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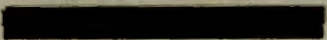
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THE RESTORATION HANDBOOK

By FREDERICK D. KERSHNER

Series III

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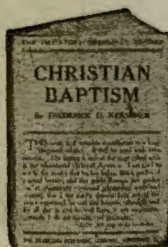
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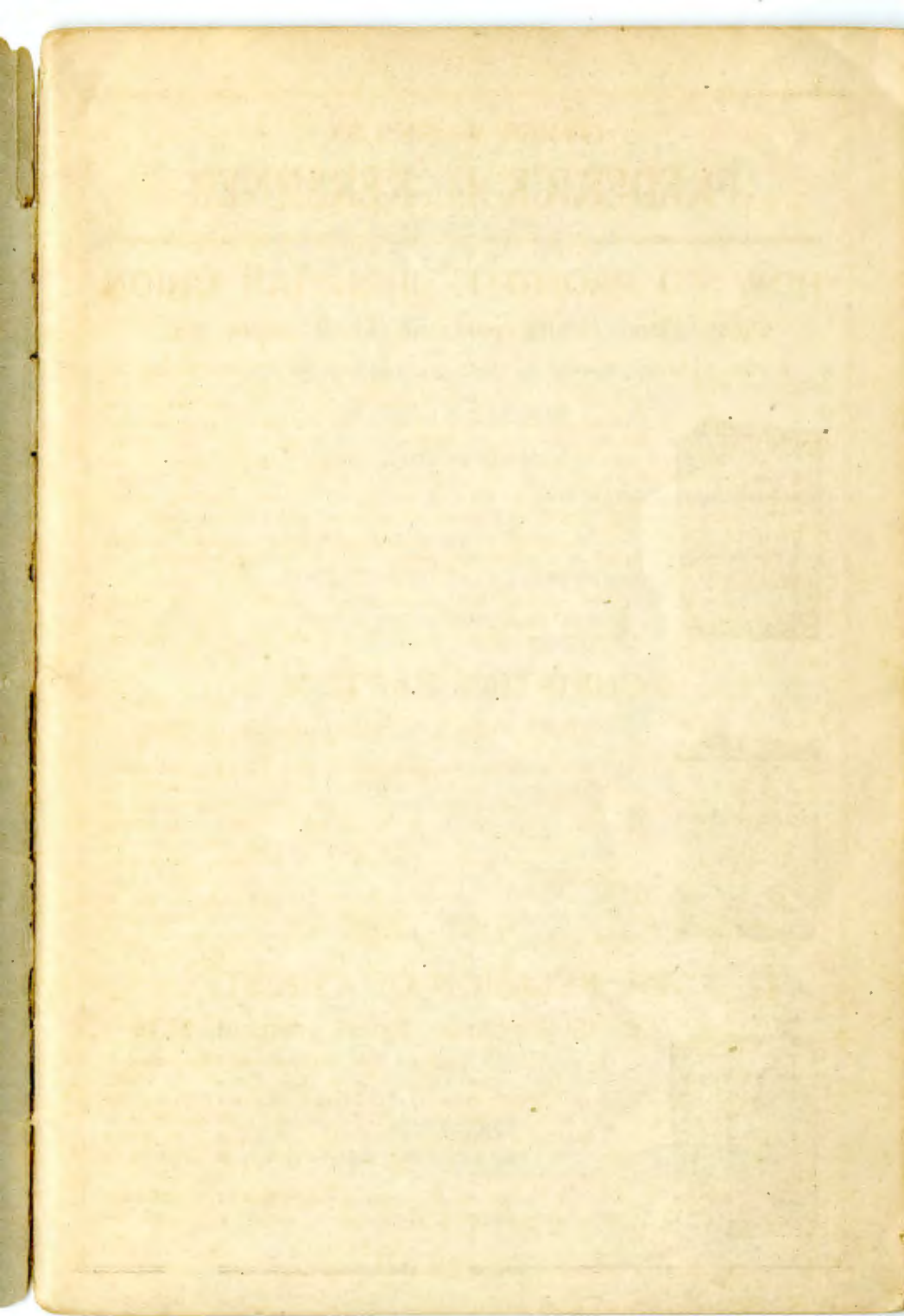
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THE RESTORATION HANDBOOK

Studies in the History and Principles
of the Movement to Restore
New Testament
Christianity

By

FREDERICK D. KERSHNER

Author of "The Religion of Christ,"
"Christian Baptism," "How
to Promote Christian
Union," Etc.

CINCINNATI


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PREFACE

The purpose of this series of studies is to present in popular and yet systematic fashion a brief outline of the history and principles of the movement to restore New Testament Christianity inaugurated during the early part of the nineteenth century. The studies may be used at the prayer-meeting hour, in the Christian Endeavor or Bible-school periods, or at such other times as may be found most convenient. Wherever possible, it will be helpful to have at hand at least a few of the more important reference-books mentioned in the series, for the consultation of the class. The lessons are adapted to the question-and-answer method of teaching, or may be taught by the topical, round-table or lecture methods, as the teacher may prefer.

Under ordinary circumstances, the minister is the best person to lead and direct classes studying the handbook, but any man or woman qualified to teach in the Bible school will have no difficulty in using it. It will be found to be an excellent text for use in preparing for a revival meeting or in connection with the average teacher-training course. The Restoration movement makes its appeal to the thoughtful consideration of earnest seekers after truth everywhere. It succeeds best when it can secure a careful and serious hearing for the facts which it presents. It is in order to assist in gaining such a hearing that the present manual has been prepared.



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OUTLINE OF THE COURSE IN FULL

PART I.—RESTORATION HISTORY.

(Six Lessons on the History of the Restoration.)

- Lesson I. Origin and Purpose of the Restoration Movement.
- Lesson II. Historical Beginnings of the Restoration Movement.
- Lesson III. Thomas Campbell and the "Declaration and Address."
- Lesson IV. The Life and Work of Alexander Campbell.
- Lesson V. The Life and Work of Barton W. Stone.
- Lesson VI. The Restoration Fully Launched—Walter Scott.

PART II.—THE BIBLE.

(Six Lessons on the Authority of the Scriptures.)

- Lesson I. The Final Authority in Religion.
- Lesson II. The Place of the Old Testament in Christianity.
- Lesson III. The Place of the New Testament in Christianity.
- Lesson IV. The New Testament Analyzed.
- Lesson V. The Interpretation of the Bible.
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PART III.—THE SUPREME LORDSHIP OF CHRIST.

(Twelve Lessons on the New Testament Creed.)

- Lesson I. Human Creeds.
- Lesson II. Failure of Human Creeds.
- Lesson III. The Bible Creed.
- Lesson IV. The Bible Creed Analyzed.
- Lesson V. The Gospel of Righteousness.
- Lesson VI. The Gospel of Service.
- Lesson VII. The Gospel of Freedom.
- Lesson VIII. The Supernatural Element.
- Lesson IX. The Question of Miracle.
- Lesson X. The Resurrection.
- Lesson XI. The Future Life.
- Lesson XII. The Nature and Purpose of Prayer.

PART IV.—THE NEW TESTAMENT CHURCH.

(Twelve Lessons on the Restoration of the New Testament Church.)

- Lesson I. The Origin and Purpose of the Church of Christ.
- Lesson II. Original Constitution and Polity of the Church.
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PART V.—CHRISTIAN UNITY.

(Twelve Lessons on the Plea for Christian Union.)

- Lesson I. The Original Unity.
- Lesson II. The Present Situation.
- Lesson III. The History of Division.
- Lesson IV. Causes of Division.
- Lesson V. The Sin of Denominationalism.
- Lesson VI. The Forces Which Hinder Unity.
- Lesson VII. Forces Making for Unity.
- Lesson VIII. Modern Efforts Toward Unity.
- Lesson IX. The Divided Church and the World Situation.
- Lesson X. The Scriptural Basis for Unity.
- Lesson XI. The Restoration Plea and Christian Union.
- Lesson XII. Prospect and Retrospect.

PART IV. THE NEW TESTAMENT CHURCH

Twelve Lessons on the Restoration of the New Testament Church

- LESSON I. THE ORIGIN AND PURPOSE OF THE CHURCH OF CHRIST.
- LESSON II. ORIGINAL CONSTITUTION AND POLITY OF THE CHURCH.
- LESSON III. THE ORIGINAL NAME.
- LESSON IV. THE ORIGINAL FELLOWSHIP.
- LESSON V. THE ORIGINAL EVANGELISM.
- LESSON VI. THE ANTECEDENT OF CONVERSION—HEARING.
- LESSON VII. BELIEVING.
- LESSON VIII. REPENTANCE.
- LESSON IX. CONFESSION.
- LESSON X. BAPTISM.
- LESSON XI. THE GIFT OF THE HOLY SPIRIT.
- LESSON XII. THE BREAKING OF BREAD.

LESSON I. THE ORIGIN AND PURPOSE OF THE CHURCH OF CHRIST

I. Meaning of the Word "Church."

The English word "church" is closely allied to the Scottish "kirk" and the German *kirche*. It is, in its origin, a Gothic corruption of the Greek adjective *kuriakos*, "whatever belongs to or appertains to the Lord." It was used as a modifier of the word *ecclesia* by the Greeks of Constantinople, who spoke of the church as the *kuriake ecclesia*, "the assembly of the Lord." The word *ecclesia* is the correct form of expression; the word "church" following a mistaken line of derivation which substitutes the adjective for the noun.

The *ecclesia*, as the word translated "church" in the New Testament is uniformly written in the text, was the name for the Greek

popular assemblies and was applied to the Christian assembly by the early New Testament writers. It was also used by the Septuagint translators as a rendering of the Hebrew word *qahal*, which meant the "congregation of Israel." In many respects, the word was almost synonymous with the term "synagogue," and was doubtless used by the apostolic writers to distinguish the Christian assemblies from the Jewish.

II. The Church in the Gospels.

The word *ecclesia* occurs only twice in the Gospels. It is found 115 times in the New Testament, altogether; 76 or 77 times in the Septuagint, and 20 times in the Apocrypha. The two instances in which it occurs in the Gospels are both found in Matthew. In the sixteenth chapter and the eighteenth verse we read: "On this rock will I build my church," and in Matt. 18:17 we have these words: "If he refuse to hear the church also, let him be unto thee as the Gentile." The first of these passages furnishes a prophecy of the foundation and ideal destiny of the church, while the second shows it as a practical working institution in the world.

III. The Church in the Acts.

In the Gospels we have only a prophecy of Christ's church, while in the Acts we have the history of its birth and development. In Acts 2:47 we are told that the Lord "added to the church daily such as should be saved." There is some doubt about this rendering, as the word *ecclesia* does not appear in all of the manuscripts, but there can be no doubt about the next appearance (Acts 5:11). The death of Ananias and Sapphira, we are told, struck terror into "the whole *ecclesia*." The church which Jesus prophesied in Matthew is therefore in full working operation at the beginning of the work of the early disciples in Jerusalem. As we know that this work began definitely on the day of Pentecost, it is easy to locate the date of the founding of the Christian *ecclesia* from the information furnished in the Book of Acts.

IV. The Church in the Epistles.

There are numerous references to the church in the Epistles. Sometimes it is regarded as a single brotherhood, "the body of Christ" (Eph. 4:12; 1 Cor. 12:28); sometimes the reference is to local expressions of this brotherhood in the separate congregations of disciples (2 Cor. 8:1; Phil. 1:1). Everywhere the idea is that of an assembly embodying the principles of Christian brotherhood.

V. Origin of the Church.

There can be no question that the first Christian *ecclesia* was organized on the day of Pentecost as a result of the preaching of Peter and of the other apostles. The nucleus of the church existed in

the group of disciples in the upper room preceding the outpouring of the Holy Spirit. It was not until the Spirit actually came, however, and Peter proclaimed the conditions of salvation that the church definitely came into existence. All attempts to make the church of Christ an institution which preceded Pentecost must run counter to the plain facts of New Testament history.

VI. Purpose of the Church.

The purpose of the church is to proclaim and perpetuate the principles of the gospel. The church is a means to an end and not an end in itself. Like the Sabbath, it exists for man, and not man for it. Whenever the church fails to perform its mission, it loses its significance and becomes a hindrance rather than a help to the proclamation of the gospel. We are speaking, of course, of the actual church, as it exists in the world.

VII. False Ideas of the Church.

There are numerous false ideas of the church which are widely prevalent. One of them regards it simply as a great ecclesiastical organization with a priesthood like the Jewish. Another conceives of it as a mechanical "ark," admission to which necessarily means salvation. Another regards it as a purely human organization, without divine sanction. The New Testament gives no countenance to any of these mistaken views.

SCRIPTURE REFERENCES.

Matt. 16: 16; 18: 17; Eph. 2: 20; 1 Pet. 2: 4-8.

BLACKBOARD OUTLINE.

| | |
|------------|---|
| THE CHURCH | <ol style="list-style-type: none"> 1. Definition 2. The Gospels 3. The Acts 4. The Epistles 5. Origin 6. Purpose 7. Mistaken Views |
|------------|---|

OTHER REFERENCES.

One of the best books on the origin and history of the New Testament church is the little volume entitled "The Early Church," by R. F. Horton. This book covers the whole field in brief and yet comprehensive fashion. Other valuable reference-books are the following:

1. Milligan—"Scheme of Redemption," Book Third.

2. Creel—"The Plea to Restore the Apostolic Church," Chapter III.

3. Moore—"The Living Pulpit of the Christian Church." Sermon by Benjamin Franklin in "The Church—Its Identity."

4. Kershner—"The Religion of Christ," Part III.

TOPICS FOR DISCUSSION.

1. What the Church Is.
2. Jesus and the Church.
3. The Church in the Acts.
4. The Church in the Epistles.
5. When and Where the Church Was Founded.
6. The Purpose of the Church.
7. The Church and the World.
8. False Conceptions of the Church.

QUESTIONS ON THE LESSON.

1. What is the derivation of the word "church"?
2. What is the word used in the New Testament for the church?
3. What was the root meaning of this word?
4. How is it used in the Old Testament?
5. When and where is it used in the Gospels?
6. When and where was the church of Christ founded?
7. Where is it first mentioned as being in existence?
8. How is the word "church" used in the Epistles?
9. What was the nucleus of the early church?
10. Did this nucleus actually constitute the church?
11. What is the purpose of the church?
12. Is the church an end or a means?
13. How may the church become valueless?
14. Mention some false ideas of the church.
15. How may ecclesiasticism kill the church?
16. Is "belonging to the church" synonymous with "being saved"?
17. Is the church a purely human organization?
18. How may we determine whether a church is really "Christ's church"?
19. If the church goes astray from its mission, how may we bring it back?
20. What is the Restoration position with regard to the church?

LESSON II. ORIGINAL CONSTITUTION AND POLITY OF THE CHURCH

I. The Constitution of the Church.

By the constitution of the church we mean the principles according to which it is organized and governed. These features are three in number, and are usually comprehended under the following titles: (1) Creed, (2) Ordinance, (3) Polity. The creed of the church is the statement of belief required for membership; the ordinances are the formal conditions of action which are required, and the polity is the government which the church demands. Creed answers the question "What must I believe?" ordinance answers the question "What must I do?" and polity answers the question "How must I be governed?"

II. The Question of Polity.

The creed of the apostolic church was the confession of Peter, "Thou art the Christ, the Son of the living God." We studied this creed in the last quarter's lessons, so that there is no need to discuss it further. The ordinances of the church are two in number—baptism and the Lord's Supper. Both of these ordinances will be studied in later lessons in this quarter. We therefore pass to the third item—the question of polity or government.

Three forms of church government are now being advocated in the nominally Christian world. These three forms are usually denominated the episcopalian, the presbyterian and the congregational. The episcopalian idea recognizes a certain hierarchy of officers in the church, beginning with the apostles and their successors, the bishops, and passing down to the lower orders, entitled priests and deacons. In the Roman Catholic Church, which is an extreme illustration of the episcopal type of government, we have one apostle—Peter—and one bishop—the Pope—placed above the three regular orders already mentioned. The Protestant Episcopalian Church disputes the Papal idea, or the idea of apostolic primacy for the, so-called, successors of Peter, but regards the three regular orders of bishops, priests and deacons as embodying the principle of apostolic succession, and considers that the church of Christ can not be organized in vital fashion without these orders.

Other episcopalian bodies, such as the Methodist, discard the idea of "succession," but retain the episcopalian form of government as a matter of expediency.

III. The Presbyterian Polity.

The question of polity in the last analysis depends upon where sovereignty is placed. In the Roman Catholic Church the sovereignty resides in the pope and, to a certain extent, in the general councils

of the church. In the modified forms of the episcopalian polity, sovereignty is placed, in part at least, in the hands of the church-members, but is regarded as capable of being delegated. In the Presbyterian polity, sovereignty resides in the General Assembly, the highest court of judicature of the church. This power, it is true, rests upon popular representation, for the members of the General Assembly are directly representative of the different congregations which are members of the various presbyteries into which the adherents of the church are divided.

In its derivation, "presbyterian" means "government by elders." As contrasted with the episcopalian polity, the presbyterian represents the oligarchical as opposed to the monarchical idea. Presbyterianism, like episcopalianism, is an efficient form of government. Without being as absolute as the latter, it is more democratic and more truly representative of the people as a whole. It is an orderly system of doing things, whatever else we may think about it.

IV. The Congregational Polity.

The congregational polity differs from both the episcopalian and the presbyterian in the fact that it places sovereignty in the congregation, or at least that it does not permit the delegating of sovereignty beyond the congregation. Some congregationalists are strict "Independents;" that is, they allow no sovereignty beyond the individual conscience; others concede full sovereignty to the local congregation, but both types agree in permitting no delegation of sovereignty beyond the latter group.

If the Papacy represents an absolute monarchy in religion, congregationalism represents the principle of pure democracy. It is neither so orderly as presbyterianism nor so efficient as episcopalianism, but it is more democratic than either of them. The spirit of freedom in Christianity finds its fullest and most complete practical expression in the polity of congregationalism.

V. The Scriptural Polity.

The germs of all three of these polities may be found in the New Testament, but only one of them—the congregational—can be proved to have existed in actual working order in the apostolic age. That the "churches of Christ" mentioned in the Epistles were congregational in their general form of government is practically conceded by all historians. It is also conceded that this congregationalism was modified by the superior authority of the apostles, especially the apostle Paul. It is further conceded by most authorities that there is no form of church government laid down in the New Testament as absolutely mandatory upon Christians. The three forms which came to exist later all had their roots in existing political institutions. The

episcopalian was modeled after the government of imperial Rome; the presbyterian, after the Jewish synagogue; the congregationalist, after the Greek democracies of Asia Minor. Summing the whole subject up in a word, we may say that the polity known to the churches of the New Testament was essentially congregational, but that this polity is not made a matter of binding authority, so far as the New Testament records show.

VI. Officers of the Church.

There were a number of officers in the early church. The list, as contained in the three great Pauline Epistles—Romans, First Corinthians and Ephesians—is given by Horton as follows:

| ROMANS | 1 CORINTHIANS | EPHESIANS |
|-------------------------|------------------|-------------|
| 1. | Apostles | Apostles |
| 2. Prophets | Prophets | Prophets |
| 3. Deacons | ..... | ..... |
| 4. Teachers | Teachers | Teachers |
| 5. Exhorters | ..... | ..... |
| 6. Givers | ..... | ..... |
| 7. Rulers | Governments | ..... |
| 8. Those who show mercy | Healings | ..... |
| 9. | Miracles | ..... |
| 10. | Helps | ..... |
| 11. | Kinds of tongues | ..... |
| 12. .... | ..... | Evangelists |
| 13. .... | ..... | Pastors |

Here are thirteen offices, exclusive of the diaconess (Rom. 16: 1). Only two of them—prophets and teachers—are mentioned in all the lists. It is clear, however, from Acts 14: 6 that the eldership was regarded as an essential feature of the early church organization; and the reference to the diaconate in Phil. 1: 1 is equally convincing, when taken in connection with other passages. The permanent officers of a New Testament congregation were the elders, bishops, pastors or presbyters (for the words all have the same meaning) and the deacons. Of these two officers, the elders were obviously the spiritual instructors and leaders, and the deacons, the servants, in all practical matters, of the congregation.

The duties and qualifications of elders are given in detail in the third chapter of 1 Timothy and in the first chapter of Titus. The requirements for the office of deacon are also given in the former of the two references mentioned. These Scriptures should be carefully studied and observed in selecting the church officary.

The elders and deacons were undoubtedly elected by the congregation (Acts 6: 1-4; 14: 23). (See Weymouth's translation of the New Testament for clearer interpretation of the latter passage—and else-

where.) Ordination was customary after election, and should still be observed.

SCRIPTURE REFERENCES.

Acts 14: 23; 6: 1-4; Rom. 12: 5-8; Eph. 4: 11; 1 Cor. 12: 28; 1 Timothy 3; Titus 1.

BLACKBOARD OUTLINE.

| | | | | | | | | |
|-----------------|--|---|---------------------------------|---|----------------|--|--|--|
| POLITIES | | { | I. EPISCOPALIAN | | | | | |
| | | | II. PRESBYTERIAN | | | | | |
| | | | III. CONGREGATIONAL | | | | | |
| CHURCH OFFICERS | | { | I. LOCAL | { | 1. Elders | | | |
| | | | | | 2. Deacons | | | |
| | | | II. GENERAL | { | 1. Apostles | | | |
| | | | | | 2. Evangelists | | | |
| | | | | | 3. Prophets | | | |
| | | | | | 4. Teachers. | | | |
| | | | Elder=Bishop, Presbyter, Pastor | | | | | |

OTHER REFERENCES.

1. Hayden—"Church Polity."
2. Davis—"The Eldership."
3. Milligan—"Scheme of Redemption," Book III., Part I.
4. Horton—"The Early Church."
5. Kershner—"The Religion of Christ," Part III.

TOPICS FOR DISCUSSION.

1. The Constitution of the Church.
2. The Episcopalian Polity.
3. The Presbyterian Polity.
4. The Congregational Polity.
5. New Testament Officers of the Church.
6. The Eldership.
7. The Diaconate.

QUESTIONS ON THE LESSON.

1. What is meant by "the constitution" of the church?
2. What three features does it comprehend?
3. What question does the subject of creed answer?
4. What question is answered by ordinance?
5. What question by polity?
6. What three polities are advocated in the nominally Christian world?

7. Outline the episcopalian polity.
8. What is the polity of Roman Catholicism?
9. How does the Protestant Episcopalian system differ from the Roman Catholic?
10. What about other episcopalian polities?
11. Outline the presbyterian polity.
12. Contrast it with episcopalianism.
13. Where does sovereignty reside in presbyterianism?
14. Outline the congregational polity.
15. What two forms does it assume?
16. In what particular do these two ideas agree?
17. What is the Scriptural polity?
18. Is this polity a mandatory one?
19. How did the three polities we have mentioned originate?
20. Mention thirteen offices in the church.
21. What are the chief requirements for the eldership?
22. What for the diaconate?
23. How were these offices filled in the apostolic age?
24. What special duties appertained to them?
25. Mention three New Testament synonyms for the word "elder."

LESSON III. THE ORIGINAL NAME

I. New Testament Names.

Any plea intended to restore the New Testament church must necessarily include the restoration of the New Testament name. There are a number of different titles given in the apostolic records as applying to both the early churches and to those who became their members. The best known names for the church are the following: (1) "The church of God" (1 Cor. 11: 22; 1 Tim. 3: 15) and its plural form, as "churches of God" (1 Cor. 11: 16; 1 Thess. 2: 14; 2 Thess. 1: 4); (2) "The church of Christ" (Matt. 16: 18), and in its plural form, as "churches of Christ" (Rom. 16: 16); (3) "The church," without any modifier. This is the most frequent appellation of all. It is found in numerous passages, including Acts 2: 47; 5: 11; 1 Cor. 15: 9; Eph. 1: 22; 3: 10, 21; 5: 23, 24, 25, 27, 29, 32; Col. 1: 18, 24, and many other places. The plural form, "the churches," is also frequent. It is found in Acts 15: 41; 16: 5; 1 Cor. 7: 17; 14: 34; 2 Cor. 8: 18, 19, 23, 24, and elsewhere. (4) The churches of Macedonia, Galatia, Asia, and other similar geographical distinctions. This usage is quite frequent, as is indicated by the following references: Gal. 1: 22; 1 Cor. 16: 19; 2 Cor. 8: 1; Gal. 1: 2.

II. Individual Names.

The best known names applied to individual followers of Christ in the apostolic era were the following: (1) disciples; (2) saints; (3) brethren; (4) friends; (5) Christians; (6) believers. Occasionally other terms are used, such as servants, children, and the like. The six titles given above are, however, the outstanding ones. The word "disciple," as applied to the followers of Jesus, is used some thirty times in the Acts of the Apostles alone. It is used seventy-three times in the Gospel of Matthew, forty-four times in the Gospel of Mark, thirty-eight times in the Gospel of Luke and seventy-seven times in the Gospel of John. It is not found at all in the Epistles. The word "saint" means a person who is sanctified or holy. It is used more than sixty times in the New Testament to designate the followers of Christ. The word "brethren" occurs in the Acts of the Apostles and the Epistles more than one hundred times as a direct title of the followers of Christ. The word "friends" is not used quite so often, but it has the distinguishing characteristic of receiving the direct approval of our Lord himself as a title (John 15: 15). The word "Christian" occurs twice in the singular form and once in the plural in the New Testament. Its first use is in the plural, in the famous passage contained in Acts 11: 26; its second use is in the singular, and occurs in Paul's address before Agrippa (Acts 26: 28, 29); the third use is in the singular also, and occurs in 1 Pet. 4: 16. The word "believers" is used occasionally, as, for example, in 1 Tim. 4: 12.

III. The Church of God.

This term is used oftener than any other expression, with the exception of the word "church" without any modifier, as the designation of the Christian *ecclesia* in the New Testament. As already mentioned, it has the distinct approval of the apostle Paul, and was one of his favorite titles. It has been used very little in the modern age. The fact that Paul and the other disciples used other titles as well as this one for the church indicates that it occupies no exclusive position. The reason for its disuse in the modern age is probably because the word "God" is now applied in so many different ways that it has acquired ambiguity in many minds.

IV. The Church of Christ.

This term is used less frequently than the expression "church of God" in the apostolic writings; but the reference is Rom. 16: 16 is so clear and direct that there can be no doubt about the apostolic usage. The title "church of Christ," for many reasons, appears to be more satisfactory than the title "church of God," provided both have equal Scriptural authority. For one reason, it is more specific and direct than the other expression. Both Jews and Mohammedans might

claim to belong to the "church of God," but they would scarcely care to wear the name of Christ.

V. The Christian Church.

This name, in the exact form in which it is written above, does not occur in the New Testament. As we have already seen, however, the word "Christian" occurs as the name applied to an individual member of the church, while the church itself is designated as the church of Christ. Under the circumstances, the failure of the adjectival form of expression to appear in the New Testament seems to be of trivial significance. We can not imagine that the apostle Paul would have wasted much time discussing the difference between "the Christian church" and "the church of Christ." Both expressions have precisely the same meaning, and therefore, in our judgment, they may be used interchangeably. We have no objection, however, to the exclusive use of the expression "church of Christ" on the part of those who have conscientious scruples in regard to the term.

VI. The "Disciples Church."

There is no warrant whatever for the use of this expression upon New Testament authority. As we have seen in a preceding section, the word "disciple" is frequently used to designate the individual followers of Christ; but the term is never used as applied to his church. It is only by a very loose and inaccurate form of expression that it can be so used to-day. It is quite proper to speak of the individual followers of Jesus as "disciples of Christ," but it is inaccurate, at least from the New Testament viewpoint, to refer to the churches of which they are members as "disciples churches."

VII. The Evil in Erroneous Names.

While the question of name is not, perhaps, the most significant in the field of religion, it is a matter of distinct importance. False names are apt to lead to false ideas of things. Beyond any question, the denominational terminology of modern Christendom has largely aided the progress of sectarian divisions. The denominational names help to perpetuate and keep alive the denominational ideas. Moreover, names which emphasize only partial features of the gospel are inadequate and misleading. Dr. J. Frank Smith, moderator of the General Assembly of the Presbyterian Church in the U. S. A., at the time this is written, asserts that the names "Presbyterian," "Methodist," "Baptist," "Episcopalian," etc., are all unfair, because they do not fully characterize the nature of the church. We have no right to apply a name to the church which is inadequate, when we have an adequate title given to us in the New Testament as having been used by the apostles and the early Christians. The New Testament church should wear a New Testament name.

SCRIPTURE REFERENCES.

1 Cor. 11: 16; Rom. 16: 16; Gal. 1: 2; Acts 11: 26; 26: 28, 29; 1 Pet. 4: 15, 16. The other references contained in the body of the lesson should also be consulted.

BLACKBOARD OUTLINE.

| | | |
|-------|---|---|
| NAMES | { | I. THE CHURCH |
| | | (1) The Church of God (2) The Church of Christ (3) The Church (4) Geographical Titles (Churches of Macedonia, etc.) |
| | { | II. INDIVIDUALS |
| | | (1) Disciples (2) Saints (3) Brethren (4) Friends (5) Christians (6) Believers |

OTHER REFERENCES.

1. Ryan—"New Testament Names," especially the first six chapters.
2. Milligan—"The Scheme of Redemption," Book Third.
3. Creel—"The Plea to Restore the Apostolic Church," Chapter VIII.
4. Hopson—Sermons, sermon on "The Name 'Christian.'"

TOPICS FOR DISCUSSION.

1. The Value of a Name.
2. New Testament Names for the Church.
3. New Testament Names for Believers on Christ.
4. The Correct Name for the Church to Wear To-day.
5. The Best Name for Individual Christians to Use.
6. Erroneous Names and Denominationalism.
7. The Modern Tendency Toward Correct Usage in Regard to Names.

QUESTIONS ON THE LESSON.

1. What names are found in the New Testament as applying to the early church?
2. Where, and under what circumstances, do you find the expression "church of God" used? Mention at least two illustrations.
3. Mention two instances where the plural form of this expression is used.

4. Is the term "the church of Christ" found in the New Testament? If so, where?
5. Where do we find the expression "churches of Christ"?
6. How many times does this expression occur in the Scriptures?
7. What title is used most frequently in the New Testament as applying to the Christian *ecclesia*?
8. How do you explain the frequency of this usage?
9. Give illustrations of geographical titles of the church.
10. In what sense are we to understand these geographical titles?
11. Give six names which are applied to individual followers of Christ in the New Testament.
12. Give illustrations of the frequency of the use of the term "disciple."
13. What peculiarity is noticeable in the New Testament usage with regard to this word?
14. How often is the word "saint" used in the New Testament as applying to followers of Christ?
15. Is the word "brethren" found frequently, or not?
16. What special mark of approval do we find in the Scriptures for the use of the word "friend"?
17. When and where does the word "Christian" appear as a title?
18. What about the usage in regard to the word "believers"?
19. Why do we not use the expression "the church of God" more frequently to-day?
20. Why does the title "the church of Christ" make special appeal to the modern age?
21. Is there any pre-eminence to be given either title so far as Scriptural authority is concerned?
22. Is the term "the Christian church" found in the New Testament?
23. Is it a valid form of expression for Christians to use? Reasons for your opinion.
24. What about the term "the disciples church"?
25. Mention at least two evils which grow out of the use of erroneous names for the church.
26. What is the prevailing tendency in modern Christendom with regard to the subject?
27. What attitude has the Restoration movement always taken upon the question?
28. How does mistaken usage with regard to the subject of name tend to perpetuate sectarianism?
29. Sum up the arguments for the use of New Testament names for the church and for individual Christians.

LESSON IV. THE ORIGINAL FELLOWSHIP

I. Meaning of Fellowship.

In the forty-second verse of the second chapter of Acts we are told that the disciples continued steadfastly in the apostolic teaching and fellowship, in the breaking of bread and in prayer. Some authorities, as, for example, Weymouth, think that the "fellowship" referred to is synonymous with "the breaking of bread;" but the indications are that it possessed a broader reference. The Greek word used, *koinonia*, is well translated by our English term "fellowship." The latter comes from an old Middle English root which meant originally the "laying together of property." The Greek word had perhaps less of the property idea, but the principle of common and mutual helpfulness is the same in both languages. The *koinonia* of the early church was evidently a sympathetic co-operation which was, in its essence, both spiritual and material. The early Christians were knit together by ties of loving affection for each other springing out of the universal devotion which all of them felt for their Master.

II. Fellowship in Prayer.

One of the forms in which this early fellowship was expressed was in the spiritual act of prayer. The early Christians prayed with, and for, each other, and their prayers were ardent and sincere. Paul constantly covets this spiritual fellowship with his brethren, and evidently attached great importance to it (Rom. 15: 30-32; Col. 4: 2-4; 1 Thess. 5: 25; 2 Thess. 3: 1). He, in turn, refers frequently to his own prayers for his "children in the gospel." Perhaps there is no feature of the early church life which is less emphasized to-day or the loss of which has caused more harm to the spiritual development of Christians. The lack of sincere prayer with and for each other has led to the spiritual paralysis of many disciples. When people really pray for each other, it means that there is mutual sympathy, interest and love. Without this spiritual fellowship, our Christian experience soon becomes formalistic and lifeless.

III. Fellowship in Faith.

The early disciples were men and women of great faith. They had to be so, because they were being constantly persecuted and tortured, and their lives were always in jeopardy. Only great faith—a faith which nothing could shake, and which was strengthened in every individual by the encouragement of other individuals belonging to the common fellowship—could stand the strain. Nowadays persecution has disappeared, or is reserved exclusively for people who are outside of the church; and faith has pretty largely disappeared along with it. Most people would hesitate about dying for their present-day religious

convictions. A man who will not come to church on Sunday, or contribute as much to his religion as he gives in tips to the waiters who serve his food, can hardly be made of martyr stuff. We need more faith—not necessarily more “doctrine” or theology, but more faith—on the part of the members of our churches; and this faith will be best built up and stimulated by the right sort of spiritual fellowship.

IV. Fellowship in Service.

This touches the material side of the early church life, but was evidently not looked down upon or despised by the apostles and their followers on that account. We need not accept “the community of goods” of the early Jerusalem church as an authoritative pattern in order to recognize that the principle involved in that rather extraordinary example of communism is valid and indeed essential to the Christian faith. If all Christians are brothers, the obligations of brotherhood certainly obtain, both in regard to the spiritual and to the material realms. Robert Milligan expresses the idea in this way: “There is a fellowship [*koinonia*] in the church of Christ which gives to all its members a right to whatever is really necessary to their comfort, and which, if properly understood, would render all secular policies of insurance wholly unnecessary.” There can be no doubt but that these words are expressive of the exact fact. The Christian fellowship originally meant a spiritual guild, which far surpassed in efficiency the mechanical imitations of our modern lodges and fraternal orders. And yet our modern orders and lodges in many cases do more in a material way for their members than do our churches.

The “community of goods,” in its literal sense, is not practical to-day; it probably was not practical very long in Judea; but the principle of definite service of which it was a manifestation is practical, and, because this principle has been lost sight of very largely by the modern church, that church is failing in its mission. We can never restore the early church until we restore the early fellowship, and we can never restore the early fellowship until we make it include both the material and the spiritual sides of life.

V. Fellowship the Test.

The possession of the New Testament fellowship is one of the best tests of the apostolic character of the church. As Isaac Errett puts it: “In no respect is the apostate condition of the church more clearly seen than in the loss of the charity and benevolence of primitive times. Selfishness and pride have usurped its place. . . . The generous freedom, the munificent outpourings of purse and heart, which marked the ‘fellowship’ of the primitive church—where are they?”

Unless we restore this apostolic fellowship to which Milligan, Errett and many others of the Restoration advocates refer, we must

fail in our ultimate mission. We must continue "stedfastly in the apostles' fellowship," if we are to reproduce the apostolic church.

VI. Restoring the Fellowship.

The problem of restoring the apostolic fellowship is less difficult than it appears. The reason it seems hard to accomplish is because we are so far away from the apostolic spirit of brotherhood. "Belonging to the church" has come to mean a sort of perfunctory relationship to most of us, a respectable formality, and nothing more. It meant vastly more in the apostolic age, and, because it meant more, the problems which seem hard to the modern church were greatly simplified. We must get back to the real Christian ideal of mutual service and brotherhood or else our candlestick will be taken out of its place and given to others.

Most modern congregations are too large. The Christian ideal is that every member of the church should know every other member. Moreover, the officers of the church should take a direct interest in the welfare of all the members. The church board should be a committee for promoting the material and spiritual welfare of the whole church fellowship. The first church board ever instituted did this (Acts 6: 1-6), and was originated for the sole purpose of doing it. The modern church board takes no interest, as a rule, in anything beyond the barest details of the collective church life. It is perfunctory, mechanical, and practically worthless, because it does not attend to its apostolic business. An essential factor in restoring the apostolic fellowship is the restoration of the New Testament conception of the church officary, both as regards duties and character.

SCRIPTURE REFERENCES.

Acts 6: 1-6; 2: 42-47; 4: 32-37; Rom. 15: 30, 31; 1 Corinthians 13; 2 Cor. 8: 1-15; 9: 6-14; 1 Thess. 5: 25.

BLACKBOARD OUTLINE.

| | |
|-----------------------------|---|
| THE APOSTOLIC FELLOWSHIP | I. The Original Fellowship |
| | II. Fellowship in Prayer |
| | III. Fellowship in Faith |
| | IV. Fellowship in Service |
| | V. The Community of Goods |
| | VI. The Church Board |
| | VII. Restoring the Apostolic Fellowship |

OTHER REFERENCES.

1. Milligan—"The Scheme of Redemption" (Book III., Part IV., Chapter II.).
2. Errett—"Walks about Jerusalem" (Chapter XII.).
3. Horton—"The Early Church" (Chapter II.).

4. McGarvey—"Commentary on Acts" (Chapters II. and IV.).
5. Hopson—Sermons, sermon on "Fellowship."

TOPICS FOR DISCUSSION.

1. Meaning of Fellowship.
2. Early Church Finance.
3. Communism and the Early Church.
4. Spiritual Fellowship.
5. Material Fellowship.
6. The Function of the Church Board.
7. The Church versus the Lodge.

QUESTIONS ON THE LESSON.

1. What is the derivation of the English word "fellowship"?
2. Does it correctly render the Greek term which it is used to translate?
3. What is meant by "the fellowship" in Acts 2:42?
4. What is Weymouth's idea?
5. What was Paul's conception of the value of spiritual fellowship?
6. Mention some instances when he asked for the prayers of his brethren.
7. What does the lack of fellowship in prayer indicate?
8. What is meant by fellowship in faith?
9. Does it mean coincidence of views regarding doctrine?
10. How does the fellowship of the faithful stimulate individual loyalty?
11. Is the Christian fellowship solely spiritual?
12. What was "the community of goods" in the apostolic church?
13. How far is the principle involved in this communism valid to-day?
14. What does Robert Milligan say upon the subject?
15. In what sense was the original Christian fellowship a guild?
16. What is one of the best tests of the apostolic character of a church?
17. What did Isaac Errett say of the modern church fellowship?
18. Why is it difficult to restore the apostolic fellowship?
19. What is the first step in the process?
20. What is the danger in large congregations?
21. How may the church officary help in promoting real Christian fellowship?
22. When was the first church board instituted?
23. For what purpose was it called into existence?
24. How does the modern church board differ from it?

LESSON V. THE ORIGINAL EVANGELISM

I. The Meaning of Evangelism.

The word "evangelism" comes from a Greek original which means, literally, "good news." The "evangelist," therefore, was "the proclaimer of good news." The early Christian evangelist was a man or woman who went to others and announced the "good news" of the coming of the kingdom of Jesus Christ. Paul and all of the other Christian preachers were evangelists. It is interesting to note the distinctions between the terms "evangelist," "minister," and "pastor." The evangelist was essentially a preacher; the minister, a servant of the church; and the pastor, a shepherd or overseer of the flock. All three offices might conceivably be, and doubtless often were, combined in one individual; but they stood for different and distinct phases of the work of the church.

II. The New Testament Evangelist.

The office of the evangelist is quite clearly defined in the New Testament. Perhaps the most specific reference to it is contained in Paul's farewell charge to Timothy in 2 Tim. 4: 5. "But watch thou in all things, endure afflictions, do the work of an evangelist, fulfil your ministry." Obviously, Paul regarded Timothy as an evangelist, and wanted him to "fulfil" to the utmost the duties which appertained to his office. It is worth noting that Timothy was also a bishop or elder, as well as a minister and evangelist. He furnishes a good example of what a modern minister of the gospel ought to be. The overlapping characteristics of the early Christian officary are well brought out by contrasting Timothy, who was both a bishop and an evangelist, and Philip, who was both evangelist and deacon (Acts 6: 5; 21: 8). The three distinct offices in the early church organization were those of elder or bishop, deacon and evangelist, and it seems clear that one man frequently held two, or perhaps even three, of them.

The New Testament evangelist preached the Word, organized churches, superintended the churches as far as superintendence was needed, baptized converts, and, in short, did everything required to build up and nourish the Christian life of the church. Alexander Campbell says of the superintending work of these officers: "But that evangelists are to separate into communities their own converts, teach and superintend them till they are in a condition to take care of themselves, is as unquestionably a part of the office of evangelist as praying, preaching or baptizing."

There is a sense, as Mr. Campbell adds, in which every Christian should be an evangelist, and yet there can be no doubt but that there are certain ones to whom the evangelistic mission is committed in a

peculiar and special way. This does not mean pre-eminence of authority in the church, but it does mean pre-eminence of service, at least in a special and particular form.

III. The Evangelist's Message.

The New Testament evangelist had a distinct message, and was careful to proclaim that message clearly and unequivocally. What the message was we gather from numerous Scriptural references. The best illustration is found in the first evangelistic discourse recorded in the history of the church—the sermon of Peter on the day of Pentecost. Every modern evangelist should carefully study that sermon and govern himself accordingly. Beyond any question, the same gospel which Peter preached upon that memorable occasion was preached by every other Christian evangelist later on. The gospel was made up, in substance, of the following features:

1. A plea for the whole-hearted acceptance of Jesus Christ as the Son of God. This plea was presented usually by means of the fourfold argument of (a) Old Testament prophecy, (b) the sinless and perfect life of Jesus, (c) the sacrificial death upon Calvary, (d) the resurrection—especial emphasis being laid upon the last point.

2. A definite statement of how to accept Christ and to become a member of the Christian community.

The means by which those who were convinced of the truthfulness of the gospel message were to acknowledge their conviction, were uniformly stated as follows:

- (a) Sincere belief or faith in Christ as Lord and Saviour.
- (b) Sincere repentance of past sins and definite turning away from them.
- (c) Open profession of this new attitude of the soul through the ordinance of Christian baptism.
- (d) Continued and unquestioned loyalty to the new gospel witnessed by a life of Christian service.

The early Restoration preachers, beginning with Walter Scott, characterized this simple process of conversion as the "plan of salvation," and named the "steps" in it as five in number: (1) Faith, (2) repentance, (3) confession, (4) baptism, (5) gift of the Holy Spirit.

Care must be taken to avoid making these "steps" too mechanical, but there can be no question that, properly interpreted, they present in the clearest and simplest fashion the correct New Testament ideal of evangelism.

IV. The Evangelist's Method.

The method by which the early evangelistic message was proclaimed was simple and uniform. The gospel as outlined above was preached plainly and directly, and men and women were urged to

accept it with the same simplicity. All such devices as the modern "mourners' bench" or "experience meeting" were foreign to the New Testament evangelism. People were "converted" in one uniform way, and not by a hundred different ways. The individual subjective experience of converts doubtless varied in accordance with their peculiar habits of thought and feeling and temper, but the method employed in converting all of them was the same. There is no record of any New Testament convert to Christianity who did not hear the gospel, believe it, repent of his past sins, and make open confession of his belief by being baptized.

V. Modern Evangelism.

Nowhere has the Restoration plea contrasted more sharply with prevailing ideas in the religious world than in the field of evangelism. When the Campbells and Walter Scott began their evangelistic work, the methods of conversion in common vogue were multitudinous and confused. The sinner had no definite instruction as to what he was to do "to be saved." The prevailing idea was that he had to go through with some mystical religious experience before he could have the assurance of salvation. This experience was in no case certain or uniform. People of emotional or distinctly mystical temperament induced some such "experience" with comparative ease; others of a more decidedly intellectual temper found it exceedingly difficult and frequently impossible to induce. Hence, hosts of really sincere and repentant men and women never "got through" conversion. All such ideas are entirely foreign to the whole New Testament conception of evangelism. The New Testament idea is uniformly that conversion is fundamentally a matter of will and not a matter of feeling. Men and women hear the gospel, believe it, and whole-heartedly will to accept it, and thereby become Christians. Anybody may become a follower of Christ if he really *wills* to be one. The words "whosoever will" are not mere platitudes, but convey the absolute truth of the gospel.

So long as the Restoration evangelists proclaimed this simple message, they met with unusual success. Lately, however, there has been a tendency to adopt some of the uncertain methods of the very "evangelism" which the New Testament records discountenance, and as a result our message has oftentimes been shorn of its power. We need, perhaps more than anything else, a revival of sane, Scriptural, apostolic evangelism, and, if we are true to the genius of our plea, that evangelism must come. Without it, we can not be true to our plea, or to the mission with which we have been entrusted for humanity. In the present shattered condition of world affairs, there is especial need for a revival of New Testament evangelism.

SCRIPTURE REFERENCES.

Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 46-49; John 20: 21-23; Acts 2: 38-42; 8: 12, 38; 9: 18; 10: 48; 16: 15, 33; 18: 8.

In these references occasionally only one or more of the "steps" in conversion may be mentioned, but in every case where this obtains the other "steps" are clearly implied in the context.

BLACKBOARD OUTLINE.

| | | | |
|---------------------|----------------|--|--|
| N. T. EVANGELISM | I. THE MESSAGE | 1. The Lordship of Christ | 1. Hearing 2. Faith 3. Repentance 4. Confession 5. Baptism 6. Gift of the Holy Spirit |
| | | 2. The Plan of Salvation | |
| | II. THE METHOD | 1. Scriptural | |
| | | 2. Sane 3. Uniform 4. Volitional | |

OTHER REFERENCES.

1. Franklin—"The Gospel Preacher," Volume I.
2. McGarvey—"Sermons."
3. McGarvey—"Commentary on Acts."
4. Creel—"The Plea to Restore the Apostolic Church," Chapter VII.
5. Campbell—"The Christian System," Chapter XXV.
6. Errett—"Walks about Jerusalem," Chapter IX.
7. Baxter—"Life of Walter Scott."

With special reference to Scott's famous sermon when he began his evangelistic campaign on the Ohio Western Reserve. Scott's outline from the texts Matt. 16: 16 and Acts 2: 38 gives a perfect summary of ideal New Testament evangelism.

8. Sharp—"How to Organize New Testament Churches."

TOPICS FOR DISCUSSION.

1. The New Testament Evangelist.
2. The Evangelistic Message.
3. The Evangelistic Method.
4. Modern Mistakes in Evangelism.
5. The Plan of Salvation.
6. Restoration Evangelism—Past and Present.
7. Present-day Methods of Evangelism, True and False.

QUESTIONS ON THE LESSON.

1. What does the word "evangelism" mean?
2. Distinguish between the terms "evangelist," "minister" and "pastor."
3. Are these terms necessarily exclusive?
4. Outline the New Testament conception of the office of an evangelist.
5. Mention two New Testament evangelists.
6. Should all Christians be evangelists?
7. Give Mr. Campbell's view of the evangelist's duties as regards superintendence.
8. What two features entered into the message of the New Testament evangelist?
9. Outline the first evangelistic sermon on record.
10. Mention four arguments frequently used by New Testament evangelists to prove the divinity of Christ.
11. Outline the gospel "plan of salvation."
12. What Restoration preacher first emphasized the New Testament plan of salvation?
13. Mention some of the mistakes of modern evangelism.
14. Was the New Testament method of conversion uniform? Reasons for your view.
15. What idea of conversion did the Restoration advocates especially oppose?
16. What is the essential factor in conversion?
17. What danger is to be avoided in proclaiming the Restoration position upon conversion?
18. Where do many present-day Restoration evangelists fail?
19. How may these failures be avoided?
20. What is the present situation with regard to New Testament evangelism?
21. How may we bring about a revival of New Testament evangelism?

LESSON VI. THE ANTECEDENT OF CONVERSION —HEARING

I. Conversion—What It Means.

In the last study we referred to the false ideas of conversion which have led to a mistaken conception of evangelism. It may be well to outline the subject a little more in detail, in order that the basis for the New Testament conception of the evangelistic message may be

more clearly understood. In order to do this, it is necessary to analyze and outline the subject of conversion. Evangelism has no meaning apart from conversion, for its sole purpose is to convert those to whom it makes its appeal.

The word "conversion" means, literally, "turning with." It embodies the idea of turning out of the wrong path into the right one. People are "converted" when they are "turned" away from the path of sin and their feet are planted firmly in the path of salvation. Mr. Campbell outlines this "turning" process under the fourfold analysis of (1) a change of views, (2) a change of affection, (3) a change of state, and (4) a change of life.

II. A Change of Views.

The first characteristic of conversion is intellectual. A man's views concerning the vital principles of religion must be correct, or else the man can not be correct in anything else. This simply means that man has been given his reason as a guide, and, if he is a rational being, he must follow the dictates of that reason. Christianity has always appealed to reason, and, in the highest sense of the words, is fundamentally a reasonable religion. All the New Testament preachers, beginning with Peter, appealed to the logical processes of their hearers. They sought to prove that Jesus is the Christ, and urged that men should accept Him because the proof which they furnished was complete and adequate. There was no clap-trap appeal in the early apostolic preaching. On the contrary, that preaching was always a straightforward, hard-hitting, unanswerable argument for the position taken by the preacher. The early evangelists recognized the fact that unless a man is really convinced of the truthfulness of the gospel he will never make a thorough Christian. Any other foundation is inadequate for real conversion.

III. A Change of Affections.

No one doubts but that the feelings play an important part in every genuine conversion. That part is secondary, however, in the psychological order of the process. A man who is convinced that he is a sinner will naturally and necessarily feel strongly upon the subject; but if he feels strongly without any preceding intellectual conviction, his feelings are likely to evaporate quickly and easily. The men who cried out, "Men and brethren, what shall we do?" on the day of Pentecost felt their situation keenly, but their feelings followed an intellectual conviction which had been produced by the unanswerable logic of Peter's sermon. Hence their readiness to accept and to live by the conditions of salvation which were laid down by the apostle. To base conversion upon feeling alone, or upon feeling primarily, is to reverse and overturn the apostolic order.

IV. A Change of State.

Following the intellectual and the emotional changes which are essential and natural in the process of conversion, we find the culminating feature in a change of will leading to a definite change of state in the condition of the one converted. No change of state is possible without this definite act of will which sums up everything that has preceded and which definitely commits the whole personality, intellect, feelings and will to the new gospel. In a sense, this is the outstanding and characteristic feature of conversion because it gathers up and includes everything that has preceded it. A man may be intellectually convinced of the truthfulness of the gospel, he may feel very deeply regarding his situation, but, unless he translates his thought and his feeling into action, he remains in the state of rebellion against God and against the truth, and can not be saved. Only when he deliberately wills to carry out his convictions does he pass out of the state of condemnation into the state of salvation. When he does this, he renounces allegiance to Satan and takes up his new citizenship in the kingdom of heaven. Hence the importance which every true evangelist attaches to the will in conversion.

V. A Change of Life.

This is the corollary of conversion rather than a part of the process. The change of state *necessarily* carries with it a change of life; otherwise there has been no real change of state. The life is the test of the reality of the conversion. The presence of the Spirit is determined by the possession of the "fruits of the Spirit." The man who claims to be converted, but whose manner of living shows no real change of thought or heart or will, has never been converted at all. Jesus always emphasized this test, proclaiming that a tree is "known by its fruits." Paul said that without the fruits of the Spirit all pretensions with regard to Christian experience are vain. It is the life, and the life alone, which is the infallible and final test of the profession.

VI. The Antecedent of Conversion.

Before any one can be intellectually convinced of the truthfulness of the gospel, he must know what the gospel is. This means that, in some way or other, he must "hear" it. We do not think that the word can be confined to its oral meaning alone, for we believe that a man may be convinced by reading, and that many persons have been thus convinced, as well as by preaching, in the ordinary sense of the word. Helen Keller, who can neither hear nor see, was convinced of the truthfulness of Christianity by the medium of her finger tips. The appeal reached her reason and produced conviction, and that was all that was necessary. But people must, in some way or other, get the

gospel appeal fairly before their minds, or else it is useless to talk about converting them.

VII. The Value of Oral Preaching.

While it is true that people may be converted without the spoken Word, it is also true that, in the overwhelming majority of cases, it is the spoken Word and the heard Word that convince. There is something about the personality of the speaker, the impact of soul upon soul, the enthusiasm of speech and the vital truth of magnetic oratory, which conveys more power than the written Word. The gospel will always need oral proclamation, and must always depend chiefly upon oral proclamation for its success. The tract and the pamphlet can never be substituted entirely for the spoken Word. Hence, the "foolishness of preaching" will continue to have a large place in the conversion of sinners. Oral preaching, to be effective, however, must, like its apostolic models, always keep in mind the essential psychology of conversion, and act accordingly. The evangelist who does not understand and proclaim correctly the true gospel of conversion is apt to become a blind leader of the blind. This is one reason why we have so many nominal Christians, and why so many who come into the church fall away from it and are lost.

SCRIPTURE REFERENCES.

Acts 2: 14-40; Rom. 10: 8-17; Matt. 28: 19, 20; 1 Cor. 1: 17-21.

BLACKBOARD OUTLINE.

| | |
|------------|---|
| CONVERSION | <ul style="list-style-type: none"> 1. Change of Views—Intellect 2. Change of Affections—Feelings 3. Change of State—Will 4. Change of Life—Test |
| HEARING | <ul style="list-style-type: none"> 1. Essential 2. Earnest 3. Thoughtful |

OTHER REFERENCES.

1. Campbell—"The Christian System," Chapter XVIII.
2. Lamar—"First Principles," Chapter IV.
3. Davis—"First Principles," Chapter VII.

TOPICS FOR DISCUSSION.

1. Analysis of Conversion.
2. Psychology of Conversion.
3. The Intellectual Element.
4. The Emotional Element.

5. The Volitional Element.
6. The Test of Conversion.
7. The Place of Hearing.
8. Value of the Spoken Word.

QUESTIONS ON THE LESSON.

1. What is meant by "conversion"?
 2. Give Mr. Campbell's outline.
 3. What is the first characteristic of conversion?
 4. Is Christianity a reasonable religion?
 5. Did the New Testament preachers appeal to reason?
 6. Give illustrations of such an appeal.
 7. Can there be any real conviction which is not first intellectual?
- Why?
8. What part do the feelings play in conversion?
 9. Outline the psychology of the conversion of the three thousand.
 10. Is it safe to base conversion upon the emotional element?

Reasons for your view.

11. What is the culminating feature of conversion?
12. What is meant by a "change of state"?
13. How is this change of state effected?
14. State the importance of the will in conversion.
15. What is the final test of conversion?
16. Illustrate this test from the Scriptures.
17. What is the necessary antecedent of conversion?
18. Must a man "hear" the Word orally in order to believe it?
19. Give an illustration of conversion without oral hearing.
20. What is the essential feature in the process?
21. State some of the advantages of the spoken Word.
22. Can the written Word be substituted entirely for the spoken?
23. What did Paul mean by "the foolishness of preaching"?
24. What responsibility is placed upon the speaker who proclaims the message of evangelism?

LESSON VII. BELIEVING

I. The Meaning of Faith.

Dr. Rainsford tells the story of a little girl who, when asked to define "faith," replied: "Faith is trying to believe things that you know ain't so." Doubtless a good many people have had the same idea, at one time or another. When the Roman Catholic apologist for transubstantiation says that the mystery of the loaf becoming the actual flesh of Jesus Christ must be accepted on faith, he encourages

such a definition. We *know* that the wafer of bread is *not* flesh, and yet we are told that we must *believe* it to be flesh. Faith here is surely "trying to believe something we know ain't so." The little girl was wrong in her definition only because the kind of faith she knew about was a misnomer. Any sort of faith which demands a flat contradiction of facts is not the belief required by the Scriptures. The best way to understand the faith spoken of in the Bible is by observing the perfect confidence and trust with which a little child follows the steps of father and mother when in a strange location. The child willingly and perfectly trusts itself to the parents' guidance, and goes on without any sort of care or anxiety. This is the faith which Jesus asks of His disciples. It is simply childlike confidence, perfect trust in Him and in His way of life. We must have this confidence in Him, or else He can do nothing for us. No physician of the body ever accomplished much for his patient unless the latter had confidence in him; and faith is demanded for the healing of the soul even more than for the healing of the body.

II. The Basis of Faith.

The basis of faith is evidence, of some sort or other. The stronger and more conclusive the evidence, the stronger should be the faith. The Scriptures never ask for faith without furnishing adequate evidence for it. Jesus proved His claims, and asked no one to accept them without examining the proof He presented. He even furnished superlative evidence in order to meet the scruples of a doubter like Thomas. The apostolic preachers were all great logicians. They had no hesitancy about arguing the plea which they presented (Acts 18: 4; 19: 8; 28: 23). Christianity always makes an appeal to reason. It is, in the highest sense of the term, a rational religion. This is not affirming that it does not go beyond the limits of human reason, for it does; but it is affirming that it never contradicts the laws of the human mind. God never contradicts Himself. The principles of true religion and the principles of true science always harmonize.

III. Faith and Knowledge.

Knowledge is given by reason, and is the subject matter of science. Faith starts with reason, but reaches beyond it into a realm which human knowledge, because of its natural limitations, can not enter. Knowledge deals with the finite; faith, with the infinite. We *know* that the human body decays and disintegrates; we *have faith* that the human spirit is immortal. When faith becomes extraordinarily strong, it passes over into a species of assurance which possesses many of the characteristics of scientific knowledge. Paul had this in mind when he said, "I know in whom I have believed." Nevertheless, there is a general distinction between the realm of knowledge and the realm of

faith which careful and accurate thinking demands. This is one reason why there can be no purely "scientific religion." Science and faith belong to different spheres. Faith bridges the chasm between the finite and the infinite, and enables us to appropriate the unseen realities.

Of course, we are speaking here of religious faith. There is such a thing as faith in one's friends, faith in the validity of a business enterprise, and the like. Such uses of the word preserve the contrast between exact knowledge and faith, although they apply the distinction to finite terms exclusively.

IV. Faith and Credulity.

There is an extreme form of "faith" which passes over into credulity. This is the kind of faith which believes in the saints' miracles of the Middle Ages, and which accepts the claims of every new fad in the religious world. Credulity is faith based upon insufficient evidence. The man of real faith demands proof of the most adequate and satisfactory character before he will believe in any proposition. The credulous man, on the other hand, believes anything which is told him, without stopping to ask for proof. Credulity is as much the foe of real religion as is skepticism. It is the close relative of superstition, and is the convenient tool of ecclesiastical despotism. Ignorance, superstition, autoeracy and credulity are all boon companions, and are all alike foes of human progress.

V. Faith and Doubt.

Doubt is the opposite of faith. It is sometimes said that disbelief is the opposite of faith; but this is an error, because disbelief implies a positive attitude quite as definite as belief. Doubt, however, is negative, and the opposite of belief. Doubt, if it be honest, is frequently the precursor of a reasoned faith. The man who has never had any doubts is apt not to have a very intelligent faith. At the same time, the doubting attitude is one which is essentially unsatisfactory. Many people doubt and continue to doubt, when there is no real reason for their skepticism. The man who never tries to get rid of his doubts is playing a dangerous game. Doubt never comforted, strengthened, healed or saved a single human being. Its only value is to serve as a stepping-stone to a more positive and reasoned faith; but, in order to serve this purpose, it must be superseded by its successor at the earliest possible moment. The presence of doubt is always a challenge to the honest soul to "get busy," in order that the unwelcome guest may be removed.

VI. Faith and Volition.

The basis of faith is essentially volitional. It is an act of will primarily, rather than an act of judgment. Prof. William James has

gone into this subject very fully and adequately in his work entitled "The Will to Believe." The domain of faith is in a field where reason can neither prove nor disprove. Hence, a man can will to believe, or refuse to so will, in this particular realm, without doing offense to his reason. The disbeliever simply refuses to believe; the devout Christian wills the reverse. Hence, in a very real sense, by an act of will we determine destiny for ourselves. This, too, is the reason why the Scriptures *command* people to believe. It would be folly to demand something which is not essentially an act of will. When it is said "He that believeth and is baptized shall be saved," the inference is clear that all men *can* believe, if they will.

VII. Faith and Opinion.

The latter paragraph leads, naturally, to the much-discussed question of the difference between faith and opinion. "Faith," in this use of the word, relates to the substance of what is believed rather than to the act of belief. Matters of faith are the *essential* items in religion; matters of opinion are *non-essentials*. All theological speculation belongs to the realm of opinion. The basic facts of Christianity, on the other hand, belong to the realm of faith. Whatever is specifically laid down in the New Testament, as *essential to salvation*, belongs to the realm of faith. Whatever is not there laid down belongs to the field of opinion. Christianity demands absolute unity upon matters of faith, but permits the widest diversity upon matters of opinion.

VIII. Faith and Salvation.

Faith comes by hearing, and hearing by the word of God (Rom. 10: 17). We believe upon the basis of evidence furnished us of the truthfulness of the gospel and as the result of a deliberate act of will. We could not have real faith without the evidence, and, if we had the evidence and still refused to will to accept it, we would be no better off, so far as vital faith is concerned. Faith, in its essence, is a deliberate, voluntary surrender of the whole personality to an ideal—that ideal, in the case of Christianity, being found in the life and teaching of Jesus Christ. Faith is the first essential in salvation. The latter involves other things, but none of them would be worth anything without faith. Repentance would be impossible without belief as an accompaniment; baptism without faith is meaningless and worthless. The author of the Epistle to the Hebrews sums the matter up with thoroughness and accuracy when he says: "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Justification by faith is a cardinal principle of Christianity.

SCRIPTURE REFERENCES.

The Basis of Faith—John 20: 31; Acts 17: 12; Rom. 10: 17.

Faith Defined—Heb. 11: 1, and the chapter throughout; Rom. 4: 21.

Faith and Salvation—Mark 16: 15, 16; Acts 16: 31; Rom. 10: 9.

BLACKBOARD OUTLINE.

| | |
|-------|--------------------------------|
| FAITH | I. Meaning |
| | II. Basis |
| | III. Contrasted with Knowledge |
| | IV. Contrasted with Credulity |
| | V. Contrasted with Doubt |
| | VI. Volition and Faith |
| | VII. Opinion and Faith |
| | VIII. Salvation and Faith |

OTHER REFERENCES.

1. Errett—"First Principles," Chapter XI.
2. Errett—"Bible Readings," Chapter XXVI.
3. McGarvey—"Sermons," Chapter VII.
4. Oliver—"New Testament Christianity," Chapter XI.
5. Zollars—"The Great Salvation," Chapter VI.
6. James—"The Will to Believe," early chapters.

TOPICS FOR DISCUSSION.

1. What Faith Means.
2. Biblical Examples of Faith.
3. Faith and Knowledge.
4. Faith and Credulity.
5. Faith and Opinion.
6. Faith and Salvation.
7. The Basis of Living Faith.

QUESTIONS ON THE LESSON.

1. What definition of faith is quoted by Dr. Rainsford?
2. How has this definition found illustration in the course of church history?
3. How may we best understand the meaning of faith?
4. Define faith by using a single word.
5. What part does confidence play in healing the body?
6. What is the basis of faith?
7. Do the Scriptures ask us to believe anything without furnishing evidence to support their claims?

8. Illustrate from the life of Christ.
9. Illustrate from the history of apostolic preaching.
10. In what sense is Christianity a rational religion?
11. How are the principles of religion and the principles of science related?
12. Distinguish between faith and knowledge.
13. In what sense may faith be said to become knowledge?
14. Why can there not be a purely scientific religion?
15. Distinguish between the religious and the ordinary, every-day use of the word "faith."
16. Distinguish between faith and credulity.
17. What other characteristics go hand in hand with credulity?
18. Give a practical example of credulity in religion.
19. What is the opposite of faith?
20. How may doubt become of value in religious development?
21. What attitude should the doubter take toward his doubts?
22. How may we best get rid of doubts?
23. What part does the will play in belief?
24. Why may one "will to believe" without doing violence to his reason?
25. What justification is there for the Scriptures making belief imperative?
26. Distinguish between faith and opinion.
27. How may we know the items which belong to the realm of faith?
28. Should matters of opinion ever be made a test of Christian fellowship?
29. How is faith related to salvation?
30. Give a final definition of the essential character of faith.
31. Show the relation of faith to repentance. To baptism.
32. What two books in the Bible have most to say about faith?
33. Give the summing up of the author of the Epistle to the Hebrews concerning the importance of faith.

LESSON VIII. REPENTANCE

I. The Meaning of Repentance.

The English word "repentance" is a translation of the Greek *metanoia*, which is derived from the verb form *metanoeo*. The latter is made up of the preposition *meta*, meaning "after," and the verb *noeo*, meaning "to perceive." *Metanoeo*, therefore, means, literally, "to perceive afterward;" that is, to change one's mind after reflection.

tion. Repentance is therefore a change of mind based upon preceding reflection, and leading to definite results. Godly sorrow is not repentance, although it usually precedes the state of penitence. When a man repents, in the Christian sense of the word, he changes his mind in regard to his past course of life, and resolves to turn around, and, abandoning the old, sinful way, to begin a new life, based upon the ideals and teachings of Jesus. Repentance is not mere emotion, nor is it a purely intellectual decision. It involves a complete change of mind and heart and will—a “turning about” of the entire personality. The classical example of repentance is the case of the Ninevites after the preaching of Jonah (Jonah 3: 5-10).

II. Faith and Repentance.

There has been much argument over the question as to whether faith precedes or follows repentance. The controversy is almost entirely a matter of definition. If we understand by faith any sort of belief in the gospel, of course it must precede repentance, for no sensible man will “turn around” in his course of life without believing in something of sufficient significance to cause him to turn. The Ninevites “believed” the message of Jonah before they repented (see Jonah 3: 5). On the other hand, if we recognize the fact that faith is something which grows with the progress of the Christian life, it is fair to say that repentance is essential to such growth and development. The fact of the case is that repentance and faith are joined together in the gospel, and we have no right to separate them. Faith both precedes and follows repentance, and repentance both follows and produces faith. Nevertheless, strict accuracy demands that in the order of conversion some kind of faith should precede repentance, and hence the Restoration evangelism has always grouped faith first in the gospel “plan of salvation.”

III. Repentance and Reformation.

Repentance is not reformation, but it is the step which immediately precedes reformation. John the Baptist, who was one of the world's greatest preachers of repentance, told his converts to “bring forth fruits meet for repentance” (Matt. 3: 8). The “fruits,” that is, the reformation of life, followed the repentance, but did not constitute a part of it. While this is true, it is also true that all genuine repentance manifests itself in reformation. Where no reformation results, it is safe to infer that no previous penitence existed. The tree is known by its fruits, and repentance is known by the influence which it exerts upon conduct and life. No man has repented of his sins until he is willing to abandon those sins. Not only is this true, but real repentance means that, as far as possible, atonement and restitution for past sins will also be undertaken. The thief who truly repents will

not only quit stealing in the future, but will also, as far as possible, restore what he has stolen in the past to its rightful owners. Both reformation and restitution are the necessary corollaries of repentance.

IV. False Ideas of Repentance.

It is frequently taught that repentance is simple "sorrow for sin." This is an incorrect view of the subject, both from the Scriptural and the psychological points of view. Paul tells the Corinthians that godly sorrow "worketh repentance to salvation" (2 Cor. 7:10). Here it is clearly seen that sorrow for sin precedes repentance and leads to it, but that it is something different from repentance itself. A man may be very sorry for his sins and still fail to repent of them, in the Scriptural sense of the term. Psychologically, repentance involves a change of will as well as a change of feelings. This change of will results in reformation. The fact is that the essential idea involved in repentance is *change*, and change can only come about through an exercise of will. As Professor McGarvey says: "When a man is so thoroughly filled with sorrow and mourning and self-reproach on account of his sins that his will is subdued to the will of God, and he says, 'I will sin no more; I will hereafter submit to the will of God,' this results in a change of his life, and it is repentance—a change of will in regard to sin."

V. Importance of Repentance.

There can be no question but that repentance is an essential factor in conversion. The man who is going on the road to perdition must *change*, must "right about face," before anything can be done to insure his salvation. He must cease to do evil before he can learn to do well. It is for this reason that genuine repentance is the most difficult thing for the sinner to compass. It means a complete turning around, and the law of habit is a powerful factor to be overcome before the change can take place. An eminent physician once told the writer that a young man belonging to one of the best families in his city came to him for treatment. After careful examination, the physician told his patient that he must give up all of his habits of indulgence, or else death stared him in the face. The young man went away, and, after a week's absence, returned. He called the physician aside and said to him, with tears in his eyes: "Before God, doctor, I can't do it." Only a miracle—the miracle of divine grace—could help such a man. In his own strength he was helpless. Nevertheless, God is always willing and able to save unto the uttermost men of this type, if they are willing to turn unto Him and be saved.

VI. Repentance and Grace.

The last paragraph leads directly to the subject of the relation of repentance to divine grace. It is undoubtedly true that a man can

sink so far in sin that he can not of his own strength "turn about" into the way of salvation. Here the divine strength meets him, and enables him to win the battle, if he will do what little he can in the direction of reformation. There is nothing, however, to show that God will, or, speaking reverently, can, do everything. The sinner must do his part, however small that part may be, in order that the divine power may become operative. All the cases of notable conversion in the history of the church illustrate this essential principle. There must be at least the disposition to be helped before help can come. The very nature of the human personality demands that the soul shall not be deprived of its divine birthright of freedom of choice. In order to preserve this birthright, the man himself must choose his own destiny. Once he does his part, he need never fear but that Infinite Goodness will do the rest. No sinner is hopeless unless he deliberately wills to make his condition a hopeless one.

VII. The Restoration Position.

The Restoration evangelism has always stressed repentance as an essential factor in conversion. It repudiated, from the start, the old ideas of frantic emotionalism which characterized so much of the evangelism of the last century; but in the place of this emotional excitement it emphasized the necessity for a serious and determined change of heart and of will. It taught that repentance is a serious matter, and that it must be thoroughgoing and complete. There is great need for a revival of this sort of preaching to-day. "Except ye repent, ye shall all likewise perish," is a word which fits our own generation as fully and completely as it fitted the immediate generation to which it was addressed.

SCRIPTURE REFERENCES.

Jonah 3; Luke 13: 3; Acts 2: 38; 3: 19; 11: 18; 2 Cor. 7: 8-10; Acts 17: 30.

BLACKBOARD OUTLINE.

| | | |
|------------|---|-------------------------------|
| REPENTANCE | { | 1. Definition |
| | | 2. Relation to Faith |
| | | 3. Reformation and Repentance |
| | | 4. Repentance and Grace |
| | | 5. Repentance and Feeling |
| | | 6. Importance |
| | | 7. Restoration Position |

OTHER REFERENCES.

1. Errett—"First Principles," Chapter XII.
2. Errett—"Bible Readings," Chapter XXVII.

3. Oliver—"New Testament Christianity," Chapter XII.
4. McGarvey—"Sermons," Chapter VIII.
5. Zollars—"The Great Salvation," Chapter VII.
6. Davis—"First Principles," Chapter VIII.
7. Wilson—"Twentieth Century Sermons and Addresses," concluding chapter.

TOPICS FOR DISCUSSION.

1. What Repentance Is.
2. Repentance and Faith.
3. Repentance and Reformation.
4. Repentance in the Old Testament.
5. Repentance in the New Testament.
6. The Fruits of Repentance.
7. Repentance and Evangelism.

QUESTIONS ON THE LESSON.

1. What is the derivation of the word "repentance"?
2. Define the word upon the basis of its derivation.
3. What is the relation of "godly sorrow" to repentance?
4. What is the "psychology" of repentance?
5. Give the classical Old Testament illustration of repentance.
6. Does faith precede repentance, or the reverse?
7. Explain the relation of faith to repentance.
8. What has been the Restoration position upon the subject?
9. What relation does repentance sustain to reformation?
10. What is the relation of repentance to restitution?
11. What was Paul's conception of the relation of sorrow to repentance?
12. What is the essential idea involved in repentance?
13. Give the substance of McGarvey's views upon the subject.
14. What can you say concerning the importance of repentance?
15. What about its difficulty?
16. How may the difficulty be overcome?
17. In what sense is conversion a miracle?
18. What is the relation of repentance to grace?
19. What is the essential factor in making the divine grace available?
20. Why can not God save a man against the man's own will?
21. When only is a sinner's condition hopeless?
22. Outline the Restoration position upon repentance.

LESSON IX. CONFESSION

I. The Fact of Confession.

It is practically the universal consensus of opinion among all reputable church historians that a brief verbal confession of faith in Christ preceded baptism in the practice of the early church. The only Scriptural statement of the form in which this confession was couched is found in Acts 8: 37, in the narrative of the conversion of the eunuch. The best authorities now regard this passage as an interpolation, but this fact does not impeach the accuracy of the statement. If an interpolation, it must have been made very early, and must have recorded the practice of the early church communities. Irenæus (I-re-ne'-us) (A. D. 107) refers to the eunuch's confession, so it must have been customary in his time. Mosheim and Neander, the most eminent of modern church historians, agree that such a confession was an established practice of the early church. Both the fact of confession and the character of the confession which was made may be regarded as established data of church history.

II. The Need for Confession.

The need for an open confession of faith in Christ before assuming the obligations of the Christian fellowship is clearly apparent. It is true that baptism in itself is a confession; but it is also true that baptism is properly administered only upon an open profession of faith in Jesus Christ by the person to be baptized. Such a profession is due both to the person making it and to the cause which he accepts. No one who is unwilling to confess Christ openly before men is really willing to yield whole-hearted obedience to him. Confession strengthens the faith of the one who makes it, gives an example of loyal obedience to those who witness the profession, and is a source of strength and comfort ever afterward, even until the hour of death. No one who honestly and sincerely makes "the good confession" ever forgets or ceases to prize his action.

III. Scriptural Warrant for Confession.

While the confession of the eunuch is the only direct account of the form of confession contained in the Scriptures, the fact of confession is frequently mentioned. Notable instances are the case of Paul's statement to Timothy (1 Tim. 6: 13), and also of his emphasis upon confession in his letter to the Romans (Rom. 10: 9). The language of our Lord in Matt. 10: 32, 33 was later emphasized by his own example in the presence of the Jewish Sanhedrim (Matt. 26: 62-64). The necessity for an open profession of faith on the part of the penitent who believes in Christ is made clear throughout the New Testament narratives.

IV. The Form of Confession.

As we have stated, the confession of the eunuch is the only recorded statement of the actual form of confession used in the early church; but we have a very definite record of the confession which was certainly later used in Matt. 16: 16. The great confession of Simon Peter at Cæsarea Philippi not only constituted the only creed of the early church, but also its only confession. It is obvious that an open recital of faith in the creed which he accepts is a proper preliminary to the acceptance of a penitent believer in the Christian fellowship. Hence, the creed of the church must, of necessity, be rightfully the confession of the church. This fact is tacitly recognized even in the man-made creeds of later years, which are almost universally styled "confessions;" as, for example, the Augsburg Confession, the Westminster Confession, and others.

In the process of deflection from the ancient standards which took place as the centuries passed on, the simple apostolic confession was made more elaborate, as we have already shown in our study of creeds. One of the weaknesses of these later elaborate formulations was that they could neither be repeated nor understood by the majority of the men and women who were supposed to accept them when they came into the church. Only the clergy, as a result, really had any definite knowledge of their creeds, or were supposed to have any. This state of affairs still prevails in the Roman Catholic and in most Protestant communions. The "laity" in all of these churches know very little about the provisions of their church confessions, although they are supposed to be bound by them. In the early church, the situation was very different. There every Christian knew and understood his creed, and openly confessed his belief in it before he came into the church.

V. Confession and Conversion.

Confession, so far as it relates to conversion, is closely aligned with baptism. It follows naturally after faith and repentance, and furnishes a proper basis for the administration of the initiatory Christian ordinance. The person who has heard the gospel, has believed its message and has fully repented of his past sins, is then ready to make an open confession of his convictions before men, and to put on Christ in the ordinance of baptism. Doubtless the circumstances under which this confession may be made will vary at different times and with different people, but the necessity for the confession and the form which it should take remain the same, under any and all conditions. It must be a frank, open, unhesitating acknowledgment of belief in Jesus as the Christ, the Son of the living God. The exact wording of the confession is not, so far as our best knowledge goes, material, the

important thing being that Jesus should really be acknowledged as the Christ; that is, as our supreme Lord and Saviour.

It is difficult to understand a case of conversion without confession. Even those people who claim to have been fully converted while out alone in the forest, or as the result of some individual mystical experience, will scarcely deny the necessity for an open profession of the change in their mental attitude. The apostle Paul evidently meant that this open profession was to be regarded as being of parallel importance with the inner mental change when he said: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Righteousness" is linked here with the inner process and "salvation" with the outer. Whether any one can be saved without making an open profession of faith is profitless to discuss, being on a par with the query as to whether one can be saved without being baptized. The gospel, as we have it, is not concerned with negatives, but with positives. Just how much we can *omit* and still be saved, it is both foolish and wrong to ask. If we really believe in Christ, it is our clear duty to confess Him openly before men and to be baptized into His name, and this should be ample for us to know or to care to know in regard to the matter.

VI. The Restoration Position.

From the beginning, the Restoration movement has emphasized "the good confession." In a typical Restoration revival, the minister will earnestly, and with every resource of logic and power at his command, try to persuade men and women to accept Christ. There will be no violation of the most sacred intimacies of the soul by the crude "personal-work" methods of a certain type of rabid emotionalism. On the contrary, the soul, in an atmosphere genuinely religious and reverent, will be left to work out its own answer to the Spirit of God. When once surrender comes, and the penitent deliberately steps out to make the confession before men, it means real conversion, and not the hypnotic emotionalism too often superinduced by a crude mob psychology.

The confession is an important feature of New Testament evangelism. It should never be secured by any method which violates in the slightest respect the independence and free will of the convert. The freer, fuller and more unforced the confession is, the more genuine and lasting will be the conversion. Anxiety on the part of the evangelist or of friends to secure confessions which are not the full and frank and spontaneous expressions of the inner soul and will is unfortunate, and runs counter to the fundamental principle of New Testament evangelism. Every true confession must embody the whole-hearted surrender of the soul to Christ.

SCRIPTURE REFERENCES.

Matt. 10: 32; Luke 12: 8; Matt. 16: 16; 26: 64; Rom. 10: 9; 1 John 4: 15; Acts 8: 37; 1 Tim. 6: 13.

BLACKBOARD OUTLINE.

| | | |
|------------|---|-------------------------|
| CONFESSION | { | 1. Purpose |
| | | 2. Necessity |
| | | 3. Form |
| | | 4. Place in Conversion |
| | | 5. Scriptural Authority |
| | | 6. Confession and Creed |

OTHER REFERENCES.

1. Campbell—"Christian System," Chapter XVII.
2. Davis—"First Principles," Chapter XI.
3. Oliver—"New Testament Christianity," Chapter XIII.
4. Zollars—"The Great Salvation," Chapter VIII.
5. Moore—"The Living Pulpit of the Christian Church." Sermon by D. S. Burnet on "The Good Confession."

The last reference touches one of the greatest discourses ever delivered by an advocate of the Restoration plea.

TOPICS FOR DISCUSSION.

1. The Need for Confession.
2. Notable Scriptural Confessions.
3. The Good Confession.
4. Confession and Conversion.
5. Confession and Salvation.
6. Confession and Baptism.
7. Confession and Modern Evangelism.

QUESTIONS ON THE LESSON.

1. What is the attitude of church historians in general toward the subject of confession?
2. Where is the only Scriptural account of the early confession which preceded baptism?
3. What about the authenticity of this statement?
4. Would the fact of its being an interpolation militate against its historical value? Why?
5. Give the testimony of Irenæus upon the subject.

6. What two eminent church historians agree in endorsing the confession?
7. Explain the need for the confession.
8. What benefits are derived from confession?
9. What does Paul say about confession in Romans? In 1 Timothy?
10. What does our Lord say about confessing Him before men?
11. How did He set the seal of personal approval upon his own words?
12. Where do we find the Scriptural form of confession?
13. What relation is there between confession and creed?
14. Explain how confession and creed became separated in actual practice.
15. What was the result of this separation?
16. How is confession related to conversion?
17. Must the confession always be couched in the same language?
18. Must it always contain the same substance?
19. What is that substance?
20. Can there be conversion without confession?
21. Why is the question profitless?
22. What is the Restoration attitude upon confession?
23. How do modern evangelistic methods frequently run counter to the Scriptural ideal of confession?
24. Should confession ever be secured by undue pressure? Why?
25. Distinguish between right and wrong forms of "personal work" in evangelism.

LESSON X. BAPTISM

I. What Baptism Is.

The word "baptism" is a Greek term, which has become Anglicized as a result of persistent theological usage. In its original New Testament significance, the verb *baptizo*, which is the Greek original of baptize, is rendered by Cremer's New Testament Lexicon "to immerse, to submerge," with no other meanings. As Cremer points out, the immersion, in its New Testament usage, was for a specific religious purpose, and not simply any or all dippings in water. In the case of John the Baptist, the baptism was essentially one of repentance, the external action doubtless being intended to symbolize the washing away of the sins of the penitent. In the case of Christian baptism, the element of initiation into a definite group of believers, as well as the added symbolism drawn from the fact of the resurrection, were superimposed upon the idea involved in the baptism of John, although it is not improbable that the idea of initiation was also present, at least

in part, in the teaching of John. In other words, the baptism of John was fundamentally a baptism of repentance, while the baptism of Jesus, after the ascension, was a baptism which included the ideas of repentance, resurrection and church membership. Baptism is the initiatory ordinance of the Christian religion, the external expression of preceding faith and repentance, and the final step in conversion. Further characteristics of the subject involve the discussion of (1) the design, (2) the subjects and (3) the form or action of the ordinance.

II. The Design of Baptism.

On the day of Pentecost, Peter told his hearers to repent and be baptized unto the remission of sins. As already stated, this language undoubtedly took into account the preceding faith and repentance of those to whom it was spoken. Granting faith and repentance as existing already, the open profession involved in baptism, carrying with it definite enrollment in the new brotherhood of disciples, completed the process of conversion. Baptism is not, therefore, a mechanical or magical rite which washes away past sins, but simply the final expression of the complete surrender of the heart and will to Jesus Christ. Baptism is for "the remission of sins" in this sense, and in no other. To possess value, it must be joined with faith and repentance—the whole process being regarded as one definite and complete commitment of the soul to Christ. It is an error, entirely without Scriptural warrant, to regard baptism as something separate and distinct from the spiritual processes of which it is the culminating feature. Without faith and repentance there can be no Scriptural baptism, nor can there be any baptism without the idea of enrollment in a specific brotherhood.

III. The Subjects of Baptism.

From what has been said already, it can be readily seen that the subjects, and the only proper subjects, who can receive baptism are those who have heard and believed the gospel message, and who, having repented of their sins, are ready to take the final step in putting on Christ. Such persons, in the act of baptism, declare to the world the inner spiritual experience which has been theirs, and also declare their specific enrollment in the brotherhood of Christ's disciples. It is obvious, from these considerations, that only those who are of an age to be able to understand the simple meaning of the gospel, and to accept it fully and definitely, are capable of assuming the obligations involved in Christian baptism.

The practice of "infant baptism" arose, in the first place, out of the dogma of "original sin," which taught that every person born into the world was born under the sentence of condemnation. In order

to avert this doom, the rite of baptism became necessary, and, since infants as well as adults were under the condemnation, all alike had to be baptized. Infant baptism thus became an established custom in the church, and after the Reformation it was retained in most Protestant communions. After a time, the dogma upon which it was based, infant damnation, became obsolete in many churches, and the practice of confirmation, involving definite moral and spiritual elements, was required in order to make the previous baptism valid. This, however, places baptism *before* instead of *after* faith and repentance, an order which has neither Scriptural nor psychological warrant.

The idea that children, from their earliest infancy, should be brought up in the nurture and admonition of the Lord is, of course, valid and praiseworthy; but it is not necessary to change the meaning and place of baptism in order to accomplish this result.

IV. The Action of Baptism.

Few subjects have aroused more discussion or dissension in the field of Christian doctrine than the question as to the proper form or action of Christian baptism. The difficulty has arisen chiefly because of the inertia of established customs and habits of procedure, which makes it practically impossible to secure a universally unprejudiced study of the subject. Any one who really cares to investigate the evidence upon its merits must be impressed by the preponderating weight of the argument for immersion as the original form of baptism. This argument may be briefly summed up under the following heads: (1) Language, (2) authorities and (3) symbolism.

The testimony of language is overwhelmingly in favor of immersion. As we have seen, the best Greek lexicons define "baptize" "to immerse," and "to immerse" alone. The generic or root meaning of the word involves the idea of dipping or submerging under water. To suppose that this root meaning was suddenly and radically changed without any definite evidence of the change is certainly unreasonable. We have not space to go into this somewhat technical phase of the question, but all who are especially interested are referred to Mr. Campbell's complete analysis of the root meaning of *baptizo*, as contained in the Campbell-Rice debate and also in his work on Christian baptism.

It is worth noting, in this connection, that in all countries where the Greek language is used to-day the form of baptism employed is invariably immersion. This fact is undoubtedly due to the incongruity of adjusting the ordinary root meaning of the word in its own language to any other form of expression. To baptize a person without immersing him involves such contradiction in language as to make it impossible in countries where Greek is habitually spoken.

The testimony of authority is quite as strong as the testimony of language. The vast majority of pædobaptist scholars concede that immersion represents the New Testament form of baptism. We have space here to mention only the names of a few of these men. The list includes Justin, Tertullian, Origen, Chrysostom, Eusebius, Whitby, Wall, Calvin, Luther, Wesley, Salmasius, Bossuet, Whitefield, and hundreds of others. The fact that many of these were not immersed themselves does not detract from the value of their testimony. For various reasons, they believed that the New Testament practice was not essential and therefore accepted a substitute. In doing so, however, they frankly acknowledge the fact that immersion represents the original New Testament form of the ordinance.

The evidence from symbolism is especially strong. It is based upon the fact that the act of immersion symbolizes the great truths of the death to past sins, the resurrection to a new life, and especially the great corner-stone of Christianity, the resurrection of our Lord. Baptism thus possesses a real symbolic meaning which is destroyed when affusion is practiced. While the authority of the Scriptures and of the language of Jesus alone constitute sufficient warrant for any ordinance, nevertheless, when a given practice is reasonable and intelligible in itself it becomes much more appealing. This is the case with immersion as the action of Christian baptism.

V. The Testimony of the Scriptures.

Those who have difficulty in regard to any phase of the baptismal question can be given no better advice than to take their New Testaments, in the English version, and carefully read and mark *every* passage in which the word in question occurs. Professor McGarvey, in his celebrated sermon on "Baptism," follows this plan, and the reader is referred to this extraordinarily simple and illuminating discourse, if he does not care to work out the details for himself. It is almost impossible to resist the cumulative evidence afforded by such a plan of procedure. Moreover, it has the advantage of avoiding controversy in a field where prejudice is apt to be unusually strong.

VI. The Restoration Position.

The Restoration position upon baptism was reached early in the history of the religious development of Thomas and Alexander Campbell. Having accepted the New Testament as their guide, these men, against their desires and prejudices—for both were originally pædobaptists—were forced to discard both affusion and infant baptism because, after the most diligent search, they were unable to find any definite Scriptural warrant for either practice. In order to restore the New Testament church, they found it necessary to restore the New Testament teaching with regard to baptism. Since their day,

nothing has occurred to shake the validity of their conclusions upon the subject.

SCRIPTURE REFERENCES.

Matt. 3: 5, 6, 11, 13; 28: 18, 19; Mark 1: 4, 8, 9; 16: 15, 16; Luke 3: 3; John 3: 22, 23; Acts 2: 38, 41; 8: 12, 13, 36-38; 9: 18; 10: 47, 48; 11: 16; 16: 15, 33; 18: 8; 19: 2-5; 22: 16; Rom. 6: 3, 4; Col. 2: 12; Gal. 3: 27; Eph. 4: 5; Heb. 6: 2; 1 Pet. 3: 21; 1 Cor. 10: 2.

These references cover practically every New Testament passage dealing with the ordinance of baptism. A few cases where the word is mentioned are not given, but they throw no additional light upon the subject.

BLACKBOARD OUTLINE.

| | |
|---------|---|
| BAPTISM | { 1. Definition 2. Design 3. Subjects 4. Action 5. Results 6. Importance |
|---------|---|

OTHER REFERENCES.

1. McGarvey—"Sermons," Chapter IX. Also reproduced in tract form. The best brief discussion of the subject in existence.

2. Campbell—"Christian Baptism." Also the debates with McCalla, Walker and Rice, especially the latter.

3. Briney—"The Form of Baptism." Deals almost entirely with the action of baptism.

4. Kershner—"Christian Baptism." A straightforward presentation of the facts which avoids the polemical method of discussion.

TOPICS FOR DISCUSSION.

1. The Origin of Baptism.
2. The Purpose of the Ordinance.
3. The Baptism of John.
4. The Proper Subjects of Baptism.
5. The Form of Baptism.
6. Spiritual Elements in Baptism.
7. Trine Immersion.
8. The "Open Membership" Question.

QUESTIONS ON THE LESSON.

1. What is the derivation of the word "baptism"?
2. What was involved in John's baptism?

3. How does Christian baptism differ from the baptism of John?
 4. Define Christian baptism?
 5. What is the design of baptism?
 6. Interpret the correct meaning of the expression "baptism for the remission of sins."
 7. Can baptism be separated from faith and repentance? Why?
 8. Who are the proper subjects of baptism?
 9. How did the practice of infant baptism originate?
 10. Why is the practice still retained in churches which have ceased to believe in the dogma upon which it was founded?
 11. How do such churches strive to accommodate their practice to their changed theology?
 12. What is wrong about their method of accommodation?
 13. Why is there so much dissension with regard to the action of baptism?
 14. Summarize the testimony from language with regard to the form of baptism.
 15. What bearing does the practice of Greek-speaking peoples have upon the subject?
 16. Summarize the testimony from authorities.
 17. How do you explain the variance between the teaching and the practice of paedobaptist authorities upon the subject?
 18. Give the argument from symbolism.
 19. What is the best way for the average individual to reach a satisfactory conclusion in regard to the disputed points at issue concerning the ordinance of baptism?
 20. Outline the Restoration position upon the subject.
 21. Why did the Campbells give up affusion and infant baptism?
 22. What relation does the baptismal question sustain to the plea for the restoration of New Testament Christianity?
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LESSON XI. THE GIFT OF THE HOLY SPIRIT

I. Nature of the Holy Spirit.

The Holy Spirit is the invisible manifestation of the Deity in the affairs of the world. The Bible clearly teaches a threefold manifestation of the divine nature. First, we have the idea of God the Father, the central and unifying conception which is especially emphasized in the Old Testament dispensation. Next, we have the conception of God incarnate in a human being, in the person of Jesus Christ in the New Testament dispensation. Last of all, we have the manifestation of the divine nature, in an invisible spiritual power which

constantly "makes for righteousness" in the course of world history. These three manifestations are all one, because they embody the same God under different aspects. The idea of the Trinity, as it is usually styled, is not only a logical and reasonable one, but it is in line with what we know of our own mental and spiritual natures. The same man thinks, feels and acts, and yet thinking, feeling and acting are different things. In the same way, the Deity is manifested to us in three different forms, without in the least affecting His essential unity.

II. The Holy Spirit and Conversion.

The Holy Spirit is the active agent in conversion. The gospel appeal does not depend upon mere logic alone for its acceptance. It is logical, because Christianity appeals to the human reason, and the reason must be convinced; but the dynamic of the appeal lies in the power of the Holy Spirit. This power is not irresistible, otherwise every one who hears the message would be forced to accept it; but it is strong enough to overcome the opposing pull of sin and temptation, if it is given an opportunity to do so. In the last analysis, the final decision rests, and must rest, with the will of the man or woman to whom the appeal is made; but the Holy Spirit gives strength to turn to the right, where otherwise strength would be lacking.

III. The Holy Spirit and Sanctification.

The word "sanctification" means, literally, "made holy." It refers to the building of Christian character in the lives of those who have accepted Christ. It is a moral and spiritual, rather than an ecstatic or emotional, condition. As sometimes defined, it has led to gross emotional and superstitious absurdities. Any one is "sanctified" who is doing his best, in his own way, to live the life which Christ taught us we should live, regardless of any special emotional state attending his efforts. Sanctification is a moral process, and is subject to moral tests. If a man manifests in his daily life the triple trinity of the fruits of the Spirit as given in the fifth chapter of Galatians, he is "sanctified," and if he fails to manifest these "fruits," there is no sanctification about him.

IV. The Holy Spirit and the Word.

The early Restoration teachers, following the lead of Mr. Campbell, held that the Holy Spirit operates only through the revealed word of God. In Mr. Campbell's debate with Rice, a full exposition, both of his own views and of the opposing position, may be found in detail. The essential point involved is the distinction between a rational and sane interpretation of the action of the Holy Spirit and an interpretation which opens the way to unlimited emotional absurdities. The current view of the Holy Spirit in Mr. Campbell's day in-

volved the idea of some peculiar emotional experience which miraculously "came upon" the sinner and irresistibly "converted" him. Such a doctrine is clearly contrary to the whole gospel teaching regarding salvation as it is found in the New Testament. The three thousand were not converted in this way, nor was the Ethiopian eunuch, nor Lydia, nor the Philippian jailer, nor any of the other early converts to the new gospel, according to the record. On the other hand, there was no disposition on the part of Mr. Campbell or any of his followers to dispute the reality of the work of the Holy Spirit or His essentially superhuman and spiritual character.

V. The Baptism of the Holy Spirit.

There are only two cases in the New Testament in which this expression is used. The one occurs upon the occasion of the conversion of the three thousand upon the day of Pentecost, and the other with regard to the conversion of Cornelius. In the one case, the first Jewish converts were made to the new gospel, and in the other the doors of the church were opened to the Gentile world. Correct usage compels us to limit the use of the expression, therefore, to these two exceptional and extraordinary occasions. There is no necessary "heresy" involved in speaking of the "baptism of the Holy Spirit," as applied to other instances of His presence, but clear thinking and exact expression are not promoted by such usage.

VI. The Extraordinary Gift of the Holy Spirit.

This was a manifestation of the Spirit's power granted only in the apostolic age, and conferred by the "laying on of hands" by the apostles. It gave power to work miracles, to heal the sick, and in other ways to furnish supernatural credentials for the new teaching. It was not continued after the apostolic age. Instances of its occurrence may be found in Acts 8:14-19; 19:5-7, and elsewhere.

VII. The Ordinary Gift of the Holy Spirit.

This is the "gift of the Holy Spirit" promised to all penitent believers, who hear the Word, believe it, repent sincerely of their past sins, and are baptized into the name of Christ. It furnishes power to live the Christian life, and to remain true to the profession made in the act of conversion. It is a vital force in the world to-day, and will so continue as long as the gospel is proclaimed to the human race. Its presence is not attested by miraculous or supernatural signs, but by the practical manifestation of the "fruits of the Spirit"—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

VIII. The Fruits of the Spirit.

We have already referred to the fact that the essential test of the reality and presence of the Holy Spirit is the daily life of the Chris-

tian. Jesus said that a tree is known by its fruits, and Paul enumerated the fruits of the Spirit in detail in Gal. 5: 22, 23. Wherever these "fruits" are found, we may be sure that the Holy Spirit is present; and where they are absent, we may be equally sure that the Spirit is absent also.

IX. The Sin Against the Holy Spirit.

There has been widespread discussion with regard to this question, much of it of a mistaken and harmful tendency. The references in Matt. 12: 22-32 and Mark 3: 28-30 make it perfectly clear that the expression was originally used with reference to the attribution of demoniacal instead of divine power to Christ on the part of the Pharisees. Evidently, therefore, the sin refers to such a perversion of truth as involves a complete reversal of moral distinction, so that good becomes evil, and evil, good. Moreover, we must suppose such a reversal to be unchanging and permanent. The idea that any person who has even the slightest desire to repent or to become a Christian has committed the sin against the Holy Spirit is an absurdity. The presence of the desire to be better is certain proof that the sin has not been committed. Only those who have so perverted their moral natures that good and evil have actually exchanged places in their thinking and living have placed themselves beyond the hope of pardon. The man whose desires are all evil and who has come to hate goodness for its own sake is obviously hopeless. Such a man has committed the sin against the Holy Spirit.

SCRIPTURE REFERENCES.

Matt. 12: 31; Mark 3: 28-30; John 14: 16-18, 26; 15: 26; 16: 7-13; Acts 2: 4, 17, 38; 8: 13-20; 19: 1-6.

BLACKBOARD OUTLINE.

| | | | |
|-----------------|---|-----------------------------|-------------------------------|
| THE HOLY SPIRIT | { | I. Nature | |
| | | II. Work in Conversion | |
| | | III. Work in Sanctification | |
| | | IV. Relation to the Word | |
| | | V. Forms | 1. Baptism of the Holy Spirit |
| | | | 2. Extraordinary Gift |
| | | | 3. Ordinary Gift |
| | | VI. Fruits | |
| | | VII. Sin Against | |

OTHER REFERENCES.

1. Sweeney, Z. T.—"The Holy Spirit." The latest and best book upon the subject in our literature.

2. Richardson, Robert—"The Holy Spirit." The first book upon the subject in the literature of the Restoration.
3. Garrison, J. H.—"The Holy Spirit."
4. Oliver—"New Testament Christianity," Chapter XV.
5. Moore—"The Living Pulpit of the Christian Church." Sermon by W. K. Pendleton on "The Ministry of the Holy Spirit."
6. McGarvey—Commentary on Acts, especially Chapters I, II, VIII. and X.
7. Campbell-Rice Debate, Proposition Fifth.

TOPICS FOR DISCUSSION.

1. The Trinity.
2. The Nature and Office of the Holy Spirit.
3. The Baptism of the Holy Spirit.
4. The Extraordinary Gift of the Holy Spirit.
5. The Ordinary Gift of the Holy Spirit.
6. The Spirit and the Word.
7. The Fruits of the Spirit.
8. The Holy Spirit and Conversion.
9. The Sin against the Holy Spirit.

QUESTIONS ON THE LESSON.

1. State what is meant by the Trinity.
2. What is the nature and function of the Holy Spirit?
3. Is the idea of the Trinity unintelligible?
4. What is the office of the Holy Spirit in conversion?
5. State some erroneous views of that office.
6. What is meant by sanctification?
7. When is a man sanctified?
8. What are the tests of sanctification?
9. What is the relation of the Holy Spirit to the Word?
10. What was the early Restoration position upon the subject?
11. Why was this position taken?
12. Did the early advocates of the Restoration dispute the reality or supernatural power of the Holy Spirit?
13. What is meant by the baptism of the Holy Spirit?
14. What are the only cases of this baptism mentioned in the New Testament?
15. Is it wrong to speak of other cases as baptisms of the Spirit?
16. What is meant by the extraordinary gift of the Holy Spirit?
17. Give illustrations of its use.
18. What is meant by the ordinary gift of the Spirit?
19. When and how is this gift received?

20. What are the fruits of the Spirit?
 21. What is the final test of the presence of the Spirit?
 22. What is meant by the sin against the Holy Spirit?
 23. What mistaken views of this subject exist in some places?
 24. Has any man who is afraid he has committed the sin against the Holy Spirit actually committed it?
-

LESSON XII. THE BREAKING OF BREAD

I. The Second Ordinance.

There are two ordinances of the Christian religion. The first—baptism—is the ordinance of initiation, and the second—the Lord's Supper—is the ordinance of perpetuity. These two ordinances constitute the essential framework of the church. The person who is baptized and who communes regularly is, on the formal side at least, a Christian. As we have already seen, there is a vital element in Christianity which goes beyond any formal expression, and which is manifested by the possession of the fruits of the Spirit, mentioned in the last lesson. Unless we are Christians in both the formal and vital sense of the word, our profession is vain. This does not place any lower estimate upon the value of the ordinances, but it does emphasize the fact that all ordinances have value, not in themselves, but, rather, in what they may produce. The ordinances are essential means of grace or of salvation, but, considered as formal actions alone, they have no efficacy. There is no magical virtue about either baptism or the Lord's Supper which will save a man whose character and life prove that he has not made Christ first in his affections.

II. The Institution of the Lord's Supper.

A full account of the institution of the Lord's Supper is given in the twenty-sixth chapter of Matthew, the fourteenth of Mark and the twenty-second of Luke. In addition to these Scriptures, the eleventh chapter of 1 Corinthians contains a detailed statement in regard to the proper form of observance of the ordinance. It is noticeable that the Gospel of John, although giving a very full account of the last days of our Lord, says nothing about the institution of the Eucharist. In all probability this omission was due to the fact that the matter had been treated so fully already by the Synoptics. Moreover, John's Gospel, in the famous discourse on the bread of life, gives a spiritual analysis of the symbolism embodied in the Supper which is especially valuable. Apparently, the Lord's Supper was instituted primarily as a memorial. The language of the Synoptic records makes this fact clear. The deep spiritual significance of the ordinance is brought out

by the later record of John, while the social meaning and value of the service is witnessed by Paul, especially in his letters to the church at Corinth, and by Luke in the Acts of the Apostles.

III. Purpose of the Lord's Supper.

It is obvious, from what has been stated already, that there are four great ideas involved in the Lord's Supper. We may specify these ideas as (1) a memorial, (2) an ordinance, (3) a communion, and (4) a confession. It may be worth while to examine briefly the significance of each of these purposes.

1. **A Memorial.** The Lord's Supper is a definite memorial of an historical event, just as the Passover was a memorial of the Exodus, and the Fourth of July is a memorial of American independence. The observance of the Lord's Supper tends to keep historical Christianity in the foreground, since a memorial which does not stand for an historical fact is a misnomer. Sometimes, and this has been especially true of late years, there is a tendency to lay less stress upon the historical Jesus—a few recent critics even going so far as to assert that Jesus never lived. The memorial of the sufferings and death of the Christ is a constant refutation of such teaching.

2. **An Ordinance.** We have touched upon the matter of ordinance in a preceding section of this lesson. The Lord's Supper, by making a definite center for regular assembly and worship, holds the community of Christians together and constitutes the core of the church organization. There would be no Christian church without the Lord's Supper, and where the Lord's Supper is regularly and properly observed there is sure to be a Christian church.

3. **A Communion.** This is the essential, heart meaning of the Lord's Supper. It means communion with Christ and with our loved ones who have gone across the river of death, as well as with our brothers and sisters in the immediate and visible brotherhood of the church. This is what Paul meant by "discerning the Lord's body." Unless we make Christ real in our communion, the ordinance will have little value for us.

The spiritual fellowship and communion lead naturally to the idea of unity and organic brotherhood. The Lord's table is the place where Christians ought to be one, first of all. The one loaf symbolizes the idea of unity and brotherhood, and all dissension, or hatred, or jealousy, should be put away when we come to partake of the loaf and the cup. Only as love and forgiveness and harmony prevail can we "discern the Lord's body."

4. **A Confession.** The old word for the Lord's Supper—the "sacrament"—was derived from the Roman soldier's oath of allegiance to the emperor, and implied the idea of a confession or pledge of our

loyalty to Christ. Undoubtedly the communion is just such a pledge and confession. We renew our baptismal vow openly and loyally when we commune with regularity and sincerity. The Greek word for the ordinance—the Eucharist—means a “thanksgiving.” Here we have the idea of confession also, although with more of the Greek spirit of freedom and joy than is involved in the Roman pledge of allegiance to duty. Both the Roman and the Greek ideas are useful, and represent different phases of the same reality.

IV. Manner of Observance.

There are three elements in the communion service as given in the New Testament: First, the loaf; second, the cup; third, prayer. So far as the particular manner in which these three essential features may be combined or used is concerned, we are given the utmost freedom. There can be no New Testament communion service, however, where these three elements are not present.

The questions as to the time when prayer is to be offered, or as to a single cup or a plurality of cups, or as to a certain kind of bread, or a certain way of holding the cup or the loaf, are all matters of freedom and taste. The only essential features are the ones already mentioned.

V. The Time of Observance.

This is important, if we regard the Lord’s Supper as the essential ordinance for keeping alive and maintaining the organization of the church. If observed, without exception, every week, the Eucharist will keep the church alive, even when there are only a few scattered disciples without a regular minister. Its value in this respect must have been very great in the early extension of Christianity, and it would be no less valuable to-day, if we would properly avail ourselves of it. The churches which do not observe the Lord’s Supper regularly every week depend upon some ecclesiastical machinery or overhead organization to keep things together. This means, sooner or later, tyranny, and the loss of freedom by the church. By giving the Lord’s Supper its proper, rightful and apostolic place, the necessity for unapostolic, ecclesiastical despotism in order to secure efficient organization and work is avoided.

VI. The Restoration Position.

In seeking to restore the New Testament ideal of the church, the early leaders of the Restoration movement were obliged to discard affusion and various other innovations which had become associated with the first Christian ordinance. They found the same increment of non-Christian material thrown around the second ordinance. Instead of being observed every week, it was observed monthly, or quarterly, or at other periods suiting the convenience of ecclesiastical

authority. Instead of being a symbol of unity and brotherhood, it was made a perpetual reminder of dissension and division. Instead of being a free and spiritual service, it was made stilted and formal and lifeless. No more important feature of the Restoration plea can be mentioned than is embodied in its emphasis upon the proper place and the proper observance of the Lord's Supper.

SCRIPTURE REFERENCES.

Matt. 26: 20-30; Mark 24: 22-26; Luke 22: 7-20; John 6: 41-63; 1 Cor. 10: 14-22; 11: 23-34; Acts 20: 7; 2: 42, 46.

BLACKBOARD OUTLINE.

| | |
|-------------------|---|
| THE LORD'S SUPPER | <div> <div>I. Institution</div> <div>II. Purpose</div> <div>III. Observance</div> <div>IV. Time</div> <div>V. Restoration Ideal</div> </div> <div> <div>1. Memorial</div> <div>2. Ordinance</div> <div>3. Communion</div> <div>4. Confession</div> </div> |
|-------------------|---|

OTHER REFERENCES.

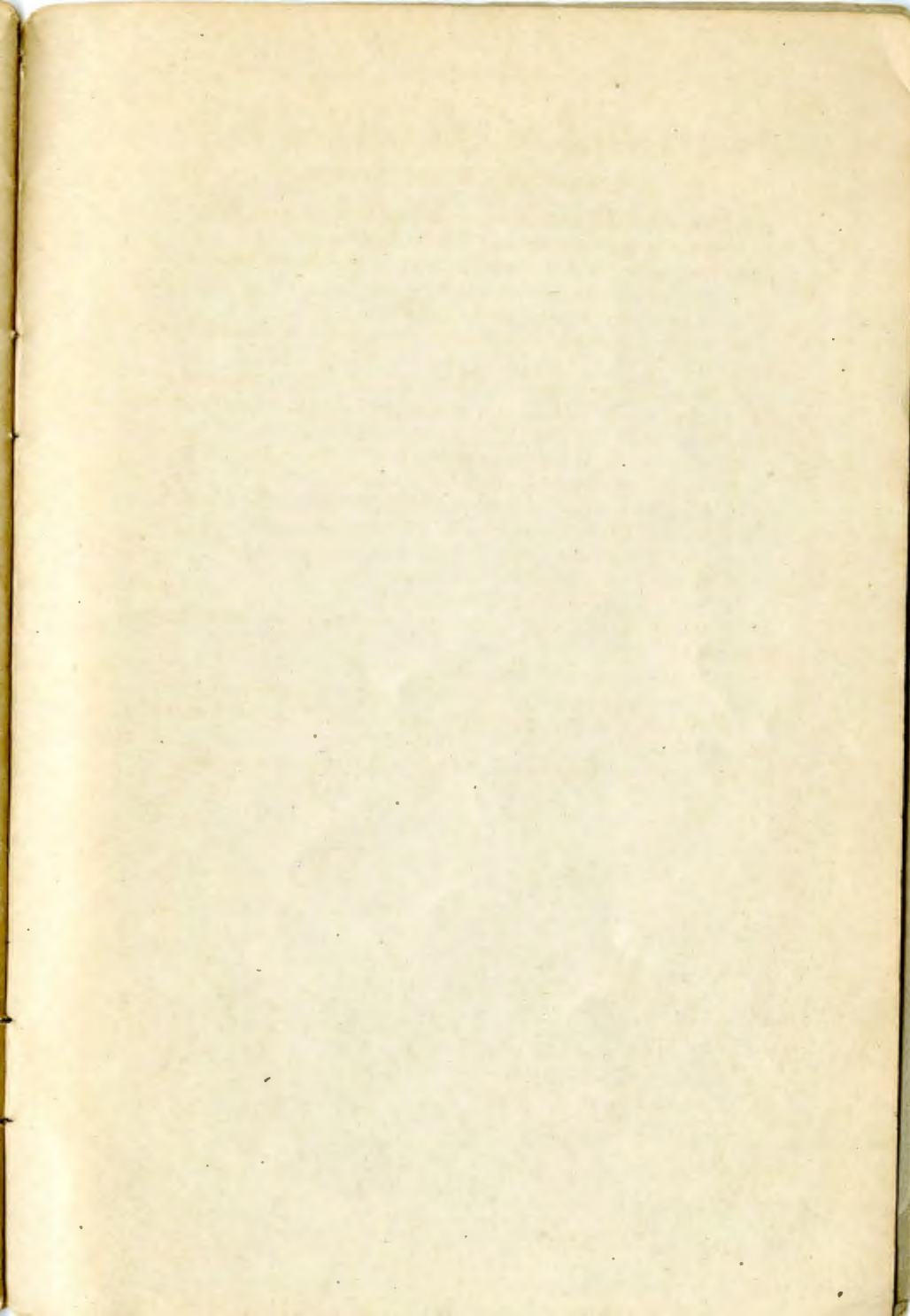
1. Campbell—"The Christian System," section on breaking the loaf.
2. Milligan—"Scheme of Redemption," Book III., Part II., Chapter VII.
3. Kershner—"The Religion of Christ," Part III.
4. Horton—"The Early Church," Chapter II.
5. Lord—"On the Lord's Day."
6. Brandt—"The Lord's Supper."
7. Cave—"A Manual for Ministers" (for an especially beautiful and appropriate form for the communion service).

TOPICS FOR DISCUSSION.

1. The Purpose of the Lord's Supper.
2. The Idea of Ordinance.
3. The Memorial Feature.
4. The Idea of Communion.
5. The Idea of Confession.
6. Sacrament and Eucharist.
7. The Time of Observance.
8. The Manner of Observance.

QUESTIONS ON THE LESSON.

1. Name the two ordinances of the Christian religion.
2. What is the main purpose of each ordinance?
3. How is the Lord's Supper related to the church organization?
4. What value does an ordinance possess?
5. Is there any magical virtue about it?
6. When and under what circumstances was the Lord's Supper instituted?
7. Why does the Gospel of John fail to mention its institution?
8. What special features are emphasized in the communion by the Synoptic writers? By John? By Luke and Paul?
9. What is the first purpose of the Lord's Supper?
10. What is the second purpose of the Lord's Supper?
11. What is the third purpose of the Lord's Supper?
12. What is the fourth purpose of the Lord's Supper?
13. How is the Lord's Supper related to Christian unity?
14. What is the meaning of a sacrament?
15. What is meant by the Eucharist?
16. What are the essential elements in the observance of the Lord's Supper?
17. Mention some non-essentials.
18. What can you say in regard to the time of observance?
19. How is a proper observance of the Lord's Supper related to church freedom?
20. Sketch the Restoration attitude upon the Lord's Supper.



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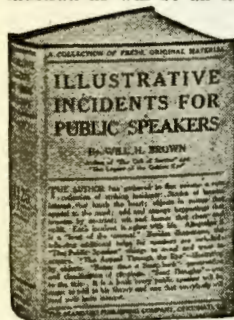
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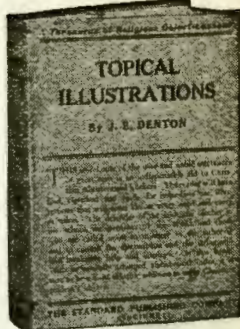


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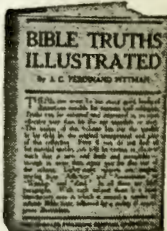
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