

HAYNES INSTITUTE READER EDITION

Theological Kernels

A Baptist Catechism of Doctrine and Church Polity

By The Rev. J. T. Brown, A.M., S.T.B.

Prepared by The Haynes Institute

Reader Edition

Source Note

This reader edition is prepared from *Theological Kernels: A Question-Book of Bible Doctrines and Baptist Church Polity, With Scripture References*, by The Rev. J. T. Brown, A.M., S.T.B., published by the National Baptist Publishing Board, Nashville, Tennessee, 1903.

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A Note from The Haynes Institute

The Haynes Institute is a resource ministry dedicated to the work of strengthening pastors, churches, and households. We exist to encourage the people of God by recovering the great doctrinal resources written by the faithful men and women who came before us. This book is a part of our effort to open the library of Reformed Baptist writings from the 18th, 19th and 20th centuries. Many of these works have not been in prominent circulation for a long time. It is our great joy to set them before you.

Editorial Note

This reader edition has been prepared from a public-domain scan with OCR cleanup and light editorial repair. It preserves Brown's wording and theological argument while correcting evident scanning errors, broken hyphenation, accidental misspellings, and inconsistent Scripture reference formatting. Older spellings and intentional phrasing are retained where they appear deliberate. A small number of obscure or distracting passages may be omitted for readability.

Dedication

To

Reverends Matthew W. Gilbert, D.D., of South Carolina,

and

Martin Hurd, of Texas,

this little book is most affectionately and gratefully dedicated.

Rev. M. Hurd, though not a college man, has so much of that inspired common sense and native Negro eloquence steeped in divine love, that he is a power as a pastor and a leading light in the councils of his church and in every good work which she undertakes.

Rev. M. W. Gilbert, the finished scholar, rare pulpiteer of national reputation, is my best earthly friend, true and tried, who in loving and helpful companionship rejoiced with me in the sunshine of prosperity and was equally present, with cheering sympathy and sterling assistance, in the dark night of adversity.

To these two clean, Christian gentlemen, representatives of the two classes of the great Baptist ministry, this volume is dedicated, that wherever it is read, all men may know that true and disinterested friendship is not a thing of the past; and that the Christian ministry furnishes the purest and sweetest love fruit that grows on the vine of human association.

Biographical Sketch of Rev. J. T. Brown, D.D.

By Rev. M. W. Gilbert, D.D.

Jacob Tileston Brown, our author, and the subject of this sketch, was born of slave parents, Prince and Mary Brown, at Hilton Head, Beaufort County, S.C., on July 7, 1863, being the only son of four children. At an early age he attended schools on Hilton Head taught by northern teachers soon after the war. Major Martin R. Delany was a special friend of his father, and as a guest in his father's home observed the boy's budding genius and advised his father to send him off to school at all hazards. At the age of eleven he professed a saving faith in Christ, and was baptized on Hilton Head in the Broad River by the Rev. A. Murcheson, a famous Negro Baptist minister.

Young Brown was early impressed with the desire and conviction of a call to preach and has been active in church work ever since his conversion. His father with the aid of a northern lady placed him in the Hampton Institute at Hampton, Va., where he distinguished himself as a student. It was at Hampton that he met and enjoyed the friendship of Principal Booker T. Washington of the famous Tuskegee Institute.

Having graduated from Hampton in 1878, he began to teach school in Great Bridge, Norfolk Co., Va., on the edge of the well-known Dismal Swamp, when a mere boy not yet sixteen years old. This self-reliant position developed in him the latent quality of genius. Mr. Brown was the personal friend of Augustus M. Hodges, who has distinguished himself in Negro literature.

"Little Jake Brown," as he was called in Hampton, because of his having been the smallest and youngest pupil in that institution, returned to his home in South Carolina after his brief experience as a teacher in Virginia. He taught several years at Hilton Head and Bluffton, S.C., having had at the former place a cultured white lady as his assistant. As a teacher he took first rank in the county, and by means of this service he assisted his parents in securing a fine farm.

Having then been impressed with the necessity of a higher education, he went to Lincoln University, Chester Co., Pa., through the influence of the late Samuel J. Bampfield, the son-in-law of the Hon. Robert Smalls, who also has been a staunch friend of Dr. Brown. Entering Lincoln in Sept., 1884, he graduated with honors in 1888, having won three gold medals - two for original composition and oratory in his Freshman and Junior years, and one for excellence in the Sciences.

While studying at Lincoln Mr. Brown became a member of the First Baptist Church (white) of Oxford, Pa., and was by that church licensed to preach. His pastor, the Rev. W. H. Barrows, was a great help to him and his congregation a source of unfailing comfort. A beautiful and sacred tie was formed between this congregation and our subject, whom they delighted to hear preach, though a colored man. It was their desire to ordain him, but he preferred to receive his ordination at the hand of the brethren among whom his life was to be spent.

Mr. Brown also pursued a theological course at Lincoln, graduating with the degree of S.T.B., three years after his graduation from the college department. During his theological course, he was tutor for the Freshman Class in college, an honor but once before conferred upon a theological student. It was a deserving tribute both to Mr. Brown's exact and superior scholarship and to the fairness and breadth of the management of Lincoln, in view of the fact that all through his career in college and seminary Mr. Brown was an outspoken and consistent Baptist, though in a Presbyterian school.

The Latin salutatory oration delivered by him on graduating from college called forth the most extravagant terms of praise from college men present from all parts of the country and even high praise from the press. On his graduating from the theological course, on April 21, 1891, he delivered a masterly valedictory on the subject, "Ideals," which has become the traditional valedictory model at Lincoln University.

Repairing soon thereafter to Savannah, Ga., he there married Miss Sadie A. Cashin of that city who had been for years a teacher in the city school. One child, a girl was the result of this union. Mr. Brown's first work was as pastor of the First Baptist Church at Fernandina, Fla., and professor in the Florida Institute, at Live Oak, Fla., then under the presidency of Rev. Dr. M. W. Gilbert.

He served in that capacity until the school was fired into by certain base citizens of Live Oak, and the president decided to inaugurate a movement to erect a school of the same kind in Jacksonville. Mr. Brown was first assistant here in the Florida Baptist Academy and served until President Gilbert resigned, when he was elected president and served two years, graduating the first class amid much enthusiasm. The good work was deepened and intensified during his administration.

In 1896 he accepted a call from the Dexter Avenue Baptist Church of Montgomery, Ala. Subsequently he became the pastor of the People's Baptist Church of the same city, which he served until he was called to the chair of Theology and Languages in Guadalupe College, Seguin, Tex., where for two years he served with conspicuous success.

Having always been interested in the education of his ministerial brethren, he has decided to enter upon a new work and reach the pastors who have not had a chance to become prepared for their work and who are unable to leave their homes to attend a school. To help these men and to reach and inspire the licensed preachers, Dr. Brown is now conducting Ministers' Institutes in which he helps them to systematize and correlate the facts and principles of the Bible. It is a sort of walking or rotary school of primary English theology.

The ministry of Texas is elated over this idea, and the best and brainiest men of the denomination endorsed the work and are heartily supporting it. Rev. L. L. Campbell, D.D., the moderator of the St. John Association, which is doubtless the most aggressive association in the state, recommended that the Institute idea as operated by Dr. Brown be adopted as one method of quickly helping the burden-bearing pastor and of inspiring the despondent licensed preacher. This annual address was adopted with the above recommendations.

Dr. Brown during his entire ministerial career has given special attention to the subject of Systematic Theology and New Testament Greek. He was the first to give form and literary and theological value to the Sunday School Lessons of our National Baptist Publishing House, contributing the first expositions when the fight was hottest amid the fierce light of adverse criticism.

Dr. Brown is now the capable clerk of the St. John Association of Texas. As a speaker, he uses chaste language and is deliberate and clear in its enunciation. As a preacher he is thoughtful, easily instructive, and at times remarkably eloquent. As a writer he is always clear, avoiding all tendencies to grandiloquence.

One of his most memorable efforts was his doctrinal sermon before the National Baptist Convention years ago in its session at Savannah, Ga.; and another was his response to the Governor of the State of Texas, Hon. Jos. D. Sayers, on the occasion of the Centennial Jubilee of the Negro Baptists of the state. Both of these efforts stamped Dr. Brown as one of the ablest colored men in this country. He has been much in demand as a platform speaker on great occasions, men always putting him forward as a creditable and safe counsellor and champion of his people.

Dr. Brown is also a favorite on commencement occasions. He has delivered annual and baccalaureate addresses at Tuskegee Institute, Dr. Council's school, and the Normal School at Montgomery, Ala. Upon three or four occasions he has sat on platforms with governors of states, notably in Alabama and Texas.

Dr. Brown is the possessor of a magnificent library of the choicest books, which is an indication of his studious habits. He is by nature and habit a student. He has contributed occasional articles for such journals as the New York Independent. Born of slave parents, and having worked hard to educate himself at Lincoln, and being yet a young man, Dr. Brown is a standing illustration of the possibilities of young men who through self-denial, perseverance, and undaunted courage, are willing to consecrate themselves to high ideals and noble ends.

Charleston, S.C., Oct. 7, 1901.

Author's Preface

The author has written this little book because he believes it is needed. There are many books containing all that is in this volume, but none in this way. Truth is common property; expression is private property. After ten years of endeavor to teach the children of the Sunday school and the ministers of the gospel, I am of the candid opinion that what is needed is a book of this kind. This one may not hit the mark, but it will furnish suggestions for abler minds who will hit the mark.

The Negro's religion needs more than emotion - the transient ebullitions of feelings. It needs the firm earth of reason on which to stand - the solid foundation of systematic truth on which to organize and build both individual and race-character. This little book is born of the desire to furnish the needed material.

I have chosen the catechetical form because of its intrinsic worth. Historically, it has no equal in the imparting of information and in testing one's knowledge. The child is a great questioner. It is nature's own method of obtaining the truth of a matter. The unconscious summary of facts and concentration of mind power demanded by the interrogatory method is to be found in no other form of teaching. It forces upon the mind the necessity of review.

Socrates said that he who could receive and give an answer to a question, understood all about that question; and he could not receive and give an answer to a question if he understood nothing about that question, however great his pretensions or reputation. So much did he esteem and use the method that it bears his name: "The Socratic Method." He turned the tide of Athenian thought by wandering in the markets, asking men questions.

It was the distinctive method of what is known as the Apostolic or early church. The catechumens were drilled in a mass and series of questions involving the essentialities of their beliefs. Under the ponderous hammers of interrogations the answers flew forth in clear sparks of truth, emitting such warmth and shedding such light upon religious questions, that today the Fathers rule us theologically, from their urns.

It is still the method of the lawyer, when truth and falsehood seem identical from appearance, being clothed in similar garbs, the skillful lawyer establishes truth and unmasks falsehood by a single question. A whole theory of defence or prosecution has been blown into smithereens by a question, the answer to which necessarily exposed the lurking fallacy. There are lawyers today whose fame and illustrious success rest not upon their "power of speech to stir men's blood," but simply upon their logical insight and their ability to question unwilling or dishonest witnesses.

Notice two men in heated controversy and you will see that they will fling questions at each other like stones. It is the final test of knowledge. In the examinations for teachers of our schools; in testing the ability of applicants for entrance to our colleges, and for positions in our civil service department, the test takes the form of questions.

Finally, it was the method of Jesus Christ, the world's greatest religious teacher, when Pharisees, Sadducees and Herodians combined to destroy him, he defended himself and silenced them by asking them a question. It may not be in all cases an infallible test of knowledge, but the wisdom of the world has yet found no better.

These are some of the reasons that have induced me to put some essential and fundamental Bible doctrines in the form of questions and answers - that the reader may be led to think and find the gist of truth as he goes. We lay no great claim to originality of thought. It were a hard matter at this age of the world's wisdom to find any new truths. If any originality exists in the book it is in the method and expression. All that I have read, or heard, which I believe, I have felt free to use as my own. When I have used the language of others I have given the author's name or used quotation marks.

Generally, I have followed the intellectual lead of Dr. Augustus Hopkins Strong, the great Baptist theologian, for whom I have the most profound intellectual and moral regard, and Dr. Hodge, the giant theologian of Princeton University. I have endeavored to verify their and my own convictions by the original texts of the Bible.

In the preparation of the manuscript for the press, I am indebted to Miss Lucy M. White of Luling, Texas, and Miss Delia M. Aycock of Rockdale, Texas, for faithful service as copyists and careful technical grammatical corrections. I have written with my ministerial brethren and that faithful and unpaid army of Sunday school superintendents and teachers in my "mind's eye," - that host of preachers who have not had time to pursue a full and regular systematic course in Theology, but who are standing in their chosen places and doing with all their might what their hands find to do.

I hope the systematically educated preachers will read the book as a review and encourage their less fortunate brethren to read it, if they find it worthy as a means of instruction.

Like all things else I am not expecting to have these Kernels eaten if they have no nutrition in them. In this age, men and things must stand or fall upon their merit. If there is merit it will find a place.

J. Tileston Brown,
Manor, Texas, Sept. 7, 1901.

Author's Envoy

*Go, little book, thy author casts thee on the wave;
O'er all the thinking land, add lustre to His name;
Spread truth and light abroad; seek thou no fame;
With error form no truce; from wrong, seek thou to save.
Author.*

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Introductory Chapter.

Religion and Theology.

Religion.

1. What is Religion?

Religion is the relation of man to God or "the life of God in the soul of man."

2. How many religions are there?

There is but one religion, as there is but one God and one human nature.

3. What is meant by different kinds of religion?

By the different kinds of religion is meant the various false views of the relation of man to God, formed by sinful men or by honest, but unenlightened seekers after God. There are germs of truth in all religions, but they are not germs of variant religions, but some portions of the one religion historically embedded in these systems of errors.

4. Into what two great classes may all religions be divided?

The Historic Religions may be divided into Natural and Revealed.

5. What is meant by Natural Religion?

By Natural Religion is meant all the various forms of idolatry or false religions which have flourished in the rich soil of man's sinful nature.

6. What is meant by Revealed Religion?

By Revealed Religion is meant that form of religion which has come directly from God, such as Judaism and Christianity.

7. What is the Mohammedan Religion?

The Mohammedan Religion is a mixture of some of the important truths of the revealed religion with vicious heathen errors of thought and life.

8. What is the aim of religion?

Religion aims to shape man's private and public life according to the standard of divine holiness, giving character and direction to his government, science, arts and civilization. "It is the deepest current of the world's history."

9. Does the Holy Bible attempt to prove the existence of God?

The Holy Bible nowhere attempts to prove or demonstrate the existence of God, but takes it for granted on every one of its divinely inspired pages.

10. What is the proper province of reason in " the search for God?

The proper province of reason is to explain and confirm by argument drawn from the study of mind and matter, the intuitive impressions and revealed declarations of the existence and character of God.

Theology.

1. What is Theology?

Theology is the science of God and the connection that exists between God and the universe.

2. Into what two general classes is Theology commonly divided?

Theology is generally divided into Natural and Revealed Theology.

3. What is Natural Theology?

Natural Theology is that knowledge of God and the relation between him and the universe, obtainable by the unaided powers of the human mind and without any assistance from supernatural or special revelations. (Rom. 1:19)

4. What is Revealed Theology?

Revealed Theology is that knowledge of God and his relation to the universe obtained from supernatural sources.

5. Into what four great classes is Revealed Theology divided?

Revealed Theology is commonly divided into Biblical, Historical, Systematic and Practical.

6. What is Biblical Theology?

Biblical Theology deals with the unfolding of the elements of truth as found in the Bible alone, and limits its doctrinal deductions to the Apostolic age.

7. What is Historical Theology?

Historical Theology is the faithful record of the progressive unfolding of the truth of the Scriptures as manifested in the faith and life of the church in all times and places.

8. What is Systematic Theology?

Systematic Theology is this body or system of inferences concerning God and his. relations to the universe drawn from the Bible and every legitimate source. It is more or less correct as the writer has ability to infer.

9. What is Practical Theology?

Practical Theology is that body or system of truth viewed as an efficient means of converting, sanctifying and glorifying men. It is systematic theology successfully operating upon the hearts and

minds of men.

Chapter I.

Division I.

The Existence of God.

1. Is there a God?

There is a God: dumb Nature points to him; man's soul feels him; the Holy Bible declares him. Only the fool hath said in his heart there is no God, because his laws demand an obedience which he is unwilling to give.

2. Can the existence of God be satisfactorily proved by human reason alone?

The existence of God cannot be satisfactorily proved by human reason alone; since all right reasoning assumes the existence of God.

3. What is God?

God is the one personal Spirit, infinite, perfect, the Creator, sustainer and end of all things.

4. What is the truth upon which all others rest?

The truth that there is a God is fundamental to all other truths.

5. What is this knowledge called in scientific language?

It is called "A first truth."

6. What is the scientific meaning of "a first truth"?

Thus applied, "A first truth" is that knowledge of God, derived through or by means of observation and contemplation, but not from them; as cause, since it must be assumed in order to make any reliable observation and contemplation of mind or matter possible.

7. What are the three marks of all first truths?

They are universality, self-evidence, and necessity.

8. When is a truth universal?

A truth is universal when all men everywhere believe in it and manifest it in their words, acts and plans.

9. When is a truth self-evident?

A truth is self-evident when it can be simplified into or explained by mothers.

10. When is a truth necessary?

A truth is necessary when the mind, by a constitutional law, is compelled to assent to it under normal conditions.

11. Is the knowledge of the existence of God universal?

It is; because the great majority of mankind recognize some spiritual being upon whom they feel dependent and to whom they render some sort of worship.

12. Is the knowledge of the existence of God self-evident?

It is; because those who declare "there is no God," indirectly and unconsciously acknowledge the existence of God in their words and acts. Illustration: Ingersoll habitually says, "God bless you," and Voltaire prayed in a thunderstorm.

13. Is the knowledge of the existence of God necessary?

It is, because no tribe of men, however low in savagery, has been found without some form of worship when carefully and thoroughly examined.

Chapter II.

Division I.

God's Revelation of Himself.

1. What is a Revelation?

A revelation is an unveiling or uncovering to view of that which had been concealed or obscured.

2. In what has God revealed himself to us?

In the Scriptures of the Old and New Testaments, commonly called the Bible.

3. What leads us to believe the Bible is God's own revelation of himself?

Because it uniformly condemns everything that man's corrupt nature loves, and bears upon its face a majestic holiness, light and life which marks it as divine. (Ps. 19:7.)

4. What other considerations lead the thoughtful mind to accept the Bible as God's own message to his child?

It is the only book in the world that speaks with the voice of authority concerning the unhistoric past—as Creation and its methods and the unknowable future—as the judgment, heaven and hell.

5. What is God's object in writing the Bible?

That man might know the relationship between God and himself and how to return to the holy and happy state which he had forfeited through sin. (John 20:31.)

6. Are there any considerations from which man might expect a divine revelation or Bible?

The soul-blindness of man and the lovingkindness of God made a strong presumption in favor of a revelation.

7. How did God write the Bible?

The Bible was written by men who were divinely inspired as to the truth and their expression of the truth.

8. Was the Bible written at one time?

No, the Bible was written by different men at different times and revealed a progress in its revelation that is beautiful and divinely wise.

9. Why is it called Bible?

The word Bible means "The Book." This name implies the fact of its superiority over every other book.

10. How were the men who wrote the Bible prevented from committing errors in doctrine?

The Holy Spirit inspired their minds showing them the truth, just as it is and aided their judgment in expression of the truth so that errors were impossible. 2 Peter 1:21.)

11. In what lies the chief value of the Bible as a revelation?

The Bible's chief value is in the plan and means of salvation for sinful man, furnished through the life, death, resurrection and teachings of Jesus Christ the Son of God.

12. What is the Bible, strictly speaking, a book, or a library of books?

The Bible, strictly speaking, is God's library to the world, written by different men at different times and under various circumstances, containing the sum of all the instructions necessary for man to become reconciled to God, his Heavenly Father and Creator.

13. How does the Bible compare with other books in its moral and spiritual requirements for man?

The Bible presents the purest and loftiest moral standard known to the world, with the revelation of the means of attaining it and the exhibition of one who lived up to its ideal, showing its practicality and possibility.

14. What has been the attitude of the world towards the Bible?

Its history is one of blood and glory; it has had more friends and enemies than any book that was ever written.

15. What of the Bible as a literary production?

As a literary production the Bible is a model in every respect, containing the purest reasoning, the most faithful records of individuals, peoples and nations, and the most sublime and lofty poetry.

16. What effect has the Bible had upon the literature of the world?

The sublimest conceptions of poetry, the deepest soundings of philosophy and the most beautiful expressions of art have been produced under the influence of, or, in defense of Bible doctrine.

17. To what is this influence attributed?

It is directly attributed to the Divine authority which produced the Bible.

18. What comparison may be instituted between Christ and the Bible?

What Jesus Christ is to the life of man, the Bible is to the thoughts of man; the best thoughts are to be found in the Bible and the best life in Jesus.

19. What relation does the Bible sustain to the future world?

The Bible is the only book that speaks with authority of the future life as a necessary part of the immortality decreed man in his creation.

20. What is the practical value of the Bible?

It teaches man how he is to think of God and what God requires of him.

Chapter III.

God's Attributes.

1. What is an Attribute?

An attribute is a necessary relation.

2. What are the Attributes of God?

The Attributes of God are those fundamental and necessary qualities of his nature, which form the ground for the various manifestations to his creatures.

3. How do we determine the Attributes of God?

We determine the attributes of God by two methods, called respectively, the Rational and the Biblical Methods.

4. What is the Rational Method?

The Rational Method is that necessity of our thinking which denies to God all human imperfections, invests him in an infinite degree, with all human perfections and ascribes to him all of those attributes necessary to explain the universe in which we live.

5. What is the Biblical Method?

The selecting and ascribing to God of those Attributes revealed to us in the Bible, especially in the person of Jesus Christ in whose face the glory of God shines with a celestial splendor and making him pre-eminently the "Light of the World."

6. Into what two general classes may the Attributes of God be divided?

The Attributes, for convenience of conception, maybe divided into Absolute and Relative.

7. What are Absolute Attributes?

By Absolute Attributes we mean those which respect and affect the inner being of God and his relations to himself independently of his relation to the universe.

8. What are Relative Attributes?

By Relative Attributes we mean those which respect or reveal the outward relations of God to the universe which he has made.

9. Which are Absolute Attributes?

The Absolute Attributes are spirituality, infinity, self-existence, immutability, unity, truth, love, and holiness.

10. What do we mean by the Spirituality of God?

By the Spirituality of God, we mean that God is not matter nor has he any necessary connection with matter, but that he is of that substance called Spirit, which manifests itself directly to us in self-consciousness.

11. What does the Spirituality of God imply?

The Spirituality of God implies his personality.

12. What constitutes personality?

Personality is distinct mental character with the power of self-consciousness and self-determination.

13. What is self-consciousness?

Self-consciousness is that power of the soul by which it knows itself as the subject of its own acts and states.

14. What is self-determination?

Self-determination is that power of the soul by which the being orders his conduct in view of motives operating from within himself.

15. What is meant by God's infinity?

By God's infinity is meant his ability to do all his holy will regardless of any and all things or beings.

16. What is meant by God's self-existence?

By this term we mean that God is the cause of his own existence. This is contradictory of all the laws of reasons, and as a conception must be a mystery to men and angels, but it is nevertheless true. (Ex. 3: 14; Ex. 6:3.)

17. What is meant by God's immutability?

By this term we mean that it is absolutely impossible for God to change or be changed in his nature and plans. (Mal. 3:6; James 1:

18. What is meant by God's unity?

By this term we mean that there is but one Spirit infinite and perfect, whose nature is not and cannot be divided. (Deut. 6:4; Isa. 45:22.)

19. What is meant by God's truth?

By this term we mean that necessary conformity that eternally exists between God's being and his knowledge.

20. What is meant by God's love?

By this term we mean that disposition of God's character by virtue of which he continually delights to impart his own nature.

21. What is meant by Holiness?

By this term we mean the " Perfect agreement between the divine willing and the divine being," in respect to their moral purity.

22. Which are the Relative Attributes?

The Relative Attributes of God are, eternity, immensity omnipotence, veracity, omnipresence omniscience, mercy and justice.

23. What is meant by God's eternity?

By the term eternity we mean that God is without beginning or end, unlimited by time and yet the cause of time.

24. What is meant by God's immensity?

By the term immensity we mean that God does not occupy space, is not limited by any of the conditions of space, yet is the cause of space.

25. What is meant by God's omnipresence?

By God's omnipresence we mean that God in his total essence is in every place at the same time by his own free act.

26. What is meant by God's omniscience?

By this term we mean God's perfect knowledge of all things past, present or future.

27. What is meant by God's omnipotence?

By this term we mean God's ability to do all his holy will, either with or without the co-operation of his creatures.

28. What is meant by God's veracity?

By this term we mean that God always has done and always will do exactly what he has said.

29. What is meant by God's mercy?

By this term we mean that disposition of God which induces him to seek the welfare and happiness of those whose lives have been and are at war with his law and life.

30. What is meant by God's justice?

By this term we mean that uprightness of God's character whereby he deals fairly with his creatures according to the laws of their natures and of divine revelations.

Chapter IV.

The Triune Personality of God.

1. What Biblical idea is taught by the term Trinity?

The term Trinity expresses the Bible teaching, that the Father is God, the Son is God, the Holy Ghost is God, and these three are but one God.

2. Is the word Trinity in the Bible?

The word "Trinity" is not in the Bible; it is used to meet the demands of Science.

3. Is the doctrine taught, by the word Trinity in the Bible?

There is no doubt of this doctrine's presence in the Scriptures of both the Old and New Testament. 4. Who is supposed to have invented the term Trinity? The honor of the invention of this term is attributed to Tertullian, an early writer in the defense of the teachings of the religion of Jesus Christ who lived.

5. Can the doctrine of the Trinity be comprehended and explained by the human mind?

This great doctrine not only is contrary to our conception of numbers, but defies all satisfactory efforts to reduce it to the laws and forms of mere human reason.

6. Is there any special value attached to it as a doctrine?

Every other conception of God presents a false God to man's mind and conscience, the whole plan of redemption rests upon it the baptism of believers into his church is ordered in the name of each person of the Trinity; Creation, Calvary and the Last Judgment are all to be read in the light of this mysterious doctrine.

7. What is the history of religion on this matter?

It is an indisputable fact, that wherever the doctrine of the Trinity has been abandoned, the other Gospel truths have followed in quick succession, and sin and death have reigned, where grace seemed to abound. (1 John 2:23; John 17:3.)

8. What do we probably mean by the term "three in one?"

"By this term we mean that the Divine essence, as a whole, exists eternally as Father, Son and Holy Ghost, each person being the whole essence, yet by certain peculiar and uncommunicable qualities remaining a distinct and separate person.

9. Of what nature is this distinction in the Godhead?

This distinction is in the nature of persons, necessitating the use of the pronouns, I, thou, and he, for still expression.

10. Does the doctrine teach a plurality of substance?

The doctrine teaches not a plurality, but that there is only one substance, one intelligence, one emotion and one will, and that three co-existing and eternal persons partake of and manifest that one substance, each in an infinite and perfect degree and with complete harmony of purpose and acts.

11. In what order are these three persons set forth in the Scriptures?

The Scriptural order presents the Father as first, the Son as second, the Spirit as third.

12. Does this representation of the Father as first, the Son as second, the Holy Spirit as third, imply any inferiority in nature or general excellence?

It is simply a term of that order, which is inseparable from the Divine mind, and carries no implication or suggestion of inferiority whatever.

13. Is this order ever reversed?

Sometimes the Son is named before the Father. (2 Cor. 13:14; Gal. 1:1). Sometimes the Spirit is named before the Son. (Rev. 1:4, 15.)

14. What is the Scriptural evidence that the Father is God?

This is evident from the fact that he is thus named everywhere in the Bible. (1 Cor. 8:6 and 5:24; Gal. 1:3.)

15. What is the Scriptural evidence that the Son is God?

The fact that the Scriptures ascribe to the Son the same names, attributes, works and worship which they ascribe to the Father, and that in the same degree.

16. What are some of the divine names ascribed to the Son that prove him equal to the Father?

He is called: God—(John 1:1.) The Great God.—(Titus 2:13.) The Mighty God.—(Isa. 9:6.) The True God—(1 John 5:20.) The Only Wise God. —(Jude 25.) Jehovah—(Jer. 23:6; Ps. 83:18.)

17. What are some of the attributes ascribed to Christ that prove him to be God.

1. Eternity.—(Micah 5:2.)

2. Unchangeableness.—(Heb. 13:8.)

3. Omniscience.—(John 21:17)

4. Omnipotence.—(Rev. 1:8.)

5. Omnipresence.—(Matt. 28:20.)

6. Supremacy.—(Rom. 9:5.)

18. What are some of the works ascribed to Christ that prove him to be the true God?

He is revealed as,

1. Creating and preserving all things. (Col. 1:16, 17.)
2. Securing eternal redemption for man. (Heb. 9:12.)
3. Working miracles his own power. (Mark 5:41.)
4. Forgiving sins.—(Mark 2:5.)
5. Raising of the dead at the last day. (John 5:28, 29.)
6. Final judgment of the world. (Rom. 14:10.)

19. What is the nature of the worship ascribed to Christ that proves him to be the Supreme God?

1. The same adoration given the Father. (John 5:23.)
2. The same faith in him as in the Father. (John 14:1.)
3. Baptized in the same name as the Father. (Matt. 28:19.)

20. How then does Christ consistently say, My Father is greater than I?

He referred to his office as Mediator, being a servant in this relation. (Isa. 42:1.)

21. Does Christ's being a servant detract from his nature or minimize his dignity?

Not in the least; but on the contrary, it was the unchangeableness of his nature and the eternal dignity of his person that made him acceptable as a servant. (Rev. 5: 1:5.)

22. What is the Scriptural evidence that the Spirit is God?

This is proved by the same facts which prove the Son to be God. (1) He is called God. (Acts 5: 3—4.) (2) Divine attributes are ascribed to him. (Heb. 9:14; 1 Cor. 2:10; Luke 2:26; Ps. 139:7.) (3) Divine works are done by him. (Ps. 33:6; Job 26:13; Luke 1:35; 2 Peter 1:21; John 16:13; Rom. 15:16.) Divine worship is paid him as to Father and Son. (Matt. 28:19; 2 Cor. 13:14.)

23. Is the Doctrine of the Trinity a discovery of the human mind?

This doctrine lay beyond the reach of man's discovery as it now is beyond his comprehension. The river of uninspired literature, coming from its most ancient source, makes no deposit of this mystery on

the banks of human experience and investigation.

24. To what are we therefore indebted for this fundamental and important truth?

The doctrine of the Trinity is purely a matter of divine revelation and its comprehension chiefly a matter of faith.

Chapter V.

The Purposes of God.

1. What are the purposes of God?

The purposes of God are his absolute eternal and unchangeable plans, comprehending all his works of every sort or kind, from the beginning of Creation to eternity.

2. What relation do means sustain to the purposes of God?

The purposes of God include all the means necessary to their execution.

3. Into what two classes are the purposes of God commonly divided?

The purposes of God are commonly divided into positive and permissive purposes.

4. What do you understand by positive purposes?

By the positive purposes we mean those purposes with which righteousness is directly connected and in which God takes the initiative.

5. What do we understand by permissive purposes?

By permissive purposes we mean those purposes or parts of the general plan of God, which only indirectly contribute to righteousness and in which other moral agents than God take the initiative, or are the originators.

6. By what other name are the purposes of God sometimes called?

The purposes of God are also called "Decrees."

7. Out of what necessity does the purpose of God originate?

The purpose of God is a necessity of the eternal wisdom and perfections of God's character.

8. To what do the purposes of God primarily refer?

The purposes of God primarily refer to his own acts and Creation, Providence and Redemption.

9. To what do the purposes of God secondarily refer?

The purposes of God secondarily refer to the act of free creatures which result from his acts.

10. Are the purposes of God directed to men?

The purposes of God are not directed to man; hence they neither bind his conscience nor coerce his will.

11. Do the purposes of God conflict with the free will of men?

The purposes of God though inevitable in their certainty; in no way interferes with the freedom of man's actions.

12. What are the purposes concerning moral creatures called?

The purposes concerning moral beings are called foreordination or predestination.

13. Is sin included in the purposes of God?

Sin and holiness are both included in the eternal purposes of God.

14. Is not God therefore the author of sin?

God is not the author of sin, because he is not the originator of it. Man is the originator of sin in the exercise of his God-given prerogative of free moral agency.

15. In what proper sense then does the eternal purpose of God include sin?

Simply in the permission of, it or, in the suffering of man to exercise that moral agency which constitutes his crown and glory.

16. How do we know that man is free and not bound by the purposes of God?

We know that man is free by the knowledge which he has of his own acts and states derived from reflection and from the voice of conscience in his soul.

17. How has this universal experience of the race been expressed by a Philosopher and Poet?

" So near is reason to our dust, So nigh is God to man; When duty whispers, 'I O, thou must,' The soul replies, 'I can.' " 50.

18. Of what practical value is the doctrine of the eternal purposes of God?

It inspires humility and faith in the sovereign will of God, makes us do little things with great motives, and begets within us a proper fear of and reverence for the laws of God and hastens the sinner to become reconciled to his God who is able and certain to fulfill his gracious promises of deliverance.

19. What care should be exercised in preaching' the doctrine of the eternal purposes of God?

We should not present' the purposes of God as binding upon the will of man, nor yet represent the free will of man as being beyond the reach and sweep of God's purposes.

20. Where do we find the doctrine* of the purposes of God most' clearly taught?

In the Bible, which is God's revelations of himself to man and a statement of the duties of man to God, we find his purposes set forth most explicitly in precepts, the history of his dealings with his people and his Church and above all in the unique life, death and teachings of Jesus Christ his Son and our Saviour.

Chapter VI.

Creation.

1. What is the work of Creation?

The work of creation is God's free act of making all things by the mere word of his power, and without any previously existing material.

2. Where alone do we get this information?

The Bible alone reveals the fact of absolute creation, all philosophy and reason being necessarily dumb on this point.

3. When did God perform the creative act?

The creation was—"in the beginning" of time, the definite period being unknown. (Gen. 1:1.)

4. What did God do to effect creation?

By the word of his power he called forth and set in operation the original principles and causes of all things that are and do now appear. (Rom. 4:17; Heb. 11:3.)

5. Was God under any compulsion or necessity to create the world?

God's creation of the world was entirely free and in no sense a necessity either of his nature or to his perfection.

6. How long was God in creating the world?

God Created the world in six days.

7. Could God have created the world in less than six days?

God could have created the world in one instant of time had it best accorded with his end in creating it

8. Were the three persons in the Godhead concerned in the creation of the world?

The entire Godhead was concerned and participated in it in their respective offices, the Father as Originator, the Son as Mediator, the Spirit as Realizer. (Gen. 1:26; 1 Cor. 8:6; John 1:1-3; Hebrew 1:2; Gen. 1:2; Job.26:13; Ps. 104:30.)

9. What was God's end or object in creating the world?

God created all things for his own glory.

10. Is it not selfish in God to create this immense and varied world for "his own glory?"

"It is not, since the glory of God is the highest and best end that can be embraced or sought by any of his creatures.

11. What are the special excellencies of character displayed by God in creation?

The special attributes displayed in creation are God's power, goodness and wisdom.

12. What does God mean by declaring his work "very good?"

" By this declaration God meant that everything was calculated to accomplish the end for which it was created.

13. On what day did God create man?

God created man the last thing on the sixth day.

14. Why was man the last thing created?

Man being the purpose towards which the whole animal creation tends was probably for this reason created last.

15. How was man created as to his substance?

As to substance man is matter and mind, being the image of God and of the dust of the ground. (Gen. 1:27; 2:7.)

16. What is meant by man's being made in the "image of God?"

" By the term "image of God" we mean man's possession of natural and moral likeness to God.

17. What do we mean by his natural likeness to God?

By natural likeness we mean: (1) Man's ability to know himself as he is related to the universe, himself and God. (2.) His ability to order his own acts in view of the relations he bears to the universe, himself and God, keeping in his eye the moral result to himself.

18. ' What is this natural likeness called in philosophical language?

In philosophical language natural likeness is called personality and implies intellect, emotion, and will.

19. What is meant by moral likeness?

. By moral likeness or holiness we mean that original disposition or tendency in man which, led him to seek God as the purest and highest end of his being and endeavor.

20. What summary of this great fact can you make?

The natural likeness is the possession of certain powers peculiar to God and man; the moral likeness was a direction to God: the first is natural ability, the second was moral ability.

21. Under what condition was man created and placed on earth?

He was created under the moral law, demanding absolute obedience in spirit, thought and act.

22. What was the condition that made man responsible for his own conduct?

Man's responsibility grows out of the fact that he is his own free moral agent.

23. What do we mean by a free moral agent?

We mean a being who has a nature that renders him capable of discrimination between right and wrong and also of deciding in view of reason or motives, what his course of action shall be.

24. How was the first woman formed?

The first woman was formed out of a rib taken from the side of man by the finger of God. (Gen. 2:21, 22.)

25. Why was she probably formed in this way?

To show the oneness of the origin and aim and to prefigure the relation between Christ and the church. (Eph. 5:31,32.)

26. What relation did the first man and woman sustain to each other?

The sacred relation of husband and wife.

27. Why was marriage instituted before the fall?

To teach that it is a relation that grows out of nature and necessary for the successful execution of God's decree concerning him.

28. What is the oldest human institution?

Marriage is the oldest of human institutions; being established before the Sabbath, it has upon it the touch of eternity.

29. Was the woman similar in nature to the man?

Her creation was the direct result of man's loneliness, there being no creature of a nature similar to his with whom he could associate and propagate. (Gen. 2:18:

30. What is the nature of the soul of man and woman as to duration?

The soul of man and woman is immortal from the following considerations: (a) The enormous price Christ paid for the soul (Ps. 49:8; 1 Cor. 6:20; 7:23). (b) The promise of eternal life and threatening of eternal death (Mark 16:16; Matt. 25:46.) (c) Christ's announcements that men can not kill the soul as the body (Matt. 10:28). (d) Christ and his saints in the hour of death commit their souls into the keeping of God (Ps. 31:5; Luke 23:46; Acts 7:59).

31. Upon what did man's continuance in holiness depend?

It depended upon perfect obedience to God's law in his heart and his life.

32. How was the test case made for God?

A test was made under the positive command of God not to eat of the tree of knowledge of good and evil on penalty of immediate death.

33. Did the man keep the command or not?

He disobeyed God and ate the forbidden fruit.

34. To what kind of death was he then liable?

He was immediately liable to temporal, spiritual and eternal death.

35. Did he die temporally?

He did not, but his body received a death wound from which it can never recover. (Rom. 5:12.)

36. Did he die spiritually?

He immediately lost his original holiness and the favor of God which formed the spiritual life previously possessed. (Gen. 3:- 8-10-24.)

37. What is meant by eternal death?

The eternal death is the utter separation of man from God for all time and eternity. (Matt. 25:46.)

38. Why was natural death not immediately visited upon man?

For the sake doubtless of his posterity, which was still in his loins. (Job 33:24.)

39. Was the eating of the tree too small a thing for so great a penalty?

It was not, for all the elements of character are found in the command of God and the heart of man, and not in the tree or its fruits.

40. Does the fact that the fruit was a small thing increase or decrease the offense of man?

The fact that the request was slight made it easier to do; the fact that man chose to insult and trample upon the claims of God in anything that involved no personal loss to God, but which held so much disaster to man, magnifies the stupidity and increases the depravity of the offense.

41. What was the mental state of Adam out of which sin developed?

The negative mental state was one of doubt or distrust of the character and word of God.

42. What was the positive mental state out of which Adam's sin developed?

The positive mental state was one of belief or faith in the character and word of Satan, the arch enemy of God.

43. What did this virtually mean to God and Adam?

It really meant that Adam had voluntarily transferred his allegiance from God to the Devil.

44. Did the "Fall of Man" only effect man's relation to God?

No; it affected his relation to the inferior creatures which he had been commissioned to rule and use for God's glory and his own good. (Gen. 1:18 and 2:19, 20.)

45. Where did God place man to under go this test?

God placed him in Eden in circumstances from which neither pleasure nor necessity was absent, so that obedience was made easy from without as well as from within.

Division II.

Chapter VII.

God the Sustainer.

Preservation.

1. What is meant by Preservation?

By preservation is meant that continuous exercise of God's energy, whereby he upholds his creatures in their being and in possession of their inherent and acquired properties and powers.

2. Is the Doctrine of Preservation clearly taught in the Scriptures?

There is * no doctrine more clearly taught in the Holy Bible, for "In him we live, and move, and have our being; " " and by him all things consist." (Acts 17-28; Col. 1:17; Heb. 1:3.)

3. Is preservation a continuous creation, as some claim?

Preservation is not a continuous creation, for preservation presupposes creation, since that which is preserved must already have existence.

4. Is preservation simply Gods upholding things in their latent capacity?

Preservation is God's upholding things, both in respect to their latent and active properties.

5. Is the doctrine of preservation rooted in reason?

Reason admits that since neither the phenomenon of mind or matter is responsible for its own existence, they cannot be the cause of their preservation.

6. What is the beauty and benefit of the doctrine of preservation?

The doctrine of preservation teaches man the proper relation of dependence to God as the sustainer of himself and all things in the universe. (Ps. 36:7).

Chapter VIII.

Providence.

1. What is the Bible doctrine of Providence?

Providence as taught in the Scriptures is that continuous and controlling exercise of power which God exercises over everything great and small, whereby he successfully causes them to accomplish the end for which they were originally intended. - Gen. 1:10, 12, 18, 21, 25; 8:22; Acts 17:26; Isa. 55:11.

2. What is the difference between Preservation and Providence?

Preservation is the maintenance by God in their normal state and exercise the things which he has created. While Providence is that special control over things to the end that they all shall ever remain in perfect harmony of being and action moving towards and actually accomplishing that whereto they were sent.

3. Does this providence of God extend over the natural world?

The natural world is as completely under the providence of God as any other part of the universe. (Ps. 104:14; 135:5-7; 147:8-18; 148:7-8; Job 9:5-9.)

4. Does this providence extend to the brute creation also?

Even the brute creation is not without the immediate control of his providence. (Ps. 104:21-29; 147:9; Matt. 6:26; 10:29.)

5. Does this providence extend to the general affairs of men?

This providence extends to the general affairs of man without a doubt. (1 Chron. 16:31; Ps. 47:7; 66:7; Prov. 21:1; Job 12:23; Dan. 4:25.)

6. Does this providence extend to the lives and circumstances of individuals?

Even the minutest events of each life is under the control of this wonderful and awful providence. (1 Sam. 2:6; Prov. 16:9; Luke 1:53; James 4:13-15.)

7. Do events that seem due to "fate" or "chance" come under his providence also?

Even those events, which also seem due to "chance" and "fate" are under the control of God's providence. (Ex. 21:13; Ps. 75:6-7; Job 5:6; Prov. 16:33.)

8. Do the free acts of men also come within the scope of this providence?

Mysterious as it seems, so absolute is the control of God in his moral universe that even the free acts of men are under this providential control. (Ex. 12:26; 1 Sam. 24:9-15; Ps. 33:14-15; Prov. 16:1; Phil. 2:12-13.)

9. Do the signal acts of men come under the control of God's providence?

Even the sinful acts of men are under the guidance of this overruling and holy providence. (2 Sam. 16:10-14; 24: 1; Ps. 76:10; Rom. 11:32; Acts 4:27-28).

10. Do the good acts of men come under this same providence?

The good acts of men are likewise under the control of God's providence. (Phil. 4:13; 2 Cor. 12:9-10; Eph. 2:10; Gal. 5:22-25).

11. Since the sinful acts of men are also under the providence of God, does not that fact make God the responsible author of sin?

It does not, since the sinful acts of men are under God's providence only in a sense of permission and not of origination, the latter of which is the cause of sin. (Gen. 45:5; 50:20; Ex. 7:13; 14:17; Isa. 66:4; 2 Thess. 2:11; Acts 2:23; 3:18.)

12. Do the Scriptures teach us how God's providence acts in the world?

The nature or how of God's providential government is one of the unsealed pages of his book of decrees, evidently left for revelation in the future world if at all to be revealed.

13. Do the Scriptures reconcile the origin and permission of moral evil in the universe?

The Scriptures nowhere attempt to reconcile the origin and permission of moral evil in the universe, and the mind of man has never yet found even a partially satisfactory solution.

14. What is the proper attitude for man to assume towards this inscrutable mystery?

The best thing for man to do is to let the impenetrable mystery impress him with his own mental limitations and seeking not to be wise beyond that which is written, engage himself with a prompt acceptance of the gracious means which God has provided for the removal of sin from his soul.

Chapter IX.

Miracles.

1. What is a miracle?

A miracle is an event produced by the immediate exercise of divine power, for the purpose of enforcing some religious truth, and which, though quite evident to the senses, can not be explained by the laws of nature.

2. Are miracles possible in the light of reason?

Miracles are possible in the light of reason, for reason knows that nature is not an exhaustion of all the possibilities of God.

3. Is this possibility illustrated by man's relation to nature?

The illustration is found in man's continuous overcoming the forces of nature and operating plans which nature would or could never operate if left to itself. Illustration: Every boy who tosses a stone performs a miracle, since he overcomes the laws of gravitation and inertia in so doing. The same is true in lifting the hand from the side.

4. What do we mean by the term nature as used in this connection?

By the term nature, we mean "everything" that is not God or made in the image of God.

5. Where is the point of analogy making miracles rationally possible?

Just as man, "the image of God," can act upon nature, to which he is superior, so God can in an infinite and perfect degree, act upon him and nature to which he is infinitely superior. (Job 11:7; Isa. 55:8).⁹

6. Upon what ground alone can the possibility of miracles be ruled out of the universe?

The impossibility of miracles is only tenable on the ground that there is no personal God; atheism is compelled to reject miracles since natural laws are its ultimates. What do miracles signify in the light of divine revelation? 70. Miracles are among the greatest evidence of God's love and at once a sad commentary upon the awful hardness of man's sinful heart.

8. Why were miracles probable?

God's eternal love and unchanging decree to save man and restore order in the moral universe, would constrain him to the use of every necessary means to the end, though it be miracles.

9. What is one great design of miracles?

One great design of miracles is to convince the moral universe that either God's grace must redeem or his law damn the sinner.

10. Where do we find the miracles of Scriptures grouped?

The miracles of the Bible are grouped and ranged around the great facts of Salvation, when the truths being revealed were difficult of comprehension, owing to the natural blindness of the sinful heart.

11. Do miracles contradict or violate law?

Miracles which seem to violate natural laws are simply the intervention of divine power by means of higher, but yet, harmonious physical laws, and all in obedience to the still higher law of grace with God's love, which covers the earth, as with a garment; for the law was given by Moses, but grace and truth came by Jesus Christ.

12. What is the great practical effect of miracles?

Miracles direct attention to new truths, as they are revealed, and cease when the truths have been accepted or understood.

13. What are the periods of miracles?

The periods of miracles have been:

1. —The time of Moses.
2. —The prophetic era.
3. —The time of Christ's incarnation.

14. What is peculiar about these eras and divine revelations?

It is peculiarly true that miracles abounded when great truths were being made known to man.

15. What age of the world was almost without miracles?

The 2500 years from Adam to Moses are almost without any recorded miracles.

16. When may we characterize the age of miracles as positively and powerfully beginning?

When Moses, the first great national leader of God's chosen people, made a national movement, then the truth which he asserted was accompanied by the display of miracles, as much for the good of his own people as for the fear of the enemy.

17. What was the great central truth proclaimed by Moses in the court of Pharaoh?

The unheard of and audacious declaration that Jehovah, the self-existent and absolute God, had a claim upon everything and every person on earth and when he asserted that claim instant obedience should be rendered.

18. Why were the miracles wrought in the hands of Moses?

The miracles were wrought as practical and accompanying evidence of power to make good the thing Moses had said.

19. How does H. W. Beecher express this same truth?

He says: "Miracles are midwives of great moral truths; candles lit before the dawn, but put out after the sun has risen."

20. What is the greatest miracle known to the Universe?

The Cross of Calvary with its impaled Christ is a miracle of grace so sublime, vast and tender that angel's pure eyes cannot gaze into its depths though they long to fathom it out.

Chapter X.

Angels, Good and Bad.

1. What are angels?

"Angels seem to be a class of finite beings greater in intelligence and power than man in his present state, some of whom positively serve God's purpose by holiness and voluntary execution of his will, some negatively by giving examples to the universe of defeated and published rebellion, and by illustrating God's distinguishing grace in man's salvation."—A. H. Strong■, D. D.

2. What do we know of the nature of these angels?

The Scriptures teach us that they are— (a) Created things. (Ps. 148:2-5; Col. 1:16.) (b) Without material body. (Heb. 1:14; Eph. 6:12.) (c) Personal beings. (2 Sam. 24:18; Luke 4:34; 2 Tim. 2:26; Rev. 22:9.) (d) Superhuman in attributes though limited. (Matt. 24:36; 1 Peter 1:12; Ps. 103:20; 2 Peter 2:11; Ps. 72:18.) (e) Separate from man and older than man. (1 Cor. 6:3; Heb. 2:16; 12:22-23.) The two orders of beings are herein distinguished older. (Gen. 3:1.)

3. What do we know as to their moral character?

As to their moral character we learn the following: (a) They were created holy like man and like him placed on probation. (Gen. 1:31; 1 Tim. 5:21.) (b) Some kept their holy estate. (Ps. 89:7.) The council referred to is one of angels. (Mark 8:38.) Holy angels imply unholy ones. (c) Some fell from the first estate of holiness. (John 8:44; 2 Peter 2:4; Jude 6.) (d) The good angels are confirmed in holiness. (Matt. 6:10; 18:10; 2 Cor. 11:14.) (e) The evil angels are confirmed in evil. (Matt. 13:19; 1 John 5:18, 19; Matt. 6:13.) Rescue us from the evil one.

4. What do we learn as to angels and men from the Scriptures?

We learn that all free moral agents are put on probation as to their remaining in holiness, or rejecting a state of holiness, and that temptation does not necessarily involve the tempted in sin.

5. What do the Scriptures teach as to their number?

We learn that the angels are great in number. (Deut. 33:2; Dan. 7:10; Rev. 5:11.) (a) From a company, but not a race. (Matt. 22:30; Luke 20:36.) (b) Of different abilities and rank in office. (Col. 1:16; 1 Thess. 4:16; Jude 9.) (c) Organized. (1 Kings 22:19; Matt. 25:41; Rev. 2:13.)

6. What do we learn from Scripture as to the occupation of angels?

We learn that both classes of angels are engaged continually, the good— (a) Are worshipping God in his presence. (Ps. 29:12; Matt. 18:10.) (b) Rejoicing in God's works. (Job 38:7; Luke 15:10.) (c) Executing God's will. (Ps. 103:20; Ps. 104:4.) (d) Guiding the affairs of nations. (Dan. 10:12, 13, 21; 11:1; 12:1.) (e) Caring for particular churches. (1 Cor. 11:10; Col. 2:18; 1 Tim. 5:21.) (f) Protecting and helping

individual believers. (1 Kings 19:5; Ps. 91:11; Dan. 6:22; Matt. 4:11; Luke 16:22.) (g) Punishing God's enemies. (2 Kings 19:35; Acts 12:23.)

7. What do we learn from the Scripture as to the occupation of evil angels?

We learn that every fiber of their beings, with all of their powers, is in constant opposition to the will of God. (Matt. 13:39.)

8. Who is the chief of this organized opposition to God's will?

The devil or Satan, which means respectively "the adversary" and "the slanderer," is the chief of the host whose aim and efforts are to depose God from the throne which he occupies.

9. Whom does Satan slander and to whom?

He slanders God to man and man to God. (Gen. 3:1-4; Job 1:9-11; 2:4,5). He is a characteristic backbiter.

10. How do evil angels affect the lives of men?

They exercise a mysterious influence over the material world disposing of things as God means to their ends; but they chiefly affect men by the presentation of trying temptations with vice dressed in its gayest colors and holding out its most seductive charms. (Job 1:12, 13, 19, and 2:7; Luke 13:10-16; 1 Thess. 2:18; Rev. 20:2; Matt. 4:3; John 13:27; Acts 5:3; 1 Peter 5:8.)

11. Are evil angels without limit in their power?

Evil angels are limited in the time and extent of their powers and have no compulsory power over man whatever. (1 Cor. 10:13; Jude 6.)

12. Of what practical value is the doctrine of angels?

It gives us a due sense and appreciation of the grace of God that saves us when so many creatures of superior natures and endowments are chanting his praises in his presence forever.

Division III.

Chapter VI.

God the Savior.

Preparation.

1. What preparations were made in the world for the coming" of Jesus Christ as the Savior of the world?

The preparations in the providence of God were twofold: negative and positive.

2. What were the negative preparations?

They were the world-wide despair of salvation from sin which, had settled upon the heart of the heathen world and which found expression in the writing of the most profound leaders of human thought everywhere.

3. In what state of mind did this universal despair leave the heathen world respecting a Savior?

It left them eager and willing to receive a Savior who would meet the needs of their souls. 80. 4- With this probable world condition in his mind, how did one of the prophets speak of Christ? He spoke of the coming Savior, or the Jews' promised Messiah, as "the desire of all nations."

5. How was this description proved to have been correct when Christ came in the flesh?

It was confirmed by the promptness with which the wise men of the east, who had "seen his star in the east," came to worship him, bringing their costliest gifts as offerings in recognition of his kingship.

6. From what source did the wise men" probably receive their information?

It is highly probable that the Jewish nation, having been captive for seventy years in the country of Babylonia, imparted the nature and promises of their religion to the people of the east; besides, the signal history of Daniel in the city and empire of Babylon must have been a matter of record accessible to the learned men of that country; and the frequent wars waged between the east and the Jews, long before the coming of Jesus, must have informed them of the nature of the Jews' God and the special promise of a Messiah. The history of Naaman, the leper, is a remarkable illustration of the benefits which these heathens received from this contact with Jewish life and religion.

7. What was God's special and expressed purpose in revealing himself to the Jews?

God's purpose of self-revelation to the Jews was not to save them alone, as they wrongly believed, but that they might also reveal him to the nations of the earth, for his expressed declaration to Abraham, Isaac and Jacob was that "in them should all nations of the earth be blessed."

8. What general provision of the law showed that God had his hand of mercy extended to the heathen who should adopt the God of Abraham, Isaac and Jacob?

The statement that "one law shall be to him that is home-born, and unto the stranger that sojourneth among you; " respecting the general meaning of the Pass over, shows clearly God's merciful interests towards the heathens. (Bx. 12:48,49.)

9. What special provision in the Ten Commandments showed the genuineness of this offer?

In the fourth commandment special attention is called to "the stranger that is within thy gate." (Ex. 20:10.)

10. What were the positive preparations for the coming of Christ?

The positive preparation for the coming of Christ is the separation and training of the Jewish people into an earnest belief in his coming, based on special revelations and miraculous manifestations.

11. What was the nature of this training?

It consisted in the revelation of great fundamental truths essential to the system of grace under which Christ came.

12. What are these fundamental and preparatory truths?

They are commonly said to be monotheism, the moral inability of man, and the promise of a Savior.

13. What do we mean by monotheism?

By monotheism we mean the doctrine that there is but one God.

14. What do we mean by "The Moral Inability of Man?"

"We mean the utter inability of man to deliver himself from the penalty of sin and pursue a life of holiness.

15. How has Philosophy expressed this conscious moral inability?

This inability is expressed in the following words: "I see the right and approve it, I but do the wrong."

16. What do we mean by the promise of a Savior?

We mean those specific, definite and positive promises made by God to the Jews, wherein he covenanted to send them a Savior, who should give them moral ability and make sure their salvation from sin and its miseries.

17. How were these great truths taught and impressed upon the Jewish minds?

The nature of God and his claims upon man were revealed by the laws of Moses; the moral helplessness of man was impressed by the hecatombs of catties slain and the streams of blood that flowed from altars and dripped from the fingers of the priests; while the sure connection between sin and penalty and between obedience and life was 84, emphasized by the words of prophecy and the calamities which overtook the Jews when they disobeyed, and the blessings which followed them when they obeyed.

18. What do these preparations for the coming of Christ show?

It shows clearly that the coming of Christ was not an accident, but a thing done by intention. (Gal. 4:4.)

19. From this standpoint of preparation, what may the Jews' relation to the earth be called?

The Jews may be called the missionary nation of the world.

20. How did God indirectly cause the Jews to fulfil their missions?

By scattering the Jews through the world, God used them to prepare the nations with the elements of the true religion.

The Birth of Christ.

1. When was Jesus Christ born?

For some inscrutable reason the exact time of Christ's birth is lost in the darkness of antiquity.

2. What is the approximate time of Christ's birth?

The approximate time is about B. C. 4 or 4004 years after the advent of man upon earth.

3. Of what nation was Jesus Christ?

Jesus Christ was, on his human side, a pure Jew.

4. Who was Christ's legal father?

Joseph, the husband of Mary, Christ's mother, was the legal father of Jesus Christ.

5. Who was his real father?

Christ's real father was God, the Father, the first person in the Trinity.

6. Is there anything mysterious about the birth of Christ?

While the fact of life is always a mystery as to its method, the fact of the conception of Jesus Christ is one of those delicate and inscrutable events, the explanation of which simply tempts the feet of reason into forbidden paths and invites imagination into the realms of vanity.

7. Who was the mother of Jesus Christ?

Mary, a virgin maiden of Judea, was the mother of Jesus.

8. What strange facts are connected with the birth of Jesus?

At the time of Mary's conception, she was engaged to be married to Joseph.

9. What did Mary suffer in becoming the mother of Jesus?

Among the unbelieving Jews of her day her reputation was seriously compromised.

10. How did God honor Christ in his birth?

The event was made dignified and emphatic to the Jews by a delegation of angels who informed the shepherds in eloquent words and a burst of heavenly music. (Luke 2:8-14.)

11. How was the event made dignified and emphatic to the Gentile world?

The event was made dignified and emphatic to the Gentile world, by the appearing of a star, whose location and actions have ever since been a mystery to the scientific world. (Matt. 2:1, 2.)

12. How did God prepare Mary's mind for the wonderful thing to be wrought in her and the odium to be attached to her name?

He specially informed and prepared Mary's mind for all these things by instructions and consoling thoughts sent to her by the angel Gabriel. (Luke 1:26.)

Chapter XII.

The Person of Christ.

1. What is meant by the person of Jesus Christ?

By this term we mean that teaching of the Bible which represents Jesus Christ as having the true nature of God and also the true nature of man, united in one divine person, mysteriously possessing a single consciousness and will.

2. Did Jesus Christ possess a divine nature while incarnate?

The Bible is clearer on no point than that Jesus Christ was possessed of divine nature and all of its essential attributes, being truly God.

3. Did Jesus Christ possess a human nature indeed and in truth?

The Bible emphasizes the fact that Jesus Christ is a real man, being in every respect human in his nature.

4. How are these two natures related to each other?

These two natures continue united in his one divine person, ever remaining "true divinity and true humanity, unmixed; and, as to essence, unchanged.

5. What do these two natures constitute?

These two natures constitute one person to whom the acts of both natures are referred and of which they are predicable.

6. Is this a new person formed by the act of conception and the mystery attending the incarnation?

This is not a new person formed by the union of the two natures, but is the eternal and unchangeable Person of the Word, which in time assumed unto itself a nascent human nature and ever afterwards unites the human and the divine natures in the eternally divine person.

7. Did Christ assume the person of a man?

He assumed the nature of a 'man,, but not the person of man.

8. Was this failure to assume a human personality a defect in the person and work of Christ?

The failure to assume a human personality was no defect, but rather an advantage, since in the union with divinity, humanity was far more noble and excellent than in a human personality.

9. Was it necessary for Christ to assume a human personality?

It was not necessary for Christ to assume a human personality, since man's dangers grew out of his human nature, which was fully assumed into the divine person.

10. Is there any peculiar honor and glory attached to the human nature of Christ?

The personal and indissoluble union of human nature with the second person of the Godhead is an honor that seems reserved for the sons of men alone.

11. What evidence have we that Christ had a true and real body?

That he had a true and real body appears from the following facts: (a) He was called man and Son of man. (Ps. 80:17.) (b) The soil of Mary. (Mark 6:3.) (c) He calls himself Son of man. (Matt. 16:13; 25:31.) (d) He was conceived and born. (Matt. 1:20-25.) (e). He was hungry, thirsty and weary. (John 4:6,7; 12:2.) (f) Was crucified, dead and buried. (John 19:18, 38-42; 20:1-18;)

12. What were the respective relations of the three persons of the Godhead to the human body of Christ?

The Father prepared, the Holy Ghost formed it by his overshadowing "power upon the virgin, and the Son assumed it (Heb. 10:15; Luke 1:35; Heb. 2:14-16.)

13. Why was Christ born of a woman, a virgin?

He was born of a woman that he might be one of us in relation, and of a virgin, that his nature might be sinless as in creation before Adam and Eve sinned. (Heb. 2:17; 7:26.)

14. Of what advantage is the holiness of Christ's human nature to us?

The holiness of Christ's human nature is imputed to us as a part of his righteousness and is the promise of our future sanctification. (1 Cor. 1:30; Col. 2:9-10.)

15. What results to the person from the union of the two natures?

The properties of each nature are imparted to the whole person.

16. How is this impartation of qualities recognized in the Scriptures?

It is recognized by constantly ascribing to, or affirming of the person that which properly belongs only to one of the natures.

17. Can illustrations of this be found in the Scriptures?

Yes, it is said that Christ purchased the church with his own blood, while it was only his human nature that suffered (Acts 20:28); only the human nature ascended into heaven, yet God is said to have gone up with a shout. (Ps. 47:5.)

18. Upon what is the infinite value of Christ's atonement based?

The infinite value of Christ's atonement is based upon his having a real body and a reasonable soul, in which God-man, the two natures are so united that what each does has the value of both.

19. What is the practical value of this doctrine?

It is extremely comforting to know that the Savior of men has been and even now is in possession of the same human nature in which he came to redeem us.

20. What is the history of this doctrine?

No one teaching of the Bible has been more fiercely assailed by the enemies of Jesus and none is more clearly proved from the teaching of the Scripture in consequence of this fierce contention.

Chapter XIII.

The States of Christ.

A. Humiliation.

1. Into what two states is the life to Christ commonly divided?

The incarnate life of Christ is commonly divided into the state of humiliation and of exaltation.

2. What is the state of humiliation?

The state of humiliation is that act of the Divine Logos by which he voluntarily surrendered the independent exercise of his divine attributes, in order to take on himself the nature of man and suffer the consequential humiliations. (Phil. 2:5-9.)

3. What is the state of exaltation?

The state of exaltation is the triumphant resumption by the Logos, of his independent exercise of divine powers and attributes, together with the elevation of human nature, by its union with his person, into a glorjand honor otherwise impossible for it to have attained.

4. How was he humiliated by being born of a woman?

He was humiliated by his submission to the human mode of conception and the de riving his human soul from a sinful germ already existing.

5. How was he humiliated by being "made under the law?"

" He was humiliated by submitting to lim itations of growth, necessary to human nature, and all the preparatory period necessary to man, but which is foreign to him as God.

6. How was he humiliated by " waxing strong in the Spirit?"

" He was humiliated as the second person in the Trinity, when he surrendered his own divinely independent knowledge and power and submitted to the lead and control of the Holy Spirit, "being formed and fash ioned as a servant."

7. How was he humiliated by the touch of the Arst Adam's nature?

He was humiliated by subjecting his soul to the temptations, insults, suffering and 96. death which were the natural inheritance of Adam's corrupt nature.

8. How did Christ maintain his human nature free from the taint of human cor ruption?

He maintained his human nature free from any corruption by having God for his Father, "being conceived by the Holy Ghost," though born of the Virgin Mary. (Luke 1:35.)

9. What did Christ leave in heaven that added to his humility?

He laid aside the livery of royalty and the crown of glory that he might be made in all points like as we are, yet without sin. (Phil. 2:6-8; John 15:1-5.)

10. What was the low outward condition in which Christ was born?

The low condition was his being born of a poor woman, in the obscure town of Bethlehem, and laid in a manger because there was no room for them in the inn. (Luke 2: 4, 5 and 7.)

11. Why was it necessary for Christ to stoop so low?

The distance which Christ had to stoop is a measure of the depth of the pit and miry clay in which man had plunged himself by sin. (Ps. 40:2.)

12. How ought Christ's humility affect the world?

The world should speedily accept and on bended knees seek to appreciate the love and grace of Jesus Christ, who though he was rich became poor, that we through his poverty might be made rich.

13. Under what law did Christ come to redeem us?

While he kept the ceremonial law and honored all divine institutions to which man was related, yet, it appears that it was the moral law under which he was our surety. (Gal. 3:10; 4:4, 5.)

14. What was the crowning act of his humiliation?

The crowning act of Christ's humiliation was his undergoing the wrath of God the Father. (Ps. 116:3; Mark 15:34; Matt. 26:38.)

15. How could Christ, a perfect and sinless being, undergo the wrath of God?

He underwent the wrath of God, not for himself, but for his elects, whose sins were imputed to him. (Isa. 53:6.)

16. How was Christ's human nature able to bear the awful effects of God's wrath on account of man's sins?

His human nature was only able to bear the wrath of God because of its union with his Divine person; his human nature was supported by the Divine person. (Isa. 50:7; Luke 23:46.)

17. How was Christ humbled in what passed upon his body after his death?

He was humbled by being buried and continuing under death for a time. (Ps. 16:10. 1 Cor. 15:4.)

18. Why was Christ providentially hurried in a new sepulchre?

That none might say it was another and not he who rose from the dead. (Acts 4:10.)

19. What is the meaning of the phrase, "He descended into hell?"

" No more is probably meant than his descent into the grave, under the power of death as its prisoner. (Ps. 16:10.)

20. Why did Christ continue three days under the power of death?

To show that he was dead, beyond all possibility of doubt. (1 Cor. 15:3.)

B. Exaltation.

1. To which nature of Christ does his exaltation refer?

The exaltation of Christ evidently refers to his human nature, since it was impossible to exalt him in his divine nature, being very God, both before and after his incarnation. (John 17:5.)

2. Why is Christ's human nature thus exalted?

As a fitting and promised reward for his triumphant humiliation. (Phil. 2:8,9.)

3. What was the first step in Christ's exaltation?

The first step in his exaltation was his resurrection in which he is set before the world as the perfected, purified and glorified man.

4. What relation does his resurrected body sustain to sin and death?

His resurrected body presents human nature, as conqueror of sin and king of death. (Matt. 28:18.)

5. What honor does his ascension place upon his nature?

His ascension presents Christ to the universe as God reinvested with the glory which he had laid down, and yet, with human nature mysteriously united in his divine person in a way in which it never was before and never could have been unless he had voluntarily assumed it. (Mark 16:19; Acts 7:55; Rev. 1:18.)

6. What is the extent of the dominion which Christ received in consequence of his exaltation?

He received in his new relation a dominion that is universal and eternal. (Eph. 1: 19-23.)

7. In what other respect will Christ's exaltation appear?

Christ's exaltation will further appear in his coming to judge the world at the last day. (Acts 17:31; 2 Cor. 5:10; Rev. 20:11-

8. How will Christ come to judge the world?

He will come to judge the world in the most splendid and glorious manner imaginable. (Matt. 24:30; Mark 8:38.)

Chapter XIV.

The Offices of Christ,

1. What are the three offices commonly applied to Christ?

The three offices commonly applied to Christ are Prophet, Priest and King,

2. What do these three offices in their entirety constitute Christ?

These three offices together present Christ in what is commonly called his mediatorial office. (1 Tim. 2:5.)

A. His Prophetic Office.

3. What is meant by his being a Prophet?

The office of Prophet consists in Christ's being the qualified and authorized revealer of God to man.

4. How many ways does Christ reveal God?

In two ways; immediately and mediately.

5. When and how does he reveal God immediately?

He reveals God the Father immediately when he was on earth with his disciples, in teaching them, and will ever continue to reveal him in the light and splendor of the eternal heaven.

6. When and how does Christ reveal God the Father mediately?

Christ mediately reveals his Father: 1st, through the Holy Spirit; 2nd, through the commissioned teachers of his church. (Eph. 4:11.)

7. How else does he reveal the Father?

He reveals him, externally, through his words and works, addressed to the mind. (John 10:38.)

8. How else does he reveal him?

He reveals him, internally, through the Spiritual illumination of the heart. (1 John 2:20; 5:20.)

9. What is the first stage of Christ's prophetic office?

The first stage of Christ's prophetic office was the period of time from the advent of man upon the earth to the advent of Christ upon the earth. Christ is the revealer of whatever knowledge of God the world has. (John 1:9.)

10. What is the second stage of Christ's prophetic office?

This second stage embraces the time covered by Christ's earthly ministry, during which time he showed himself the world's greatest religious teacher. (John 7:46; 14:)

11. What is the third stage in Christ's prophetic office?

The third stage embraces his teaching the church through the Holy Spirit in the hearts and minds of specially chosen men, until his second advent. (John 16:12-14; Acts 1:1.)

12. What is the fourth stage in Christ's prophetic office?

The fourth stage in his prophetic office embraces his final revelation of the Father to his saints in glory. (John 16:25; 17:24-26; Isa. 64:4; 1 Cor. 13:12.)

13. In what three relations does Christ train his disciples?

He trains them in their relation to the law, the gospel and afflictions.

14. What does he teach them in their relation to the law?

He teaches them the exceeding sinfulness of sin and their utter inability either to keep the law or to atone for the sins resulting from the broken law. (Gen. 2:17; Eph. 2:12; Rom. 7:9.)

15. What does he teach them in their relation to the gospel?

He teaches them that he is the door into everlasting life and the way to heaven. (Ps. 116:13; John 10:9; 14:6.)

16. What does he teach them about their relation to afflictions?

He teaches them that afflictions are but instruments in his hands for the purification of their soul and therefore are to be borne cheerfully and uncomplainingly. (Heb. 12:6-13; 2 Cor. 4:17.)

B. His Priestly Office.

1. What is meant by Christ being a Priest?

By Christ being a Priest we mean his "once offering up himself a sacrifice to satisfy Divine Justice, and to reconcile us to God," and in making continual intercessions for us.

2. What is the Bible idea of a Priest?

A priest is a public person called to his office of God, representing the guilty party whose reconciliation he seeks to bring about by offering to an offended God, sacrifice upon an altar.

3. What are the two parts of Christ's priestly office?

The two parts of his priestly office are his satisfaction on earth and his intercession in heaven. (Heb. 13:12; 1 John 2:1.)

4. Why was it fitting that his satisfaction he made on the earth?

Because the earth being the place where the law of God was violated, it was proper and fit that the atonement or satisfaction be made there. (John 17:4.)

5. What sacrifice did Christ offer to satisfy divine justice?

The sacrifice which he offered was none other or nothing less than himself. (Heb. 9:26.)

6. What was essential to every acceptable sacrifice?

Every acceptable sacrifice must have been perfected by the shedding of blood. (Heb. 9:22.)

7. Which of Christ's two natures was offered up as a sacrifice?

The human nature in its entirety as composed of soul and body was offered up as the acceptable sacrifice. (Heb. 10:10; Isa. 53:10.)

8. What was required to sanctify and make the sacrifice acceptable to God?

Every sacrifice must have been offered upon an altar which sanctified the gift. (Matt. 23:19.)

9. What was the acceptable altar on which the sacrifice of his human nature was offered?

The altar that sanctified the sacrifice was his divine nature. (Heb. 9:14; 1 Peter 1:19; 1 John 1:7.)

10. Was Christ a sacrifice only on the Cross of Calvary?

He was a sacrifice laid on the altar, from the moment of his incarnation to his triumphant resurrection. (Heb. 10:5; Isa. 53:3. John 19:30; Isa. 53:9.)

11. What double relation did Christ occupy in this atonement?

He was both the priest and the sacrifice. (Heb. 5:5.)

12. Where did Christ excel the sacrifices offered by human priests?

The human priests were compelled to offer their sacrifices daily, but as our Great High Priest he offered up himself, once for all. (Heb. 9:28.)

13. How do we know that Christ has fully satisfied divine justice?

Because he said on Calvary's Cross, "It is finished."

14. What relation does Christ's intercession have in the covenant of redemption?

His offering himself is the making of the covenant of his redemption; his intercession is his administration of the same covenant. (Rom. 8:34; Heb. 9:16, 17.)

15. For whom does Christ intercede in heaven?

He only intercedes for his elect or those who have chosen him as their advocate. (John 17:9; 1 John 2:1.)

16. In what sense is Christ a priest for ever?

He is not a sacrificing, but an interceding priest forever. (Ps. 110:4; Heb. 10:14.)

17. How did Christ excel the priests after the order of Aaron?

He excelled the human priests in his person, manner of installment, and perfection of his sacrifice.

18. How did he excel them in his person?

They were mere men, he the true God; they were sinful; he holy, undefiled and separate from sinners. (John 5:20; Heb. 7:26.)

19. How does he excel them in his manner of installment?

Human priests were made without an oath; but he with an oath. (Heb. 7:21.)

20. How does he excel them in the perfection of his sacrifice?

The blood of animals which human priests offered could not remove sins; but his blood was the effectual cause of the removal not only of sin, but the stain of sin. (Heb. 10: 4, 12; Isa. 1:18.)

C. The Kingly Office:

1. What is meant by Christ's being a King?

By Christ's being a king we mean the sovereign power he exercises in the universe "in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies."

2. Under how many aspects do we conceive of his kingdom?

The kingdom of Christ is commonly conceived as his essential and his mediatorial kingdom.

3. What is his essential kingdom?

By his essential kingdom we mean the universe at large as governed by Christ, in his absolute, eternal and unchangeable right as God. (Ps. 103:19.)

4. What is his mediatorial kingdom?

By his mediatorial kingdom we mean his sovereign power and authority in and over the church; given as a reward for his obedience and suffering. (Eph. 1:22.)

5. How has Christ's mediatorial kingdom been distinguished?

His mediatorial kingdom has been distinguished as a kingdom of Power, Grace and Glory.

6. What is meant by the term kingdom of power?

His kingdom of power includes the entire universe, in his providential and judicial administration, the end of which is the subjection of his enemies. (Heb. 10:12, 13; 1 Cor. 15:25.)

7. What is meant by the term kingdom of grace?

His kingdom of grace includes his entire church on earth obeying his declared laws and practicing his ordinances.

8. What is meant by his kingdom of glory?

His kingdom of glory includes his church triumphant, in heaven, receiving from him forever, the revelation of his Father in the security of holy characters.

9. Why was it necessary for Christ to be king over the entire universe?

The universe being one physical and moral system it was necessary for Christ to rule it as King that he might control and overrule all things for the good of them that love him. (Rom. 8:28; Luke 22:29; John 14:2.)

10. How does Christ rule his subjects?

He declares the laws of his kingdom unto them, rewards those who keep them and disciplines those who disobey them. (Ps. 147:19; Heb. 12:6; Ps. 19:11.)

11. What is the discipline of Christ's kingdom?

Ill. The discipline of his kingdom is an all wise Fatherly chastisement which aims to correct our habits and purify the fountains of our lives. (Ps. 89:30-35.)

12. Of what doctrine of grace may the divine discipline be said to form a part?

The Fatherly discipline common to his kingdom forms a part of the doctrine of sanctification, since its aim and effect is to promote holiness in the soul of the believer.

13. What other kingly service does he render his subjects?

He defends them against all their enemies: viz, the world, the flesh, the Devil and death. (Luke 1:71; 1 John 4:4; Ilosea 13:14.)

14. Who is the worst enemy our king has to fight for us?

Although it may seem strange, the worst enemy our king has to fight is our own sinful natures, so made by the remains of corruption in them. (Gal. 5:7; 2 Cor. 12: 7-10.)

15. How do we call our enemies Chrises enemies when we are sinful and he is holy?

Because we are united to him by faith, he being the head of the church and we the 112. members, our friends and foes must be the same. (1 Cor. 12:12; Zech. 2:8.)

16. How does Christ conquer his and his people's enemies?

He so limits their power or takes it away that they cannot hurt any of his subjects in their spiritual life and state. (Luke 10:

17. What hope have we that we can expect necessary aid from our King in keeping the spiritual law?

Our king having in our human nature overcome the world, the flesh and the Devil, if we keep close to him-, there is no doubt we can overcome them even as he has overcome them. (John 16:23; Rom. 12:21; 1 John 5:4-5.)

18. In what sense is Christ's kingdom spiritual?

We conclude that his kingdom is spiritual in the following points: (a) The King is spiritual. (John 18:36.) (b) His throne is spiritual. (Acts 2:33.) (c) His sceptre is spiritual. (Ps. 110:2.) (d) His subjects are spiritual. (Phil. 3.) (e) His mode of government is spiritual. (Zech. 4:6, 7.) (f) His laws are spiritual. (John 4:25.) (g) The reward and penalties are spiritual. (1 Cor. 5:4-11.)

19. How do we know we have Christ as our prophet or our priest?

We cannot have him as our prophet or priest unless we also accept him as our king.

20. Who is Christ's representative and agent, ruling his kingdom?

The Holy Spirit is the divinely efficient and ever active administrator of the kingdom of Christ. (Matt. 28:20; Acts 2:1-4; John 16:7, 13.)

Chapter XV.

Union With Christ.

1. What is the worth of this doctrine?

It has been called the central truth of all theology and of all religion.

2. What is meant by union with Christ?

Union with Christ is a mysterious union of the soul and life of the believer with the soul and life of God, in which the believer retains his identity and personality, yet is controlled by the power and character of God. There is no union of its kind to be found in human life or in nature.

3. What is the federal nature of this union?

The federal aspect of this union is Christ's assuming human nature, and thereby having man's sin imputed to him and his righteousness imputed to man through faith.

4. How does the Scripture figuratively represent this union?

The Scripture presents this union under the following figures: (a) The union of a building and its foundation. (Eph. 2:20-22; Col. 2:7.) Christ is the foundation; the church a temple in which each believer is a stone. (b) The union between husband and wife. (Rom. 7:4; 2 Cor. 11:2; Eph. 5:31-

32.) Christ is presented as the husband and the church as the wife. (c) The union between the vine and the branches. (John 15:1-10.) God's spiritual life is in Christ, his spiritual vine, to give vitality to his spiritual branches, as natural life is given through the natural vine. (d) The union between the members and the head of the body. (1 Cor. 6:15; 12:12.) (e) The union of the race with Adam. (Rom. 5:12, 21.) As the whole human race fell with Adam so it may rise with Christ to walk in newness of life.

5. How else do the Scriptures represent this union?

The Scriptures directly teach the following about it: 116. (a) The believer is declared to be in Christ. (John 14:20; Rom. 6:11; 2 Cor. 5:17; Eph. 1:4.) (b) Christ is declared to be in the believer. (John 14:20; Rom. 8:9.) (c) The Father and the Son dwell in the believer. (John 14:23; 1 John 4:16.) (d) The believer's life comes from partaking of Christ. (John 6:53, 56, 57; 1 Cor. 10:16, 17.) (e) All believers are one in Christ. (John 17:21-23.) (f) The believer is made a partaker of the divine nature. (2 Peter 1:4.) (g) The believer is made one spirit with the Lord. (1 Cor. 6:17; Rom. 8:26.)

6. What is the real nature of this union?

It is an organic union in which every believer becomes in possession of Christ's pure humanity, and hence acceptable members of Christ. (Eph. 5:29, 30.)

7. Who exercises the controlling" principle in this union?

In this union the believer submits to Christ's life which thenceforth and forever becomes the dominant principle in his life. (Gal. 2:20; Col. 3:3, 4.)

8. Who is responsible for this union?

This union is wholly spiritual in its nature, being originated by the Holy Spirit, and maintained by his presence and power. (Rom. 8:9, 10.)

9. What of the perpetuity of the union?

This union is to last forever, since the atonement of Christ is its foundation and the ground of its hope. (Matt. 28:30; John 10:28; Rom. 8:35, 39.)

10. What does this union necessitate on the part of the believer?

On the part of the believer this union implies and necessitates a new exercise of his soul, which is called repentance and faith.

11. What benefits are procured by the soul as a result of this union?

As a result of this union the soul receives a transforming power, resulting eventually in sanctification, and the body a corresponding consecration, resulting in a triumphant and glorious resurrection. (John 1:16; 1 Cor. 15:45-49; 1 Thess. 5:23; Phil. 3:20, 21.)

Chapter Xyi.

The Spiritual Change.

i.

1. What do we mean by a spiritual change?

By the term spiritual change we mean that complete change on the part of a man which affects his disposition and acts and manifests itself in a changed attitude towards God and sin.

2. Under how many views is this change manifested?

This spiritual change is presented in the Bible under two views or aspects, viz: Re generation and conversion.

3. Why is it presented under two aspects?

■ It is so presented because in this spiritual change there are two persons engaged, God and the sinner.

4. Whose part in the spiritual change does the term regeneration signify?

Regeneration represents and explains the part that God performs in the process accompanying this spiritual change. (John 1:13; 3:5.)"

5. What part in the spiritual change does the term conversion signify?

Conversion represents and explains the part that man performs in the process accompanying the spiritual change.

6. What is regeneration?

" Regeneration is that act of God by which the governing disposition of the soul is made holy, and by which through the truth as a means, the first holy exercise of this disposition is secured."—Strong.

7. What relation does regeneration sustain to the salvation of man?

Regeneration or the "new birth" is indispensable to the salvation of men, into which no one can enter who is not born anew. (John 3:7; Gal. 6:15.)

8. What principle in man does regeneration change?

The principle of death, which reigns in every son of Adam, is driven out of the soul by the incoming of the principle of life. (John 5:21; Eph. 2:1; John 1:4; 10:10.).

9. What do we mean by the term "governing disposition"?

By the term "governing disposition" we mean that settled inward preference of the soul, from which state, as a fountain, the life necessarily and naturally flows. The Bible term for it is *heart*."

10. What effect does regeneration have upon the moral relations?

It is a radical change in the moral nature of the soul, giving new light upon duty, imparting a love of holiness and renewing the will in the power of choosing and performing what it is taught to perceive as duty. (Eph. 2:5; 4:23, 24; Col. 1:13.)

11. By what means is regeneration effected?

It is effected by the immediate act of God upon the soul of man with the truth as the means. (Heb. 4:12; James 1:18.)

12. What is the nature of this regeneration as it relates to time?

As the regenerative act is symbolized by the figure of a birth and viewed as distinctive, by God's act, it is instantaneous. (John 5:24; Matt. 6:24.)

13. Do we know of its character and nature fully?

As a distinct act of God, wrought in the secret chambers of the soul, it is inscrutable, being known mainly by its after effects in the life of the regenerated. (John 3:8; Phil. 2:12, 13.)

14. Is regeneration proper, in any sense, dependent upon the will of man?

The Bible everywhere, in the most unmistakable and emphatic term, presents and represents regeneration as all act of God, supremely and entirely independent of and beyond the will of man, being below the regions of human consciousness. (John 1:13; 3:5; Eph. 2:10; 1 Peter 1:3.)

15. What relation does the regenerating act establish between God and man?

The regenerating act establishes a real union between the soul of Christ and the soul of man; Christ's life coming into the life of man and expelling the death which reigned therein. (Rom. 8:2; 2 Cor. 5:17; Eph. 2:10.)

16. Is regeneration necessary upon any reasonable basis?

Regeneration is absolutely necessary, since holiness, or conformity to the fundamental moral attribute of God, is indispensable to secure divine favor, attain peace of conscience, and to prepare the soul for association and employment in the holy world beyond the grave.

17. Does the known condition of humanity argue in favor of this necessity?

The moral depravity of the race of man as evidenced in their writings, lives, altars and sacrifices for sin, together with its universal confession of helplessness to deliver itself from sin and the effects of sin is an indisputable evidence of the necessity of regeneration, as the hope of salvation from the dominion of sin.

18. Can the soul by a process of natural growth attain unto this internal change produced by regeneration?

Man cannot attain unto this change by a natural growth, since the entire motion and direction of his soul is towards selfishness. (2 Tim. 3:7.)

19. What is the efficient cause of regeneration?

The Holy Spirit, the third person in the Trinity, is the immediate agency and efficient cause in regeneration. (John 3:5.)

20. Does the Holy Spirit in regeneration act without any means?

The Holy Spirit does not act without any means, for we are taught in the Bible that "the word of the Spirit is the word of God;" which word he uses as a means to instruct, convince and influence the will in the exercise of holiness, which was foreign and impossible to it previous to the regenerating act—"Begotten of the word."

21. Is the change made in the soul itself or in the truth?

This change is made in "the inward man" and not in the truth, for the truth cannot be made more true than it is or ever was.

22. What relation, then, does this change have to the truth?

The change is wholly one of appreciation, on account of which the soul is made able to recognize the beauty, force and eternal importance of the truth of God as it relates to his happiness in this and in the life to come. An increase of light does not enable a blind man to see, but the disease in the eye must first be cured.

23. What is the special value and service in regeneration?

The truth as a means is specially valuable and indispensable in securing the activity of man in the direction of holiness. Why is the truth used in securing the activity of man in the direction of holiness? The truth is used because man is a rational creature, and as such, only acts from rational motives, to which the truth appeals with irresistible force in the hands of the Holy Spirit.

25. Is man wholly passive in and during the regenerating process?

Man is not wholly passive during the regenerating act; he is passive, however, so far as it concerns the change of his governing disposition; but so far as it concerns the voluntary and rational exercise of his faculties, he is active and more truly active than ever before.

26. Upon what, then, does the exercise

of man's faculties in the direction of holiness depend? The exercise of man's faculties in the direction of holiness depends upon his being brought in contact with the truth under the leading of the Holy Spirit.

27. How does this fact increase and magnify the importance of the church in the world?

It increases and magnifies the importance of the church in that it reveals the awful responsibility of the church as the guardian and "ground and pillar of the truth," the faithful preaching of which is committed to her as "the light of the world."

28. Where does this doctrine place infants in respect of church membership?

If rational contact with the truth is necessary to the exercise of the soul in the direction of holiness, then, infants not being in the possession of this rational exercise of faculty have no right to church membership.

29. Is regeneration a change in substance of the. soul or body?

Regeneration is not a change in the substance of either the body or soul.

30. What is then the essential change produced in regeneration?

The essential change in regeneration is in the direction of the soul's activities. The lever of the engine is reversed by the Holy Spirit, and the soul, with its same faculties, is sent in an opposite direction. Regeneration does not give a new heart, but rather changes the old heart.

The Spiritual, Change.

II.

1. What does the term conversion represent in the spiritual change?

Conversion represents the part that man performs in the spiritual change as regeneration represents the part that God performs in the same spiritual change.

2. What do we mean by the term conversion?

Conversion is that voluntary change in the sinner's mind in which he turns, on the one hand from sin and on the other hand to Christ.

3. How many elements are there in this act of conversion?

There are two elements in this act, namely: a negative element called repentance and a positive element called faith. (Rom. 6:11; Col. 3:3; Acts 3:26; 11:21.)

4. Does the Bible recognize the ability of man to make this change in his mind and life?

The Bible everywhere, both directly and indirectly, recognizes the ability of man to make this change in his mind and life, and commands him to do it. (Ezekiel 18:31; 2 Cor. 7:1; Phil. 2:12; Eph. 5:14; Joel 2:12-14.)

5. What is repentance?

Repentance is the first step in conversion and means the change of the sinner's mind respecting sin and the turning away from it as the end and object of his life. (Acts 2:38.)

6. How many elements are included in repentance?

There are three fundamental and necessary steps or elements in repentance, namely; intellectual, emotional and voluntary.

7. What do we mean by the intellectual element of repentance?

By the intellectual element of repentance we mean the soul's recognition of sin as imparting to it a personal guilt and helplessness. (Ps. 51:3, 7, 11; Rom. 3:20.)

8. What do we mean by the emotional element of repentance?

By the emotional element of repentance we mean the soul's sorrow for sin as committed against goodness and justice, and therefore hateful to God and hateful in itself. (Ps. 51:1, 2, 10, 14; 2 Cor. 7:9, 10; Luke 18:23.)

9. What do we mean by the voluntary element of repentance?

By the voluntary element of repentance we mean the soul's inward turning from sin and disposition to seek pardon and cleansing. (Ps. 51:5, 7, 10; Jer. 25:5; Rom. 2:4.)

10. How does true repentance manifest itself?

True repentance manifests itself by confession of sin before God and by making reparation for wrongs done to men. (Luke 19:8; 18:13.)

11. What is the positive element in conversion?

The positive element in conversion is called faith, or more technically however denominated saving faith.

12. What is saving faith?

Saving faith is that assent of the mind and consent of the heart that accepts Jesus Christ as our personal Saviour from sin and the effects of sin, and which trusts in his person and works as the ground of our salvation.

13. How many elements are there in saving faith?

There are three fundamental steps or elements in saving faith, viz: intellectual, emotional and voluntary.

14. What do we mean by the intellectual element of saving faith?

By the intellectual element of saving faith we mean the soul's recognition of the truth of divine revelation; its facts as real history, and its doctrines as eternally true and necessary. (John 2:23, 24; James 2:19.)

15. What do we mean by the emotional element of saving faith?

By the emotional elements of saving faith we mean the soul's assent to the fitness, beauty, and adaptability of the plan of salvation to the moral and spiritual needs of man. (Matt. 13:20, 21; Ps. 10:6, 12, 13.)

16. What do we mean by the voluntary elements saving" faith?

By the voluntary elements of saving faith we mean the soul's trustful surrender of itself to Christ as its Savior and ruler forever. (John 1:13; 8:4, 14; 8:12.)

17. What relation do these elements sustain to each other?

They are so closely related that neither can be absent in a perfect and saving faith; each succeeding element includes the preceding one.

18. How is faith related to salvation?

Faith is the hand that receives Christ and in him salvation.

19. While faith is the human element in the spiritual change, is it wholly independent of grace?

Faith is human in its exercises, but divine in its origin. Faith is not of ourselves: "it is the gift of God." (Eph. 2:8.)

20. How is faith made ours in our utter moral helplessness?

We come in possession of faith by God's putting his Spirit within us. This Spirit teaches us all things and leads us into faith. He is called the Spirit of Faith. (2 Cor. 4:13.)

Chapter XVII.

Justification.

1. What do we mean by the term Justification?

By Justification we mean that judicial act of God wherein, on account of the sinner's union with Christ by faith, he remits the penalty of his sins and receives him into divine favor as though he had not sinned.

2. Does the act of justification affect the sinner internally or externally?

The act of justification directly considered is external to the sinner and only affects his reputation so far as his standing in the court of heaven is concerned.

3. Has the act of justification no indirect relation to the sinner's character?

The act of justification, being conditioned upon the act of regeneration has, therefore, an indirect bearing upon the sinner's character.

4. What is the essential difference between regeneration and justification?

The essential difference is, that, regeneration changes the character of the sinner, while justification changes the reputation.

5. How can God, as Judge, consistent with his righteousness declare to be righteous and receive into perfect favor, one who has done no work of righteousness, nor satisfied the demands of offended justice?

God, as Judge, can declare the sinner righteous, because of Christ's perfect satisfaction of the law, which satisfaction he credits to the sinner's account, receiving the sinner's guilt to his own account; and because the sinner receives this benefit and makes this transfer through faith in Christ alone. (Rom. 1:17; 3:24-30; Gal. 3:11; Eph. 1:7; Heb. 11:17; 3:24-30; Gal. 3:11; Eph. 1:7; Heb. 11:4, 7; Gen. 15:6; Isa. 7:9; Hab. 2:4.)

6. What is the Scriptural use of the special words translated "justify" and (justification)?

The Scriptural meaning of these special words as gathered from the Septuagint and the New Testament is to pronounce just or free from all liability to punishment, not to make just.

7. What are the elements of Justification?

The elements of justification are the remission of the penalty of sin and the restoration to the divine favor.

8. What do we mean by the remission of the penalty of sin?

By this term we mean the act of God, viewed as a judge in which he declares the sinner to be no longer liable to the penalty of the law. It is God's official act as distinguished from his personal act which may

be more properly termed forgiveness.

9. What do we mean by the restoration to the divine favor?

" \ By this term we mean God's treatment of the believer as though he were personally righteous, bestowing upon him all the rewards promised the obedient. (Luke 15: 22-24; John 3:16; Rev. 19:8.)

10. Upon what ground is the sinner entitled to God's favor?

The sinner's restoration to God's favor rests wholly upon the obedience and righteousness of Christ, who is "the end of the law for righteousness to every one that believeth." (Rom. 10:4.)

11. How does the sinner come in connection with this obedience and righteousness of Christ?

The sinner comes in connection with this obedience and righteousness through faith in Jesus Christ. (Rom. 5:1.)

12. How do we know that this justification does not refer to the moral character of the believer?

We know it because the Bible asserts that there is not a just man on earth that doeth good and sinneth not; and because the experience of the Christian heart in all ages bears the most conclusive evidence to the remains of depravity and sin in the soul.

13. To what then must this justification refer?

This justification must then refer to the sinners changed relations to God's Law of Holiness.

14. How can God consider as just, one in whose soul and life sin still remains?

He can consider him just because Christ has completely satisfied the law, for the believer's past, present, and future sins.— Past and present sins. (Rom. 4:7.) Future sins. (Rom. 4:8; 1 John 2:1.)

15. How does the sinner receive the blessing of perfect obedience while sin remains in his life and soul?

He receives the blessings of perfect obedience, though a sinner, because while sin is in his present life, the dominant principle of his life and love of his heart proceeds from and terminates on Christ, increasing more and more unto the perfect day.

16. Finally, how may the believers' relation to justification and sanctification be expressed?

This relation may be aptly expressed by Luther's formula: We in Christ—justification. Christ in us—sanctification.

17. What relation does justification sustain to faith?

The sinner's justification is obtained through faith as a means, not as a cause, for a man is not justified by the works of the law, but by the faith of Jesus Christ. (Gal. 2:16.)

Chapter XVIII.

God the Sanctifier.

1. Who is the Holy Spirit?

The Holy Spirit is the Third Person the Trinity.

2. Around which Person in the Trinity has the war of Theology waged?

The Divinity and Person of Christ is the great battle field on which Theological Science has pitched and waged her fiercest battles.

3. What is the result of the wars waged about the doctrine of Christ's divinity?

After the shocks and smoke of battle, Jesus emerges from the contest with his Divinity not only "unhurt amid the wreck of matter and the crash of worlds," but so lustrous and convincingly bright that the mouths of all gainsayers have been well nigh closed.

4. Is the Holy Spirit a person or an influence?

The Holy Spirit is not a simple energy or influence but an intelligent person.

5. How is this fact proved from the Scripture?

The fact is clearly proved from the following facts: (a) Names peculiar to persons are applied to him, such as Comforter, Instructor, Patron, Advocate, etc. (b) His name is used in such association with other persons as necessarily implies his own. (1) With Christian. (Acts 15:28) (2) "With Christ. (John 16:4.) (3) The Father and Son. (Matt. 28:19; 2 Cor. 13:14; Jude 1:20; 1 Peter 1:1, 2.) (c) Performs acts peculiar to persons,— searcher, knows, speaks, testifies, reveals, convinces, commands, strives, helps, guides, creates, recreates, sanctifies, intercedes: These things are variously represented in Scripture as being done by the Spirit, hence he must a personality. (d) He is affected as a persons;— being resisted, grieved, vexed, blasphemed, insulted. Only persons can be insulted. (e) He manifested himself in invisible form, distinct from the Father and Son. When Christ was baptized—(Matt. 3:16, 17). When Christ was baptized—(Luke 3:21, 22).

6. Is the Holy Spirit divine?

The Holy Spirit is certainly divine from the following Biblical representations: (1) The names of God are applied to the Spirit, Holy Ghost called God. (Acts 5:3, 4). (2) Divine attributes are applied to Spirit. Omnipresence (Ps. 139:7; 1 Cor. 12:13). Omniscience (1 Cor. 2:11, 11). Omnipotence (Luke 1:35; Rom. 8:11). (3) Divine works are credited to him. Creation (Gen. 1:2; Job. 26:13; Ps. 104:30). Working Miracles (Matt. 12:28; 1 Cor. 12:9-11). Regeneration (John 3:5, 6). Resurrection (Rom. 8:11).

Chapter XIX.

Office.

r. What is the peculiar office of the

Holy Spirit in the plan of Salvation?

The peculiar office of the Holy Spirit in

the plan of Salvation is its application to

souls of believers, as that of the Father is

the ordaining and the Son the purchasing

of it. (Titus 3:5, 6.)

8. How does the purchase of redemption differ from the application of it?

The purchase of redemption is a work that is done outside of us; but the application of it is done inside of us. (Isa. 63:4, 5; Rom. 8:16; John 3:5.)

9. Does the Holy Spirit apply redemption to any but those from whom, Christ has purchased it?

The Holy Spirit applies redemption to none but those for whom it was purchased by Christ the Good Shepherd, who laid down his life for the sheep; for them alone 142. lie prayed in his last hours. John 10:15, 16; John 17:9, 10.)

10. What means does the Spirit use in the application of redemption?

The Spirit of God uses the Word of God in the application of redemption in regeneration and in sanctification. (1 Peter 1:23; 1 Thess. 1:5, 6; Eph. 6:17; Rom. 10:17; John 17:20; 1 Peter 2:2; Luke 4:4; John 17:17.)

11. In what peculiar form does the Spirit use the word of God in applying redemption? The Spirit especially uses the Word of God in the form of Preaching, for it pleased God by the foolishness of preaching to save them that believe. (Rom. 10:7; 1 Cor. 1:17, 18, 21.)

12. What are the essential and peculiar works performed by the Holy Spirit in the soul of the believer?

The essential and peculiar works of the Holy Spirit are Sanctification and Perseverance.

13. What relation does Sanctification sustain to Perseverance?

Sanctification and perseverance are different sides or aspects of the same work, the former being the divine and the latter the human side and aspect.

14. What is Sanctification as commonly used in the Bible?

Sanctification is the work of God's "free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin and live unto righteousness." (Westminster Catechism.)

15. Why is Sanctification made necessary?

Sanctification is made necessary, because although at regeneration the governing disposition of the soul is made holy, it is not rid of all the remains of sin, for the flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary the one to the other; so that ye may not do the things that ye would. (Rom. 7:13-25.)

16. What is the part the Spirit performs in this awful soul conflict?

The Spirit gradually and certainly, by the use of God's word and the imparting of strength to the Christian, enables him to conquer the fleshly tendencies and permit the spiritual nature to reign in the beauty of holiness. (Rom. 8:1-3.)

17. Where does the Spirit reside to effect this change?

The Spirit dwells in the heart of the believer from the day of his regeneration, working this progress in holiness. (John 14: 17,18; 15:3-5; Rom. 8:9, 10; 1 Cor. 6:19.)

18. What is the instrumental cause of Sanctification?

The instrumental cause of Sanctification is faith which, having triumphed in one contest with sin, takes courage, exclaiming: I can do all things through Jesus Christ which strengthens me. (Acts 15:9; Rom. 1:17.)

19. How does the Holy Spirit conquer sin in us?

He conquers sin by gradually bringing us nearer to Christ and letting more of Christ in us. As the coming in of light drives darkness out, so the coming in our souls of Christ, who is the light of the world, drives out sin which is "a great darkness."

20. What is a correct measure of our sanctification?

The only correct measure of our sanctification is our actual working faith; the more we believe in Christ the more we will do for him. (Matt. 9:29; Luke 17:5, 6.)

21. When is Sanctification completed?

The Scriptures seem to teach that the sanctification of the soul is completed at death and that of the body at the resurrection. (Heb. 12:14, 23; 1 John 3:2; Rev. 14: 5; Phil. 3:21; 1 Cor. 15:51-54.)

Chapter XX.

Perseverance.

1. What is the doctrine of Perseverance of the Saints?

By the doctrine of Perseverance, we mean that any person who has once been regenerated will continue in the state of grace and the practice of holiness throughout his earthly life. (Matt. 7: 18, 20. ljohn 3:4-9.)

2. What relation does this doctrine sustain to sanctification?

It is the inseparable proof and fruit of sanctification, being the human side of the divine progress of grace in the soul. (James 2:17-26.)

3. Upon what does the doctrine of Perseverance lay the emphasis?

The doctrine of Perseverance lays the emphasis on the human element in salvation.

4. Does the Bible emphasize this side of the question?

Indeed, the Bible makes the sinner the sealer of his own doom by the attitude he takes toward the gospel of Jesus.

5. Are there any Scripture phrases expressing this predominance of thought?

They are too numerous for mention, but a few notable ones are: "Choose ye this day; " "Come unto me all ye that labor; " "Every one that thirsteth; " "Him that cometh unto me; " "Whosoever will may come; " "Let the wicked forsake his way, and the unrighteous man his thoughts," etc.

6. Does this emphasis of the human will imply the doctrine of salvation by work?

It by no means, implies salvation by works, but simply insists upon co-operation with divine works, as man's only means into an evidence of salvation. (John 3:17, 19; John 8:47; John 15:5.)

7. Does this doctrine diminish the glory of God in Salvation?

In its proper Bible relation it subtracts nothing from the person or works of Christ, but properly magnifies the personality and 148. co-operation of man. (Gen. 1:27; Ps. 8:4-6.)

8. What element in man's nature does it recognize?

It recognizes and magnifies the free agency of man wherein he is "likest God."

9. What consideration makes Perseverance a persistent fact always visible in the believer's life?

From the consideration that salvation is eternal, beginning with conversion, it must ever manifest its existence with increasing power and beauty as it nears the eternal judgment.

10. What is the doctrine of Perseverance briefly stated?

Brifley stated, the doctrine of Perseverance means that God having undertaken to save a sinner will continue to influence him so that he will freely persevere until his salvation is secured. (2 Tim. 1:2, Phil. 2:12.)

11. What is the great objection many have to the doctrine of Perseverance?

Many contend that this certainty of success would lead to license immorality.

12. What is the answer to this objection?

The objectors forget that it is essentially a perseverance in holiness that is assured so that the promise of success is but a spur to the zeal of the Christian.

13. Do the many commands and warnings respecting apostasy or "falling from grace" imply the actual possibility of the redeemed falling away from salvation and being lost?

These warnings, instead of teaching the total falling away of the believer, rather provides against it by calling attention to the difference between the professor and the possessor and by emphasizing the fact that only the life that consistently bears true Christian fruit is entitled ever to have been or to be called a life hid with God in Christ. (1 John 2:19; John 10:27-30.)

14. Where do we class such men as Judas and Simon the Sorcerer in their relation to the Kingdom of God?

In spite of their nearness to Christ and their unusual advantages, according to the plain teaching of Scripture, they were never inside of the real and spiritual Kingdom of God. (Acts 8:21-23.).

15. Where do we class such men as David and Peter, who though professing believers, fell into such gross sin?

The sequel of David and Peter's life reveals them as real believers in the clear and progressive gain in holiness preceded by the most genuine repentance. They are the most signal evidence of the doctrine of Perseverance.

Book

II.

Division V.

Chapter XXI.

Man, A Creature.

His Advent and Soul-Nature.

1. How did man come on this planet we call the earth?

Lest there should be fatal reasonings and conclusions, God has declared in the plainest possible language that he created man in his own image.

2. Is there any higher and better evidence as to man's advent on the earth possible?

This direct testimony of God is the best possible evidence upon the subject.

3. How many main facts does God relate as to the creation of man?

He relates two chief points relative to his creation of man.

4. What are the two main facts which he relates during man's creation?

(a) He created him in his own image. (Gen. 1:27). (b) He formed him out of the dust of the ground. (Gen. 2:7)

5. What incidental point in his creation is emphasized by the time and method of its introduction?

The sex-relation of man is especially; emphasized in the narrative of Genesis by the time and method of its introduction. (Gen. 1:27.)

6. What is meant by a man being created in the image of God?

By the "image of God," is meant the likeness between God and man's soul, consisting of and especially manifested itself in superior intelligence, self-consciousness, conscience, and the power of self-determination in view of motives.

7. What is meant by the forming of man out of the dust of the ground?

By the "forming of man out of the dust of the ground," is meant the material from and out of which man's body is made.

8. How many kinds of elementary substances do we know?

There are two kinds of elementary substances, viz., mind and matter.

9. How does man stand related to them both?

(a) To mind he stands superior to all forms of mind on earth, in that, he alone has the peculiar distinction of being made "in the image of God." (b) To matter he is so related by the most wonderfully devised body from within, and by means of which he is capable of the most varied and complex

motions of all the animals.

10. For what does his peculiar mental and bodily creation At him?

This peculiar construction fits him to exercise dominion over every created thing upon the earth and to worship his Creator "in the beauty of holiness."

11. Does God's account of man's creation as given in Genesis tell whether it was immediately or mediately done?

The Bible account of creation does not say whether man's creation was mediate or immediate.

12. What is the verdict of science, especially Bible Scientists?

The opinion seems to prevail that the creation of man was immediate creation.

13. From what fact is this conclusion gained?

It is the result of a close and comparative scientific study of the soul of man and the lower animals from which he is claimed by some to have developed.

14. What is the great difference between man and the lower animals which compels us to reject "the development theory" so far?

The difference consist in the fact that while the brute is conscious, man is also self-conscious; while the brute has only percepts, man in addition has concepts; while the brute has no conscious language, man has a speech of his own creating; while the brute has no conscious reasoning from comparison, man is an habitual reasoner by comparison with a firm belief in the certainty of the relations; while the brute from lack of general ideas experiences no progress, progress is the law of man's being; while the brute has no conscience and religious nature, man has builded his altars and lighted his fires of religion in every condition and age of his existence on the earth, "religion being the chief concern of mortals here below;" while the brute simply determines, man self-determines while the brute simply obeys motives, man chooses between motives.

15. What is the character of the differences described above?

It demonstrates that the differences between the brute and man is not simply one of degree but is a difference of kind.

16. How does this conclusion seem to affect" the development theory?

" It leaves them substantially contending that something can be developed out of a thing which never was in it.

17. How does this position harmonize with right reason and common sense, the touchstone of all "true philosophy?

" Right, reason and common sense both declare it ridiculous even to suppose that any law of development can bring out a thing something different in its nature and kind.

18. What does the Bible say upon this matter of expecting something out of a thing that never was in it?

The law of development as announced in the Bible is that the earth, both in the vegetable and in the animal world, 4"brought forth after his kind.

19. How does Christ the Creator express the same truth?

Elaborative of the same principle, he said: " A good tree cannot bring forth evil fruit, neither do men gather grapes of thorns, or figs of thistles."

20. How does Paul clinch the same nail of truth?

By declaring that God is not mocked and therefore "whatsoever a man soweth that shall he also reap."

21. How may we summarize the truth herein adduced?

We may summarize the truth by stating that man is a creature of God made directly by him though in a way which is to us mysterious.

Chapter XXII.

His Bodily Nature.

1. Of what is man's body made?

His body is formed of the dust of the ground and is so far, one with that of the other material creation.

2. Have we any reason to adopt "the theory" that at least as to man's body, he is derived from the lower animals?

Comparative Anatomy has so far absolutely failed to prove the physical descent of man from the lower animals.

3. Whose words may we adopt as representing so far the results of science and correct inference?

The words of Huxley, who said, "that man cannot have descended from any of the fossil species which have here come to our notice, nor yet from any of the species of apes now extant."

4. What seems to be the probably correct conclusion concerning the creation?

Creation of man as to the soul and body. 158. The probably correct theory that man is an immediate creation, both as to his soul and body.

5. What does comparative study of the human body go far towards establishing?

The study of the various types of men on earth goes far towards establishing the "unity of the race."

6. What do we mean by the "unity of the race?"

"By the 'unity of the race,' we mean that the whole human family is derived from one original pair.

7. What does the Bible teach as to the unity of the human race?

The Bible teaches the unity of the race by the creation story of Genesis; the universality of sin; the common depravity of the race; and universal nature, invitation, and adaptability of the gospel of Jesus.

8. What does the doctrine of the "Unity of the race" imply?

The "unity of the race" implies the brotherhood of man.

9. Of what awful catastrophe was the unity of the race the basis?

The "unity of the race" is at the basis of the fall of the race.

10. Of what gladsome hope is the unity of the race the basis?

The unity of the race is the foundation of the hope of salvation through one Lord and Savior in whose human nature complete satisfaction was made for sin.

Division VI.

Chapter XXIII.

Man A Child.

His Natural Resemblance to God.

1. How does man differ from the other animals in his relation to God?

Man is not only a creature of God, but he is also a child of God.

2. Wherein does it appear that man is a child of God. It appears in the declaration that God made "him in his own image and likeness," a statement neither made nor intimated in reference to any other creature.(Gen. 1:26.)

3. Wherein consists this likeness of man to God?

The likeness of man to God consists in his having a spiritual and immortal nature; and in the faculties of intelligence, emotion, and will, together with the moral nature and a self-consciousness peculiar to him alone of all the animal kingdom.

4. What is the chief evidence that man is a child of God?

The supreme evidence that man is a child of God is to be found in the fact that man resembles God. His soul has a spiritual canvas on which God has seen fit to paint his own features. Man is God's photograph.

5. How else do we know that man is God's child?

bj We know that man is God's child the aspirations to know and to be like God. There is in us "an eternal power, not our selves, that makes for righteousness."

6. How does this fact affect the relation of man to God?

This fact invests the soul and life of man with a dignity and value which is only properly appreciated in proportion as we understand the character of God his Father.

7. Are there any places in the Scriptures where man claims that God recognizes* this relationship for child and Father?

Yes, the Scriptures leave no doubt that man is not only a creature but a child of God. (See Luke 16:24-25; 3:38; Mal. 2:10.).

8. In what superlative way did God own and honor the sonship of man?

He supremely owned the child-relation or sonship of man by his only begotten son, the eternal word "taking upon himself the relation and calling himself "the son of man."

9. How do we prove the immortality of the soul from the doctrine of the Bible?

We prove the immortality of man's soul from the following: (a) The great price paid for the soul's redemption. (1 Peter 1:18, 19.) (b) The promise of eternal life and the threatenings of eternal death. (Mark 16:16.) (c) Christ said, they who kill the body cannot kill the soul. (Matt. 10:28.) (d) Christ and the believers dying commit their spirits into the hand of God. (Ps. 31: 5; Luke 23:46; Acts 7:59.)

Chapter XXIV.

His Moral Resemblance to God.

1. In what respect is man morally like God, his Creator and Father?

He is like God in the ability to know himself and his relations to the world and God, and in the ability to direct his own ends in view of motive.

2. In what other respect does this likeness consist?

This moral likeness or image of God consisted also in the possession of such tendencies or dispositions as made God the supreme delight and object of his soul.

3. How was man created in respect to sin?

He was without the knowledge of sin, being in possession of perfect knowledge of God, of his will, and works, so far as was necessary to render him happy and fit for universal obedience.

4. Had man the ability to continue in this state of holy preference?

Man is essentially like God in his power to choose his own course; hence he not only had it in his power to continue in his holy state, but he was placed amidst conditions that tend to help him in the cultivation of the state in which he was, rather than the selection of a state, foreign to his nature and practice.

5. How did man's moral nature look upon the moral law?

To the moral nature of man, the commandment was not grievous, but perfectly harmonious in spirit and observance.

6. What is this harmony between the soul of man and God's law called in Theology?

This beautiful moral harmony is known in Theology as "original righteousness."

7. Did this "original righteousness" constitute the essence of man's existence?

It did not; for if so, when man sinned, his human nature would have ceased to exist.

8. How do we know that this likeness to God was not utterly destroyed by the Fall?

We know it was not utterly destroyed, because it is through this rational remaining likeness that grace works in us.

9. Was man left to himself to cultivate this "original righteousness" as best he could unaided?

No; he had the presence and teaching of his Heavenly Father and that apparently in a form in which he could understand Him easily. (Gen. 2:16; 3:8.)

10. How do we sum up the advantages enjoyed by man over the other creatures?

While man is also a creature he enjoys the supreme distinction of being created in the image and likeness of God and therefore placed in control or given dominion over all the other created things. (Gen. 1:26-28.)

Division VII.

Chapter XXV.

Man A Sinner.

LAW.

1. What is law in general?

Law is a rule of action prescribed with power to enforce it.

2. What are the necessary elements of law?

Every law necessarily implies: (1) A lawgiver, (2) subjects to it (3) universal application, enforcing power.
(4)

3. What is meant by every law having a lawgiver?

By this is meant that law necessarily proceeds from volition and is the expression of will.

4. What is meant by every law necessarily having subjects?

- By this is meant the fact that every law must terminate upon a subject of some kind, whether rational or irrational.

5. What is meant by universal application of law?

By this is meant the fact that law is addressed to classes and knows nothing of exceptions. All are alike if they are in the same class.

6. What is meant by the enforcing' power of law?

By this is meant the fact that the will or authority that issued the law has necessarily the power to enforce that law by the bestowal of rewards on the inflections of penalty; otherwise it would not be law, but mere advice or suggestion.

7. What is the law of God in particular?

The law of God is a rule of actions prescribed by Him and enforced by his power.

8. Into what two forms is this law presented?

This law is presented in Elemental Law and positive enactments.

9. What are elemental laws?

Elemental law is that principle of conduct and growth embedded in the elements and forces of God's rational and irrational creation. (Ps. 19:1; Rom. 1:19-20.)

10. How does elementary law appear in the irrational creature?

The fixed constitution of the irrational universe is the lower form of elemental law, or what is known as the "Nature of things."

11. How does elemental law appear in the rational creature?

The will of God as revealed in the natural conscience of man and all free moral agents, is the higher form of elemental law.

12. What are positive enactments?

They are God's will revealed in published form.

13. What do they include?

They include general moral precepts and ceremonial precepts.

14. What are the general moral precepts? They are the elemental law summarized in writing (Ex. 20:1-17; Matt. Chapter 5 and 8) for the special information and help of man.

15. What are these ceremonial precepts?

They are specified illustrations of the elemental law, adapted to the ruder and less spiritual age of man. All positive enactments are representations of the elemental laws of God deeply fixed in the nature of things.

16. What relation does law sustain to God's character?

While law is not an exhaustive revelation of God's character, so far as it is an expression of his will, it is also an expression of his character.

17. What relation does law seek to establish and maintain between God and his universe?

Of the beneficent intention and reign of law, perhaps no better answer can be framed than the beautiful and famous words of Hooker: "Of law there can be no less acknowledged than that her seat is in the bosom of God; her voice the harmony of the world; all things in heaven and earth her homage; the very least as feeling her care and the greatest is not exempted from her power; both angels and men, and creatures of what condition soever, though each in a different sort and manner, yet all with uniform condition admiring her as the mother of their peace and joy."

18. How was this law first given to man?

It was written upon the table of his heart, the moment that God created him in His own image; the fact that he was created in the image of God implies his having the moral law. (Gen.1:27.)

19. Did our first parents continue in the estate in which they were created?

Our first parents being left to the freedom of their own will, fell from the estate in which they were created, by sinning against God.

20. Did Adam die a temporal or natural death that day he sinned?

No, but he became a dead man in law, and his body got its death wound and he came mortal. (Rom. 5:12.)

Chapter XXVI.

Sin: Its History.

1. What is sin?

Sin is any want of conformity*- unto, or transgression of the law of God."

2. What was the sin whereby our first parents fell from the estate wherein they were created?

The sin whereby our first parents fell from the estate wherein they were created was their eating the "forbidden fruit."

3. Why is this called forbidden fruit?

Because God forbade our first parents eating it under pain of death. (Gen. 2:17.)

4. What was the purpose of God in for bidding them to eat this fruit?

His purpose was to test their obedience and manifest authority as Lord.

5. Had our first parents sinned before eating the forbidden fruit?

Indeed, they were guilty before eating in listening and believing Satan in preference to God.

6. How then is the eating of the forbidden fruit called "the first sin" It is so called because it is the first finished sin, manifested itself in a definite transgression of a specific command. (James 1:15.)

7. Where was the first sin committed?

This first sin was committed in Paradise, or the Garden of Eden, the home of our first parents.

8. How did the place affect the sin committed ' The place adds to the enormity of the sin, being a type of heaven and supplying every need that grew out of man's soul or body.

9. Who planned the downfall of our first parents?

Satan planned and successfully effected the fall of our first parents.

10. What was the method of his delusive attack?

Satan seem to have attacked them when separated from each other; insinuated that God was tyrannical to them in withholding the fruit; declared the eating of it would enlarge their knowledge and powers, and gradually led the woman to regard God as an enemy, and himself as a friend whose word should be taken before God's. (Gen. 3:1-6.)

11. What objection do many make to this test of obedience?

They say it was too slight a thing on which to hang so great an issue as eternal life.

12. Is this objection tenable in the courts of reason?

It is not, for if the thing was slight and trivial, involving no loss, it was all the more easily performed by man, since the "commandment was not grievous."

13. What forms of sin are contained in this first sin as it appears to God?

As viewed by God and measured by his law, man was guilty of unbelief, great in gratitude, inordinate pride and ambition, unnatural rebellion, and the most deliberate and far-reaching murder.

14. How was man guilty of unbelief?

He was guilty of unbelief in accepting the word of Satan, instead of the word of God respecting the truth of the threatening. (Gen. 2:17; 3:4.)

15. How was man guilty of ingratitude?

He was guilty of the most shameful ingratitude in not properly estimating the generous bounty of his Creator, who had allowed him the use of every tree of the garden but one. (Gen. 2:16.)

16. How was man guilty of pride and ambition?

He was guilty of pride and ambition of the most audacious kind in aspiring to infinite knowledge and equality with God. (Gen. 3:5-6.)

17. How was man guilty of rebellion?

He was guilty of rebellion because in the decision he virtually chose Satan as his God and ruler, instead of God; he allied himself with the chief rebel of God's universe. (Isa. 28:15.)

18. How was man guilty of murder?

He was guilty of his own death, and the death of all posterity. (Rom. 5:12; Hos., 13:9)

19. What special conditions made the sin more heinous?

The sin was especially heinous, from the fact that it was committed when man had full light in his mind, a clear copy of the moral law in his heart, a free unbiased moving will and full warning of the danger in eating this fruit. (Gen. 2:16-17.)

20. How was it possible for man to sin, being thus hedged about?

Man sinned because he is free in his moral acts: sin entered the world through the door of man's free will, he alone having the power of opening and closing it. (Rev. 3:20.)

Chapter XXVII.

The Nature of Sin.

1. Into what moral condition did the fall bring man?

The fall brought man into a hopeless condition of sin and misery.

2. Why is man's sin called "the fall?"

Because by this sin he has fallen or rather jumped into the horrible pit and miry clay of sin and the pit wherein is no water." (Ps. 40:2; Zech. 9:11.)

3. What is the consequence of Adam's sin to posterity?

All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.

4. Under what three aspects may this consequence of Adam's sin to his posterity be considered?

This consequence may be considered under the aspect of depravity, guilt and penalty.

5. What is the meaning of depravity or what in theology is commonly called total depravity?

By "total depravity" we mean, that by this one sin, man completely severed his allegiance to God, for which disobedience the favor and communion of God was withdrawn and a war introduced into the soul itself.

6. Did this loss include any of those constitutional faculties necessary to constitute him a free moral agent?

While the sin of Adam totally corrupted his own and his posterity's nature, it did not destroy the faculties of his soul or deprive him of the crown and glory of his free moral agency. If it did, he would not have been capable of suffering the severest penalty due for his sin.

7. What are these fundamental faculties wherein consists man's free agency?

The faculties may be summarized under these terms: reason, sensibility, will and conscience.

8. What does the experience of mankind prove respecting his responsibility since the fall?

The experience of mankind everywhere has been that he has power to know the truth; he perceives and feels moral distinctions as referable to the race, and conscious that his affection and acts are free. His literature and his laws bear unmistakable evidence of these facts.

9. Does the doctrine of "total depravity" teach that man can not do many things which are true, good, just, and benevolent, in the relations he sustains to his fellowmen?

The doctrine of "total depravity" does not teach this, for everywhere men recognize this ability for human justice, as between man and man; Jesus Christ recognized it in the rich young ruler and admired it (Mark 10:21.)

10. Does the doctrine of "total depravity" teach that man is as bad as he can be?

No; for he grows worse every day he lives in sin. (Gen. 15:16; 2 Tim. 3:13.)

11. What, then, is the positive doctrine of "total, depravity?"

" (a) That it contains those things which involve our relations as spiritual beings to God. (1 Cor. 2:11-16, especial verse 14.) (b) That the human soul is destitute of love to God—the source and motive for all acceptable obedience. (1 Cor. 13:1; John 5:42.) (c) That man seeks continuously the carnal instead of the spiritual as an end. (2 Tim. 3:4.) (d) That man is powerless but willing servant of sin. (Rom. 5:6; 6:20.) (e) That man is at bottom an enemy to God. (Rom. 8:7; 7:21.) (f) This depravity extends to every faculty of the soul. 1. Mind. (Eph. 4:18.)

2. Affections. (Heb. 3:12.) 3. Conscience. (Titus 1:15.) 4. Will. (Rom. 7:15.) (g) "That men have not that supreme love of God which is the substance of the first and great command."—H. B. Smith.

12. To what has this "total depravity" resulted in the soul of man?

This "total depravity" of man's nature leaves him an inability, in reference to the things of the spirit, that is fatal, in that he is unable to repent, believe and regenerate his character.

13. What is meant by guilt?

By the term "guilt," we mean liability to penalty, or man's obligation to satisfy the broken law of God.

14. What does guilt imply?

Guilt implies the actual transgression of God's laws.

15. Are all sins equally liable to punishment?

The Scripture represent different degrees of guilt as belonging to different kinds of sin. (Luke 12:47-48; Rom. 2:6; John 19: 11; Heb. 2:2-3; 10:28-29.)

16. By what is guilt measured in Scriptures?

Guilt seems to be measured somewhat by the following conditions: (a) Amount of light possessed. (Mark 10:15; Luke 12:47-48; 23:34; Acts 17:30.) (b) Amount of energy displayed in the act of sin. (Ps. 19:12-13; Isa. 5:18; Gal. 6: 1; 1 Tim. 5:24.) (c) The unpardonable sin, or sins against the Holy Ghost. (Matt. 12:31-32. Mark 3:29; 1 John 5:16-17; Heb. 10:26.) This sin seems to consist in a determined and persistent resistance to all the light and means of Grace, that God provided for the salvation of man. Manifested in a long course of heart—wickedness which defies and spurns the arms of love and mercy. The words spoken against the Holy Ghost seems to be the deliberately attributing to Satan or Santanic

influence, the marvelous and gracious works of Christ.

17. What do we mean by the term "penalty?" By the term penalty we mean "that pain or loss which is directly or indirectly inflicted by the lawgiver in vindication of his justice when outraged by the violation of law."

18. What is the chief element of penalty?

The chief element of penalty is the holy wrath and withdrawal of the divine favor and communion from the sinner.

19. What is the penalty of sin?

The scriptural penalty of sin whether expressed in words, type, or implied, is always death.

20. What forms of death follow hard upon sin as penalty?

The forms of death are physical, spiritual, and eternal.

21. What is physical death?

Physical death is the separation of the soul and body with all the attendant pains and "ills that flesh is heir to." (Gen. 2:7; 3:19; Ps. 90:7-9-11; John 8:44; Rom. 5:12-14-17; Rom. 4:24-25.)

22. What is spiritual death?

Spiritual death is that separation of the soul from communion with God which is attended by pangs of conscience, remorse, loss of peace, and great sorrow of spirit; this is the essential death which is the penalty of sin. (Matt. 8:22; Luke 15:32; John 5:24; 8:51; Rom. 8:13; Eph. 2:1; 1 Tim. 5:6; James 5:20; Rev. 3:1.)

23. What is eternal death?

Eternal death is the completion of perfection of spiritual death and extends through endless duration, the special and unrestrained wrath of God pouring itself upon the sinner in conditions made to facilitate the just agonies which he shall suffer in his reunited soul and body. (Acts 1:25; Matt. 25:41; 2 Thess. 1:9; Matt. 10:28; Heb. 10:31; Rev. 14:11.)

24. Is penalty necessary to God in any way?

The words of Kurtz best express this truth: "So long as God is holy he must maintain the order of the world and where this is destroyed, restore it. This, however, can happen in no other way than this: the injury by which the sinner has destroyed the order of the world falls back upon himself, and this is penalty. Sin is the negation of law; penalty is the negation of that negation—that is, the re-establishment of the law. Sin is the thrust of the sinner against the law. Penalty is the adverse thrust of the elastic, because living law, which encounters the sinner."

25. Does the doctrine of total depravity extend to infants?

The ruin of man by sin is so complete and universal that it includes the unconscious infant in the moral catastrophe and makes salvation possible for them only through Christ. (Job 14:4; Ps. 51:5; John 3:6; Rom. 5:14; Eph. 2:3; Matt. 19:14.)

26. From whence then do all actual transgressions flow?

All actual transgressions flow from original sin or the corruption of human nature, as impure streams flow from a corrupt fountain. (Eph. 2:3; James 3:11.)

27. What are the names of the three great co-existing doctrines of human ability to obey the law of God?

The three great doctrines are styled the Pelagian, Semi-Pelagian and the Augustinian doctrine of ability.

28. What is the Pelagian doctrine?

The Pelagian doctrine of ability, represents man as being well; asserting that moral character inheres only in volitions and not in states of the soul: that ability alone is the measure of responsibility; that all men have full power to do his entire duty; that the only help man needs is educational.

29. What is the Semi-Pelagian doctrine?

The Semi-Pelagian doctrine of ability represents man as being sick: asserting that his will has been so enfeebled by the fall that he cannot act in spiritual matters without divine aid; this enfeebled will in infants is the cause of sin, but not sin itself; that man's duty is to use promptly the grace offered by God and that he is not responsible for sin until he has rejected or abused divine grace.

30. What is the Augustinian doctrine of ability?

The Augustinian doctrine of ability represents man as being dead; asserting that man is by nature such a moral wreck that he cannot do anything spiritually good or to any degree incline himself thereto; that even under the influence of grace the human will cannot make any holy movement until that will has been permanently renewed by grace; that after grace has renewed the will it is always dependent upon divine grace for the performance of every good and holy work.

31. Which is the Bible view of man's ability?

The Augustinian view of ability is evidently the doctrine taught by the Bible. (Jer 13:23; John 6:44; 15:5; Rom. 9:16; 1 Cor. 2:14; Eph. 4:18; Col. 2:13; Rom. 6:20; 5:6; 2 Tim. 2:26; Matt. 12:33-36; John 3:3, 5, 6, 7.)

Division IX.

Chapter Xxyiii.

Man A Saint.

The Meaning of Term.

1. What is a Saint according to the New Testament meaning?

According to the New Testament a saint is simply a believer in Jesus Christ. (Acts 9:13; Rom. 12: 13; Eph. 4:12; 1 Tim. 5:10.)

2. What is a Saint according to the Ro man Catholic meaning?

A saint according to the Romish view is a Christian whose life on earth was full of obedience; that his obedience produced more "good works" than the individual needed for himself; that this excessive "good works" forms a kind of spiritual fund deposited in the banks of heaven, and placed at the disposal of the church to be drawn upon for the help of the weak, and needy Christians on earth or suffering in purgatory.

3. What is the Theological name for these "good works?"

They are known in Theology as the Works of Supererogation.

4. Has this doctrine any foundation in Scripture?

None whatever; it is as foreign to the Bible as the doctrine that man can save himself.

5. What is the inner and fullest meaning we are warranted in attributing to the term "saint?"

" The most discriminating idea contained in this word is, that saints are those persons in the world who through faith in Christ and the use of Bible means, are being sanctified. It is the opposite of sinner.

6. Is it scriptural to say—"the Gospel according to Saint Matthew?"

" It is not; for the "saint" was placed before the names of the apostles according to the interpretation and influence of the Roman church.

7. What is the vital error that nestles in this word thus used?

It unconsciously teaches that, in some way, salvation is predicated upon human works, which is fundamentally and disastrously wrong. (Eph. 2:9.)

8. What school of Theologians incline to the above use of this word and doctrine which it contains?

The school of Theologians known as the Arminians.

9. What school of Theologians are op posed to this view of the word and doctrine?

The school known as Calvinists.

10. Upon what one point do they differ?

They differ vitally and widely upon their views of the relation of the human will to sin.

Chapter XXIX.

Evidence of Saintship.

1. What is the proof of Saintship?

The only visible proof of a person's being a saint, is the shining good works of which Christ spoke. (Matt. 5:16.)

2. What is another name for good works?

Another name for good works is a consistent Christian life.

3. Is there any possibility of a Christian being a habitual and persistent producer of evil work?

Jesus Christ on the slopes of Mt. Hattin, in what is the immortal classic of sermons, declared upon this theme, that a good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit: every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

4. Ought this declaration be sufficient?

In the presence of the God-man, speaking, 190. every man ought to feel and say with Job, "I am vile, what shall I answer thee"? I will lay mine hand upon my mouth." (Job 40:4.)

5. Why is the fruit of a godly life called "good works"?

They are called "good works" to distinguish them from every kind of deeds wrought by man, however noble they may be.

6. Wherein consists the goodness of these works?

The goodness of these works consists in their origin, motives, direction and method.

7. What is the peculiarity of the origin of these good works." The origin of good works is peculiar, in that these good works do not and can not originate or begin in man's soul, but must begin in the will of God, touching, instructing and directing the movements of man's soul. (Phil. 2:13.)

8. What is peculiar about the motive of these good works?

The motive of these good works differ from the motive of all human works, for all human "good works" may be reduced to some form of self interest; the motive of the good works of the Christian is love of God constraining love of man for man.

9. How do the motives of self interest and race interest compare with that of love. As the heavens are higher than the earth, so are the motives of love higher than those of interests; truly "love is the greatest thing in the world" (Matt. 12:30,31; John 15:12; 1 Cor. 13:13.)

10. What is peculiar about the direction of these "good works"?

These good works are peculiar in that they are always directed towards some other person; self is sunk out of sight as an object and the pleasing of God primarily and the helping of man secondarily becomes the object of the Christian life.

11. How does this direction of good works compare with other systems?

This direction of good work is peculiar to the system of truth known as Christianity and unique as the doctrine of Jesus Christ alone.

12. What is peculiar about the method of these "good works"?

"The method of these good works is peculiar in that they immediately lose their value of goodness if the doer of them proclaims them abroad or performs them in a spirit of vainglory. (Matt. 6:1-4.)

13. How does this method of performing good works compare with the human method?

It is not found in the natural heart of man and enters only by the hardest struggles, for it is the glory of God to conceal a thing; but the honor of kings is to search out a matter. (Prov. 25:2.)

14. What is the ultimate purpose of good works?

The ultimate or final purpose of God in producing good works in man, is for his own glory, because glorifying God is the highest and best occupation in which man and his creation can be engaged. (Ps. 73:25; 19:1-2.)

15. What is the immediate purpose of good works?

The immediate purpose of God is the soul purification of the Christian and the conversion of the world to the teachings, life and promises of Christ.

16. What are the means of this end?

The means to this end is the truth of God as revealed in the Bible, or what is commonly called the word of God. (Eph. 6:17; 1 Cor. 4:15; John 17:17.)

17. Who is the agent in this production of "good works"?

God in the person of the Holy Spirit, is the agent who plants the seed of holiness in the heart of man and cultivates it into the perfect fruit of good works. (John 16:13, 14; Gal. 5:22, 23.)

18. How does God control the dispositions, thoughts, words, life and motives of the saint?

His supreme control of man is brought about by the Spirit's residing in the soul of man, entering even the holy of holies of his nature, thus ruling his life in general and particular. (2 Cor. 6:16, 1 Cor. 3:16.)

19. Does the spirit enter man's soul by force or craft?

The Holy Spirit awaits the opening of the door of man's soul before he enters. For Jesus says: "Behold,-I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and

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will sup with him, and lie with me." (Rev.

3:20.)

20. How can the Spirit abide in the hearts of all and each of the believers?

The spirit can do this easily since he is God and therefore everywhere at the same time. (Ps. 139:7.)

Chapter XXX.

Human Helps to Saints.

1. What is the human condition of Saintship?

The human condition of saintship is the voluntary enlistment of man's will. (Rev. 22:17; John 7:37.)

2. What are some of the means for the saints, development?

The means or the chief ones for the development and duty of the saints, are preaching, secret, private, and public worship, prayers, the Lord's Supper and Sabbath observance.

3. What is preaching in the economy of Salvation?

Preaching is divine; it is the method decided upon by God for the conversion of the world and the edification of the saints. (1 Cor. 1:21; 2 Tim. 3:16; 4:2.)

4. What is it to worship God?

It is to make him the supreme object of our esteem, desire and delight in secret devotions and in associated religious exercises. (Ps. 71:19; 73:25; 142:5; 111:1.)

5. How are we required to worship God?

We are required to worship God in our hearts and in our lives. (John 4:24; Matt. 5:16.)

6. How are we to worship him inwardly in our hearts?

We worship God inwardly by trusting, hoping, delighting in him, thinking and meditating upon him, devoting ourselves to him, and by being filled with grief when he is offended by ourselves or others. (Isa. 26:4; Ps. 130:5; 37:4; Mal. 3:16; Ps. 63:6; Isa. 44:5; Ps. 38:18; 119:136.)

7. How are we to worship him in our lives?

- We worship God outwardly by praying to him, and praising him with our lips, by being zealous for his glory, careful to please him, and by walking humbly before him. (Ps. 143:1; 145:21; 69:9; Col. 1:10; Micah 6:8.) <§. What is public worship of God? Public worship consists in having the word preached; uniting in public prayer and praise; partaking of the sacraments and regular giving for the support of the gospel. (Rom. 10:17; Luke 24:53; Acts 20: 7; 1 Cor. 16:2.)

9. What is private worship of God?

Private worship of God consists of secret and family duties.

10. What is family worship?

Family worship is the daily joining of all that are united in a domestic relation of who are dwelling together in the same house and family in singing God's praises, reading his word, and praying to him.

(Acts 2:46-47; Deut. 6:7; Jer. 10:25.)

11. What example of family worship do we find in the Scripture?

Notable we find the examples of Abraham, Joshua, Cornelius, and Jesus. (Gen. 18:19; Jos. 24:15; Acts. 10:2; Matt. 26:30; Luke 9:18.)

12. What is secret worship?

Secret worship is that concealed and personal communion with God which grows out of our sense of personal sin and need of Christ as our Savior and Sanctifier; no other form of worship can be substituted for it.

13. What is prayer?

Prayer is an offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

14. How do we know that prayers are acceptable to God?

Because he commanded us to pray, taught us how to pray, and promised to answer our prayers. (Bph. 6:18; 1 Thess. 5:17; Matt. 6:9; John 14:13-14.)

15. How many kinds of prayers are there?

There are three kinds of prayer, -viz.: secret, private, and public, as there are the same kinds of worship.

16. What is secret prayer?

Secret prayer is the retirement of an individual from all company, that he may have free and familiar intercourse with God. (Matt. 6:6.)

17. What relation does prayer sustain to personal piety?

The most illustrious Christian characters in the Scriptures and the modern church have been men who were celebrated for their habit of secret prayer. For instance, Elijah, David, Daniel, and Adoniram Judson, the great Burman missionary. (James 5:17; Ps. 55:17; Dan. 6:10.) It is said that Judson's habit was to shut himself up in an upper room and walk back and forth pleading with God. His children beneath becoming accustomed to his footsteps when praying, would say: "Now papa is praying."

18. What is private prayer?

Private prayer is a prayer among a few Christians assembled for that purpose. (Rom. 1:5.)

19. What is public prayer?

Public prayer is the solemn worshiping of God by the church in public meetings, one of the body acting as mouthpiece for the assembly. (Acts 20:36.)

20. How is the Lord's Supper a means of developing the saints in godliness?

Because when properly received, it is preceded by searching self-examination, and results in a clearer view of the atonement of our Savior, especially of its relation to the individual believer. (1 Cor. 11:28.)

21. How does Sabbath observance contribute to the development of the saints?

It contributes to the saints, growth in that it demands a holy resting during that whole day from all work and recreations that are proper on other days, and commands the entire time to be devoted to the public and private worship of God and the performance of such deeds of charity and mercy as are befitting the principles which the day represents.

22. What part does Sabbath observance play in the development of the religious life of the church and the world?

The physical, social, moral and spiritual health of the world is more intimately connected with Sabbath observance than the majority of mankind know of or are willing to admit. The history of civilized man abundantly verifies this statement. 23'. In what lies the privilege or happiness of communion with God on his own day? In having a foretaste in grace here of what shall be more fully enjoyed in glory hereafter. (1 Cor. 13:12.)

24. Could not God have made heaven, earth, the sea and all that in them, in less time than the space of six days?

There is no doubt that he could have made all things, in the same beauty, perfection, and with the same "eternal fitness of things" in which they do appear in an instant of time, if he had so pleased.

25. Why, then, did he take up six days?

To fix the morality of six days for earthly labor, and of the seventh day for holy rest; and that by his own example, which, in the world of morals, is greater than precepts. "The Sabbath was made for man and not man for the Sabbath."

Book

III.

Chapter XXXI.

The Church, Its Organization,

Its Nature.

1. What is the Church?

The Church is that divine institution for the salvation of man, which Jesus Christ has founded on earth.—Kurtz. (Matt. 16: 18; Eph. 1:22.)

2. With what is the above definition identical?

The above definition is identical with that larger conception of Christ's Church on earth, more commonly called "The Kingdom or the Invisible Church, and includes the entire body of the elect in heaven and in earth and in all times and ages of the world.

3. What is the Visible Church?

The Visible Church is a congregation of baptized believers in Christ, accepting his teaching as their creed, his life as their model and the spread of his gospel as their dominant purpose.

4. Is there any difference between the Kingdom and the Church?

There is a positive difference between the Kingdom and the Church. The Church began with the incarnate Christ, while the Kingdom began with creation; the Church is limited to believers in the historic Christ, while the Kingdom includes all of God's children; the Church belongs wholly to this world, while the Kingdom extends to both worlds; the Church is visible; the Kingdom is invisible.

5. What are some of the peculiarities of the Church which guarantee its success?

The Church is peculiar in that it is an organization of which Christ is the personal head: in that it is composed of only such persons as have been regenerated; in that the Holy Bible is its constitution; and in that its purpose is the spread of that holiness of character provided for in the gospel alone.

6. How many and what are the qualifications of members of the Church?

The qualifications of church members may be classified as moral and ceremonial.

7. What is the moral qualification?

The moral qualification is all comprehended in the term called "Regeneration," or the New Birth.

8. What is the moral qualification produced in the heart, as a result of the New Birth, and which is inseparably connected with the New Testament Church membership?

The act of faith is everywhere expressed and implied as absolutely necessary to church membership. (Heb. 11:6.)

9. What always accompanies faith, before it is of the kind admitting to entrance in the Church?

It is and must be that kind of faith which carries repentance towards God and faith towards our Lord Jesus Christ.

10. Does the Bible anywhere teach in favor of probationary church membership?

The Bible nowhere teaches either infant or probationary church membership.

11. What is always the main point upon which accepting Christ and entering the church turns?

The pivotal point is always the exercise of the free will, guided by intelligence and reason. (Rev. 22:17.)

12. What is the real, visible, and definite force known as the church?

The real, definite, visible and only definite organization known in the New Testament as a church, is now commonly called, the local church.

13. Was this term ever used in an aggregated or collective way?

Sometimes it was used in an abstract way, but its concrete representation is always to be found in the local churches. (Rev. 1:4; 2:1, etc.)

14. What is the ceremonial qualification necessary to church membership?

The ceremonial qualification for church membership is baptism,

15. What is Baptism?

Baptism is the immersion in water of a believer in Christ upon profession of his faith, in the name of the Father, Son, and Holy Ghost, by one duly authorized so to do by the church.

16. Is Baptism confined only to immersion in water?

From the meaning of the word, the places where the act was performed, the universal agreement that immersion is baptism, the utter absence of anything else in the New Testament, the meaning which the act symbolizes, no other act is or can be baptism.

17. How did sprinkling and pouring come in vogue as substitutes for baptism?

They came in use in efforts to please the sick and the great.

18. Who has a right to be baptized into church membership?

He alone has the right to be baptized who can give a credible evidence of his regeneration and faith.

19. What are some of the essential principles of Baptist churches taught by the Scriptures?

These essential Baptist principles may be reduced to seven, as follows: (1) The Scripture is the only and sufficient rule of doctrine, conduct and church government. (2) No one has a right to church membership who cannot give a credible evidence of his regeneration and faith in Christ as his personal

Savior. (3) No one is baptized who is not immersed, as immersion alone fulfills Christ's command of Baptism and exemplifies the meaning of the symbol. (4) The order of the ordinances are divinely appointed, as much so as the ordinances, Baptism and the Lord's Supper. (5) Each member of the church in good and regular standing has a right to a voice in the government and discipline of the church. (6) Each church, though fellowshiping in work, with other churches, is solely responsible to Christ, the Great Head of the Church. (7) The conscience of every individual is free and the church should be totally separated from the state.

20. Are bodies churches which do not recognize these principles?

Bodies which do not recognize these principles are not churches after the New Testament pattern nor the order set up by Christ, whatever else they may be called, or regardless of the good they may do. (Matt. 7:21-22.)

21. Who organized the Church?

John Baptist introduced the King and his Kingdom, but Jesus Christ the King organized his own church, as the visible and henceforth separate Kingdom, no longer to move in and under the shadow of the world. (Matt. 16:18; Eph. 2:18-20.)

22. How many ordinances are given the churches?

There are two ordinances, Baptism and the Lord's Supper.

23. What is the ordinance of Baptism designed to teach?

The ordinance of Baptism, as a symbol, is designed to teach the death and resurrection of the Lord and the believer's relation thereto by personal faith.

24. What is the Lord's Supper designed to teach?

The Lord's Supper is designed to teach, by eating bread and drinking wine, that the believer depends for his spiritual life upon Jesus Christ as its source and sustenance.

25. What distinction does the church enjoy as an organization?

As an organization its positive aim is the sum of all human character—good,—holiness. is directly organized, instructed and administered by Jesus Christ.

Chapter XXXII.

The Church, Its Government.

1. What form of government is the Churchy so far as its source is concerned?

The Church in its source is an absolute monarchy, Jesus Christ being its King, and his will the only authoritative law of the church's life and guide.

2. How does Christ direct that his will shall be executed in the Church government?

Jesus Christ, the Great Head of the Church, has, for the self-government of his people, placed the management of the church in the hands of the members, who are responsible to Christ for their church conduct.

3. What is the Biblical form of Church government called?

The form of Church government authorized in the Bible is called democratic or congregational.

4. What is the proof that the Church is democratic in its government?

The Church is democratic from the following Biblical facts and teachings. (a) The unity of the church is to be preserved by the church as a whole. (Rom. 12:16; 1 Cor. 1:10; 2 Cor. 13:11; Eph. 4:3; Phil. 1:27.) (b) The Bible demands the Church "as a whole to maintain pure doctrine and practice. (1 Tim. 3:15; Jude 3; Rev. 2 and 3.) (c) The Bible commits to the Church as a whole the observing and guarding of the ordinances. (Matt. 28:19-20; Luke 24:33; Acts 1:15; 1 Cor. 15:6.) The ordinances are only to be administered by the church. (d) The Bible clearly reveals the early Church, as a whole, electing all of her officers. (Acts 1:23, 26; 6:3, 5; 13:2, 3; 15:2, 22, 30.) (e) The Bible presents the Church as a whole, possessing the sole right to admit and exclude members. The whole Church alone sitting in sovereign capacity has the power to exercise discipline. (Matt. 18:7; 1 Cor. 5:4, 5, 13; 2 Cor. 2:6, 7; 2 Thess. 3:6, 14, 15.) 2X2.

5. Upon what presumption does the Church government of the New Testament proceed?

It proceeds upon the assumption that Christ lives and reigns in the heart of every church member.

6. What is one end of the democratic government of the church?

The great end of the democratic government is the self-control of the members of the church.

7. Is the democratic government best only for the "intelligent and pious" as is often said?

No; there is no more delusive and God-dishonoring statement than the above. The democratic form of government is best for all Christians, on the principle that "the only cure for the abuse of liberty is liberty." As the child only learns to walk by walking, so the Christian only learns to walk in the straight and narrow path of self-control by making the effort to control himself.

8. What is the historic relation that exists between Baptist form of Church government and the Constitution of the United States?

In his "Religious Denominations of the United States," Belcher says: "Jefferson said that he considered Baptist church government the only form of pure democracy which existed in the world, and had concluded that it would be the best plan of government for the American Colonies. This was eight or ten years before American Revolution."

9. What place does a hierarchy form in the polity of the New Testament Church?

The hierarchy has no proper place in the polity of the New Testament Church, for the following reasons: (1) There were no hierarchical organization known as churches, such as those to which we now refer. The only visible organization was the local church, which had local officers. The local church is the only visible, organized unit of God's Kingdom on earth. (2) We find no officers in the New Testament Church corresponding to the ones now filled by the elaborate hierarchy stationed in the vast organizations known as the Church. (3) The texts used to prove the higher ranks of the bishops, etc., do not support the claims.

10. How do we account for the strange forms of Church government?

It can only be accounted for from the fundamental love of organization placed in human nature, which even ignores the teachings of Christ to gratify itself.

11. What claims have church members upon the church of which they are members?

Every member has a right to claim from the church of which he is a member the pure word of God, the sympathy of all of its members, and the moral support of the church as a whole in all of his efforts for the purification of the home, society and the world. (Matt. 5:16; 2 Tim. 4:2; 1 Cor. 1: 10; Phil. 1:27.)

12. Have the church members any duties to the church of which they are members?

The church is to be supported by the members, each one being obligated to it to give himself, his talents, presence, means and influence to the church, since by so doing the glory of God by the redemption of man, his brother through the gospel of Jesus Christ. (Matt. 5:13, 14; 2 Cor. 3:2; Matt. 28:19, 20; Acts 20:28,35.)

13. What is the best way to do this?

The best way to do this is by faithful preaching of the word, a consistent standard of living among the members, and constant and watchful sympathy in the affairs of life, together with the Spirit of progress filling every member of the organization.

14. What are the two great erroneous views of church government?

The two most influential errors in church government are "the world church theory or the Romanist view," and the national church theory or the national church idea.

15. What is the chief contention of the world-church theory?

They contend that all the local churches in the world are subject to the supreme authority of the Bishop of Rome, as the successor of Peter, who, they say, was the infallible official head of Christ Church on earth.

16. What is the reality of this claim?

The claim has no foundation in facts or certitude of doctrine, but is invalid from the following very plain considerations: (a) Christ gave no supreme authority to Peter. (Matt. 16; 18, 19); simply refers to Peter's personal position as the first confessor of this great truth. (b) Other apostles were also declared to be the foundation of the church. (Eph. 2; 20; Rev. 21; 14.) (c) Peter was not supreme in authority because, on one occasion, the authority of James was regarded as of equal weight with that of Peter. (Acts 15; 7-30.) (d) On one occasion Peter was rebuked by Paul. (Gal. 2; 11.) (e) Peter himself says he was only an elder. (1 Peter 5:1) (f) If Peter had supreme authority, there is no evidence that he had power to transmit it to another. (g) There is no conclusive proof that Peter was ever in Rome, much less that he was Bishop of Rome. (h) The evidence is cumulative and convincing that this world-church system corrupts the church and dishonors Christ.

17. What is the chief contention of the national-church theorists?

They contend that all of the churches in any providence or nation ought to be bound together in a national organization.

18. What is the reality of this claim?

It is entirely gratuitous as a doctrine. (a) It has no support in the Scripture. (b) It is flatly contradicted by the independent relations which the New Testament churches had with each other, as in the council in Jerusalem. (Acts. 15.) (c) It is essentially the Romanist position modified, and hence liable to all the arguments against it which that system invites.

Chapter XXXIII.

The Church, Its Officers.

1. How many officers are there in the New Testament Church?

There are only two officers in the New Testament Church, viz: the office of bishop, presbyter or pastor, and the office of deacon.

2. What is important that the Church show here?

That the term "bishop, presbyter, and pastor" refer to one and the same office.

3. Are there Scriptures from which this synonymous use of terms may be established?

There is abundant Scripture for the erection of this doctrine; such as (Acts 20: 28; Phil-1: 1; 1 Tim. 3:1-8; Titus 1:5-7; 1 Peter 5:1-2.)

4. What is the result of this investigation, made by competent and impartial students before the hierarchical idea had got headway?

Jerome says: "Among the ancients the bishops and elders were the same, for the one name was of the duty, the other of the rank; hence the same person was elder and bishop. Conybeare and Howson confirm this view. Plumptre says: "There cannot be a shadow of doubt that the two titles of Bishop and Presbyter were in the Apostolic age interchangeable."

5., Was there more than one elder in a single church in New Testament churches?

It appears from Acts 20:17; Phil. 1:1; and Tit. 1:5) that in some very large churches there was a plurality of elders; due to the large membership and the arduous task of instructing the Gentiles in a faith, the which they had never heard before, and all of whose teachings and tenets were directly opposed to their philosophy and life.

6. Does it appear that this plurality was uniform or co-ordinate in authority with the church?

There is no reason for believing this plurality was uniform, nor that it had any co ordinate value with the church whatever.

7. As to the number of pastors of each church, what seems to have been the rule?

From the fact that "the bishop" is uniformly spoken of in the singular number, and "the deacons" in the plural, the intimation seems to be given, that the rule was to have one pastor over a church and more than one deacon. (1 Tim. 3:2; Titus 1:7; 1 Tim. 3:8, 10, 12; Rev. 2:18, 12, 18; 3:1, 7,

8. What are the duties of the pastor of a church?

The duties of a pastor may be divided into three classes: (1) To teach spiritual things in public and in private. (Acts 20:20, 21, 35; 1 Thess. 5:12; Heb. 13:7-17.) (2) To administer the ordinances. (Matt. 28:19,

20; 1 Cor. 1:16, 17.) (3) To superintend the discipline of the church and preside at her regular meetings. (1 Tim. 5:17; 3:5;- 1 Cor. 12:28; 1 Peter 5: 2-3.)

9. What do these duties imply on his part as to qualifications?

They suggest the highest intellectual, moral and spiritual gifts as a necessity for the successful pastor. (2 Tim. 2:15, 16.)

10. Is there any department of the church not under the immediate supervision of the pastor?

There is no part of the church work over which the pastor has not official oversight and in which he should not be interested. (Acts. 20:28; John 21:15-17.)

11. What is the instrument by which the pastor should rule his church?

His instrument is the truth as presented in the Bible; moral suasion induced by superior character; and deeper and more profound grasp of spiritual things are the instruments by which the pastor or bishop should rule his flock.

12. How is this gift of ruling emphasized in the Scripture?

The Bible crowns him with double honor while no such special distinction is accorded the simply, eloquent preacher. (1 Tim. 5:17.)

13. What is the prime moral qualification of ruling a church?

A pastor must show himself capable of ruling well his own house or family before he is capable of ruling the Lord's house or family. (1 Tim. 3:5.)

14. In the administration of the ordinances, does the priestly function appear in the pastor?

The priestly idea of the pastor has entirely disappeared from the New Testament church, the pastor administering the ordinances at the command of the church, but with no idea like that inseparably woven into the Old Testament system of sacrifices. (Heb. 10:12-14.) B.

1. What are the duties of the deacon?

The deacon is to help the pastor and the church. (1) In relieving the pastor of temporal work. (2) He is to take the initiative in financial movements of the church. (3) He is to be in full sympathy with the pastor and be a bridge of communication between the pastor and people. (4) He is to help the church in the ministering of her mercies and charities to the poor and sick.

2. What is the nature of the office of deacon?

The office of the deacon may be said to be spiritual-temporal, with the emphasis on the temporal. (Acts 6:3,4.)

3. How do we reach the conclusion that the deacon's office is Spiritual?

We reach this conclusion from the specific qualification required. (Acts 6:3; 1 Tim. 3:8-13.)

4. Is the deacon a teaching or a ruling office?

The deacon is distinctively and positively not a teaching, but a ruling officer.

5. How is this important distinction sustained from the Bible?

This position is clear from the following: (a) The apostles explicitly declared that the office was created to relieve them [the apostles] of the burden of finances, so they could devote their full time to "ministering the word and to prayfer." (Acts 6:2-4.) (b) Paul omits the teaching faculty in describing the qualifications of the deacons. (1 Tim. 3:1-13.) •

6. Is the deacon's office independent of or subordinate to the pastor?

The deacon is an assistant officer to the pastor and is necessarily subordinate to him.

7. What is the true relation between pastor and deacon?

There ought to be the fullest sympathy, the greatest respect, each for the other, in their official relation, with the most constant consultation and help in work, supplemented the constant remembrance on the part of the deacon that his pastor is his superior in Spiritual knowledge and his official head to whom he can honorably refer for advice, with assurance of sympathy and respect.

8. Should the deacons be of the wealthy class of the church alone?

This is a common error, arising from the fact that the deacons are largely engaged in the raising of money for the church, but, never the less a grave error. The deacons are to reach the hearts of the members in a practical way, for* the discharge of the expense incidental upon spreading Christ's Kingdom.

9. How is this practical love best put in operation?

By having all classes of men represented in the deacons office, as far as possible.

10. Is the diaconate a source of worry to the church?

There is no one source in the church out of which arises so much discord and serious trouble. This seems to be the universal experience. (1 Tim. 3:10.)

11. What suggestion respecting the diaconate seems to contain much wisdom?

The suggestion that deacons be elected for a term of years, to be re-elected if the office has been creditably filled.

12. What seems to be the chief cause of this hard condition?

" The chief cause seems due to ignorance of the limits of their offices.

13. How are both offices formally filled?

Both offices are formally filled by ordination.

14. What is ordination?

Ordination is a formal and public setting apart of a person chosen to do certain work in the church.

15. What must there always be behind an ordination to give it validity?

There must be the vote of the local sovereign church behind every ordination, otherwise it has no force. The church alone can ordain.

16. Why should the church in ordaining consult her sister churches in what is called a council?

Because otherwise the ordaining act would only have authority with the church ordaining; whereas, by getting the co-operation of other churches, the act becomes representative in its character, so far as the polity permits.

Chapter XXXIV.

The Church: Its Discipline.

1. Where does the power to discipline church members rest?

This power rest in and with the church. (Matt. 18:17-20; 1 Cor. 5:3-5; 2 Thess. 3:6.)

2. How many kinds of offences do the Scripture recognize?

The Scripture recognize two kind of offenses, viz.: private and public.

3. What is a private offence?

A private offence is an injury which one member does to another; such, perhaps, as circulating a false rumor concerning him.

4. What is a public offence?

A public offence is a violation by a church member of some of the rules of the community—morality, such as drunkenness.

5. How does the Lord instruct the member who is injured by another to act?

The discipline is to be private in character, the injured member to make the first effort at reconciliation by himself; then, if successful, with two or three chosen members, finally to be brought to the church as a last resort. (Matt. 18:15-17.)

6. What is the rule of discipline in cases of public offence?

The rule is summary expulsion without opportunity for repentance, confession, or trial. (1 Cor. 5:3-5, 13; 2 Thess. 3:6.)

7. What relation does the pastor sustain to the discipline of the church?

The pastor is simply the presiding officer, seeing that the name of Christ is not disgraced nor the membership allowed to strive after less than the law, as declared in the New Testament.

8. How may the pastor best secure effective discipline?

The pastor may best effect discipline by the use of the judicious members as committees of investigation, etc., and he himself never appear as personal prosecutor of members.

9. Where does the last power and right of discipline rest?

The last authoritative court of jurisdiction in the matter of discipline is the local church. (Matt. 18:17, 18.)

10. Upon what fact is this principle based?

Upon the fact that the only organization that is lead by the Spirit of truth and jus tice is this local church.

Chapter XXXV.

Relation of Churches.

1. What relation do the different churches sustain one to the other?

The relation is purely voluntary and in the nature of equals, co-operating in movements for their sanctification and the evangelization of the world.

2. Can any organization deprive a church of any of its original powers?

No organization can deprive a church of its original powers, since it cannot assume its responsibility to Christ.

3. Wherein consist the dignity and beauty of the independence of the local church?

It consists in the supposition that each church being directly connected with Christ, is equally led by the Spirit of Christ.

4. What is the great lesson taught by this beautiful and powerful doctrine?

(23 Q)

This doctrine teaches each church to respect the rights of every other church, as nothing else can, and also reminds human nature that God is no respecter of persons, but that he may choose the weak things to confound the mighty and the foolish things of the world to confound the wise.

5. Does this independence of each church make for or against the union of churches in matters of common interests?

The fact that each church considers every other church possessed of the Spirit of God in equal measures with herself, leads the church to respect the propositions of sister churches and invites to co-operation of efforts in matters of common interests.

6. What is built upon this common respect, growing out of equal participation in the mind of Christ?

Upon this principle of common respect is built the system of dismissal by letter from one church to another, the recognition of pastors of other local churches, the associational and conventional forms of organic unity and the consequent co-operation, through boards for missionary work, Home and Foreign.

7. What does co-operation in work as equals imply?

Co-operation as equals imply consultation of the parties working together.

8. What are the three points on which consultation of sister churches seem most needed?

There seems to be special need for consultation in the matters: (1) Of serious internal discipline. (2) Of controverted doctrine. (3) Of ordination of ministers.

9. What does the duty of consultation imply?

The duty of consultation implies and emphasizes the duty of "taking advice."

10. Of what nature is the advice given by a sister church or council of churches?

This advice in its nature is one of moral suasion only.

11. How does this fact operate—to weaken or strengthen the advice?

The fact that the advice is presented as the mind of the Spirit operating through the consciousness of the churches, leaving the church free to accept or reject it, magnifies the personal responsibility of the church asking the advice and ought to make them reflect much before they reject this advice,— "which is an index to truth which only the gravest reasons will justify the church in ignoring or refusing to follow."

12. What is one great cause of unnecessary splits and discords in the Baptist ranks?

One reason is the failure of churches in some grave internal matters of discipline to consult the sister churches.

13. What qualifies church independence?

Church independence is qualified by church inter-dependence.

14. Does not the seeking of advice from the council of sister churches imply a surrender of right upon the part of the local church?

No; the fact that the local church reserves the right of going behind the decision of the council proves that she gives up none of her original authority.

15. Is there any example in the New Testament of one church seeking the advice of another?

There is. In the 15th chapter of the Acts of the Apostles, which is really the history of the early church, we have the church at Antioch seeking advice of the church at Jerusalem concerning the question of cir

circumcision, sending messengers to Jerusalem. Verses 2, 3, 4, 22, 25, 28, 31.

16. Did the church at Antioch accept the advice or "index of the truth" mapped out by the Jerusalem church?

It did, as is recorded in the 31st verse of the fifteenth chapter of Acts.

17. Can a church's refusal to accept advice involve any form of punishment?

A church's refusal to accept matured advice may involve such moral wrong as to justify the withdrawal from it of the hand of fellowship by the churches which gave the advice.

18. To what is the relation of churches to each other analogous?

The relation of local churches to each other is perfectly analogous to that of individual Christians.

19. How many kinds of church councils are there for the assistance of churches?

There are two kinds of councils: The mutual council and the ex parte council.

20. What is the meaning and difference between these councils?

The mutual council is one in which both parties to the difficulty agree in the submitting of the trouble to the council and also are concerned in the selection of the parties composing the council; the ex parte council is a council called by one side to the controversy, the other side for reasons just or otherwise refusing to concur therewith.

Division VI-I.

Chapter Xxxyi.

The Church: Its Spirituality.

The Spirituality of God, Her Head.

1. What is the nature of God in his communion with man?

Jesus Christ the head of the church said, God is a spirit and they that worship him, must worship him in spirit and in truth.

2. What else do we mean by the spirituality of the church?

We mean that the purpose of the church is to bring about spiritual results in the souls of belieYers.

3. What relation does spirit sustain to the nature of man?

Man is essentially spirit; the church is therefore organized and equipped to meet and develop the higher and immortal nature of man. (Eccl. 12;7; Gen. 2:7.)

4. What phases of man's spiritual nature is it to which the church appeals?

The church appeals to that phase of man's nature known as its moral nature.

5. What is that faculty called that is the special energy of the moral nature?

This faculty is called conscience.

6. Who only are truly moral?

Only a rational and sentient being can be truly moral.

7. What is conscience?

"Conscience is man's consciousness of his own moral relations, together with a pe culiar feeling in view of them."

8. In what respects does the Bible differ from and excel all other books?

The Bible excels and differs from all other books in the nature of its message, being addressed directly to the conscience of man in view of the moral catastrophe produced in his soul by sin.⁹ What does the church aim to accom plish in the soul of each man? The ultimate aim of the church, together with its means, is to destroy the image of 238. sin and reconstruct the image of holiness in the soul as it is in Christ Jesus. (Rom. 8: 29; 12:2.)

10. What does the church require as the human condition of salvation?

The Bible, the constitution of the church, requires of man faith as the one human condition of salvation.

11. What is peculiar about saving faith as an act?

Saving faith is peculiar in that, while it is human in some respects, it is essentially spiritual and heavenly, being influenced and induced by the Holy Spirit, and the truth of divine revelation. (Eph. 2:8.)

12. What relation does the truth of divine revelation sustain to the salvation of man?

The relation is so intimate and necessary that the Holy Spirit expresses it by the phrase, "begotten of the word of God" and being freed by the truth. (1 Cor. 4:15; 1 Peter 1:23.)

13. Is the truth a cause of salvation?

The truth is necessary to salvation, but as an instrument, and not as a cause.

14. Who causes the act of faith, using* the truth as a means?

The Holy Spirit causes the change known as regeneration, and the word of God or the gospel is the instrument which he uses. (John 3:5.)

15. What is the spiritual element that exalts faith, yet roots it in right and beautiful reason?

It is the fact that the faith is not in any thing that can be seen by the material eye, yet, it can be seen by the eyes of reason and hope, and when seen, it is found to be a person and not a system of truth in which the soul places its hope. (Matt. 11:28.)

16. How is the spirituality of faith, the truth, and the church, all emphasized in the nature of faith?

The act of faith, the truth and the church are all emphasized, from the fact that the church is built upon a great spiritual truth whose acceptance is a matter of faith; the truth of the atonement as it affects the sinner can only be known by faith; and faith itself can only be known by the gift of the Holy Ghost. (Matt. 16:18; 18:18; John 7:17; Matt. 7:21; 1 Cor. 12:3.).

17. How does suspending life upon faith correspond with the principle of human life?

The principle of human life being spiritual and God being spiritual, it is quite proper, beautiful and consistent that the act which re-establishes the communion between two spiritual beings, should be essentially spiritual.

18. Is there any other organization in the world established especially for the direction and cultivation of man's spiritual nature?

The Church of Christ is the only organization established for this purpose; all organizations, such as Sunday Schools and Missionary Societies, are not churches, but derive their effectiveness from being the church's method of work and from being filled with the church's spirit.

19. Upon what does the church depend for proof of a person's being really in the Lord, the deed or the spirit in which the deed is done?

The mission of the church and the end of salvation is so positively spiritual that the deed is entirely rejected unless done in the proper spirit. (Matt. 6:1-4; 1 Cor. 13:1-3.)

20. What is the great difference between the teaching of the church and other benevolent institutions?

The comprehensive difference between the church and all other organizations, lies in the all-important and paramount emphasis which the church puts upon the soul and immortal verities, putting eternity before time, the future before the present, and the pleasing of God before the pleasing of self.

Division Vm.

Chapter Xxyii.

The Church: Its Voluntariness.

Compared With Family and State.

1. In what respect does the church resemble the family and the state?

The church resembles them, in that, like the family and state, it is a divine institution.

2. In what respect is the church radically unlike the family and the state?

The church is unlike the state and the family, in that, while membership and entrance in them is without the consent of the individual, in the church membership and entrance is wholly and primarily a matter of the individual will.

3. Of what sort of life is church membership an expression?

Church membership is the expression of that free life in Christ, induced by truth, addressed to the intelligence of man, and in the persuasive accents of the Holy Spirit.

4. Where does this theory of church nature place the infants?

It places infant membership outside of the church.

5. Does not this seem hard-hearted?

It does not seem hard-hearted, because the plan of Salvation given in the Bible is addressed to rational, conscious man. If God has a salvation adapted to unconscious man or infants he has not revealed it to us.

6. Upon what does the Bible put a premium in man's return to God?

In the return of man to God, the free decision of man is magnified as the ground of reward for piety, and penalty for sin.

7. What is the largest word with which the state has to do?

The most exclusive word with which the state deals is Justice.

8. What relations are shadowed forth or embodied by the term justice?

The term justice represents those relations and obligations that grow out of and flow from the law.

9. What is the largest word with which the church has to do?

The largest or most inclusive word with which the church deals is Grace.

10. What are the relations that exist between the Law and Grace?

The law was given that grace might be sought; and grace was given that the law might be fulfilled.

11. Which is the deeper revelation of the character of God?

The word grace is a far deeper and sweeter revelation of the mind and character of God than the word justice.

12. What does Jesus Christ say in witness of this fact?

He says, the law was given by Moses, but grace and truth came by Jesus Christ.

13. What does this intimate to us?

It teaches the relation to, but superiority of grace over the law, in relation to the sinner.

14. Do we mean by the comparison that justice is an inferior attribute of God?

We do not mean this, for there is no such thing as an inferior attribute.

15. Is grace an attribute?

Grace is not an attribute, but rather a voluntary exercise of mercy, in view of his attributes and our relations to him.

16. What condition of man does the state aim to bring about?

The state aims to bring about that condition of man when each man shall do unto others as he would like to be done by. (Rom. 13:1-5.)

17. What condition of man does the church aim to bring about?

The church aims to bring about that condition of man when each man shall not only do unto others as he would like to be done by, but will also feel towards and think of every man as he would like to be felt and thought about. (Matt. 5:20-37,

18. Over the door of every courthouse what word might be engraved?

Over the door of every courthouse, as the instruments of the rights of man, might be engraved the word, Justice.

19. Over the door of every church, what word might be engraved?

Over the door of every church, as the instruments of God's love, might be engraved the word, Grace.

20. What is the cardinal difference between these two, that revolves around the word, "will"?

The difference is, that we enter the state through another's will, while we only enter the church through our own will. (Acts 3:41.) "He that is born a Christian is no Christian."—Martin Luther.

21. What is the difference between the state and church as to their duration?

As far as we are informed, our relation to the state ceases with our relation to time, while our relation to the church is only an entrance upon an infinitely happy and glorious career, which continues for ever in heaven, the place where God reigns and where his will is carried out perfectly. Matt. 6:10.)

Division IX.

Chapter Xxyiii.

The Church: Its Administra

TION.

The Holy Spirit As Organizer.

1. Who is the executive head of the Church of Christ?

The Holy Spirit is the sole executive head of the Church of Christ. (1 Cor. 12th Chapter entire.)

2. What time marks the beginning of the Holy Ghost's administration?

The day of Pentecost marks the beginning of the administration or reign of the Holy Spirit in the Church of Christ. (Luke 24:49; Acts 2:1-4.)

3. What has the day been called by some of the most profound Bible Students?

This day has been called by some "the birthday of the Spirit." (247); 248.

4. Do we mean by this term that the Holy Spirit had never before been present in the world?

We do not mean by this term that the Holy Spirit had not been in the world as an agent in creation. Providence and Redemption, for that he had so acted, is clearly taught in the Scriptures. (Gen. 1: 2; 6:3; Job. 26:13; Matt. 3:16.)

5. What, then, do we mean by the term birthday of the Spirit?

By this term we mean the official incarnation of the Spirit in the church as the Mediator between men and Christ.

6. Whose place does the Spirit take in his administration of the church?

In his office as Administrator of his church, the Holy Spirit takes the place of Christ, who simultaneously takes his own exalted official place in heaven as our advocate or attorney. (John 16:7; 13:14; 1 John 2:1.)

7. Is there any parallel between the history and "birthday of Jesus Christ" and the history and "birthday of the Holy Spirit?

There is an evident parallel, viz: Jesus Christ, being God, was in the beginning with God, "and by him were all things created," the Holy Spirit being the "eternal Spirit," "moved upon the face of the waters" in creation. * "The birthday of Jesus Christ" was the beginning of his official relation as Mediator between God and men; so "the birthday of the Holy Spirit was the beginning of his official relation as mediator between Christ and men. "The birthday of Jesus Christ" is a visible incarnation of the Second Person of the Trinity, while the "birthday of the Holy Spirit" is the invisible incarnation of the Trinity,

Third Person of the the end of Christ's incarnation being to save and the end of the Spirit's being to sanctify.

8. Does the official residence of Christ in heaven and the official residence of the Spirit in the church mutually exclude the one from the other place?

They do not mutually exclude each other from their respective official spheres, for Jesus declares he is both in heaven and has 250. come down from heaven. (John 3:13;) David declares the presence of the Spirit to be in heaven and in earth. (Ps. 139:7, 8.)

9. What mysterious comparison exists between the manger of Bethlehem and the upper room of Jerusalem?

As the manger was the cradle of the Son of God, so was the upper room the cradle of the Spirit of God."

10. What is the Holy Spirit called as the official successor of Jesus Christ in the visible Church?

As such he is called the "Vicar of Christ."

11. For how long a time is the administration of the Church of Christ committed unto the Holy Spirit?

This administration is committed unto him until Christ shall come in glory to judge the world and the church.

12. How far does this oversight of Christ Church extend?

This oversight of the Spirit extends to the plan of redemption as a whole in its world wide and eternal sweep; and to the smallest detail connected with the management and perfection of the church. (1 Cor. 12.)

13. What is the standard according to which the Spirit orders his aim and action in his administration of the church?

The standard according to which the Holy Spirit works is nothing less than the will of God as revealed in Jesus Christ who is " the light of the world " and the " head of the church" to whom "the whole body is fitly jointed together and compacted." (Eph. 4:15, 16.)

14. Has the Holy Spirit any special fitness for this work of administering the Church of Christ?

He has every special fitness for being essentially and very God; he is able with every divine perfection to know the mind of God and apply in the mystery of regeneration the necessity of sanctification, even into the end of glorification, the plan of redemption, to the heart and life of the believer. (John 3:5; 1 Cor. 12:7; Rom. 8:26; 15:16; 2 Cor. 3:18.)

15. What is the fundamental and fatal error in the Romish Church?

The fundamental and awful error is their placing and accepting the Pope, as "the vicar of Christ," making him infallible in his official utterances of doctrine and human conduct.

16. To whom is the Spirit really given in the administration of the church?

The Holy Spirit is given to the whole body of the regenerated believers, and to every one according to his measure.

17. In what two ways does the Spirit make known the will of God?

The Holy Spirit makes known the will of God in the hearts of the believers and in the Scriptures.

18. What does the Spirit incline the believer to do, to know and to have in him?

The Spirit inclines the believer to the sanctifying of his heart and the searching of the Scriptures as necessary to eternal life, which is to know "God and Jesus Christ whom he has sent. (John 5:39; 7: 17; Acts 17:11; 2 Peter 3:18.)

19. What subordinate office did the Holy Spirit institute to administer the church?

Subordinate to his own office, as invisible Ruler of the Church he instituted the office of bishop, elder, or pastor. (Acts.

20. What did the Spirit have to do with filling this office under him in the administration of the church?

From (Acts 20:28) it is distinctly taught that he selected the men to fill the offices, and that both the office and the men filling them were of divine appointment.

21. Did the Spirit have anything to do with the qualification and fitness of the men whom he appointed to fill these offices?

It is positively and clearly taught, that he gave them their several gifts and qualifications. (Eph. 4:8-12.)

22. What method has the Holy Spirit instituted to administer the church?

The chief method which the Holy Spirit has instituted for the administration of the church is the call to regular worship and service in the capacity of a church as a whole. (Heb. 10:25.)

23. What are the three avenues of worship in church service?

254., The three main avenues or channels of worship are preaching, praying and singing.

24. In what respect is preaching different from public speaking?

Preaching is peculiar and different from mere public speaking or oratory, in being under the immediate guidance of the Holy Spirit. (1 Peter 1:12; 1 Thess. 1:5.)

25. What is the main truth of all preaching?

The main substance and essence of all preaching should be Jesus Christ and him crucified. (1 Cor. 2:2.)

26. What is the sole inspiration of all preaching?

The sole inspiration of preaching is the Holy Spirit. (1 Cor. 2:4.)

27. What is the value of prayer in church service?

The special value of prayer lies in the personal communion into which every believer is brought with God, revealing his own unworthiness, inspiring proper thanksgiving and presenting proper petitions, according to God's Will.

28. What relation does the Holy Spirit sustain to prayer?

All the "effectual and fervent prayers" are directed by the Holy Spirit. (Rom. 8: 26; Eph. 6:18.)

29. What relation does the Holy Spirit sustain to singing?

All correct and truly melodious church singing is in the heart and under the guidance of the Holy Spirit. (Eph. 5:19; Col. 3:16.)

30. What is the great aim of the Spirit in his administration of the Church of Christ?

The great and masterful aim of the Holy Spirit is to make all the world like himself—Holy. (Matt. 28:19, 20; Mark 16:15; Acts 1:8; John 16:8.)

31. Where does the Spirit stand with reference to Mission work?

With reference to Mission work the Spirit is the originator and superintendent. In nothing does a church give clearer proof of being Spirit-filled, than in a genuine thirst for and self-denying effort in "the Mission field."* 256.

32. Whom does the Holy Spirit use in the administration of the church?

He uses all who are renewed and in whom he dwells, the Spirit of obedience being planted in them in "the day of his power."

33. Who is revealed by Jesus Christ in his incarnation, death, resurrection and exaltation?

In this earthly history of Jesus Christ, commonly called "the state of his humiliation," he reveals the Father, or the First Person in the Trinity. (John 3:6; Heb.:1 3; John 8:50; 2 Cor. 4:6.)

34. Who is revealed by the Spirit's residence in and administration of the church?

The Holy Spirit in this official capacity in the world reveals Jesus Christ, or the Second Person in the Trinity. (John 16:14?)

35. Who reveals the Holy Spirit or the Third Person in the Trinity?

The believers, or church, administered by the Spirit, reveal the Spirit. (Gal. 5:22-25; Eph. 5:9.)

Book

IV.

Division X.

Chapter XXXIX.

The Future Life.

The Intermediate State—Death.

1. How many kinds of death are we taught in the Scriptures and experience?

There are three kinds of death, viz, Physical, Spiritual and the Second death.

2. What is Physical death?

Physical death is the separation of the soul from the body.

3. What is Spiritual death?

Spiritual death is the separation of the soul from God. (Isa. 59:2; Rom. 7:24; Eph. 2:1.)

4. What is the Second death?

The second death is that final banishment from God, and the consequent misery which befalls the reunited soul and body of the wicked at the final judgment. (Rev. 2: 11; 20:14; 21:8.)

5. In the plan of redemption, how is the physical death of the believer used?

In the plan of redemption the believer's physical death is used as a discipline and not as a penalty. (Ps. 116:15; Rom. 8:10; 14:8; 1 Cor. 3:22; 15:55; 1 Peter 4:6; Heb. 12:6.)

6. How is the physical death of the unbeliever used in the dispensation of eternal justice?

In the dispensation of eternal justice the physical death of the unbeliever falls upon him as the original and introductory penalty of sin. (James 1:15; Matt. 3:7; Rom. 2:5.)

7. What is meant by the term Intermediate state?

" By that term we mean that state of the human soul into which it enters immediately after physical death and prior to the resurrection.

8. In what condition is the soul during the intermediate state?

During this period of its existence, the soul is without a body, though possessed of the keenest consciousness, both of joy and of suffering. (Matt. 22:32; 2 Cor. 5:1; 2 Tim. 4:6.)

9. Is the soul of man absolutely and independently immortal?

No: God only is absolutely and independently immortal, all other forms of being dependent upon his will for existence and continuance of life. 1 (Tim. 6:16.)

10. Upon what, then, does the pledge of man's immortality rest?

"Man's immortality has its pledge in God's making man in his image, and in God's will of love for communion with men." (Gen. 1:26, 27; John 3:16.)

11. How are we sure that the soul shall never be annihilated?

We are sure of the immortality of the soul from God's promise of everlasting happiness to the righteous and the threatening of everlasting misery to the wicked. (Matt. 25:46.).

12. What are some of the positive declarations of the Scriptures with reference to the souls of believers immediately after death?

With reference to the souls of believers after death, the following positive facts are declared in the Scriptures. (a) That when the believer's soul leaves the body, it enters the presence of Christ. (2 Cor. 5:1-8—Absent from the body and Lord; to be at home with the Lord; Luke 23: 43—"Today shalt thou be with me in Paradise;" John 14:3—"Where am, there ye may be also.") (b) That when the believer's soul leaves the body, it enters the presence of God the Father. (Heb. 12:22, 23—"Ye are come to the city of the living God and to God the Judge of all and to the spirits of just men made perfect; Eccl. 12:7—"The spirit returned unto God who gave it; Luke 23: 46—"Father, into thy hands I commend my Spirit.") (c) That when the believer's soul leaves the body, it enters Paradise or heaven. Luke 22:42, 43—"The thief praying used the word Kingdom; Christ answering, used the word Paradise, showing conclusively, that both words meant the same thing to him and the thief. (Rev. 2:7.) The Paradise of God is the highest conception of the local home of God and "the redeemed of God." The earthly Eden, the home of sinless man under the law, all through the Scriptures, is a type of the heavenly Eden, into which the saved shall enter under Grace. (d) That when the believer's soul leaves the body, it enters into a state of being far better and much happier than the state it left, however exemplary a believer he might have been in this life. (Phil. 1:22, 23—"Having a desire to depart, and to be with Christ; " which is far better") (e) That when the believer's soul leaves the body, it is intensely alive and conscious. (Matt. 22:32—"God is not the God of the dead, but of the living; " Luke.16:22—"Carried by the angels into Abraham's bosom," was, to a Jew, the highest conception of conscious heavenly delights; John 11:26; 1 Thess. 5:10; Rom. 8:10.) (f) That when the believer's soul leaves the body, it is at rest and happy. (Rev. 262. 6:9-11; They should rest, yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled; showing the state of life described is during the existence of the world and the evolution of the plan of redemption. Rev. 14:13—Blessed are the dead which die in the Lord; that, they may rest from their labors.)

13. What are some of the positive declarations of the Scriptures with reference to the souls of unbelievers immediately after death?

With reference to the souls of unbelievers after death the following positive facts are declared in the Scriptures. (a) That when the unbeliever's soul leaves the body it is placed in prison under constrain and guard. (1 Peter 3:19—"Spirits in prison.") Restrain implies power of action", and suffering implies consciousness."—Hovey. "There is no need of putting unconscious spirits under guard."—Strong. (b)

That when the soul of the unbeliever leaves the body, it is in the most intense suffering. (Luke 16:23, 24:) He lifted up his eyes in hell, being in torments. "Have mercy on me," implies the keenness of his agony and the reality of his suffering. (c) That when the soul of the unbeliever leaves the body it is under divine punishment, for the sin of unbelief. (2 Peter 2:9—"To reserve the unrighteous under punishment, unto the day of judgment.")

14. What two great religious errors are completely refuted by the above Scriptural declarations?

By these plans and positive teachings of the Scriptures, the two great errors: (1) The soul of the righteous and the wicked enjoy a long sleep between death and the resurrection and (2) that the suffering of the immediate state is purgatory in character.

15. What is the one answer to these two errors?

The conclusive answer is to show that they have no warrant or foundation in the Scripture.

16. By whom were these doctrines in ventioned?

They were invented by the Papist, or Roman Catholics, possibly with a view to increase and magnify the influence and power of their hierarchy over the minds and life of their followers.

17. Is the conscious joy and sorrow of the intermediate state represented as complete or incomplete?

While the state of the soul, during the intermediate period is represented as conscious, it is also represented as being incomplete. The cup of the soul's capacity, is not full either of joy or sorrow. (Matt. 8: 29; 2 Cor. 5:3, 4; Rom. 8:23; 2 Peter 2:9; Rev. 6:10.) The demon in Matt. 8:29, though suffering the misery of his condition by his question, gave knowledge of a greater torment awaiting him at a set time. The crying of those under the altar gave knowledge that their pleasures were not yet complete, in that the full measure of God's justice had not been vindicated upon their slayers.

18. What delightful prospect awaits the believer at the hour of death?

The delightful prospect of a final separation of his soul from sin; that as sin entered his soul upon its union with the body, it shall cease to know sin experimentally upon the separation of soul and body. (Phil. 1:21.)

19. Why must the souls of believers be holy at their death?

Because otherwise the soul could not enter "the holy city." (Rev. 21:27.)

20. What benefits do believers receive at death respecting their bodies?

Their bodies are united to Christ and rest in the grave till the resurrection, so that both soul and body are forever joined to the divine person of Jesus Christ. (Isa. - 57:2; Job. 19:26.)

Division XI.

Chapter XL.

The Resurrection.

The Second Coming of Christ.

1. When will the resurrection of the bodies of all men take place?

The resurrection is to take place at the Second coming of Christ.

2. Is the time of Christ Second coming exactly known by any finite creatures?

The time of Christ's Second coming is not known to any finite creatures, not even angels. (Mark 13:32.)

3. What is known concerning this Second coming?

Concerning this wonderful and awfully sublime event, the fact, manner and aim of it only are known. (Matt. 24:30; 25:31; Acts 1:11; 1 Thess. 4:16; 2 Thess. 1:7, 10; Heb. 9:28; Rev. 1:7.)

4. Is the revelation of the Second coming complete as to detail?

The revelation as to this event, as of all facts of the future world, are only partial.

5. What is the manner and aim of the Second coming?

Briefly told, the Second coming is to be in great visible and triumphant glory, for the purpose of completing the salvation of his people and perfecting the punishment of the wicked. (2 Peter 3:3-12.)

6. What office will Christ hold in the final judgment, at his Second coming?

At the Second coming Jesus Christ will hold the office of Judge of the Universe. (Acts 17:31; 10:42.)

7. What is the great sign that shall precede the Second coming of Christ?

The great premonitory sign is the period of the millennium or the positive reign of Grace. (Dan. 2:44, 45; Matt. 13:31, 32; 24:14; Rom. 11:25, 26; Rev. 20:4-6.)

8. What is to be the moral condition of the world at the close of the Millennial period?

At the close of this period the forces of evil will be turned loose and suffered to make a final effort to overthrow the forces of Grace. (Matt. 24:29, 30; Luke 21:8-28.)

9. Is the judgment at the Second coming to be private or public?

The judgment is to be public as well as final. (Matt 25:31-46.)

10. What is the motive for the final judgment?

The purpose or motive is to "assert eternal Providence and justify the ways of God to man." (Phil. 2:9-11.)

Chapter XLI.

Resurrection—Bodies.

1. What does the Bible teach concerning the body of man?

The Bible teaches that man's body shall be raised tip from the grave and share the destiny of his soul, the grave being a resting place for the body of the believers and a prison house for the body of the unbelievers. (Dan. 12:2.)

2. Upon what assumption does the resurrection of the body of all men rest?

The doctrine of a general resurrection rests upon the philosophical assumption that man's soul and body belong normally together.

3. Upon what facts does the resurrection of the body of the believers rest?

The resurrection of the believer's body rests upon the fact that Christ's redemption extends to body as well as soul; that the Holy Spirit has honored his frail body by having made it his dwelling place; and upon the fact that Christ's own body was literally and physically raised up from the dead. (Rom. 8:23; 1 Cor. 6:13-20; Rom. 8:11; Luke 24:39; John 20:27.)

4. How can we prove that there will be a general resurrection of the dead?

This fact is proved, first, from the power of God—that he can raise the dead body; second, from the express statement of Christ, that he will raise the dead (Matt. 22:29); third, from the fact God has raised the body of Christ.

5. Of what special value is this Scripture (Matt. 22:29) in the doctrine under consideration?

It is of special value, because it is Christ's own argument and declaration against the Sadducees, who did not believe in the resurrection of the dead. (Matt. 22:23.)

6. Is the doctrine of the resurrection of the dead taught in the Old Testament?

This doctrine of the resurrection of the dead or the "immortality of the body," is taught in the Old Testament as well as in the New; though not with the same distinctness and frequency. (Job 14:12; 19:25-27; Ps. 16:10; Heb. 11:17-19, 35.) Old Testament instances of Resurrection by inference: Son of Widow of Sarepta, 1 Kings 17:22; the Shunamite's son, 2 Kings 4:35; the man's body cast in Elisha's sepulchre, 2 Kings 13:21; the Translation of Elijah, 2 Kings 2:11; the Translation of Enoch, Gen. 5:24.

7. Will the very same body that dies be raised up at the last day?

The Scriptures are emphatic and clear, that the same body that dies will be raised up at the last day. Below are a few of the considerations: (a) Death is called in Scriptures a sleep. (b) The resurrection is called an awakening out of that sleep. (Job 14:12.) (c) It is this mortal that puts on immortality, etc. (1 Cor. 15:53.) (d) It is our vile body that is fashioned like unto his own glorious body. (Phil. 3: (e) It is the

same body of Christ that was buried in Joseph's new tomb that emerged therefrom in resurrection glory.

8. How is the equity of the divine procedure vindicated by the raising" of the same body that dies?

The equity of the divine procedure is made clear in rewarding the same body that served Christ with the glories of resurrection and punishing the same body that participated in the sins of life; in short, the doctrine of "sowing and reaping" is applied to the body as well as the soul.

9. What will happen to those believers' bodies that are alive at the Second coming of Christ?

They shall be changed in the twinkling of an eye and be made to possess the proper ties of the resurrection-body in some mysterious way; perhaps, such as Christ's body was changed into on the Mount of Transfiguration. (1 Cor. 15:51.)

10. What will be the difference between the resurrection of the godly, and that of the wicked?

The godly shall be raised by the Spirit of Christ; but the wicked shall be raised by the power of Christ. The spirit of Christ is the bond connecting the resurrection body with Christ its Saviour, while the power of Christ is the bond connecting the resurrection body of the wicked with Christ as its just Judge. (Isa. 26:19; 2 Thess. 1:9.)

11. What is the state in which the resurrection body, shall come forth from the grave?

The resurrection body shall be raised up clothed in glory. (1 Cor. 15:43.)

12. What is the condition and state of glory in which the resurrection body, shall be raised?

The glory of this body is that it shall be, incorruptible, glorious, powerful, and spiritual. (1 Cor. 15:42-44.)

13. What is meant by the resurrection body being incorruptible?

By this incorruptibility we mean that this body will be possessed of an everlasting youth and vigor, no more liable to the decays produced by age in this life. (Isa. 33:24.)

14. What is meant by the resurrection body being glorious?

By this gloriousness we mean that this body will be beautiful, comely, well proportioned, full of splendor and brightness, fashioned like unto Christ's glorious body shining forth as the sun in the Kingdom of God. (Matt. 13:43.)

15. What is meant by the resurrection body being powerful?

By this power we mean that this body will be incapable of weakness, weariness, or fatigue but will be able, without necessary intermission, to be employed in the heavenly temple to sing and proclaim the praises of God. (Rev. 4:8.)

16. What is meant by this resurrection body being Spiritual?

By this spirituality we mean that the resurrection body will be a material organism possessed of such refined, spiritual qualities that it will be a perfect vehicle of the Spirit's desires, impulses and capacities for enjoyment and service. (1 Cor. 15:44; John 20:19, 20; Luke 24:36-40.)

17. Does the Bible teach that all the particles which compose the body at death will appear in the resurrection body?

The Bible does not teach, but rather denies the presence in the resurrection body, of all the particles which compose the body at death. (1 Cor. 15:36-38.)

18. What does the Bible teach concerning the old and the new body?

The Bible teaches that there is a connection between the old and the new body sufficient to identify them, but does not explain how this connection is maintained or developed. Illustrations of this change are as follows: (a) The grain of wheat sown in the earth. (1 Cor. 15:37.) "On the one hand, the wheat that springs up does not contain the precise particles, perhaps does not contain any particles, that were in the seed. On the other hand there has been a continuous physical connection between the seed sown and the ripened grain at the harvest. If the seed had been annihilated, and then ripe grain created, we could not speak of identity between the one and the other. But, because there has been a constant flux the old particles pressed out by new, and these new in their turn succeeded by others that take their places, we can say the 'wheat has come up.'" 276. (b) The North River is the same to-day that it was when Hendrick Hudson discovered it; yet not a particle of its current nor a particle of the banks which that current touches now, is the same that it was then. Two things make the present river identical with the river of the past. The first is that the same formative principle is at work. The second is that ever since Hendrick Hudson's time, there has been a physical connection, old particles in continuous succession having been replaced by new. So there are two things requisite to make our future bodies one with the bodies we now inhabit; first, that the same formative principle be at work in them; second, that there be some sort of physical connection between the body that now is and the body that shall be.—See A. 11. Strong's Systematic Theology, 578, 579. (c) The caterpillar's change during the Winter to a butterfly in Spring. It goes into its chrysalis a worm and comes out an insect with wings, capable of flying, and a transformation so great in the added power and beauty, that it amounts almost to a new creation. So the body goes into the grave a dead and deformed thing, but comes out in the resurrection a new thing with added powers and beauties. These illustrations have the defects of all illustrations which seek to throw light upon a condition beyond human experience and dependent wholly upon divine revelation.

19. Where do we get our positive knowledge of the resurrection body?

For positive knowledge of the resurrection body, the world is indebted to and dependent upon the Bible alone.

20. How will the soul's reunion to its resurrection body affect its happiness?

The perfection of the soul's blessedness will not be attained until it has been re united to its resurrection body. (Rom. 8:23; 2 Cor. 5:4.; Phil. 3:11.)

Division XII.

Chapter XLII.

The General Judgment: The

Nature.

1. What is the peculiar nature of the general judgment?

The general judgment is peculiar, in that it is to be a great outward event, occurring at a fixed time, and executed with great pomp, visible display and splendor. (Matt. 25:31-46; Rev. 20:11-15.)

2. What great event will immediately precede and be a preparation for the general or final judgment?

The resurrection will be the preceding and preparatory event for the final judgment. (John 5:28, 29.)

3. In what great respect will the general judgment differ from the individual judgment?

The general or final judgment will differ from the individual judgment, in that it will be a judgment passed upon the world, as a whole. Men's deeds and the influence which those deeds will have had upon the moral order of the universe will be considered and passed upon from this comprehensive and aggregated standpoint. (Matt. 7: 21-23; Luke 12:2, 3.)

4. When will the final judgment occur?

The final judgment will occur at the last day. (John 6:39, 40.)

5. Why is it called the last day?

It is thus called, because after this awful and final event, there will be no more succession of day and night, but one perpetual day of light and happiness to the righteous and one perpetual night of darkness and misery to the wicked. (Matt. 24:30; Rev. 21:23.)

6. Will mankind be expecting Christ when he shall come to judge the world?

His coming will be a great surprise, for he shall come "as a thief in the night." 1, [2 Peter 3:10; Luke 17:26-31.)

Chapter XLIII.

Judgment: The Object.

1. What is the great object of final judgment?

The object of the final judgment is to make known to the Universe the character of its moral inhabitants, assign each one to his future eternal home and vindicate the justice and goodness of God in the government of the world. (Rom. 2:5,6; 1 Tim. 5:24, 25; Rev. 14:13.)

2. Why do the justice and goodness of God require a vindication?

Because they are hid from the eyes of men in this world: the different lots into which men are born, the great success and prosperity of the wicked, the adversity of the righteous, the permission of evil in the moral fabric of God's government, the righteous consistency of a substitutionary atonement, are facts too high and hard for the eye and reason of man and which God alone must demonstrate before the moral universe to their complete satisfaction and acknowledgment, ere he in their judgment can be acquitted of partiality, malignity or impotency. (Isa. 55:8-11; Rom. 2:11-16.)

3. How is this impartial and righteous judgment to be effected?

This just judgment and exceeding goodness is to be determined from the knowledge to be formed in the mind of God and in the mind and character of the creatures to be judged. (Rev. 20:12, 13; Luke 16:25.)

4. What thought is represented by the dead being "judged out" of those things which were written in the books?

This is a human and legal method of informing the world of the exactness and completeness of the record of our lives kept by God. It is a metaphorical or figurative presentation of the use to which God's omniscience, will be put in that day of final reckoning with the sons of men.

5. 'Who will be the witnesses for or against men in the last day?

In this last and final trial, every man's memory, conscience and character will be the witnesses as to whether he was a law-abiding or a law-breaking citizen of this divine government. (Rev. 12:13; Luke 16:

6. How is it dimly foreshadowed in Luke 16:25?

In the scenes above referred to, when the rich man appealed for mercy, in his extreme torments, no arguments or facts were made or revealed but those that had been addressed to him in his life on earth; the awful force of the responsibility of living was presented in God's word to him: "Son remember; " all the facts of law, motives, grace and even life were locked up in his memory as a swift witness against the justice or even reasonableness of his appeal for judicial clemency. (Luke 16:19-31.)

7. Will this final judgment comprehend the small acts of our lives?

As atoms, the smallest particles of matter, enter into larger ones and form the stupendous material universe; as single drops of water collected in our basins form "the mighty ocean;" so the single thought, solitary word, and apparently unrelated acts of human life, taken collectively and aggregated, form that positive and eternal something called character; hence every idle word that men shall speak shall be accounted for in the judgment. (Matt. 12:36; Luke 12:2, 8, 9; John 3:18; 2 Cor. 5:10; Ecc. 11:9; 12:13-14.)

8. By whom will all mankind be summoned to the bar of God?

Mankind, great and small, will be brought to the bar of God by angels commissioned for that purpose. (Matt. 13:41; Mark 13:27.)

9. Will the righteous and the wicked stand together to be judged?

They will not; for the righteous shall be on the right hand and the wicked on the left hand side of the judge. (Matt. 25:33.)

10. What are the books to be opened out of which men are to be judged?

The four books out of which men are to be judged are as follows: (1) The book of God's Remembrance. (Mal. 3:16.) (2) The book of Conscience. (Rom. 2:284.) (3) The book of Law. (Gal. 3:10.) (4) The book of Life. (Rev. 20:12; 21:

11. Out of which book will the heathen be judged?

They will be judged out of the book of Conscience. (Rom. 1:32; 2:12, 14, 15.)

12. Out of which book will the unbelievers who heard the gospel be judged?

They will be judged out of the book of the Law, which means the revealed and written law, including the promise of salvation through Christ. (Rom. 2:12; John 3:17-19.)

13. Out of which book will the Christians be judged?

They will be judged out of the book of Life. (Luke 10:20; Rev. 20:15.)

14. Who will be judged first, the righteous or the wicked?

The righteous will be judged first, evidently. (Matt. 25:34?, 41.)

15. Why will the righteous be judged first?

because the righteous having been themselves judged, are to sit with Christ in judgment upon wicked men and fallen angels. (1 Cor. 6:2-4.)

Chapter XLIV.

Judgment: The Judge.

1. Who is to be the Judge in the final judgment?

Jesus Christ, the Second Person in the Trinity, is to be the Judge on this occasion. (John 5:22, 27; Acts 17:31.)

2. Why is the judgment of the world committed to Christ as Mediator?

Because it is a part of his exaltation conferred upon him, in view of his humiliation. (Phil. 2:8-10.)

3. Why is it specially appropriate and fit that Jesus Christ, the God man, should judge the world?

Because the mysterious blending of his human and his divine nature in his divine person renders him peculiarly fit to interpret the law as it relates to man and to insist upon the unchanging and eternal claims of the same law as it relates to God; in fact, being the end of the law for righteousness and the offerer of grace, he is best able to sympathize with man, if he can bring any extenuating circumstances. If man can bring no such excuse, Jesus the Savior, having suffered like a lamb, is the most fit person as Judge to pour out upon him the wrath of the Lamb, from the nature of a lion. (John 5:22, 29; Acts 17:31; Rev. 6:16, 17.)

4. Where will the Judge have his throne?

He will have his throne in the air, as a mark of its universality and sign of its authority. 1(Thess. 4:17.)

5. Will there be any appeal from the sentence of this Judge?

There is no appeal, for both the sentence of the righteous and the wicked contain the word "eternal." (Matt. 25:46.)

Chapter XLV.

Judgment: Its Subjects.

1. Upon whom will the Judge pronounce sentence in the last day?

j The Judge will try and sentence all men who have ever lived and all fallen angels reserved for judgment until this time.¹(Cor. 15: 51, 52; 1 Thess. 4:17; 2 Peter 2:4; Jude;6 Matt. 13:41, 42; 25:31, 32.)

2. In what condition will the souls of men be at the final judgment?

The souls of men will have been reunited to their resurrection-bodies and in this condition will receive their final sentence and depart in and with these bodies to their respective abodes of eternal happiness or misery. ¹(Cor. 15:51, 52; 1 Thess. 4:17; Dan. 12:2.)

Chapter XLVI.

Judgment: The Ground.

1. Upon what grounds will the final judgment rest?

The final judgment will rest upon God's own revelation of duty to man.

2. Wherein has God revealed man's duty and how to prepare for this final judgment?

God has clearly and fully revealed his claim upon man and his duty to serve him: first, in the Law; second, in the Gospel.

3. In what special forms and places has he written the law?

He has written the natural law in his conscience and the special law or revealed law in the Bible. (John 12:48; Rom, 2:12.)

4. How will the gospel be a ground upon which the final judgment will rest?

It will be the main stay of the saved, as furnishing the means of keeping the Law through Jesus Christ; and the foundation and ground of the condemned in that he rejected his only and eternal surety against this day. (John 1:14; Rom. 10:14.)

5. Who will depart last from the judgment scene?

The scriptural intimations are that the righteous shall be the last to leave the scene, as the victorious in battle are last to leave the field of victory. (Matt. 25:46.)

Division XIII.

Chapter XLVII.

The Final State of the Righteous.

1. In what respect does the Bible excel all other books?

The Bible excels all other books in the positive declarations which it makes concerning the state of man in the future world.

2. What is the state into which the righteous enter in the future world?

The state into which the righteous enter is described by the Bible as one of, (a) eternal life - Matt. 25:46; (b) glory - 2 Cor. 4:17; (c) rest - Heb. 4:9; (d) knowledge - 1 Cor. 13:18-10; (e) holiness - Rev. 2:27; (f) service - Rev. 22:3; (g) worship - Rev. 19:1; (h) society - Heb. 12:23; (i) communion with God - Rev. 2:3.

3. To what extent is this blessedness experienced?

The teachings seem to be that the blessedness of the future life will be enjoyed to the fullest capacity of the soul. (Ps. 17:15.)

4. Will the degree of blessedness and honor be distributed or experienced regardless of law?

Indeed, not: the blessedness and honor of heaven will be experienced and distributed in proportion to the capacity and faithfulness of the souls that enter heaven. (Luke 19:17-19; 1 Cor. 3:14, 15.)

5. Upon what, then, does the degree of our blessedness in heaven depend?

Upon the faithful exercise and wise improvements of our gifts on earth. (Matt. 7:21-23; Luke 19:12-27.)

6. Is the Bible idea of heaven one of a place as well as of a state?

The Bible idea of heaven contains the positive teaching of a state of blessedness and honor in a place; for, (a) it is called a city - Rev. 20:9; 21:2, 16-27; (b) it is called a house - John 14:2; (c) it has a throne - Rev. 4:2, 4, 5, 6, 9, 10; (d) Christ's human body is there - Acts 7:56; 2:32, 33, 34; Ps. 110:1, 5; (e) Christ called it a place - John 14:2, 3; (f) he said the righteous should come there - John 14:1-4; (g) the dead saints are there now - Rev. 19:4, 10, 14; Acts 7:59; 2 Cor. 5:8.

7. Is this earth to be the heaven of the saints?

We answer: First - That the earth is to be purified by fire, and perhaps prepared to be the abode of the saints, although this last is not rendered certain by the Scriptures. (Rom. 8:19-23; 2 Peter 3:12, 13; Rev. 21:1.) Secondly - That this fitting up of the earth for man's abode, even if it were declared in Scriptures, would not render it certain that the saints are to be confined to these narrow limits. (John 14:2.) It seems rather to be intimated that the effects of Christ's work will be to bring the redeemed into union and

intercourse with other orders of intelligence, from the communion with whom they are now shut out by sin. (Eph. 1:20, 21; Col. 1:20.) - See Dr. A. H. Strong's Systematic Theology, pages 585, 586.

Chapter XLVIII.

The Final State of the Wicked.

1. What is the state into which the wicked enter in the future world?

The state into which the wicked enter in is described by the Bible as one of, (a) eternal fire - Matt. 25:41; Mark 9:43, 46; (b) the pit of the abyss - Rev. 9:2, 11; (c) the lake that burneth with fire and brimstone - Rev. 21:28; (d) outer darkness - Matt. 8:12; (e) torment - Rev. 14:10, 11; (f) eternal punishment - Matt. 25:46; (g) wrath of God and of the Lamb - Rom. 2:5; Rev. 6:16; (h) second death - Rev. 21:8; (i) eternal destruction - 2 Thess. 1:9; (j) eternal sin - Mark 3:29; (k) wailing and gnashing of teeth - Matt. 8:12.

2. Is the Bible idea of hell one of a place as well as of a state?

The Bible idea of hell contains positive teaching of a place from the following considerations: (a) It is called a pit. - Rev. 9:2, 11. (b) It is called a lake. - Rev. 21:8. (c) It is called a place. - Acts 1:25. But two states and places are spoken of in the Scriptures, as there are but two classes of men. Judas must have gone to the place other than heaven, as he is said to have fallen "by transgression."

3. What is the essential punishment of hell?

The essential punishment of hell is the utter absence from God and Holy Spirits, and condition of perfected misery, with an ever accusing and condemning conscience and with no hope or desire of a change of character, but a growth in sin and development of evil within, accelerated and enhanced by outward conditions adapted to the emphasis and increase of the soul's misery by the loss of all good and all desires for good: "I know of the future judgment, How dreadful soe'er it be, That to sit alone with my conscience Will be judgment enough for me." "The wicked have the seed of hell in their own hearts." - Calvin. Their own works brought the punishments on them; the fire was not prepared for them, but for Satan; yet since they cast themselves into it, "Impute it to yourselves that you are there." - Chrysostom. "Which way I fly is hell; Myself am hell." - Satan in Milton's Paradise Lost.

4. Is the doctrine of the eternal punishment too severe for the sin of a finite creature?

No: for sin is not measured by man's estimate of it, but by God's. Sin is not measured by the character of the offender so much as by the character and dignity of the one offended or sinned against. (Ex. 20:3.) The word to be emphasized is me.

5. What proportion will the wicked bear to the righteous?

"We have reason to believe that the lost will bear to the saved no greater proportion than the inmates of a prison do to the mass of a community." - Dr. Hodge. "Hell is only a spot in the universe of God. The Kingdom of Satan is insignificant, in contrast with the Kingdom of Christ." - Dr. Shedd. (Ps. 103:21; Matt. 6:13; Rev. 14:1; 21:16; 24:25; Rev. 7:9, 10.) The lost is never spoken of in this way, magnifying their number. The habitual veracity of Bible writers would have so stated if it were a fact.

6. What is the prime reason God punishes sin?

The prime reason for punishing sin is to vindicate God's holiness as expressed in the laws against which sin is a conscious transgression and lack of conformity.

7. What is the fundamental aim of sin?

The fundamental aim of sin is to dethrone God from the universe and usurp his place and authority.

8. What does this fact necessitate on the part of God?

It both necessitates and justifies the punishment of sin on the part of God, as long as sin exists.

9. What two great doctrines, taken together, complete the theme of the gospel preacher?

These two great doctrines are: First - Eternal Punishment, the necessary result of sin. Second - Eternal Life, the gift of Jesus Christ. (Matt. 25:46; Rom. 6:23; 11:22.)

10. What is the danger of entirely omitting "the eternal punishment of God" in preaching?

It spits upon the holiness of God, degrades the atonement of Christ and causes men to curse God and die.

Finis.