



logical truth appreciated, and the Bible studied as a source of the Christian system.

This attempt is, of course, one which has been frequently made; with sometimes higher, sometimes lower degrees of success. It is ever open, however, to be made anew. Each new attempt, so far as it has value, is likely to be no considerable departure from attempts at some time previously made. That it should be made now and then by some one whose studies, however restricted, are constantly accompanied by, and designed to minister to, his pastoral work and his preaching, cannot be in itself out of place.

All that is needed to introduce this essay may be given in a few words concerning the principles which should control the divisions and development of systematic theology. The principles most taken into the account in forming this scheme are, briefly stated, the following:

The divisions and development of systematic theology should flow, as far as possible, from some one inherent and dominant principle. Inasmuch as the truths of Christianity are given in a historical revelation, the method of Christian systematic theology must differ from that of demonstrative or speculative systems. Yet is the unity of one idea distributed throughout both possible and desirable in constructing theology. Such an idea, constructive and dominant, is found in the fact of a divine self-revelation which culminates in the incarnation and in the work of redemption through Christ. Theology is the science of the divine self-revelation. This idea will illumine and control all its divisions and development.

The development of systematic theology should be, as far as possible, independent, positive, and self-centered. It should not be primarily polemical. Objections must be answered: but the development of the science does not consist chiefly in answering objections. Positively constructed on its own firm foundations of God's work, God's word, God's leading of the race and illumining of his children, theology can stand against all destructive criticism. Is there a self-revealing

God? What is his revelation? To answer these questions positively is the work of the theologian. He must, to be sure, defend the answer which Christianity gives. But if he construct his science broadly, deeply, grandly, as God himself gives the means, he may be calm in the assurance that his science will win its way. He need not step too frequently aside from the path of constructive work in order to make attacks upon opponents. So comprehensive and dignified is this grandest of all sciences that it need not be irritated by opposition. The true system will indeed be the good working system, and those who work with it must expect to give and receive blows. But let us not forget that massive and accredited systems of truth are calmly positive in their form of presentation and teaching. Patient constructive work is the crying need of theological science.

And, further, systematic theology has now, perhaps more imperatively than ever before, to remember that things both new and old must enter into its scientific form. The world, the Bible, the human soul are all old, but not exhausted, sources of theology. History is daily getting older; and therefore more valuable for the student of historical theology. He who would cut his thinking off from the thought of the past is a madman, and sure simply to cut himself off from the number of the world's acknowledged workmen. But he who would cut down the new as soon as it appears above the soil in its tender greenness will wound himself with his own blow. The world is new, the Bible is new, the human soul is renewed by the ever-living Spirit; history is fresher than ever before. Improved sciences of nature, exegesis, history, psychology, pour their material in bewildering richness before the student of the science which embraces and glorifies them all. New speculations also greet him; let him not fear them, even though they come from the paradise of philosophical speculation. He has far more to fear from English Materialism and Positivism, under the pseudonym of science, than from German speculation.

A further explanatory word will close this introduction.

Systematic theology cannot escape the necessity of cross divisions, presuppositions, and interlaced treatment of the same themes from various points of view. It happens, therefore, that its divisions and order of treatment will be different at the hands of different writers. The arch has its foundation, but it is not an arch until the keystone is placed. We can scarcely tell what the doctrine of God would be without the doctrine of the divine Christ; some of the most essential divine attributes would scarcely be matters of doctrine at all without the history of redemption. Again, we prove the person of Christ from the inspired book, but also the doctrine of inspiration from the person of Christ. All this is not illegitimate use of the *circulus in arguendo*; it is the necessary method in establishing all systematized knowledge.

May this essay not be found too dull reading to help some few in the more enthusiastic and intelligent study of that grandest one of all forms of human knowledge, though now in many quarters so despised and so generally neglected.

It is believed that citations from the Bible may be found which shall prove and illustrate each minutest subdivision of the syllabus from first to last. The Biblical proof is never given as a separate argument, simply because it is understood that it shall enter into all the statements with all their arguments.

## SYLLABUS FOR A SYSTEM OF THEOLOGY.

### INTRODUCTORY TO SYSTEMATIC THEOLOGY. PROLEGOMENA.

#### I. The Idea of Systematic Theology.

Systematic theology may be best defined from its general object which is: To set forth in their completeness and logical connection, with the proof and illustration belonging thereto, the facts and laws of that revelation of himself which God has made to the world. Systematic theology is the science of the divine self-revelation. This definition distinguishes it (1) from religion in general and from Christianity in particular, in that it is a science; and (2) from all the

other sciences, in that it is the science of the divine self-revelation; and (3) from mere speculation, in that it is based upon a historical revelation, and deals with historical facts.

This definition furnishes us with the true idea of —

1. The Scope of Systematic Theology. — All facts and laws come under the divine self-revelation. The scope of systematic theology, however, is limited, (1) by its point of view which makes it regard all facts and laws only in so far as they throw light upon the being and work of God; and (2) by the capital fact that the divine self-revelation has its centre and culmination in a person — Jesus Christ; and (3) by the important fact that the history and doctrine of Christ's kingdom are given to us in the Bible as accepted, interpreted, and applied by his church. Systematic theology is, then, for us *Christian* systematic theology; all its material is viewed in the light of its central personality — the incarnate Christ; and is to be harmonized with the consensus of Biblical doctrine as interpreted by Christian consciousness.

This definition also furnishes us with a scheme for —

2. The Divisions of Systematic Theology. — The main divisions are :

A. The object of the divine self-revelation. The doctrine of God. Theology proper.

B. The subject of the divine self-revelation. The doctrine of man as a subject of redemption. Anthropology.

C. The work of divine self-revelation. The doctrines of creation and preservation, divine government, illumination, and pre-eminently the doctrine of redemption.

## II. The Sources of Systematic Theology.

1. There may be enumerated four separate, but not independent, Sources of Systematic Theology.

A. Nature — in the restricted sense of the word. The various sciences of nature, in so far as they exhibit the methods of the divine reason and will, may become sources of natural theology.

B. The human soul. — The soul of man is the conditioning

organon of the divine self-revelation. The study of man, considered as made in the divine image and as the subject of redemption, is a source of systematic theology. Especially is the study of Christian experience such a source. Rational theology.

C. History. — For theology all history contains a divine self-revelation; but especially the history of religion; and pre-eminently the history of the church, with the unfolding of its dogmas and life. Historical theology.

D. The Bible. — The Bible belongs to history, and may be considered as, in one set of its elements, the product of the human soul. But since it is a specially inspired revelation of God as a Redeemer, and of the laws and facts of his kingdom of redemption, the Bible is the pre-eminent source of systematic theology. Biblical theology.

2. The relation of these separate sources may be defined as (1) co-ordinate, in that neither one of the four is to be wrested from its true interpretation in the supposed interest of some other; and as (2) subordinate or pre-eminent, in that from various points of view the former three are to be regarded as ranged under the last one.

The pre-eminent place and importance of the Bible demand that we should give a special and detailed consideration to it as the source of systematic theology. Therefore we consider

### The Doctrine of the Bible.

§ 1. Antecedent probabilities of a written and inspired Revelation. The conflict between Rationalism and Revelation. Probabilities (1) from God's nature; (2) from man's need; (3) the fact as contradicting adverse probabilities.

§ 2. Proofs of a written and inspired revelation. Proofs of the doctrine of the inspiration of the Bible.

a. From the authority of Christ. Proofs from his person, his teaching, and his inspiration of the apostles. His testimony to the Scriptures of the Old Testament.

b. From the claims of the writers. (1) Direct; the legitimate *circulus in arguendo*; (2) indirect.

c. From the nature of the product. The attributes of Scripture.

d. From the response of consciousness; especially the Christian consciousness. The unique, divine work of the Scriptures.

§ 3. Nature of the inspiration which belongs to this written revelation.

a. As to the agent in inspiration, who is the Spirit of God.

b. As to the subject of inspiration. The inspired historian, prophet, psalmist, apostle. The various theories of dictation, suggestio verborum, illumination, etc., as needed for the complete doctrine.

c. As to the product of inspiration. The doctrine of the infallibility of the Bible. (1) The human and the divine elements in Scripture; how derived, how detected, how blended. (2) Kind and degrees of infallibility. This doctrine of infallibility is to be determined solely by an appeal to the phenomena of the Scriptures. A priori considerations are to be subordinated to a critical examination of facts.

§ 4. Use of the Bible in constructing and defending systematic theology.

#### FIRST MAIN DIVISION OF SYSTEMATIC THEOLOGY.

*The Object of the Divine Self-Revelation. The Doctrine of God. Theology proper.*

Introductory.

§ 1. The Christian doctrine of God presupposes the grand fact of history and reason that God has made a revelation of himself.

§ 2. The Christian doctrine of God, when compared with other views of the Divine Being, exhibits (1) points of agreement; and (2) points of difference. Although the Christian system presupposes the being of God, and begins with the revelation which he has made of himself as God the Redeemer, yet, for purposes of thorough comprehension and skilful defence, systematic theology considers fundamentally the entire doctrine of the Divine Being.

## I. The Being of God.

### 1. Nature of the proof possible to man of the being of God.

*a.* All the sources of man's knowledge are the divine revelation.

*b.* The proofs of the Divine Being are in the continuous and progressive divine self-revelation.

*c.* The proof of the special elements of the Christian conception of God are in the revelation of God in Christ. Christ is the centre of the divine self-revelation; we know God in Christ. This is a fact of history and of experience.

*d.* The proofs of those elements in the conception of God which are common to Christianity and all religion, lie in the universal divine self-revelation: this, also, according to the Scriptures, is through the pre-incarnate Logos.

*e.* The proofs of the being of God are not independent demonstrations; but the idea of God is one upon which converge many lines of proof, and which is demanded alike by the reason, the heart, and the practical life of man.

*f.* The possibility of denying these proofs lies in sin; denial is disloyalty to truth, both of reason and of will.

*g.* The possibility of misconceiving these proofs lies both in human ignorance and sin.

*h.* The reception of the proofs of the Divine Being is conditioned upon the development of the individual and the race.

### 2. Examination of the proof actually given to man for the being of God.

A. Ontological. Proof from the idea of God; unsatisfactory when isolated.

B. Cosmological. (1) From the world as contingent. (2) From the world as a thought. Teleological. (3) From the world as moving toward a goal. Dynamical and Biological.

C. Psychological. Proofs from the nature of the human soul; its cravings, thought, etc., as a proof of God. The cry of the soul after God. But worthy of special prominence are proofs:

D. Moral. (1) From man as an ethical being ; (2) From the world as an ethical system.

E. Historical. (1) From tradition ; universal belief. (2) From the testimony of Christ.

## II. The nature of God.

The true conception of God unites the two great historic views of the Divine Being ; viz. the view which springs mainly from the philosophical nature of man with that which springs mainly from his emotional and ethical nature.

The doctrine of Christian theism is that God is the absolute Person.

1. God as the Absolute Being. This doctrine contradicts Materialism, Positivism, and all false religion. It satisfies the reason, and shows us God as the ground of all created being, of all life, and of all progress.

Use of the terms absolute, infinite, and similar terms as applied to God.

2. God as a personality. This doctrine contradicts all Pantheism, Materialism, Positivism, and false religion. It satisfies the heart and ethical nature of man, and shows us God as the Father and ready to become the Redeemer of the world.

Only Christian systematic theology can frame and maintain the doctrine of the Personal Absolute, of the absolute Personality, who is God.

## III. The Predicates of God.

These are distinguished from the attributes of God in that they belong each one to the entire Divine Being. They are —

1. The personal unity of God. God's unity is neither physical, mathematical, nor metaphysical ; it is the unity of personality.

2. The eternity of God. The ground of his own being is in God.

3. The omnipresence of God. The personal unity of God is equally present everywhere.

4. The immutability of God. The Divine Being, attributes, and predicates do not change.

5. The spirituality of God. This predicate flows from his personality.

#### IV. The Attributes of God.

The attributes of God are distinguished from his predicates in that the former express, each one, distinct elements in the Divine Being.

1. Attributes of the divine knowledge.

*a.* The omniscience of God. The absolute agreement of the divine knowledge with all objects of knowledge.

*b.* The wisdom of God. The perfect knowledge of all possible ends of the world and of the means best adapted to the actual divine ends.

2. Attributes of the divine feeling.

*a.* The blessedness of God in the fulness and harmony of his own being.

*b.* The happiness of God in the happiness imparted to his creatures.

3. Attributes of the divine will.

The centre of the Divine Being and the ground of the universe is the omnipotent and holy divine will.

*a.* Omnipotence. The metaphysical attribute of the divine will. This includes (1) perfect freedom; and (2) absolute power to accomplish all things which are the objects of power.

*b.* Holiness. The ethical attribute of the divine will. This twofold attribute includes —

(1) The holy love of God; which is (*a*) the holy love of happiness in his creatures; but pre-eminently (*b*) the holy love of holiness in himself and in his creatures; includes also —

(2) The holy justice of God; which is the holy opposition of the divine will to sin. The holy justice of God is the necessary (though derived) correlate of his holy love.

#### V. Hypostatic (or Personal) Distinctions in God.

The doctrine of the Trinity is derived wholly from the Bible, yet requires us to study —

§ 1. Analogies in nature and in other religions illustrating this doctrine.

§ 2. Ecclesiastical development of the doctrine.

We know the doctrine because it is included in the divine self-revelation. The doctrine of the Trinity includes —

1. The doctrine of the divine unity.

*a.* The divine unity is one of personality.

*b.* The divine unity does not exclude personal distinctions in God.

2. The doctrine of divine hypostases. This doctrine rests upon the divine revelation in the Bible, where we find taught —

*a.* The doctrine of a Trinity in manifestation; viz.

(1) The doctrine of God the Father.

(2) The doctrine of God the Son. The full development of this doctrine must be referred to the doctrine of Christ the Redeemer.

(3) The doctrine of God the Holy Spirit.

(4) The doctrine of one personal God. The necessity of blending (1), (2), and (3) with (4) begets this doctrine of a divine Trinity in manifestation.

From this doctrine (*a*), by inference and from the Bible directly, we infer —

*b.* The doctrine of the immanent Trinity. We consider:

(1) Its intelligible quality; and (2) its transcendental quality.

3. Confirmations of the doctrine of the Trinity derived from Christian experience.

## SECOND MAIN DIVISION OF SYSTEMATIC THEOLOGY.

*The Subject of the Divine Self-revelation. The Doctrine of Man. Anthropology.*

Introductory.

§ 1. Christian systematic theology presupposes a thorough knowledge of man as derived from all the sources of such knowledge.

§ 2. The basis of the Christian doctrine can be laid only

in that philosophy of man which considers him as a spiritual and immortal being.

### First Subdivision of Anthropology.

The capacity of man for the divine self-revelation.

The objective fact of revelation presupposes the subjective capacity for receiving the revelation, presupposes the biblical doctrine that the constitution of man is in the image of God.

#### I. The Position of Man in the Creation of God.

Conflicts of Science (so-called) and Christian Doctrine over this Truth.

#### II. The Nature of Man as a Creature of God.

1. As linked with the developments of nature.

*a.* The body regarded as an organon for revelation.

*b.* The natural (or physical) soul of man.

2. As constituted a person. In the doctrine of man as a personal and spiritual being is involved —

*A.* Reason; which implies (1) the knowledge of objective and eternal truth revealed to man by God; and especially (2) the real — although partial and distorted by sin — knowledge of God.

*B.* Conscience; which involves (1) moral reason, the idea of right; and (2) moral obligation, the conviction of the ought; and (3) moral feeling, the approbation of right doing and the disapproval of its opposite; and (4) a revelation of the law of duty, discrimination of motives.

*C.* Freedom. Delegated and limited power of self-determination.

(1) Kinds of freedom. (*a*) Formal freedom; (*b*) real freedom.

(2) Limits of freedom. The restrictive divine will as expressed (*a*) in man's constitution; and (*b*) in man's circumstances.

(3) Fact of freedom. The proofs that man is free.

- (4) Law of freedom. (a) The fact of spontaneity; (b) the law of habit.
- (5) Relations of man as free; (a) to God; (b) to the law; (c) to his fellows.

### III. The Duration of Man in the Creation of God. The doctrine of man's immortality.

1. The nature of man's immortality. (1) It flows from his spirituality; yet (2) it is absolutely and momentarily conditioned upon the divine will.

2. The proofs of man's immortality.

A. Philosophical: from man's immateriality.

B. Psychological: from the persistence and self-assertion of the Ego, and from the nature of its powers.

C. Historical: from the general belief of mankind.

D. Ethical: from the absolute holiness of God in contrast with its imperfect manifestation in the present moral system, and from the veracity of the divine promises.

The capacity of man for the divine self-revelation, the sinfulness of man being assumed, becomes a capacity for redemption.

#### Second Subdivision of Anthropology.

*Chap. First.* Man's general need of Divine Self-revelation.

§ 1. The need which man has for a revelation from God is presupposed in his finite nature.

§ 2. This need is expressed in the cry of man's soul after God.

§ 3. This need is manifested in history both by the aspirations and by the errors of man.

§ 4. This need is met by the divine self-revelation; in partial and preparatory way outside of Christianity; in absolute measure by it. The doctrine of the Bible is that of a universal divine revelation through the divine word in the ascending series of creation, life, light, incarnation of life and light. The culminating act of revelation is the manifestation of the head over creation in Jesus Christ.

In view of the universal fact of sin, and the consequences of sin in corruption and eternal death to the individual and to the race, Christian systematic theology, in the division of anthropology, is occupied chiefly with —

*Chap. Second.* Man's Special Need of Divine Redemption.  
The Doctrine of Sin.

I. The Universal Fact of Sin.

1. The general fact of sin ; as universally admitted.
2. The universality of sin ; more strictly proved (1) from the universal consciousness of sin ; (2) from universal belief founded upon observation and experience ; (3) from the universal call to repentance and righteousness ; (4) from the universal offer of salvation.
3. The fact of universal depravity proved by the universality of sin.

II. The Nature of Sin.

1. Sin considered as selfishness. The subjective principle of sin is the choice of man to live apart from and opposed to God. The various sins considered as having their root in sin.
2. Sin considered as transgression of the divine law. The objective measure and the subjective revealer of sin is the law of God. (1) The unwritten law ; (2) the written and inspired code.

III. The different Grades of Sin.

1. Individual acts of sin may be distinguished according as they grow out of (1) weakness ; or (2) malice ; or (3) both weakness and malice. The state of individuals with respect to sin distinguished in like manner.
2. The condition of obduracy. (1) The divine agency ; (2) the agency of man.
3. The sin against the Holy Ghost. Intelligent, total, and final choice to remain away from God by refusing redemption.

#### IV. The Consequences of Sin.

1. Guilt — is the inseparable and immediate consequence of sin. (1) Its foundation is in free-will. (2) Its degree is measured by the degree of sin. (3) Its kind is single, whether called personal or common.

2. Evil — as a consequence of sin is (1) chastisement; (2) punishment.

3. Corruption — as a consequence extends through entire human nature.

4. Bondage of will — is the central factor of this corruption.

5. Death — is in the extremest form of consequence — eternal death.

#### V. The Origin of Sin.

1. Metaphysical. The origin of sin can be only in finite free-will.

2. Historical. The doctrine of original sin.

a. The temptation and fall. The beginning of sin in the race.

b. Inherited corruption. The consequence of sin begun in the race is the corruption of the race; corruption as a consequence of sin and including bondage of will, becomes the transmitted source of sin in the individual and in the race.

#### VI. Problems of the Doctrine of Sin.

1. Problem of the co-existence of finite free-will and the Infinite.

2. Problem of the reconciliation of divine foreknowledge and predestination with human freedom.

3. Problem of the reconciliation of the fact of sin with the doctrine of divine holiness.

The study of anthropology leads to the conclusion that the capital fact in man's nature and condition is his need of redemption, and that his highest capacity is the capacity for redemption.

THIRD MAIN DIVISION OF SYSTEMATIC THEOLOGY.

*The Work of Divine Self-revelation. The Doctrines of Creation and Preservation, Divine Government, Illumination, and Redemption.*

Introductory.

Principles of the method of divine self-revelation.

§ 1. The doctrines of natural forces and laws as expressing the divine power, reason, and holiness. Secondary causes and the primary cause.

§ 2. The doctrine of the natural and supernatural as related and interpenetrating.

§ 3. The doctrine of development and the divine self-revelation. The world as moved by God forward toward a goal. Divine self-revelation and atheistic evolution.

§ 4. The doctrine of the miraculous as related to the laws and final purpose of the divine self-revelation.

The doctrine of miracles.

a. Antecedent probabilities from the nature of God and of his self-revelation.

b. The nature of miracles. The miracle as related to natural forces and laws.

c. The proof of miracles. (1) Kind of proof required; (2) person of Christ as the central and inclusive miracle; (3) the evidence exhibited.

d. The sphere of miracles in Christian evidence and Christian history.

First Subdivision of the Third Main Division.

*The Work of Divine Self-revelation apart from Redemption.*

I. Creation and Preservation.

1. The Author of creation is God. The existence of the world is from the absolute causality of the wise and holy divine will. This doctrine is opposed to Pantheism, Dualism, Materialism, and the theory of Emanation.

2. The method of creation. (1) Creation through the eternal Word. (2) Creation as related to time. (3) The

subordinate methods of creation as determined by observation. The sciences as revealing the methods of creation.

3. The orders of creation. (1) Nature. (2) Man as both in and above nature. (3) Created personal beings other than man. Angelology. (a) The doctrine of holy angels. (b) The doctrine of evil angels. (c) The office of angels in the work of divine self-revelation.

4. Preservation of creation. God as sustaining and dynamically penetrating the world which he has made.

## II. Divine Government.

1. The Author of the government of the world is God.

2. The method of the divine government. (1) By law; (2) with a view to redemption; (3) by the personal agencies of the Son and the Spirit.

3. The existence of evil in the divine government.

## III. Divine Illumination.

The work of the Spirit of God with man as a religious being and apart from redemption.

Comparative theology as a branch of systematic theology.

1. The nature of religion. Religion considered (1) subjectively, concerns the attitude of the entire soul, knowledge, feeling, and will, toward God; and (2) objectively, concerns the expressions of this attitude in various religious beliefs, forms of worship, etc.

2. The origin of religion — is in the divine self-revelation to man.

3. The relations of religion. (1) To the different functions of the human soul; (2) to the other forms of human knowledge, e.g. to science and philosophy.

4. Comparison of Christianity as the universal religion with other religions.

5. The corruption of religion. Original religious belief of man. Need of a positive historical revelation and of redemption.

### Second Subdivision of the Third Main Division.

#### *The Work of Divine Self-Revelation in Redemption.*

##### *Chap. First.* The Source in God of Redemption.

#### I. Redemption is due to the Divine Causality :

It is to be regarded as having its source in, and as giving expression to, the entire Divine Being. The divine compassion upon man as sinful and suffering must, however, be regarded as the point of starting in the work of redemption. The doctrine of redemption presupposes and exhibits the most complex divine activities.

1. Free grace as the source of redemption. The holy love of God toward the sinful and ill-deserving is the primary source of redemption. This love is (1) holy ; (2) universal.

2. The holy justice of God as a source of redemption. That opposition of the Divine Being to sin which is the necessary correlate of his holy love must be expressed and satisfied in redemption. Justice gives conditions and form to the work of redemption.

3. The wisdom of God as a source of redemption. This attribute is expressed by the means selected to secure the chosen end of redemption.

4. The omnipotence of God as a source of redemption. This attribute is the source of the activities involved in the work of redemption. God, as having the power to originate and control life and to shape the course of history, is the Author of redemption.

#### II. The Purpose to Redeem.

The divine free grace, justice, wisdom, and power are, all and perfectly, expressed in the purpose to redeem. This divine purpose is the source of redemption actualized.

1. The doctrine of election. God purposes to redeem, and will redeem such a number, as is consistent with his perfect divine power, wisdom, justice, and holy compassion.

2. Problems growing out of the doctrine of election.

*a.* Problem of the reconciliation of election with human freedom.

*b.* Problem of the antagonism between universal grace and particular calling.

*c.* Problem of the relation of the divine foreknowledge to election.

*d.* Problem of the order of the divine decrees.

*Chap. Second.* The Person and Work of the Redeemer.

Christology. — The divine purpose to redeem is revealed to us as it is fulfilled in Christ.

I. The Doctrine of the Pre incarnate Logos.

This doctrine is the rational centre, explanation, and bond of Christian systematic theology regarded as the science of the divine self-revelation. (1) Proofs of the doctrine. (2) Relations of the doctrine to other truth.

II. The Doctrine of the Incarnation.

This doctrine is "revealed in the Scriptures as the absolute miracle of love."

1. Supernatural birth and historical position of Jesus Christ.

2. Doctrine of the divine and human natures in Christ.

*a.* The real humanity of Christ. This doctrine is opposed to Docetism and similar errors. Christ is the "Son of man." Yet even this designation prepares the way for asserting —

*b.* The real divinity of Christ. Proofs of this doctrine are—  
(1) The claims of Christ himself. His intelligence, honesty, and devoutness are involved in the true conception of his historical position.

(2) The holiness of Christ. His correspondence to the divine idea of spiritually perfect humanity.

(3) The names, predicates, and attributes ascribed to Christ. These show (*a*) the impression made by Christ; and (*b*) the place held by Christ in redemption.

(4) The divine works done by Christ. His miracles and work of redemption.

(5) The testimony of Christian consciousness. The power of Christ in realization.

(6) The consensus of this with other doctrines of the divine self-revelation.

c. The union of the two natures in the one person Christ.

### III. The Doctrine of Mediation. The Work of Christ as Mediator.

The entire work of Christ is mediatory. The God-man is the connecting link for reconciliation between God and man. In him is the divine revelation of reconciliation.

1. The work of Christ as Prophet. Christ the absolute Teacher.

2. The work of Christ as High Priest. We here consider —

a. The person of Christ as fitted for the vicarious relation.

b. The vicarious relation of Christ to humanity: Christ for us.

3. The work of Christ as King. His regal functions are exercised in (1) sending the Spirit; (2) propagating his kingdom; (3) perfecting his kingdom.

The fact of the vicarious work of Christ, stated under various forms of speech in the Bible, calls for further explanation and harmonizing with the Christian system. Therefore,

#### *Chap. Third.* The Ground of Redemption. Doctrine of Atonement.

The sufferings and death of Christ are not simply in our behalf, but also in our stead. This is the crowning Christian doctrine.

#### I. The Source of the Atonement.

The atonement is the capital and fundamental fact in redemption; therefore, for its source, *vid.* Chap. First.

#### II. The Necessity of the Atonement: —

Is found primarily in the nature of God; derivatively in

the nature of the divine government and of man as a spiritual subject of that government.

III. The Fact of the Atonement. The atoning Sufferings and Death of Christ.

IV. The Essential Nature of the Atonement. The Doctrine as to how the Atonement becomes the Ground of Redemption.

This doctrine requires us to accept and blend in one harmonious whole the truths which are expressed in each of the three leading theories of the atonement.

1. The theory of satisfaction. The relations of the atonement to the essential nature of God as a Being of holy justice and love. Principle: the atonement mediates and exhibits that harmony of the Divine Being which without it would be disturbed by sin.

2. The governmental theory. The relations of the atonement to God as the Judge and Lawgiver of the universe, and to the welfare of his government in the universe. Principle: the atonement maintains and exhibits the power, dignity, and holiness of the divine government.

3. The moral theory. The relations of the atonement to the spiritual life of man. Principle: the atonement mediates and exhibits the divine life in its communication of itself to human souls.

The fulness of the Divine Being and of his relations to his creatures permits and demands that we shall consider his crowning act of self-revelation in redemption from all these points of view. The Scriptures warrant the same.

V. The Extent of the Atonement.

*Chap. Fourth.* The Application of Redemption.

I. The Application of Redemption to the Individual Believer.

1 The beginning of this application.

a. As respects the divine agency. The work of the Spirit.

(1) **Prevenient grace.** The quickening of the moral and religious consciousness.

(2) **The divine call.** (*a*) Effectual; and (*b*) ineffectual.

(3) **The divine act of justification.** Judicial pardon from God and adoption into sonship on the ground of the atonement, and on condition of repentance and faith.

(4) **The divine act of regeneration.** The new heart as the gift of the Spirit.

(5) **The divine agency considered as interpenetrating and co-operating with human nature.** Repentance and faith as the gift of the Spirit.

*b.* As respects human agency.

(1) **Repentance.** (*a*) Its nature. (*b*) Relation of contrition to faith.

(2) **Faith.** The turning of the whole soul to God as Redeemer by an act of loving trust in the Lord Jesus Christ. (*a*) The justifying power of faith. (*b*) The regenerating power of faith.

2. **The application of redemption in its continuance.**

*a.* As respects the divine agency. The Holy Spirit in sanctification.

*b.* As respects human agency. The believer in sanctification.

(1) **The elements of sanctification.** The Christian graces.

(2) **The means of sanctification.** Means for growth in grace.

(3) **The limits of sanctification.** The possibility of perfection.

3. **Problems concerning the application of redemption.**

*a.* Problem of divine agency and human freedom in conversion.

*b.* Problem of universal divine grace and effectual resistance to the divine calling.

*c.* Problem of the possibility of apostasy. The doctrine of perseverance.

## II. The Application of Redemption to the Body of Believers.

The doctrine of the Christian church.

1. The founding of the church—as the work of Christ and his disciples.
2. The nature of the church.
  - a. The church visible and invisible. Founded in divine life, unfolded in the world.
  - b. The church universal and particular churches.
3. The constitution of the church. Its offices and its two-fold work of evangelizing and edifying. Arrangements for growth intensive and extensive.
4. The relation of the church— (1) to God in Christ; (2) to the kingdom of God; (3) to the state; (4) to the development of the race.
5. The means of grace entrusted to the church.
  - a. The word of God as a means of grace. The care, interpretation, unfolding, and application of the divine word are entrusted to the church, which is, for these ends, illumined and guided by the Holy Spirit.
  - b. The sacraments as means of grace. The idea of a sacrament. (1) The sacrament of baptism. (2) The sacrament of the Lord's supper.
6. The growth of the church. The triumph of the gospel.

*Chap. Fifth.* The Completion of Redemption. The Doctrine of Last Things. Eschatology.

1. The doctrine of different ages (aeons) in the divine self-revelation.
  2. The doctrine of the intermediate state.
  3. The doctrine of the second coming. Christ's various comings and his final coming.
  4. The doctrine of the resurrection. (1) Of the just; (2) of the unjust. The possibilities and characteristics of the spiritual body.
  5. The doctrine of the last judgment. The ideas of (1) deliverance; (2) retribution; (3) separation. The divine self-revelation in the decision of destiny.
  6. The doctrine of the future state of souls.
- The last act in the great world-drama of the divine self-

revelation in redemption is closed to our vision, leaving us in sight of the manifestation of that same blended and correlated holy love and holy justice of God with the manifestation of which the first act began. The divine self-revelation in —

- a. The future state of redeemed and holy souls.
- b. The future state of unredeemed and unholy souls.

*Chap. Sixth.* The eternal self-revelation of God to the holy in the perfected kingdom of God. The vision of God with the eternal fellowship, eternal service, eternal blessedness. Amen.

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## ARTICLE VII.

### THE SABBATH UNDER THE OLD DISPENSATION.

BY REV. WILLIAM DELOSS LOVE, D.D., SOUTH HADLEY, MASS.

No great and beneficent reform was ever accomplished, no institution of value and power ever existed, without a firm basis of truth, of doctrine. Whenever the doctrine has become uncertain in the minds of the people, then the institution has languished, the revolution has faltered. This has been illustrated in the history of the Sabbath, and is now illustrated in its wide desecration. The lax continental Sabbath, now so much imported to America, comes from erroneous doctrine. First, it proceeds from deficient faith as well as evil practice long existing in the Romish church. Secondly, from the untrue position taken by the Reformers of the sixteenth century, in holding that the "external observance" of the fourth commandment was merely Jewish and ceremonial, and therefore is now void;<sup>1</sup> and, thirdly, from a wide-spread misrepresentation of the Reformers' actual views, which misrepresentation has been caused by ignoring their

<sup>1</sup> Calvin's Institutes, Book ii. c. 8, Fourth Com.; Luther on Gal. ii. 19.