rights, it does not seem very clear what we had to do with the re-construction of Europe except to the extent that we had been wronged by Europe and were warranted in undertaking its re-construction as a gratuitous blessing, illustrated by the divine at-onement treaty in which God refused negotiation with Satan after his wicked rebellion in Heaven on account of which he was overthrown, and was, with his followers, cast out of Heaven, which procedure, or dictation, was a retributive punishment and disciplinary humiliation. Beyond that, the business of Europe would hardly seem to be our business and all adventuring on a world re-construction is liable to be considered quixotic, rather than a serious discharge of national duty.

It may be proper to add before dismissing this topic that had there been use made of it, Biblical counsel would have cleared the mind of the impression that God would ever make war on monarchy because it is evil or sinful. And if God has ever warred on monarchy as such without the guilt of sin, then it does not appear from history, and if God has not done so then Christians are not warranted in doing so, but only their evil conduct, as in the villianous attempt to wrong the nations by robbing them of their most precious right of self-government.

No man could study the conditions through which the monarchy of King David was established over Judah and Israel for over 200 years, or consult the first seven verses of the 13th chapter of Romans in its historic relations and political significance and authority, and rise from the study under the impression that God ever opposed any form of government that men chose to organize and administer righteously and justly.

It is wrong doing, alone, on the part of such governments that is outside divine approval, and shows the structure to be on sand and not on rock foundation. Matth. 24th (25, 26, 27).

It is worthy of all observation that the first seven verses of the 13th chapter of Paul's Epistle to Romans is the most important political doctrine in human language. Our American Declaration of Independence is an enthusiastic enunciation of its doctrine, but can be fully understood and appreciated only in the light that shines forth from it. This doctrine was courageously written originally as a part of a letter by a Christian minister and missionary, named Paul, to a company of citizens of the Imperial city of Rome in the reign of the historic monster and persecutor, Nero. It has come down to us to be courageously formulated by us as the Theistic foundation of our political Democratic system of government. Thos. Jefferson, who was not a professed Christian, but a publicly proclaimed believer in God, was the author of our famous document. His language in regard to his authorship of it is in three words, "I wrote it".

It may be said without hesitation, solemnly, that any man who disparages the sanction of the authority of God's approval in the administration of the government of the United States, is guilty of rank treason and deserves without shrinking or hesitation the summary fate of a traitor.

6. Letter of Commendation.

I have only an additional and parting word. In this endeavor to interpret the Will and Way of God, as revealed for our instruction in the At-onement of our Bible, I have, at times, experienced encouragement from the kind and intelligent word of friends, and I feel a prevailing desire to submit some one of these utterances as a happily conceived and kindly expressed word of appreciation and encouragement, which I feel quite sure beloved and appreciative friends will pleasantly share with me.

This noble letter is from such a source as to be highly prized by its recipient. It was received by me as a most pleasing surprise on the morning of my ninety-fifth birthday, March 23rd, 1919, from a highly esteemed friend, whose relation was close to my

public life; as a fellow citizen and curator of the University of Missouri, one of the worthiest and most distinguished public men of the State, whose seventieth birthday was commemorated by a pronounced public banquet. I frankly confess that I hold his letter of appreciation and commendation in the most sacred esteem.

“March
Nineteenth
1919

Dr. S. S. Laws,
1733 Q Street,
Washington, D. C.

My Dear Dr. Laws:—

As your natal day is approaching I write this to send you my greetings and congratulations. You have spent a long and most useful life. Few men have put into their years in this world as much valuable service for their fellow men and their creator. You are honored by thousands whose lives you have inspired, and your influence for good and the betterment of your kind will expand as the years multiply. May God bless and sustain you and give you at last an abundant entrance into his heavenly kingdom where I hope to meet you, is the prayer of

Your friend,

(Signed) _____

PART II

The Trinity

Why should this be looked on as one of the most mysterious, unintelligible, and least practical doctrines of the Christian religion? This is a mistake. On the contrary, it is one of the most obviously intelligible, and intensely practical.

This paper, brief as it must be, proposes to make that appear, allowing for the limitation, with reasonable certainty; and that, too, by a strictly scientific method.

All the laws of nature, which are its doctrines, rest on inductions upon the facts of nature. All the doctrines of the Bible, wrought into the creeds of christendom, are presumed to be inductions on the facts—the verbal utterances—of the Bible. As Nature is and must be recognized as of ultimate and unquestioned authority in the one case, so the Bible must be in the other. Without this, neither secular science, nor Christian Theology can attain creditable standing. No one acquainted with the half-dozen radically distinct systems of philosophy which have gone to record, would dare assert that the objective validity of the so-called facts of nature has not been and is not now denied as stoutly as the most rampant infidelity, has ever repudiated

the truthfulness and validity of the so-called facts of the Bible. The nihilism of philosophy is, in the domain of nature, the analogue of atheism in the domain of religion.

But induction, in all cases, leads only to inferential and contingent knowledge; and all inferential knowledge is faith knowledge. This is true even of the universality of the law of gravitation, and the law of gravitation, which is so fundamental to the whole system of nature, is no more strictly an induction on the facts of nature than is the doctrine of the Trinity as an inductor on the facts of the Bible, both equally fundamental to the whole system of Christian Theology. Hence, unquestionably, the laws of nature as really rest on faith, ultimately, as do the doctrines of the Bible. As matter of fact, theologians proceeded inductively in dealing with the content of the Bible long before scientists thus dealt with nature. It is not true that induction originated with Lord Bacon; Professor Huxley says that the sciences would be just where they are had Bacon never lived. I confidently venture the affirmation that the *Dictum de omni aut nullo* of Aristotle rested with him on induction. But it was not then so thoroughly practiced as now. And for a crowning proof of its application in Biblical work in the past, go to the writings of Augustine, (420 and Calvin 1564, A. D.), and it will be found that as few of their errors have required correction by subsequent investigators as of former by subsequent scientists. Much of the present parade

about the new-born scientific study of the Bible is babbling pretence, without due warrant.

The doctrine of the Trinity rests on Biblical induction, and has been accepted by every branch of the Christian Church as a settled doctrine for more than twelve hundred years. The agitation and final formulation of this doctrine, based on a minute investigation of all parts of the Bible, chiefly occupied the thought of the Christian Church during the first seven centuries of the Christian era. However, it is no part of the present purpose to enter otherwise than incidentally either into the history or the metaphysics of the trinitarian controversy, but to confine attention to the plain, practical teaching of the Bible on the subject as a matter of fact.

It is proposed to submit seven distinct Biblical propositions, or generalized statements, which summarize the teachings of the Bible on the most salient aspects of this subject. Each of the seven propositions to be submitted rests on a careful induction of the verbal facts contained in the Bible, and in the Bible alone, with an endeavor to avoid error by a strict observance of the proper rules of procedure in investigation. The method is scientific, and the result to be submitted, should be and seems to be, peculiarly satisfactory.

1. The first proposition is this: The Bible teaches that *there is but one living and true God.*

Deut. iv. 35, 39—"Unto thee (Moses) it was showed, that thou mightest know that Jehovah he is God; there is none else beside him."

“Know therefore this day, and lay it to thine heart, that Jehovah, he is God in heaven above, and upon the earth beneath; there is none else.”*

Deut. vi. 4—“Hear, O Israel; Jehovah, our God, is one Jehovah.”

2 Sam. vii. 22—“Wherefore thou art great, O Jehovah, God; for there is none like thee, neither is there any God beside thee, according to all we have heard with our ears.”

1 Chron. xvii. 20—“O Jehovah, there is none like thee, neither is there any God beside thee.”

Jer. x. 10, 11—“But Jehovah is the true God; He is the living God and an everlasting King. The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens.”

Isa. xlv. 6, 8—“Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last, and beside me there is no God.”

N. T. 1 Cor. viii. 4—“There is no God but one.”

*It should not be overlooked by readers of the Bible that Jehovah is not an appellative, but the proper name of the one living and true God, and is never used to designate any other being. “President of the United States” is an appellative, and means no one in particular, but any one who may hold that office, but “Andrew Jackson” is a proper name, and designates a particular being. The 1901 edition of the Revision of the Bible transfers this proper name in the Old Testament, instead of translating it by the appellative “Lord.” This is as it should be. And in the New Testament, “Lord,” as a rule, is the equivalent of Jehovah. The explanation is interesting, but cannot be given here. But I will say that it furnishes an unanswerable argument for the Deity of the Christ.

Mark xii. 29—"Jesus answered: The first (commandment) is: Hear, O Israel, the Lord our God, the Lord is one."

Matt. xvi. 16—"And Simon Peter answered and said, Thou art the Christ, the Son of the living and true God."

Jno. xvii. 3—"And this is life eternal, that they should know thee, the only true God, and him whom thou didst send even Jesus Christ."

Gal. iii. 20—"Now a mediator is not a mediator of one; but God is one."

1 Tim. ii. 5—"For there is one God, one mediator also between God and man, himself man, Christ Jesus."

Shorter Catechism, Question 5: "Are there more Gods than one?"

Answer: "There is but one only, the living and true God."

These selected quotations must serve as sampling the content of the Bible. It will be seen that the answer to Question 5 of the Shorter Catechism is a conclusion, attained inductively. The writings which constitute the content of the Christian's Bible are perfectly and rigidly consistent in their monotheism. All the divine paths therein lead from and to this citadel.

Nature is older than the oldest utterances in this Bible. The relation of these two revelations is a question of profound interest, but cannot now be treated. The Bible republishes in verbal form the whole lesson of nature, and then super-adds a supernatural revelation of the unique and distinctive doctrines of Christianity. The two, prop-

erly understood, make one continuous and consistent whole.

The relation of the two, in a general way, was so aptly illustrated by a class-room incident, that I venture to give my readers the benefit of it. There was a Japanese student in my Seminary class in Apologetics; and this question was before the class. I had submitted the view, that in different ways the same God is revealed in nature and in the Bible, but that it was only by the help of the Bible that we are able to read the lesson in nature, so that those without the Bible do not from nature alone learn of the true God. An induction from a finite world cannot reach an infinite object as its conclusion. As the class seemed to wrestle with this relation as a proposition difficult to understand, I requested Mr. Tosie Takada—who died last year a missionary in his native land—to remain when the class was dismissed. I then asked him to write for me on the blackboard, the Lord's Prayer in the Japanese language; and to be sure to be present at the next lesson. When, on review, the point recurred, I called the attention of the class to the markings on the board, and, excepting Mr. Takada, called for an interpretation thereof. Of course, it was dumb show. When this was realized, I called on Mr. Takada to take the pointer and assist us in understanding, or seeing, what was there, but hid from us. He did so, and we all appreciated the helpful illustration it gave us of the doctrine that it is when we look through the eyes of the Bible and not otherwise, that we can read the lesson in nature—and see that, as far

as it goes, it is the same lesson in nature that we have in the Bible respecting God.*

The inductions on Bible phenomena are much simpler than on natural phenomena. The reason is, that the Book plainly and with great simplicity, but sporadically, tells us what its lesson is, and commits the language to us, to be read and understood, and to be verified in every part by all the parts. Hence, even our natural theology proper is not a science of discovery, as in natural science, but of construction. Much less is it true of Christian or Biblical theology. The induction whereby a school boy may now verify the law of gravitation is vastly easier than was the induction of discovery by Newton and his co-laborers, formulated in the Principia. So now, the Doctrine of Monotheism having been didactically although sporadically or miscellaneously announced, our induction thereon is not for discovery, but for constructive consistency and confirmation. Is the given utterance a part of the text? Is it isolated and incongruous, or in harmony with the whole? The doctrine of creation does not admit of an induction of discovery, but only of apprehension, construction and confirmation, the fact having been verbally announced in the Bible, Under the title "Atom" in the

*In an essay, largely elaborated, a study of the various religions of heathenism attests that except where the light of the Bible shines, there is and has been since centuries before the Christian era, no knowledge of the God—the tri-personal God—whom we worship. Man began with God, as taught him in Eden, but the knowledge died out, and it is revived only by supernatural revelation. It is only by teaching this doctrine to the rising generations that it is kept alive in the human mind.

British Encyclopedia (IX Ed.), a master hand shows that nature confirms this doctrine didactically set forth in the Bible, by leading us up to the very footstool of the Creator.

2. The second proposition is that—*This one God bears in the Bible the three names of Father, Son and Holy Spirit.*

This fact is so conspicuous in familiar Scriptures that there is no occasion for dwelling upon it. The facts for the exposition and induction are full-handed. For example, Gal. iv. 6—“God hath sent forth the Spirit³ of his son² into your hearts, crying Abba, Father.”¹ Here, in this short passage, is the comprehensive name God, and the three personal names occur. 1 Cor. viii. 6—“There is one God, the Father¹ of whom are all things—and one Lord Jesus Christ,² by whom are all things and we by him.” 2 Cor. xiii. 14—“The grace of the Lord Jesus Christ; and the love of God,¹ and the communion of the Holy Spirit³ be with you all.”

Said Joseph Cook in my hearing, in the Chicago Parliament of Religion: “I once saw chiseled on the marble above the tomb of the great (Mohammedan) Emperor Akbar, in the land of the Ganges, the hundred names of God. Let us beware how we lightly assert that those names are one. . . . I care not what name you give to God, if you mean by him a spirit omnipresent, eternal, omnipotent, infinite in holiness and every other attribute of perfection.” I must be permitted to say that, for my part, I do care; for we

might have this entire list of names and be in the dark as to the vital and most important name of Father, Son and Holy Spirit. Said President Washburn, of Roberts College, Constantinople: "The ninety-nine names of God which the good Moslem constantly repeats, assign these (moral attributes) to him," (Parliament of Religions, 569, Washburn), but it must be added, that in the Creed of Islam there is no communion between Allah and his creatures; no incarnation, no divine brother and no heavenly Father. The name "Father" does not occur in the list of 99 names. "My soul," says the Psalmist, "longeth, yea, even fainteth for the living God, who pitieth us as a father his children." This cannot be said by the Mohammedan. Indeed, it may be truthfully said that the Allah of Islam is not the Jehovah-God whom Christians worship, for the constitution and character of the two are not only different, but in contrast and incompatible.* The Mohammedan does not believe in the same God that we do nor in God's Son.

3. The third proposition is that—*These three*

* "There is no God but God," is the keynote of the Theology of Islam. But thereby the Mohammedan not merely denies all polytheism, but also the Trinity of persons in the Godhead. He holds that to affirm the doctrine of the Holy Trinity is to be guilty of the damnable sin of "shirk," i. e., polytheism. Almightiness, untempered by holiness or mercy, dominates the character and conduct of Allah, who terrifies us by his supralapsarian avowal as creator: "verily I will fill hell altogether with genii and men." (Sura xi. 119). As the God of Islam is not the God of Christianity, hence the legitimacy of missions to the Mohammedans. (Kellog's Hand-Book of Comp. Reli. pp. 16-23).

names are not used interchangeably nor indiscriminately, but distinctively.

These names are used in the Bible with the discrimination and precision of proper names. The Spirit is never called the Son; the Son is never called the Spirit; and neither the Son nor the Spirit is ever called the Father. This usage is an established usage, and stands on the very face of the Scriptures. It is a case of uniformity without a variation. There is no more confusion here than in a family as to father, mother and the children; each is a term of definite designation.

4. The fourth proposition is that—*These three names are severally objective to each other.* The audience and the speaker are objective to each other. This teaching presents a double and most interesting aspect in both language and action. (1) As to language, each of the three not only speaks of self, but also speaks to and of each of the others. And, (2) as to acts, their operations among themselves are so orderly and uniform as to mark an established mode of procedure relative to each other. For example: (1) “If a man love me (the Son²), he will keep my word; and my Father¹ will love him, and we will come unto him and make our abode with him. . . . and the word which ye hear is not mine, but the Father’s, who sent me. These things have I² spoken unto you while yet abiding with you. But the Comforter,³ even the Holy Spirit, whom the Father¹ will send in my name, He³ shall teach you all things, and bring to your remembrance all that I² said unto you.” (John xiv. 23-26.) In this

scripture the three—Father, Son and Spirit—are set forth in actual and active correlations, distinctly and distinctively. The Father sends the Son and the Spirit, but the Spirit never sends the Son, nor does either of them ever send the Father. (2) Again: “But when the Comforter³ (Advocate-Paraclete) is come, whom I² will send unto you” (Filioque) John 14-26, John 15-26 “from the Father,¹ even the Spirit³ of truth, which (who) proceedth (goeth forth) from the Father,¹ He shall bear witness of *me*.²” (John xv. 26; xvi. 7) In this passage we have a double enumeration (³, ², ¹ and ³, ¹, ²) of the three names. Each of the three names occurs twice in this brief passage. And here, again, we have the Father, Son and the Spirit in their objective and orderly relations to each other, plainly expressed both in language and in operation in this duplex or two-fold statement.

Surely it is too obvious to admit of question that in this complex sentence these three names are used with relative and distinctly objective discrimination.

This circumstance of settled usage is sometimes spoken of as involving divinely economic and subordinate relations, but, whilst in a proper sense that is true, we are not now concerned about technicalities. It is the simple Bible fact of which we wish to speak without refinements. It is plainer without than with them. In this matter, it appears plain that order is heaven's first law. And this subject does not breathe as freely and

naturally, in the attenuated atmosphere of metaphysics as in the normal air of every-day Christian experience.

5. The fifth proposition or inductive group of Bible teachings is this—*The personal pronouns are freely used by and of each of these three names.* This is done so frequently, explicitly, and unequivocally as to put it beyond reasonable questioning that of each of these names, the Father, the Son, and the Holy Spirit, is, in some proper and legitimate Bible sense, the name of a Person. Various Scriptures abundantly warrant this proposition: (1) I might repeat here the passages already quoted under the preceding head, but other Scriptures in abundance are at our service; in one chapter just quoted (John xiv.) personal pronouns occur over seventy times. (2) “Now *I* (the Son) go unto *Him* that sent *me*.” (John xv. 5.) Here we have the first person, “*I*” and “*me*” of the Son, and, the third, “*Him*” of the Father. (3) “*I* am come down from heaven, not to do mine own will but the will of *Him* that sent *me*”—similar as to the first and second persons, but somewhat emphasizing the personal qualities. (John vi. 38.) (4) On the Mount of Transfiguration, a cloud of bright effulgence enveloped the six persons present, viz.: Peter, James, and John, Elijah, Moses, and the Christ—“And behold, a voice out of the cloud said: ‘This is *my* beloved Son in whom *I* am well pleased; hear ye *him*.’ ” (Matt. xvii. 5.) We have the same personal pronouns in these two cases, and those used of the Father in one are used of the Son in the other. (5) The baptism of Jesus makes a

valuable and impressive contribution. The voice of the Father¹ audibly and directly addressed the Son², and the Holy Spirit³, in dovelike form, sensibly and visibly descended upon him. The three Persons unite in this sensuous manifestation—this once and only this once, but that was enough, as it formally and conspicuously ushered the Incarnate Second Person upon the stage of His public earthly career with the consensus, and on either hand, the support of the other two persons, who never forsook Him till in the article of death, the surcharged cloud of divine wrath vs. sin over-shadowed his soul, and hid for a time the light of the Father's face—"Why hast Thou forsaken me?" But it did not extinguish the presence and sustaining power of the Holy Spirit in that most tragical event in the records of time. "O my Father, not my will, but thine, be done. I came not to do my own will, but the will of him that sent me." (Ps. xxii. lxix. 16-21; John iii. 34; 1 Tim. iii. 16; Heb. ix. 14.)

It is believed that, under this 4th head, the personality of the Holy Spirit should be specially emphasized, and the means of doing so are sufficiently abundant.

(1) "But Peter said, Ananias, why hath Satan filled thy heart to lie to—margin, to deceive—the Holy Ghost?" (Acts v. 3, 9.) Lying is a peculiarly personal offence; it can only be done by a person to a person. Yet, Ananias lied to the Holy Ghost, which plainly implies His personality. It as plainly implies this personality as that of Ananias. You cannot lie to a principle, nor to an influence,

nor to an attribute. Lying is one of the most infamous of all sins—in its intensest degrees and consequences, it is worse than theft or murder, which it so readily compasseth. It was faith in a lie that ruined our race; and faith in the truth as it is in Jesus, the Christ, is the only remedy.

(2) 1 Cor. xii. 11, 12; “All these (Charismata) worketh the one and the same Spirit, dividing to each severally even as He will.” In this passage the *voluntary* personal action of conscious discrimination is predicated of the Spirit. The one will of the Deity is exercised in the personal acts of the Holy Spirit, as has just been seen in the cases of the “Son and Father”—three distinctive individual operations of the one fundamental Power or infinite attribute of freedom.

(3) Acts xiii. 2-4—The scene is laid in Antioch, in Syria, a city of more than half a million, where the disciples were first called Christians. “And as they ministered to the Lord, and fasted, the Holy Ghost *said*, Separate *me*, Barnabas and Saul, for the work whereunto I have called them. Then when they had fasted and prayed and laid their hands on them, they sent them away. So they being sent forth *by the Holy Ghost*,” etc. The personal pronoun is here articulately used in two cases and personal conduct—speaking and ordering a deliberate procedure—is attributed to the bearer of it. This citation is a very simple, unequivocal and conclusive proof of the Personality of the Holy Spirit.

(4) John xvi. 7-15: These nine verses constitute—relative to our theme—one of the most re-

markable passages in the Word of God. The personal pronouns therein are used of Christ and of the Spirit between twenty and thirty times; they are used by Christ of the Spirit with the same freedom as of Himself, and with greater frequency. Comment is needless. The Saviour thus deliberately applied, in this utterance, the personal pronouns more frequently to the Holy Spirit than to Himself—at least ten times to Himself and thirteen times to the Holy Spirit. In plain Bible sense, the Holy Spirit is as truly and really a Person as the Christ Himself. This seems to be a fair inference.

(5) The only additional proof of the personality of the Spirit that will be given is the sin against the Holy Spirit. Whatever may be the view taken of this sin, there is a principle underlying it, and that is, that just as crime, in its essential nature, is an offense against the State only as a legal personality with moral traits, so sin is an offense against this personal member of the Godhead. Crime in the natural government, is the analogue of sin in the moral government of God. Hence, David touched the quick when, in his contrite confession, he said: "Against thee, thee only—a Personal God—have I sinned." In a word, this sin against the Holy Spirit, upon which the Saviour lays such emphasis, forcibly assumes that the Holy Spirit is a person and divine. That much is certainly true, whatever the specific offending act or state.

Without pursuing this matter further, the evidence adduced seems adequate to make it appear beyond a reasonable doubt, that the teaching of the

Bible is that the Father, the Son, and the Holy Spirit are three Persons. *A Person is a distinctly subsisting, self-conscious moral agent.* This definition may be validly predicated of each person in the Trinity. We never properly predicate personality of any agent destitute of the attributes of moral agency—conscious intelligence, conscious freedom.

Here we may again cite the Catechism as summarizing inductive proofs. Shorter Catechism Question 6: “How many persons are there in the Godhead? *Answer:* There are three Persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God.” Each of these names of the one Living God, is, in some legitimate Bible sense, the name of a distinct person. I will repeat the definition, which is believed to be validly applicable to each of these divine personalities: *A person is a distinctly subsisting, self-conscious moral agent.* This, of course, implies that the self-consciousness of the Godhead has, what involves no great mystery, a threefold function. Every solar ray has the threefold function of light, heat and actinism.

6. The sixth generalized statement or proposition is this: *This language of the Bible* is not empty sound, mere verbosity, setting forth superficial impersonations of imaginary and fictitious distinctions; but, on the contrary: It is evident, even from the citations adduced, that this language *points out and reveals to us, that there is and must be a distinction back of this language—back of these words, in the very nature of God, who uses*

this language of Himself, *which distinction lays the foundation for the tri-personal manifestation and expression of it*, in word and act, as we have seen, in the familiar and undisguised phraseology and conduct of every day life. Nor is it arrayed in the technicality of the schools. It is not illusory, nor deceptive language. The distinction between differing subsistencies is as real as that in the constitution of our own minds underlying knowing, feeling and willing—intelligence, sensibility, will. We have no innate ideas, but we do have innate powers of mind and body. This popular constitutional, three-fold distinction, imbedded in the very nature of the human mind, is not adventitious or acquired, but original—innate or connatural—and lies back of the will and quite beyond its control, and back of all language expressive of it, and seems to be suggestive of a sort of kinship to the Creator of the soul. In like manner, this distinction of subsistence in the tri-personal nature of God is constitutional. He is not tri-personal because He chooses to be so, but is so from the necessity of His nature; and the distinction, therefore, lies back of His will and beyond His control. The main point before the Nicene Council was whether the Son existed by the will of the Father, as Arians had asserted, so that in their view, He was in fact a created being, however exalted. The Bible has simply disclosed to us a state of facts which has existed from all eternity. Our God is tri-personal not of choice, but from the constitution of His being, and cannot be otherwise. Nature might illustrate, but was, and is, inadequate to reveal, this constitu-

tion of the Godhead. It has taxed the resources of Greek with one of the richest human vocabularies, to set forth the phenomena from which it is an immediate inference, noumenally intuited, and cognized by faith.

And if our limited minds are competent, consistent with substantial oneness, to unquestionably embody such a radically threefold or more complex distinction of powers as that pointed out, so far as we know, there may be, with no greater mystery as the eminent Platonic scholar, Archer Butler, has reverently conjectured, a score or more of these personally subsisting distinctions in the nature of the Infinite and Eternal God. This psychological illustration is merely suggestive, as was St. Patrick's shamrock, and not an analogy or a logical parallel that "goes on all fours." What we do know is, simply that three, and only three, persons have been revealed to us; and, considering the amount of wrestling that this modest installment has occasioned us, it would seem presumptuous and preposterous for us not to be satisfied with what we have. And, even that much we do know only by faith. To long for a revelation to us of any more persons, in this stage of our being, than the three, would transcend the demands of our condition and the teachings of the Bible. The reason for the three, as we may see, is made seemingly apparent in the conception, preparation and realization of of the plan of salvation, but not for any more than three.

The lesson thus gathered from Scripture teaching is written on the very face of the Bible, so

plainly that, instead of its being strange, it could not be otherwise than, as it has occurred in fact, that the plain readers of the Bible, in all ages and countries, should have understood from it that there are, in the only living and true God of the Bible, these three Persons, the Father, the Son and the Holy Spirit, three distinctly subsisting and divinely acting personalities. The "us" in the first chapter of Genesis, seems like a pre-intimation of plurality.* There is no novelty in this suggestion lying on the very face of our Scriptures that seems to respond to the social nature of man, to utterly transcend all the vanities of Polytheism, and to furnish the soul an ultimate association in Heaven that shall never grow old and keep charmingly awake the communion of our social natures. This is the Bible God and the God of Christians. It was not the speculations of Greek philosophy, but the demands of a scriptural Christian consciousness, that persistently called, in the early Church, for a credal statement of this doctrine of one God of Three Persons, Father, Son and Holy Spirit.

It is in the name of this triune God that we have all been baptized, and that the missionary work of the Church, in disciplining the nations, was originally instituted and is now conducted; and it is in relation to the three persons and their society that these disciples or converts are organized into His service and enjoyment here and hereafter.

If scriptural teaching shows that the Holy Spirit is a person, as has been so plainly seen and

*See Witsius on "The Covenant."

emphasized above, there is not and cannot be, the shadow of a doubt as to the personality of the Father and the Son. History shows this.

It is noted, that in years past, the doctrine of the Holy Spirit had seemingly slipped or faded out of the distinct consciousness of the Church; but is it not again awakening? This present Christian era, or administration, is, in the orderly procedure of the triune Godhead in accomplishing man's salvation, properly esteemed, by way of eminence, the administration of the Holy Spirit, which, in its conspicuous and obtrusive character, was ushered in by himself on the Day of Pentecost, as Christ promised. In removing the two and only obstacles in the way of fallen man's return to the divine favor, the Godhead, in the person of the Father, conceived the plan of salvation, and in the person of the Son, prepared for it to the extent of removing the external obstacle of the broken law, opening the door for and joining the Father in sending the Spirit; and, then, the Holy Spirit follows up this preparation and advantage of an open door and completes the work by removing the internal barriers, or the evil heart of unbelief. Of him all the guests are effectually called, with a keen relish for the viands of the royal feast, prepared by the Son of the King. Say what we may in our creeds and preaching, the bestowment of the blessing of salvation is suspended on the good pleasure of the Holy Spirit. Personal election and glorification are realized only as the fruit of his work. "Jesus answered, Verily, verily I say unto thee, Except a man be born anew even of the Holy Spirit he cannot en-

ter into the Kingdom of God." In this sphere of gracious and divine personal activity, it may be truthfully said again: that *order is heaven's first law*. This gift of the new birth, the Spirit bestows as he will. For this new birth, man is absolutely dependent on the divine will as operative in the Holy Spirit, the third person. But the rational ground of that determination of the Spirit's action is the secret of election—individual election.

7. The seventh and only remaining proposition to complete our statement of the Bible teaching, which clusters around our theme, is this: *That the sacred Scriptures affirm four classes of divine marks or predicates of each one of these three persons*: 1. Divine names and titles; 2. Divine attributes; 3. Divine works; 4. Divine worship. So overwhelming is the flood of evidence from the Holy Scriptures in support of the details even of this glorious doctrine of the Trinity, that it seems superfluous to dwell upon it any further.

REMARKS:

1. Neither of these persons is God without or apart from the others. Hence the doctrine here presented is as wide apart as the poles from tritheism, or the belief in three co-equal gods. They are persons of one and the same God. When Dr. W. E. Channing, the supremely distinguished Unitarian of New England, brought this charge of tritheism against Trinitarians, it must be said that he created his own difficulty, and did not find it in the Bible, nor in orthodox creeds, such as the Westminster Confession of Faith. But Dr. Channing

was so impressed by the miracles and supernatural element in the character of Jesus, that he supposed him to be an incarnate angel, who set for man a shining example of sacrifice and devotion to duty. Dr. Channing's Saviour, therefore, was neither God nor man, a bewildering state of fact which calls forth a sorrowing exclamation.

The Father, the Son and the Holy Spirit are one God, and only one; this one true God of the Bible is the Father, and the Son and the Holy Spirit. He is not the infinite, nor the absolute, nor any other abstraction; Hegelian or Neoplatonic, nor Manzelian zero, but a living Being—a concrete, personal Being—a Being absolute, in that He is absolved from all dependence on aught outside of or other than Himself; an infinite living Being, in that he is subject to no limitations other than those that are internal, and that arise out of his own nature. The speculators who deny personality to God because it implies consciousness, which is possible only under limitations, need to be taught that the God of the Bible is revealed as subject to abounding limitations, but they are all ab intra-internal conditionings. The persons condition or limit each other, and each attribute limits and conditions every other attribute. This is a mark of self-sufficient perfection.

Of course, the persons, as co-equal and co-eternal, constitutionally condition each other in actual operation and manifestation, as seen above; and they cannot be fairly regarded as merely figurative, or metaphorical and fictitious impersona-

tions of attributes, such as love, wisdom and the like, or of manifestations or operations, whether of creation, providence or grace, but as designating subsisting and predetermining properties of the internal divine nature of the one living and true God.

It is almost obvious to remark that when the Scriptures speak of the Son of God as the "begotten," or "only begotten," (John iii. 16. Gr.) derivation and dependency, as in the human relation, are not implied. The importing of this derivation into the divine nature was the *proton pseudon* of Arianism. The language descriptive of the human relation is chosen as best serving to suggest to our finite minds the eternal and undivided filiation of the Son of God to the Father. Filiation and procession are expressive of the transcendent and co-eternal relations of Father, Son and Spirit.

2. The objection that the word Trinity is not in the Bible, is adequately answered, in that the thing meant is in the Bible, and if the thing designated by the word is in the Bible, there can be no reasonable objection to the word itself, for the content of these propositions, laid down and explained above, which summarize the teachings of the Bible, constitutes the content of the word Trinity—a term expressive of the intelligible psychological concept.

In view of what is said above, a like answer may be made in regard to the use of the word person, to designate the revealed characters of the divine hypostasis. Simple existence does not

imply nor pre-suppose an efficient cause as does dependence or change or beginning. The self existence is self-sufficient.

3. The Apostles' Creed. The very essence of this creed is the doctrine of the Trinity. This is made sufficiently manifest by a mere skeleton quotation of it. Credo: (1) "I believe in God the Father; (2) And in Jesus Christ, his only Son; (3) I believe in the Holy Ghost." The legend, perpetuated by the Roman Catholic Church, that the Apostles, before they separated, "composed this creed,"* lacks verification. It was never acted on by any council; it was the gradual outgrowth of the first four or five centuries. It is the most remarkable instance in existence of the spontaneous and free expression or formal crystallization of the Biblically enlightened Christian consciousness of the early Church. What was the faith of the early disciples, embodied therein, has been the faith of the disciples of Christ in all subsequent ages. From the time of the formation of the Westminster Shorter Catechism, near the middle of the seventeenth century, this now venerable symbol has been placed alongside the so-called Apostle's Creed. Indeed, it may be observed, that, perhaps, the simplest notion we can have of the structure of this Catechism is that it is little other than the so-called Apostles' Creed, (Questions 4-38), the Ten Commandments, (Questions 39-81), and the Reformation doctrines of grace with the Lord's prayer (Questions 82-107), transformed into questions and answers. What precedes the law does not so literally follow the creed as does some other

Catechisms, but it does so substantially. My own experience is, that the best way to teach the Shorter Catechism is, for the pupil to first memorize and recite exactly the Creed, the Ten Commandments and the Lord's Prayer; and then omit Questions 43-81, certainly at first. This surprisingly relieves the case of abstractions and without loss. All the children of the Church, therefore, who are taught this Shorter Catechism and the Creed, are drilled in the doctrines of the Trinity. And when we say that this is a fundamental doctrine of Christianity, the meaning is, of course, that if you take away this doctrine, the whole superstructure of Christianity falls—tumbles into chaos.

4. The Great commission. This was the nucleus and productive germ of the Apostles' Creed.

Matthew xxviii. 19—"And Jesus came, and spake unto them, saying: All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Rev. v.—"And Jesus came to them, and spake unto them, saying: All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost."

The second reading of this Scripture is from

*See "Perry's Catechism for Catechists," endorsed by Cardinal McCloskey, of New York, 1884, page 50.

the Revised Version, from which all the quotations in this article are taken.

There are three variations which may be noted in passing:

1. The old has "all power," the new "all authority" is given unto me. The original allows either, and each implies the other, for power without authority would have been a nullity, and authority without power would have been merely nominal.

2. The old has "teach all nations," and the new "make disciples of all the nations." The new is the better, for it renders explicit what the other implies.

3. The old has "baptizing them *in* the name," and the new, "*into* the name." This is a doubtful improvement, for what is explicit in each is implied in the other, and though both are allowable, yet they give occasion for explanation, the new being somewhat the more liable, perhaps, to be pressed into service of error. The administration of this organizing ordinance "*in*" the triune name of God means, of course, that it is administered by his authority, and seals by implication the subject of it in a new relation to Him; whereas "*into*" designates the fact and intimacy of the constituted relation thereby symbolized, and implies the authority exercised in administering baptism. When the maiden is married into the name of her chosen husband by the authority of Church or State, the intimacy of the relationship thereby established, does not obliterate her identity or individual personality, however important, legally and morally,

may be the re-adjustment of responsibility springing from the new relation.

It may be sufficient to remark, that the old version and the new version of this passage, and in general, are substantially the same. This text, with its context, is familiarly known as *The Great Commission*. Having proclaimed His unlimited possession of all the power and authority in heaven and on earth, He issues not an exhortation, but a command, to His followers to disciple and baptize all the nations. This great commission not only gives the Church authority, but imposes on her the solemn obligation to execute this command. This missionary campaign, therefore, is for the conquest of the world, whatever, in the economy of God, that may mean. We are soldiers of the Church militant, and aspire to be crowned victors in the Church triumphant.

The fact that the discussion of the doctrine of the Trinity culminates in this Commission, which created the Church of Christ a militant organization, suggests that every Christian Church is a missionary body. This is eminently so recognized by our Church. Soon after its organization as a distinct denominational body, the Presbyterian Church in the United States courageously and conscientiously entered on the work of foreign missions. Fitly, its first concern was our "Indians and then China." Perhaps, it is not as articulately and emphatically urged as it deserves to be, that it is pre-eminently the doctrine of the Trinity which authorizes and vitalizes the work of Christian missions, home and foreign. The Great Commis-

sion was historically the nucleus, out of which the Apostles' Creed grew into the faith and life of the early Church, and it has been heartily cherished in all subsequent ages. Our Book says: "Christ as a King has given to His Church officers, oracles and ordinances. . . . His system of doctrine, government, discipline and worship . . . nothing to be added or taken away." (F. G. 10). His Church is an institution, and has a businesslike governmental organization. It is not only the right, but the duty, of missionaries, therefore, to organize their converts into particular churches for the worship of the tri-personal God, in and into whose name they have been baptized as soldiers of the cross for godly living, and the proclamation and disciplinary enforcement of the laws of Christ, by the courts of this Church. The growth of our Church, as of all other Christian Churches, is by the addition of individual converts, at home or abroad, to existing individual churches or the addition of particular churches, newly organized of new converts. Our ministers have no warrant to baptize infants or adults except in actual or contemplated, immediate connection with a particular organized church of our own "faith and order." Christianity is an organized institution, and not a scheme of free will, individualism or anarchy. And in thus organizing a particular church by our home pastors or foreign missionaries, as our Church constitution explicitly provides, the officiating minister is bound to make the following prescribed declaration as crowning the transaction: "I now pronounce and declare that you are constituted a church ac-

ording to the Word of God and the faith and order of the Presbyterian Church in the United States: *In the name of the Father and of the Son and of the Holy Ghost. Amen.*" (F. G.).

At the outset it was remarked that this doctrine of the Trinity is intensely practical in both the individual and the Church life. This prescribed formal organization of converts into churches under their covenant vows illustrates and emphasizes this remark.

Now, in conclusion, (with due deference to those with contrary views), allow me to call attention to (what manifestly seems to be surprising and almost incredible) the fact that, whilst our Home Mission work is conducted in accordance with the Word of God and of our Constitution as to the fundamental organic oneness of our Church, it is worthy of inquiry whether it be otherwise with that of our foreign missions.¹ I will attempt, a brief statement of its condition. In the year 1895, "a body politic and corporate, *by the name* of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States *for the purpose* of the maintenance of all missionary undertakings by the said Church among nations and countries foreign to the United States," etc., etc., was chartered by the State of Tennessee to which our General Assembly has in fact "intrusted the management of its foreign missionary work." The charter further provides that this corporation is "for the purpose of disseminating the religion

1. The article on the Trinity was written in 1907 and is now published in connection with the article on The At-onement, because of their internal relationship.

of said Church; to establish, maintain and conduct Churches," &c., &c. What had been a simple Executive Committee of the General Assembly was thus transformed into a chartered corporation.

Certainly this description of its purpose in the charter looks like denominational Church extension by the agency of this chartered substitute, but assuredly it is not so in practice. To this Corporation all the money given by our Church for foreign missions is turned over for its use, and this amount last year was over a quarter million dollars. A noticeable financial feature of its business is that, incidentally, in addition to the contributions of the Church, it also undertakes the support of individuals by paying them for life, as a corporate body, graduated rates of interest for their money to be used in this foreign work. Paying interest on money for use in Mission work:—think of it. This has an air of business zeal. There are, however, business reasons for doubting the propriety of this thing and for apprehending the possibility, in the future, of virtually Hippelizing our Church.

But it must also be noted how this Corporation is doing our Church work for which it was in terms chartered. As to "establishing and conducting Churches"—"for the purpose of disseminating the religion of (our) said Church"—it cannot point to a Presbytery nor to a single organized Church in our connection in all the heathen world—not one. It reports 39 organized Churches but they are not in our connection. They are not our Churches. They are individually independent Congregations. There is not even an individual convert a member

of our Church in all this foreign field. Over ten thousand communicants are reported, but not one of them is connected with any Church of our denomination or under our government and discipline, even though supported by us. And thousands of these baptized and reported communicants are not members of any organized Church whatever. This is an anomaly. Over four thousand baptized communicants are reported in the African Mission at Luebo, probably five thousand now, but there is no Church organization whatever among them, no elders, no Church Session, no Church Court, not even a session for authority and discipline; and that, after over fifteen years work in that field.

This is the sad spectacle of ecclesiastical barrenness presented by the Southern Presbyterian Church in the foreign field, in conducting its share of the campaign under the Great Commission, after nearly fifty years of labor and prayer and the expenditure of perhaps five million dollars. In explanation of this surprising state of facts, which, in my opinion, should at once be rectified, it must be considered that this Corporation is not acting on, but in contravention of the theory of its charter, that it is its business to disseminate or extend the Southern Presbyterian Church as an organized body into foreign lands. But this idea it repudiates and undertakes only to carry seed-corn to the nations and to scatter it broadcast for spontaneous growth and the propagation of so-called "free-born" Churches without any supervising government and discipline (or organic control) by the

home Church though receiving support therefrom. Moreover, this corporation has been tolerating the baptizing of polygamists and thus introducing and sanctioning licentiousness among its communicants. Only one additional irregularity will be mentioned. This Corporation has had for years in its service under pay (and each individual is an annual expense of about one thousand dollars), a dozen or more Missionaries not in connection with the Southern Presbyterian Church at all, and in no way subject to its disciplinary control. (See G. A. Min. 1906, p. 237). Either our Southern General Assembly with the endorsement of the Synod of Virginia, is in the attitude of having sanctioned these revolutionary irregularities or it is not.

It was the surprising treatment of the subject of polygamy during the past few years that occasioned that scrutiny of the entire mission work of our Church which brought to view the extraordinary features of it in part set forth above.

In concluding these observations on the Great Commission it seemed to be appropriate and important to call attention to the wide and surprising departure from the doctrine of our standards, as above indicated, in the prosecution of our mission work in the foreign field, whereas our Church order is faithfully complied with in our home mission work. This new doctrine, on which this Corporation is acting with the approval of the General Assembly, was stated editorially in one of our Church papers, in its issue of June 27, 1906, in the following words:

"CHURCHES IN HEATHEN LANDS."

"It should not be forgotten that the position of our Church from the beginning has been that in foreign lands our missionaries organize free-born native Churches. There is no Southern Presbyterian Church anywhere outside of the United States. Our missionaries belong to our Church, but their converts do not. Some of these converts may be guilty of polygamy. Yet no one has the right to say that the Southern Church harbors polygamous members inasmuch as their converts are members, not of our Church, but of their own. The native Church, under the leadership of the missionaries, may wisely be left to deal with polygamy. It is a question which specially concerns them."

Doubtless many were much surprised by this statement. Facts do not sustain the opening declaration as to "the position of our Church from the beginning." On the contrary, instead of renouncing our organized character in the foreign field at "the beginning" it was more than twenty years before a suggestion in that direction, occurred, and then irregularly. At the beginning Presbyteries were organized in the foreign field in different countries, 1871 in South America; in 1874 in China, and in 1886, thirty-five years after the beginning, the Executive Committee reported to the General Assembly that it had stated in correspondence with "sister Churches and their missionaries that the prevailing view in our own Church favored the method of having the Presbyteries on mission ground composed exclusively of native Presbyters, the missionaries holding only advisory relations to the Presbytery." (Alex. Digest, pp. 49, 50, and 100). But under the régime of the Executive Committee as a chartered body politic and corporate,

these marks of our denominational presence among the foreign nations have disappeared so that we cannot now be known there by friend or foe, by our fruits. Such a thing as a particular Church with its session and superior Church courts composed Elders on official parity is, according to my best information, wholly unknown. And it is positively known that there is tolerated polygamy among the African Communicants and in the Chinese Churches. See Index on Polygamy.

I frankly confess that until within the recent past, like the great majority of our ministers and Church members, I presume, I was in all confiding simplicity under the impression, and, with others, ignorantly believed that our foreign, like our home mission work, was, like that of all other Christian denominations, Protestant and Catholic—a work of *consistent Denominational Church Extension*. As others, I took this for granted. To illustrate. Just previous to my discovery of this condition of things, not to speak of general habitual contributions to the foreign work by myself and wife, I had specially given, in two checks, to the Luebo African Mission, *One Hundred and Fifty Dollars*; but had I then known what I have since discovered and learned, as indicated above, I would not have given one cent. I mention this to silence criticism or insinuation. I await the reformation.

Without any present remarks of my own, I leave my readers to judge for themselves to what extent the astounding condition of things delineated above has been changed and bettered.

I await the reformation of this non-denominational theory on which this corporation is acting. Instead of disseminating the religion of our Church it is withholding it. Instead of giving the heathen the gospel in its best form as we conceive and believe it, this Corporation is discrediting our denomination by substituting therefor a miscellaneous and non-denominational evangelism. It is not establishing or adding Churches of our denomination as our Church order provides. It is sound doctrine that legitimates and constrains reformation. This is no time for discrediting the official work of the Holy Spirit in displacing or ignoring among the heathen "*The House of God, which is the Church of the living God, the pillar and Ground of the Truth.*"

I yield to no man in devout interest in the foreign mission work, but we should not to the discredit of the organized Church which is honored as the mother of every one who has God for his spiritual Father. It is not the present purpose to argue but only to make a statement of an ascertained state of fact, which cannot be truthfully gainsaid, and which ought to be, but is not, known by our people.

The Apostle Paul who as a foreign missionary was directly chosen and sent forth in his mission work from Antioch by the Holy Spirit, promptly organized his converts into Churches (Acts. XIV: 23, Gr.), and then to the day of his death, through peril and hardship, he cared for them by personal instruction in visitations and sojourns, by letters and by special messengers, by enjoining discipline,

and by authoritatively establishing uniform order in all the Churches as one. He did not establish different kinds of Churches or Church order. Ignoring Church organization with its gradation of Presbyterial courts in foreign lands, our missionaries would discredit the home Church and also the official work of the Holy Spirit, and withhold from the converts what we conceive and believe to be the best type of the Church faith and order for growth and discipline which has come down to us and which we have fondly believed should be extended and transmitted by us in the sacred name of the Tripersonal God, the Father, the Son, and the Holy Spirit.

In all the ages those by whom the Incarnate Son of God has been worshipped have never faltered over the like personality and Deity of the Holy Spirit, or the doctrine of the Trinity. Those who worship Christ in his true character are Christians and Trinitarians, for the two expressions are then in strictness equivalent, and those who do not worship him are not Christians nor Trinitarians. It is a test most simple and practical, and far-reaching for it applies alike to the intelligent child or to the adult. Take the child's prayer:

“Now I lay me down to sleep,
I pray The Lord my soul to keep;
If I should die before I wake,
I pray The Lord my soul to take.”

Poets have not been able to improve much less to supersede this prayer. But, only think of it: This prayer is addressed to “the Lord,” the Christ. Thousands at the same time and widely

separated offer it. Omnipresence to hear, omniscience to understand, and omnipotence to answer them are all implied, and these are the attributes of Deity and entitle the Saviour to his worship. Otherwise it would be idolatry. But if it is his due, what must be the consequence to those who withhold it? The only modification that is recognized as an improvement and bringing it explicitly into greater harmony with the doctrine of the Trinity, would be to introduce the personal pronoun "Thee." as follows;

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

These things being so, it need hardly be said that the doctrine of the Trinity is fundamental, and taking as it does this practical shape in the worship of the Lord Jesus Christ, no doctrine is more simple, intelligible, and precious to the child or to the wayfarer. The worship of Christ led to the articulate formulation of the doctrine of the Trinity during the first seven centuries. (681 G. C.) It abides and will ever abide.

Brethren: Our people hunger for this doctrine. What a mistake it is for preachers to avoid it under the impression that it is mysterious and unpractical. Certainly no doctrine of the Word of God is more simple and practical, both in the individual and Church life. The question of worshipping the Christ carries the whole case.

"The peace of God, which passeth all under-

standing, keep your hearts and minds through Jesus Christ our Lord: and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost abide with you, evermore. Amen."

Samuel Spahr Laws.

Washington, D. C.,
January 10, 1907.

MISCELLANEOUS SEARCHLIGHT SUGGESTIONS FOR THE WEARY READER.

I. A.

Adam—Pp. 16, 29.

Armistice—P. 104.

Athens—P. 81.

Azazel (scape-goat) —P. 59.

Atonement—

The word Atonement was formerly written At-onement and this orthography explains the real meaning in which the word Atonement is used in this book, although it is not felt to be necessary to follow the distinction closely. In a word the designation Atonement, as here considered, contemplates the Gospel reconciliation of the human race to God.

Adam is the first character of the discourse and is, with Eve, the only representative we have in the Bible of the primitive form of religion ordained by God for man, and the seventh day was made the sacred day of this primitive religion. It was from this that Adam and Eve fell in Eden.

II. B.

Blood of Christ—Pp. 41, 49, 50.

Birth—in two notable instances the birth of Cain, Pp. 70, 101, and the birth of the Savior, P. 22. Cain, as representing the fallen condition of man and Christ as the Savior, a perfect contrast of characters. The notice of the birth of Cain (Gen. 4-1) contains four words, "by the help of," for which there is no authority in the original text and the thought that is attributed to Eve is entirely different from what is authorized. Her language is "I have given birth to a man(ish) Jehovah." The particle "eth" in the text is not a preposition but an index finger in its general usage pointing out the object of the verb and this is the 33rd instance of its use in the text. In every instance that general usage is observed, but in this verse it is made an unwarranted exception as a preposition. Eve's mistake in no manner affects God's word and the word Jehovah as here given should be viewed in comparison with Luke 2-11. Where the same Jehovah is represented by the angel as the incarnate Savior, the word "kurios" in the Greek, being used in the Septuagent as equivalent to Adhonai, Hebrew (Ps. 110.) and thus we have the word "Lord" used 1000 times in the New Testament as a translation of "kurios," whereas, according to this suggestion

it should be Jehovah Jesus instead of Lord Jesus, so that Thomas' confession in John 20 would be "My Jehovah and my God" and not "My Lord and my God." In every instance the use of the word Jehovah according to this criticism would be an explicit verbal assertion of his Deity. "Ye must be born again." John. 3.

Bondage—Pp. 68, 69.

III. C.

Covenant—Pp. 7, 171.

Before the fall, God's covenant was with man Himself and is spoken of in the book as the Covenant of Works. Man stood on his personal obedience with God. After the Fall the Covenant is a new Covenant of Grace with Christ. P. 18. The obedience of Christ is a realization accepted as justifying righteousness, whereas the obedience of man even in Eden was a failure and has been a failure ever since. See Gal. 2-16.

Cain—Pp. 70, 101.

Channing Dr.—Pp. 133, 134.

Crucifixion—Pp. 38, 39, 41.

IV. D.

Death (P. 33)—Gen. 2-17.

The death here pronounced is to be supremely viewed as the death of Christ on the cross (P. 39) simply and plainly without speculation or alteration. In the case of man, generally it has two senses, the separation of the body from the soul and second the extinguishment of the holy sensibilities of his nature, commonly spoken of as spiritual death. The death pronounced in sinning was a Hebrew idiom emphasized idiomatically, "By dying thou shalt die." This death thus pronounced was the penalty of the broken law, and the bearing of it by Christ and his obedience to the minutest requirements of the law, constitute his legal satisfaction, and is commonly, though mistakenly regarded as exclusively the atonement. Throughout the Bible, therefore, blood is used as the symbol of death, a circumstance to be especially noted.

Dummelow—Pp. 63, 81.

V. E.

Eve—P. 19.

By her own confession she was deceived into disobedience by the plausible behavior of an archangel, commonly designated Satan, but in Rev. 12-9, he has three other names given him: the Devil, the Dragon and the Old Serpent. Let it be noted that the Old Serpent thus named is none other than the archangel

Satan who deceived Eve by his blasphemous lying and plausible use of ventriloquism that made it appear to her that the Serpent was invested with human sense and speech and that these special gifts had resulted from eating the forbidden fruit, so that instead of her dying, as God had told her, the fruit would give her a new life as it were, thus charging God with lying to Eve, whereas it was the Old Serpent himself that was doing the lying. P. 41. It is remarkable that ventriloquism has not been suggested, so far as known, as the special agency used by Satan in his deception of Eve. Adam sinned deliberately without being deceived as stated. P. 29. The fact of Eve, acting apart from her husband and without his knowledge or advice is certainly a subject for serious reflection in the light of the consequences in this day of asserted freedom.

Expiation—P. 84.

VI. F.

Faith.

(1) — Page 55 shows distinctly that the righteousness of Jesus Christ that justifies and saves is not His moral character, but specifically the satisfaction of obedience which he rendered to the precept and penalty of the broken law. This service, or work of satisfaction, had the effect of meritoriously delivering Christ himself from under the curse and penalty of the broken law and this deliverance of himself was his egoistical redemption and salvation whereas his salvation of all others is altruistic, through imputation of his righteousness and the consequent activity of the Holy Spirit. This number also suggests the name of Prof. Fowler whose work on the religion of Rome has been freely appropriated from and remarked on. P. 75.

Fillioque—P. 91.

VII. G.

Goats (The)—P. 52.

The procedure of salvation is dual. The part effected by the Logos centers in the bloody cross—the part effected by the Holy Spirit is bloodless and this distinction should be borne in mind especially by sensitive readers.

God—P. 31.

This is one of the most indefinite words in human language. It would seem that almost the only language that has a true and definite name for the true God is the Hebrew Jehovah, fragments of which are formed in countless combinations of names.

Germany—P. 109, 110.

Golden Age—P. 93.

VIII. H.

Holy of Holies—P. 59.

This locality was the innermost department of the tabernacle and also of the temple of the Jewish Church. It was a cube, 10 ft. every way, containing the arc of the covenant with its contents; the stone tables of the law; the pot containing the manna; the rod of Aaron that budded; the golden cover, thereof, was the mercy seat on which the blood of atonement was sprinkled by the officiating priest, together with the overshadowing Cherubim. The tradition seems to have been that a sensible image in human form hovered over the mercy seat. There is a mistake afloat that this holy place was entered only once in a year—the simple truth it was during one day in a year, and then several times, but only by the high priest. Lev. 16 is the classic passage of the Old Testament.

Hell—P. 33.

IX. I.

Imputation—Pp. 26, 57, 58.

This word, as a matter of fact represents one of the most important transactions in the whole procedure of Gospel salvation. This does not imply infusion either of sin or of holiness. It does not impart character, but status. For example: A criminal pardoned by the imputation or the credit of the judge's sentence is not changed in character in the slightest but is changed in his relation to the law—the judge's sentence changes his status—but not his character. The imputation of righteousness to the sinner does not of itself effect his personal character, but it does effect his status relative to the divine law. The imputation of the responsibility of sin to Christ did not in the slightest effect his moral character but did profoundly affect his relation to the broken law. Imputation, therefore, is to be sharply distinguished from infusion. One of the most emphatic and explicit discussions of imputation is found in the work of Horace Bushnell "The Vicarious Sacrifice," Vol. II, with this decided qualification that he bears and confuses the case by the false notion of infusion. Eliminate infusion from his discourse and it is admirable. We have from him, "In this most sublimely practical of all truths, imputed righteousness Christianity culminates"—also "Thus, instead of having our faith imputed unto us for righteousness, we ourselves teach our faith to locate all our righteousness putatively in God; saying, 'The Lord our righteousness,' 'Christ who is our life.'"

The doctrine of imputation is impracticable in human government, but perfectly valid in the Divine government of Omniscience and Omnipotence.

Independence (Declaration of)—P. 111.

X. J.

Jehovah, the proper name for God and used exclusively of Him. Pp. 30, 31, 98, 102.

Justification of Jesus Christ—Pp. 61, 62.

XI. K.

Kingship of Christ—Pp. 132, 140.

His confession of his kingship to Pilate but his broad affirmation that it was not a worldly kingship or he would call his angelic troops to his service. It was his glorious spiritual kingship that the world has never yet fully appreciated.

XII. L.

Law (The)—Pp. 17, 18, 23, 95.

Love—Pp. 18, 95, 97.

XIII. M.

Mary and Maternity—P. 22.

Mary had five sons and two daughters. The names of the sons are given distinctly and the word "daughter" is in the plural, implying at least two daughters. It was no doubt that the marriage of one of these daughters at Cana of Galilee was attended by her maternal brother, the Savior, on his return from the forty days temptation and over which Mary herself presided with such dignified and maternal care. In Matth. 13-55 and 56 and Mark 6-3, we have a description of a village family consisting of five sons, called brothers, and two daughters, whose names are not given. These children are never spoken of as the children of any other than Mary. As perfectly confirmatory of Mary's maternity of the entire family of seven children, the circumstance of the attendance on the Passover festival gives manifest proof. Jesus was then twelve years of age, which means Joseph and Mary had been wedded thirteen years and the circumstance of seven children being in the family after 13 years of wedded life is one of the common experiences of life. Particularly notice the circumstance that Joseph was not only alive but that he was with and in charge of his family at this Festival and that Mary on finding Jesus after a search of three days uses the following tender language: "Son why hast thou thus dealt with us? behold thy father and I sought thee sorrowing," language plainly implying Joseph as the caretaking head of the family. The whole conjecture of Jerome in regard to Mary as having given birth only to Christ is founded upon the wicked slander that virginity is more virtuous than maternity. Without going into further detail the scriptural evidence

of Mary's maternity of these seven children is convincing and without reasonable question. Mary was a strong and remarkably vigorous woman who attended in the crowds of the field preaching of her son and must have been fully fifty years of age when she was present in the midst of the lawless mob that crucified her son.

Mohammedan.—P. 121.

Morals (Roman)—Pp. 78, 85.

Mediation—Pp. 56, 61.

XIV. N.

Noah.

His position is a peculiar and unique one in Bible history. The first administration touching the interest of the human family was that of the Garden of Eden, over the sole subject of the obedience of Adam and Eve. The second administration, but the first of the fall, took place after the lapse and terminated with Noah's family, which was a marvelous exhibition of the sinful character of fallen man that tried even the patience of Jehovah as though he had repented the creation of man, affirming that his spirit could not always endure such behavior and that the ungodly course of events should be brought to a termination and hence the marvelous and mysterious event of our world, the flood. The relation of the family and descendants of Noah as recognized by our ablest historians to the general history of the world is thoroughly entitled to serious recognition and this condition was wound up in the covenant, Gen. 9-9, 10, 11, 12. The human race then started upon a new career which it is hard to believe as reviewed by Paul in Romans 2, was any better than the career that terminated in Noah. The simple fact is we must in all humility and truthfulness admit that the history of our race does not yield adequate glory to the true God, but rather to the God of this world, II *Corinthians*, 4-4.

XV. O.

XVI. P.

Paternity of Christ.—Pp. 22, 44.

The accounts of the birth of our Savior in Matth. I and Luke I. leave no leeway whatever of a rational conjecture of a human paternity of the incarnate babe. The discourse of Paul at Athens appeals to the literature of Pantheism as furnishing a natural presumption of the divine origin of man and in the book is given a skillful theistic transformation of this allusion of his.—P. 79.

Putative Sinner—Pp. 23, 26, 51, 57, 58, 60, 61, 41.

Paraclete—Pp. 40, 79.

Pharaoh—Pp. 39, 42.

Pilate—Pp. 46, 35.

Priest—Pp. 56, 58, 60.

Protevangelium—P. 19.

Plato—P. 78.

Paul—P. 83.

Polygamy—P. 144.

Here is a letter from Dr. Egbert W. Smith, executive secretary of Foreign Missions, of the Presbyterian Church in the U. S., which says in answer to my inquiry in regard to the relations of the church to polygamy, "I am glad to answer that so far as I know there are not any polygamists in any of our Southern Presbyterian churches in any part of the world." It gives me a pleasure that language is scarcely able to express, to publish this announcement. I had informed Dr. Smith that I expected to make public use of his answer, so that this is not a private communication, but a public declaration which he is in every way competent to make. When this article on the Trinity was written some twelve years ago, there were polygamists in our churches in both Africa and China and a controversy had been entertained respecting it for eight or ten years, but now, thank God, we have the positive evidence that this is a dead issue in our church and the use made of unheard of free born churches has collapsed, although the originators of this worldly and ambitious scheme of financing and enrolling polygamous members of the mission churches have gone free and have escaped the richly deserved chastisement of ecclesiastical treason. During the past year, Dr. Smith spent eight months in a visit to our churches in China, and at Montreat. I heard him give an account of this sojourn in their midst, so that he is thoroughly informed in regard to the condition of our foreign missions. It may be well to state explicitly that polygamy is chiefly a system of cruel slavery, perhaps now the most cruel system of bondage on the face of the earth. In the communications we used to receive from Africa, a sketch was given of a petit chief of the country who had no less than three thousand in his harem and in conversation with a recently furloughed missionary from Africa, whose address I heard in Asheville, N. C., he distinctly informed me that in an effort made recently in Africa to induce the native churches to provide for self support it was ascertained to his surprise, that the only inducement that would lead them to exercise economy was the prospect of buying another wife, which shows the tyrannous influence of this baneful custom. These women that constitute the harem of these petit lords, are nominally wives, but in fact, they are slaves owned, bought

and sold and they exercise the discretion of life and death as absolutely as the ancient Romans who would sometimes slaughter some of their slaves as an entertainment at a festival, or to distinguish some occasion in the enjoyment of absolute immunity. This cruel treatment is a common characteristic of polygamy the world over. With this marked variation, however, that in addition to laborious and profitable servitude, their owners enjoy the privilege of using politically the influence of the families with which these women are connected. It is a mistake, therefore, entertained by the public that polygamy is simply the result of lust, but over and above lust in its vile influences, it is the result of selfish greed and ambition and the gratification of petty savage tyrants, and that the church of Christ should virtually become the nursing mother of such a dreadful and calamitous custom of the heathen world is such a horrible reflection as a means of preventing its possible revival by the indecency of the slightest church favor, this article on the Trinity is a word in season, for it calls attention to the important fact that the last act of our Savior in His sojourn on earth before His ascension, he instituted and ordained the mission work of the church by his explicit command, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

We see, therefore, that in this Great Commission he associated the Father and The Holy Spirit with Himself in the realization of this peace treaty dictated to man, so that the work of the church is explicitly ordained by Him as the work to be accomplished in co-operation with the Trinity.

The purpose of this article on The Trinity was originally intended to set forth the work of the church in the execution of this great commission in the name of The Holy Trinity, so that any man as a minister of the church of Christ and facing the procedure of admitting a polygamist to this spiritual communion of this Holy Trinity, would experience an inevitable paralysis of ability to consummate the procedure by befouling it with the filth and lustful iniquity of this degrading institution that Satan himself has foisted upon the human race.

It may be remarked in passing that whilst the most conspicuous polygamist in the United States is tolerated in the chief council of the nation on account of the ethnic weakness of our free government, yet the Emperor of ancient Rome found such a difference as effecting the policies of the Empire in the citizens who were the legitimate offsprings of wedded life, actually decreed and awarded prizes for all legitimately born children; hence the value of this reminder of the true nature of the mission work of the church in realizing the At-onement of the Gospel treaty of Peace, by this quiet witnessing of this true nature of the work.

There may be no impropriety in my stating, perhaps, that whether my own influence in this controversy has contributed in

the least to bring about this happy result, I know not, but I am equally gratified at learning that such is the present situation. I wish to remark, finally and once for all that the closing part of the article on The Trinity is an absolutely truthful summary and defense of the condition of the church and of its mission work at that time.

To interpret our Mission Work, whether Foreign or Domestic, as conducted on a lower scale than that of the co-operation of the persons of The Trinity is to misread the situation and to manifest a blindness to the teachings of the Word of God, and a lack of conscientious spiritual insight and discernment.

XVIII. R.

Righteousness.

It has already been emphasized that the righteousness of Christ which is the specific object of saving faith is his satisfaction of the claims of the broken law and nothing else, a point to be considered as virtually settled by this allusion, speculations in regard to which have filled whole volumes. Regeneration, or the new birth, is the greatest event in the life of a sinful mortal.

XIX. S.

Sanctification—Pp. 62, 64.

Sin—Pp. 16, 55.

Sabbath—P. 99.

Satan—Pp. 19-47, 48, 106.

As to sin the narrative of the books of the Events of Eden defines its nature better than the schoolman and even better than the catechism. Satan has already been spoken of as an archangel. He has organized through his fallen followers a dreadful, hostile army, scheming and laboring continually and yet strange to say it is after this god of the world that the human race is continually striving to please with an insane infatuation. The scriptures give surprising intimations of the multitude of demons subordinate to Satan, the god of this world, which amounts to saying truthfully that there is something wrong with the human race, and makes it believable as stated in the scriptures that Satan and his followers were expelled from heaven, and found a lodgment here on earth.

Salvation from the power of this invasive force should be the aspiration of all men. Salvation is sharply to be distinguished from Redemption. A number of Americans might be in the bondage of some foreign captivity and the government might make ample provision for the removal of their shackles, but until they had been personally restored to their native country, they would not be saved. Salvation means properly the actual possession of the blessings provided for by redemption, redemp-

tion provided for by deliverance from sin and Christ as the great Redeemer. Salvation implies the personal realization of that deliverance which is the work of the Holy Spirit. On reflection, at times, it seems to be a more stupendous undertaking than the Redemption, more trying to patience and all the Christian graces, for Redemption may be accomplished as a feat, but Salvation takes time and perseverance—even centuries.

Stoicism—P. 80.

Stalker—P. 73.

XX. T.

Tarsus—Pp. 79, 83.

Temptation.

Treaty of Peace—Pp. 11, 104.

Tertullian.—P. 36.

Trinity—There seems to be good reason for saying, as is sometimes done, that the doctrine of At-onement, or reconciliation of sinner to God and God to the sinner, more completely places under requisition the activities of the several persons of the Trinity than does the realization of any other doctrine or blessing of the Gospel. We have the initiative of the Father and as carefully explained in the book the work of the Logos and the work of the Holy Spirit as radically distinct and both as necessary to the realization of personal salvation. Hence it is by virtue of this intimate relationship the discourse on the Trinity is placed in intimate relationship to the discourse on The At-onement. The Father is placed before us in Scripture as reconciled and awaiting the reconciliation of his creatures. There is no scripture calling for the reconciliation of God, as having not already been accomplished by Christ's propitiation. John. 3:14-16.

In a word the redemption purchased by Christ is not absolute, but conditional to man, "Believe on the Lord Jesus Christ, and thou shalt be saved" and there is no other condition stated or known. The Father is passively reconciled, but actively projects salvation.

XXI U.

Unitarian (Channing)—P. 133. Substitutes Natural Religion for Christianity.

XXII V.

Ventriloquism of Satan—Pp. 19, 48.

Virgin birth of the Savior. Our scientists have assured us that virgin birth would not compromise the perfection of humanity. Pp. 22, 24.

Vicarious Suffering—P. 26.

XXIII. W.

War—P. 108.

The first war of which we have any knowledge was in Heaven P. 110. The worst war we know of personally, still shadows our experience. Pp. 107, 108. The origin of war is given by the Bible, Jas. 4-1. That God Himself engages in war, is explained by the fact that war is sinful and the only way to suppress the sin is by countervailing war. Hence the Scriptures represent God as making such extensive use of war and hence also Christians are in the path of duty when they war for the suppression or punishment of outrageous wrong-doing.

XXIV. X.

XXV. Y.

XXVI. Z.

Zeus—poem—a perversion of the truth. P. 80.

SUPPLEMENTARY

As I was taking leave of this book, I had occasion to look into the reserved Appendix. But Lo! the copy I supposed was still under my hand, could not be found. And considering the unusual changes that have occurred in the past few months and years and have affected no little my personal experience and surroundings, I feel myself shocked by the apprehension that the appendices, of which I had three literal copies of 175 pages each, typewritten, are irrevocably lost. This may not make much difference to the hasty reader, but to the scholarly and critical reader, perhaps one-half the interest and value of the work is gone. To myself, I can but regard it a serious misfortune. In writing, I usually turned over to this Appendix, explanations of important amplifications and criticisms and conserved treasures of valued material. In view of this mishap, as the book cannot be delayed, I shall now prepare hastily a brief chapter relative to the Book as it now goes forth. I had regarded this Book in its entirety, as the most important product of my industrious life.

The fundamental and pervasive idea of the work is religious, and there is, at our command, a very simple and valid definition of religion in general. Our religion springs immediately out of our personal relations to our God and every phase of religion has its God, hence there are gods many in the world, but "only one Father in Heaven," as Paul expresses it in 1 Corin. 8th, 5th and 6th verses.

“For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is one God, the Father, of whom are all things and we unto him and one Lord Jesus Christ through whom are all things, and we through him.”

There are as many false gods as there are multitudinous false religions in the world. Historically, there is no religion without its gods and in some countries the gods have outnumbered the population. There are only two phases or forms of true religion known to man, the primitive religion of angels and man in Eden, and the Christian religion established by Christ for the recovery of man's sinful departure from that primitive religion.

This fall of man was not a spontaneous prompting or experience of our innocent and sinless first parents, for it would be unintelligible to us that perfectly holy parents should have sinful children born to them. It may be somewhat a matter of curiosity, but it is worth while to inquire how long our first parents dwelt in Eden in a sinless state before the Fall and expulsion, but the birth of Cain, who was manifestly a bad man, seems to illustrate and be explicable by the significance of subsequent Scripture. Ps. 51-5. “And in sin did my mother conceive me,” and in Ephesians 2-3, “and were by nature (pneusi) children of wrath even as the rest,” which seems to be the universal rule of human progeny from which we are hardly at liberty to regard Cain an exception. This single circum-

stance determines the opinion that the continuance of our first parents in this primitive and divinely instituted state of religion, from which they fell, was of short duration but, nevertheless, none the less real and important. And this primitive religion did not lose its claim on the service of man by the Fall, but has now as valid and unqualified a claim to obedience as it had in that brief primitive experience of man. Disobedience never relaxes the claim of the law disobeyed but increases its claims. It is only when the present man departs from the precept of religion and incurs its penalty that his attention is claimed imperiously by the religion of Christ, as a redemptive, remedial religion, for Christianity is not the form of primitive religion of man, which was equally a relation from God as Christianity. Let it be distinctly observed we have only two modes of revealing or making known ourselves to other intelligences and those two modes are action and language, and the same limitation holds true of God. He first revealed or manifested his existence and character by the actions of creation and Providence, and subsequently by language in the Bible. We are accustomed to designate it a Primitive Religion because it was the interpretation of man's relations to his God from the dim light of Nature. This moonlight of Nature's interpretation was as really genuine and divine as the sunlight of Christianity; so that an ordinary distinction that is suggested as between natural and revealed religion, is an utterly misleading mistake and deserves to be rectified

by those that have fallen into it; and hence we see the imperious duty of the explanation of Primitive Religion as founded on the light of Nature as now should be set forth in the luminous and astounding knowledge we have in these modern days of the natural sciences.

In truth it may be stated without disparagement that Paley's so called "Natural Religion" is but a story book, published in 1802, more than a century ago in which all scientific appeal is disclaimed, and hence the duty of superceding this imperfect, tho' wonderfully useful interpretation as helpful to the expounder of the superceding Christian religion. But to return from this digression, it would seem that immediately on the occurrence of this fall from the Primitive Religion, the revelation in Gen. 3-15 of a Redeemer was given, in regard to which a lamentable mistake has been made in perverting the utterance of Eve in the four unauthorized words pointed out in the rectification of the text. And this great promise to Eve, which is the so called Protevangelium, is in fact the Gospel in epitome. But it is to be especially noted that the adverse and hostile influence that brought about the fall of our first parents promptly took its initiative at that time in a most amazing manner, for it discloses to us the astonishing information that a previous order of moral agents had been created and flourished indefinitely and had finally fallen into a state of disobedience through the leadership of Satan, perhaps the most marvellously gifted archangel in Heaven. This Satan with his followers, the army of God, commanded by Michael,

was cast out of Heaven and down to earth as a dumping ground probably before the human race was created, whose malignant and successful temptation was soon undertaken by this same Satan after man's creation and lamentably is to be perpetuated until the affairs of the human race are wound up in the final judgment and establishment of the empire of peace so marvelously forecast by Isaiah. It is this very Satan who is figuratively named as "The Old Serpent," Rev. 12-9, who by his marvelous trickery and lying eloquence so irresistably misled Eve (Gen. 3-4) as she, herself, confessed. It was this occurrence of sin in Heaven prior to the occurrence of sin on earth that occasioned the organization of the first warring army in the history of our universe, for God Himself initiated warfare, prompted by the horrors of sin, as the means of suppressing it, and that has been ever since its legitimate providential function, however little soldiers themselves may have realized it. Yet the history of the world shows that largely, the changes in God's favoring progress of this race have been brought about by the remedial horrors of war. Attention has been called to the prompt step taken by God to inform man of a scheme of redemption from sin, but it is to be noted that one of the marvels of scripture is that no reliable intimation whatever is given of a divine provision for the salvation of fallen angels but only for the human race.

The term angel is no longer used in Scripture as the name of those who had fallen, but only for the loyal angels, and the word "demon" is the

present Scriptural designation of the fallen angels that have become the followers of Satan. There is but one Satan or Devil and the language of the New Testament is strictly observant of this fact. The word Diabolis, the canonical word for Devil or Satan, is used but once in the New Testament in the singular and then as designating any other than the individual Devil and that is in John 6-70, "Did not I choose you the twelve and one of you is a devil?" speaking of Judas. The word is used in the plural only three times in the New Testament, twice relating to unscrupulous, gossiping women, and the third time relating to men in the same sense. The word devil is used in the old version for demon, an error which the new version corrects.

But in regard to the salvation of angels the new version modifies Hebrews 2-16 in a surprising manner in the translation of an equivocal word, so as to explicitly exclude angels from the salvation provided by Christ under the equivocal expression of "lending a helping hand."

This is perhaps the most surprising change made by the revisers and when prudently accepted and viewed in relation to the institution of war by God to resist and punish sin, opens up to us the horror with which God views sin and the appalling significance of Hebrews 10-31. "It is a fearful thing to fall into the hands of the living God."

As the differentiation of revelation of man or God depends on the difference of action and language, it may be well worth while to note that the action precedes language, as in the case of a child;

and hence the natural revelation preceded the Bible, but both are equally revelative of God.

The last point which it is proposed to make in this supplementary Chapter is the distinctive co-operation of the persons of the Trinity in the realization of the great scheme of the At-onement of the Gospel. In brief, this entire head of the Chapter relative to the Trinity is reducible to three distinct points articulately and distinctly taught in Scripture.

1st. The Father assumes the initiative.

2nd. The Son is allotted the judicial execution of the scheme.

3rd. The Holy Spirit is allotted by the Father the spiritual realization of the scheme in a state of final glory. The Father's attitude is that of origination and initiative, hence the explanation already given of the resourcefulness of Love triumphing over the weakness of self rectification by violated law. Hence, also, the peculiar significance of John's initiative in Ch. 3-14-19, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish but have eternal life." Now, for brevity sake, allow me simply to allude to the explicit and repetitious enunciations that the Son and the Spirit are sent of the Father, which circumstance is emphasized in the case of the Son by the audible recognition of the Father of his paternity at the baptism in Jordan, and also on the Mount of Transfiguration.

II. In Peter's 2nd discourse delivered on the occasion of the healing of the cripple at the beautiful gate shortly after the Crucifixion he uses this wonderful language in regard to the Son, in answer to the demand of the crowd and authorities. As to the healing of this man—now 40 years of age and a cripple from birth, he uses the following language: "Be it known unto you all and to all the people of Israel, that in the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at nought of you builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." By this miracle the Son fully attested his Deity and if we turn over to the 2nd Ch. of Phillipians 6th, the striking significance of this passage is that Christ in His pre-existent state claims an "equality with the Father" and hence he experienced no temptation to lay claim to what did not belong to him, as he already possessed this equality and was absolutely contented therewith. Milton, with great address in his wonderful poem, *Paradise Lost*, represents Satan in his original state as so exalted in his character as to notice that there was but a step between him and the throne and in enviously meditating on this step of inferiority, his ambitious jealousy prompted him to make the effort to gain that supreme position. Then as concluding, "I made the effort and here I am lost and undone."

Milton's "Paradise Lost" is one of the successful wonders of literature. His "Paradise Regained" is a failure, and some explain it on the Unitarian theory, which is quite unequal to the recovery of man.

As the Son of God we thus have Christ on his mission from the Father to earth so repetitiously emphasized by him that the Scripture gives his true exaltation as Deity and equal with the Father.

At the Nicene Council the question was propounded whether Christ existed at the will of the Father and the answer was emphatically and promptly given in the negative. The simple truth is the persons of the Deity are the primary and necessary constituents of the one God revealed to us in the Bible, and in their constitutional oneness, beyond the control of will, they co-exist and cooperate as the one living and our true God of the Bible, unknown to Nature, but the fundamental truth of our Canonical Scriptures. However, there is a surprising aspect of this mission of the Son relative to his incarnation in human nature that may be noticeable in this book whose interpretation of the Scripture sinks the plummet of Divine Truth to a lower level of humiliation than is to be found in the familiar literature of the subject. He trod this lower level on earth as a putative sinner who was born, lived and died under the broken law; as a condemned sinner who was redeemed by the righteousness wrought out by him in perfectly satisfying the precept of the law, and truthfully enduring the penalty as pronounced in Gen 2-17, on the eating of the forbidden fruit, and so blas-

phemously and deceptively belied by Satan in his temptation of Eve.

This still lower depth of humiliation, so plainly unfolded in the new reading of the Scripture, brought him that much closer to the condition of fallen humanity and the supreme competence of acting as its Savior.

The righteousness which redeemed Christ egoistically from under the curse and condemnation of the Law is with sufficient clearness set forth in the text of the Book, and was wrought out by him here on earth and was not brought by Him from Heaven to earth as a distinctive, redemptive treasure, consisting of the complete observance of the precept of the Law and the endurance of its true penalty. This same righteousness that redeemed Christ Himself from under the broken Law and triumphantly rescued Him from its condemnation is here presented as identically the same imputed righteousness that altruistically saves every personal sinner; for the Holy Spirit looks upon the imputed righteousness as the standard to which the personal character is by his efficient spiritual agency to be conformed; whereas in the case of Christ himself the imputed righteousness finds itself already conformed to in the character of the Savior without any service on the part of the Spirit. This is the secret process of spiritual adoption and the glory of sanctification. Just one word in regard to the triumph of this really extreme humiliation which we find so admirably expressed in Phil. 2-7-11. "Wherefore also God highly exalted him and gave unto him the name which is

above every name, that in the name of Jesus every knee should bow, of things in Heaven and things on earth and things under the earth and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

3rd. We come now to the consideration of the Holy Spirit, as the third person of this combination as agreed on by the Father and the Son. It is manifest, therefore, that the coming of the Holy Spirit in compliance with the agreement of the Father and the Son, implies an harmonious partnership in the administration of the Gospel scheme and of the universe. But we are taken by surprise at this point of seemingly pronounced development of that administration, of the withdrawal of the Son. The language is very explicit as follows:

“It is expedient for you, my disciples, that I go away,” and the reason assigned is, given in the same verse, “for if I go not away the Comforter will not come unto you.” This plainly puts the matter as a simple exchange of the presence of the Son for the presence of the Spirit, and leaves us somewhat uncertain as to the reason of this procedure. Why could not the Son and the Spirit both be here at the same time and harmoniously unite in the more powerfully carrying forward the completion of the enterprise, common to the purpose and interest of both?

This submits to us a somewhat puzzling problem as to the incompatibility, or inexpediency of the presence here of both at the same time. Without indulging of inadequate conjectures, it is somewhat confidently submitted that the real expediency of

the Son's withdrawal was the fact that He had completed His part of the redemptive work and had no occasion to remain.

We now have the case so fully before us, even more fully than it was before the disciples addressed, that we are able to form for ourselves a somewhat independent or impartial judgment to this effect.

When we consider the part taken by the Son in the deliverance of the sinner we distinctly find that he had undertaken the removal of the judicial obstacle. That is, he had undertaken to remove the obstacle explained as in the way to Heaven by the Broken Law. For there were two obstacles in the way, this legal obstacle and the spiritual obstacle presented by the interval aversion of the human soul towards its divine obligations. Of these two obstacles thus interposing on the pathway to Heaven, the Son officially and distinctively undertook by covenant the removal of the first, or legal obstacle. And the spiritual or internal obstacle in man was allotted to the Spirit by the Father to be transformed from its state of alienation into a state of holiness and harmony with God Himself. When, therefore, the Son had satisfied the penal claims of the Law by fully meeting its precept of requirements and bearing its penalty as shown by his triumphant resurrection from the dead, his return to Heaven to be seated where he now is on the right hand of the Father, his part, as administratively allotted by the Father, was formally recognized as completed; and hence the proper thing for him to do was to

act in harmony with this state of fact and retire, as giving due recognition to the distinctive peculiar part allotted to him by the Father in the scheme of redemption. The unique service of the Son, therefore, was Godward in its bearings and propitiative in its effect; whereas the part still remaining to be cared for and had been allotted to the Spirit was manward and spiritual and consisted in the transformation of man's character into perfect harmony and communion with the holy God. This, of course, was the simple completion of the At-onement that has been the text of our discourse. This seems to be so simple an explanation of this profound and puzzling issue that it is safe to submit it without further statement to the approval of the reader.

Accepting this view of the situation places us in an advantageous position to interpret the unique part of the work allotted to the Holy Spirit.

In a word: The Son undertook the removal of the objective barrier in the way to Heaven, as presented in the Broken Law; and the Spirit undertook the removal of the spiritual or subjective barrier as presented by man's sinfully depraved and hopelessly fallen soul.

A moment's reflection seems to answer the inquiry that every one is prompted to indulge, which was the more difficult task, that of removing the objective obstacle in The Broken Law, or that of removing the spiritual obstacle in the fallen state of the human spirit? The performance of the former task seems to have been thoroughly executed within a limited time but the execution of the

latter task in its psychological and ethical detail has been in progress for centuries, and still presents, and will present to the end, the trying spiritual problem with which only the Deity of the Spirit seems competent to wrestle.

No one, therefore, would seem to find the slightest encouragement to estimate the difficulties of the work of the Spirit as less or inferior than that of the Son. Here is an equality of covenanted responsibility, and a profound competence in the Deity of the Spirit fitting him for its successful accomplishment. And perhaps, from our finite standpoint, the vexations and perpetuity of the profound and complex problem, whose solution is undertaken by the Spirit, seems to surpass that undertaken by the Son, although a formal comparison lies entirely without the range of our ability.

I recall that a distinguished theologian of the past, in an untranslated treatise, speaks of the Spirit as the executor of the Trinity, which bold suggestion commends itself to most serious consideration. From the first until now the Spirit's operations have been, so to express it, in proximate relation to our experiences as the operations of the Deity. When we look at the 2nd verse, 1st Chapter of Gen., "And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved (or brooded) upon the face of the waters," the "ruah," or Hebrew word for Spirit is the equivalent for "Pneuma" of the New Testament name of the same personality; and the practical administrative function assigned to him in the very beginning of our earthly affairs is

allotted to him in the progressive state dealt with in the New Testament. The Holy Spirit has been the administrative functionary throughout the domain of the animate and inanimate universe in all the ages. We read for example in Romans 8-22 & 23, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." No language could more explicitly set forth the activities of the Spirit throughout all creation, from its lowest levels to the heights of the most spiritual activities of the soul, a range of spiritual work quite transcendent of our full comprehension. And this activity we learn explicitly from Heb. 9-14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

It is because of this service of the Holy Spirit as a helper under all conditions, and not a mere Comforter in sorrow that the accordant, significant name Paraclete has been used as the proper name of the Spirit.

This language unequivocally informs us that the Savior Himself was consciously strengthened by the presence of the Spirit in the most critical phases of his unique work. It is to be especially noted that the notion which has found lodgment in the mind of some serious workers, that the Spirit is

a mere title of a divine influence is an unpardonable perversion of the Scripture. If we turn to the missionary work of the church as set forth in the proceedings of the work at Antioch appointing Paul as a missionary, we learn that he was sent forth distinctly by the Holy Spirit as a personal agent. Acts 13-2 says, "The Holy Spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them,'" showing that the early missionary work of the church was conducted under the immediate direction and supervision of the Holy Spirit as the great missionary agency, and from which we learn that this should be the sole reliance also of the modern church; and the financial exigency of the early disciples which tempted Ananias and Sapphira to lie unto the Holy Ghost sets forth a flash of light on the fundamental truth that it is not possible to lie to a principle, but it is possible and practicable to lie to a personality. In various ways the moral agency and personality of The Holy Spirit are thus overwhelmingly attested, and wherever that truth is attested historically the doctrine of The Trinity is likewise accepted with thorough conviction. No more complete perversion of this fundamental truth was ever more plausibly conceived than in ancient Savellianism, which, with an easy going conception and conceit, undertook to predicate the distinctive activities of three personalities of a single personality.

Of course we must arrest our line of thought at this point, and for the important purpose especially of Christ's own formerly delivered CREED of

the Church found in John 16-8,9,10. The crowning circumstance which it is here desired to mention in connection with the formal administration of the Spirit, is the neglected but notorious fact that the Holy Spirit in the most concise and explicit manner announces for the church a *practical* CREED, in the following language: "And HE, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged."

The apostles' creed, of which we have spoken, is intellectual and fiducial, or a matter of faith, whereas this creed of Christ is in distinction therefrom, practical and individual.

1. It is shown that the conviction of sin must arise as primary, in the work of salvation from the present practical realization of the claims of natural religion.

2. The righteousness set forth in going to the Father is fully explained as the justifying righteousness wrought out by the Savior here on earth and not brought here from Heaven which consisted of his complete satisfaction of the precept and penalty of the broken law assumed by him in his mediation, and *which righteousness is the specific object of saving faith*, to Christ personally, and altruistically to all personal sinners.

3. The judgment, of condemnation that overhangs the fallen world is to find its final fulfillment in its execution upon Satan and his demoniacal fol-

lowers; to be finally wound up at the Battle of Armageddon, when their overthrow is accomplished, not by human agencies, but by divine interposition and final destination into a dreadful state of permanent retribution, as figuratively and truthfully represented by divinely selected symbols, however meaningless literally, yet really significant in fact.

This book is eminently and orthodoxically conservative in contrast with the crazy and revolutionary radicalism that threatens both the organization and the services of the Christian church at this time, with a calamity which fifty years will hardly repair.

To My Book.

My dear book, child of my brain and heart, and the most important work of my life, I now take my leave of thee, and prayerfully commit thee to the gracious Providence of God, as a Herald of the At-onement, or Peace Treaty dictated of God to sinful man.

My memory has vividly brought up again and again from boyhood the religious assemblies of more than half a century ago, a powerful appeal, which was in those days most effective in leading men to accept this Gospel Peace. Allow me to state an interesting incident. When Bishop Asbury, in the closing years of the 18th century, came to this country and devoted himself to the introduction and establishment of the Methodist Church in this

New World, he acted on quite a novel and original theory. He did not seek to enlist scholars, but godly persons, who could engagingly tell their experience to others, tell effectively the "Story of the Cross." The general result vindicates the wisdom of this procedure, each bringing thus a living Bible, for the Methodist church is now the largest and most powerful body of Protestant Christians in the world. I may mention, in illustration, that the Bishop singled out a boy 19 years of age, son of a farmer of the middle county of Delaware, and licensed him for this itinerant evangelistic service of publishing the Bible as a living book of personal experience. This license was plainly written in a bold hand and was attested with a heavy wax seal. This license was in my keeping, and the seal was still preserved until my library was burned, unfortunately, some years since.

This young man had an extraordinary voice, much fuller, stronger and sweeter, more winsome than the voice of Sankey, who sang so effectively for Moody. And this old revival hymn was a favorite with this young man who was more of an exhorter than a preacher, when exhortation was a formal part of the morning service. So the exhortation and the singing of this old revival hymn would go together. And again and again have I heard him sing it especially on camp ground to thousands of enthralled listeners, others weeping with him as he sang. Perhaps a score of times, while engaged on this book, have these scenes recurred so vividly as to lead me to hum it over in

response to this prompting. I have looked up the old hymn, now seldom heard. I find that I had verbally retained the first verse and will give it with some others in closing this book.

That singer was my angelic and sainted Father, and I doubt not that he sang multitudes into Heaven, as he sang it in sacred service more than 50 years from 19 to 70 years of age.

"Come, humble sinner, in whose breast
A thousand thoughts revolve—
Come, with your guilt and fear oppressed,
And make this last resolve:

I'll go to Jesus, though my sin
Hath like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose.

Perhaps he may admit my plea,
Perhaps will hear my prayer;
But, if I perish, I will pray,
And perish only there.

I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must forever die."

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