

might "teach" them "the fear of the Lord,"* (Psa. xxxiv. 11.)

Timothy owed his advantageous acquaintance with the letter and meaning of the Old Testament to the instruction of his grandmother Lois and his mother Eunice, when but a child, (2 Tim. i. 5, and iii. 15.)

The Christian parents at Tyre brought their wives and children to bid farewell to Paul, probably to hear his final words of counsel and benediction (Acts xxi. 5;) while Jesus said: "Suffer little children, and forbid them not to come unto Me," (Matt. xix. 14; see page 172.) These passages afford ample proof that God sanctions religious solicitude for the young.

(1) Sunday Schools should impart that branch of "the Truth" styled Moral Instruction. The teaching of much of the Bible concerns human duty, rather than religion, distinctly considered, and addresses men as having more or less natural ability to distinguish right from wrong. Virtue is commended, vice denounced. In such passages, appeal is made to the Conscience or moral sense.

This important department of "the Truth" is often overlooked. The Proverbs and Ecclesiastes are, however, as much given by inspiration of God" as Isaiah, or the Epistle to the Romans. Conscience in children is more susceptible to influence than in adults. Such topics as truthfulness, honesty, sobriety and temperance, kindness, consideration for dumb creatures, obedience to parents, avoiding bad companions, diligence and its promised reward, the brevity of life, etc., should therefore frequently be made the subjects of earnest appeal.

With the blessing of God such teaching may lead to the arousing of Conscience and conviction of sin, and so bring children to see their need of the mercy extended to sinners through Christ Jesus.

(2) The same truths should be enforced in our Schools as are proclaimed from our pulpits. The doctrines of this book, if simply taught, lucidly illustrated, and lovingly urged, can be made as attractive to children as Arminianism or Fullerism. Many Sunday Schools are hotbeds of heresy, yet wonder is expressed that our young leave us for the World or other sects, as they grow up.

*"The fear of the Lord," in the Old Testament, generally means genuine religion in its entirety—not merely the branch of it which impels men to avoid displeasing God.

Our scholars should be encouraged to attend the Sunday morning service. Ministers have then an opportunity to devote "five minutes to the little ones," some displaying rare ability in so doing.

(3) Should Church Members only teach in our Sunday Schools? This is a moot point. "If you ask me, I answer, 'Teach what?' You reply, 'The way of salvation.' I enquire, 'How can this be taught by those that do not know it? Can one who is ignorant of geometry instruct others in this science?' Paul never requests unconverted men to aid him in his Apostolic work.

You argue that those who commence the work in an unconverted state may themselves find salvation. This would be an experiment, and all experiments are attended with more or less risk. You would not engage a rogue to teach your children honesty, hoping that he might thus become conscientious, or an unskilled man to teach music, with the idea that he might himself thus acquire the art.

The School exists for the scholars. How, then, can their benefit be secured, if under the instruction of persons who have not 'passed from death unto life' and known Jesus after the Spirit? If the teachers receive profit, the scholars may be injured by receiving wrong ideas of religion. No one shivering on the slopes of Sinai can unfold the sweet mystery and grace of Calvary.

Looking at the question all round, I conclude that those only who know Christ can teach Christ, and that the School had better be taught by one person who loves Jesus, than by a thousand who have only heard of Him."—Abridged from JOSEPH PARKER, D.D.

Whether the matter, here so *forcibly*, is as *fully* considered, all must determine for themselves.

Christian prudence certainly demands that the number of the children received should be in proportion to the number of gracious and competent teachers. It is folly to invite more guests than the food provided will satisfy. The pride of the numerical extension of our Schools has led to many evils, among them being the indisputable fact that unsound persons are often added to the staff of teachers—just to keep the concern going. A small School with holy and truth-loving teachers is by far the best. "Home-grown teachers are of all to be preferred."—JOHN HAZELTON. Born again, baptised and trained among ourselves, there is strong probability that they will continue in living and loving touch with the principles and agencies of the Church.

(4) The Sabbath School in connection with the Church of Christ meeting for Divine Worship in Soho Chapel has a printed pamphlet of eight pages containing their Articles of Faith, and the Rules which their teachers must follow. This is handed to all who desire to become their stated co-workers, whose assent and consent must be signified before their election at a Teachers' Meeting. The Articles are a careful abridgment of those of the Church. Their example, although unique, is worthy of universal adoption.

Churches should Promote and Aid the Preaching of the Gospel to Every Creature.

NOTE 6.—While others go abroad and vocalise “the Truth,” all Churches should take their share in their maintenance. Christian Missions need no present advocacy. If the Holy Ghost has “called,” and their own Church (as at Antioch) has “separated” men to this work (Acts xiii. 2,) other Churches (home claims being first considered*) are grievously in the wrong in withholding their sympathy, supplications, and support.

All Benefited—the Elect Saved.

NOTE 7.—The proclamation of “the Truth” concerning God’s way of grace and peace invariably proves a benefit to men. Error is abandoned, society is purified, woman is reinstated in her true position, and children receive humane consideration, where “the Gospel wins its widening way.”

A so-called Gospel which does not accord with the Divine Word never fails to work mischief. Universal invitations, creature threatening and urging, and misrepresentations of human duty and ability in relation to God, must do moral evil, while they profit none (pages 59-90, 233, 234.) Yea-and-nay preachers “hurry the goats and worry the sheep,” but benefit neither.

“It is an indubitable fact that the Truth is evermore con-

*“Home claims being first considered.” Strict and Particular Baptist Churches, while contributing many hundreds of pounds *per annum* to the two Missionary Societies connected with their section of the denomination, subscribe to the last five Societies mentioned on page 224 so small a sum annually that it were a shame to record it. Yet they suffer their own Causes, their itinerant Preachers, their aged Ministers, and the widows of their former Pastors to be liberally helped from Funds which they persistently decline to maintain.

sistent with itself”—JOHN STEVENS; and a religious message, one part of which asserts what another part denies, cannot be wholly true. The affirmations or the contradictions must be lies; and “no lie is of the truth,” (1 Jno. ii. 21, and page 31.) He that delivers such a message as if it were the Gospel, virtually gives the lie to God, from whom he professes to have received it. He may, indeed, tabulate many so-called conversions, but cannot fail to affront the understanding of thoughtful men, and so injure their souls.

A contradictory Gospel must emanate from a contradictory God, and Reason revolts and Faith recoils at the idea of trusting such a Being. This may account for the many who, having received such teaching, become sceptics and atheists.

Let all who preach “the Truth” take comfort from the assurance that they deliver messages which must do moral good, as well as further the accomplishment of God’s purposes of grace. “His word shall not return unto Him void,” (Isa. lv. 11.) None can be injured, reformation may be effected, while the elect will be *experimentally* saved, when in “the time of love” the Gospel “comes to them in power and in the Holy Ghost,” (1 Thess. i. 4, 5.) Our very next sermon may be the means of salvation to a chosen sinner. God will bring as many to hear us as He means to bless, and His promise warrants the “hope” mentioned in our Article.

Our desires for success in winning souls are limited to the chosen of God. We loathe such expressions as “The world for Jesus,” or “London for Christ.” The Gospel is to be preached—not with the vague and vain wish of saving all men;—but is to be proclaimed “in the whole inhabited earth, for a testimony unto all the nations,” (Matt. xxiv. 14, R.V.) A saved World is a delusion; a saved Church is a certainty.

The salvation of His elect people (pp. 28, 29 & 44.) is satisfactory to the Lord. It is God’s pleasure, and His pleasure. (Isa. liii. 10, 11.) The lines (of eternal purpose which mark off his people) are fallen unto Him in places which He regards as pleasant, (Psa. xvi. 6.) He prayed “not for the world, but for them which had been given Him,” (Jno. xvii. 9.)

Peter’s Pentecostal sermon limited “the promise” to as many as the Lord God should call,” (Acts ii. 39.)

Paul became “all things to all men,” that he might, by all means, save (not ‘all’) but some,” (1 Cor. ix. 22.) He “endured all things for the sake of God’s elect, that they also (as well as those who were then believers) might obtain the salvation which is in Christ Jesus with eternal glory,” (2 Tim. ii. 10.)

Thus, while with Paul, every preacher trusts, by the manifestation of "the Truth to commend himself to every man's conscience, in the sight of God," (2 Cor. iv. 2,) he also hopes to prove a tongue unto the Holy Ghost, and so to vocalise the Gospel that the Lord's hidden ones may, through him, be "called out of darkness into His marvellous light," (1 Pet. ii. 9.)

Evangelical messages which honestly portray men as dark, (Eph. v. 8;) deceived, (2 Tim. ii. 26;) defiled, (Tit. i. 15;) depraved, (Rom. iii. 12, 13;) doomed, (John iii. 18;) domineered over by Satan, (Eph. ii. 2;) dead, legally and spiritually, (Eph. ii. 1;) and soon to die naturally, and after death to meet God in judgment, (Job xiv. 1, and Heb. ix. 27,) must awaken Conscience and invoke solemn inquiry.

"When men believe that Christ died for His elect [only] they begin questioning, 'Did He die for me?' but when told that there is salvation for all, they say, 'Then I may sit still and fold my arms;' and so they go onwards to hell, procrastinating."—JOSEPH IRONS.

The Truth cannot do harm. "Gospel hardened" is a detestable phrase. Men's hearts are naturally callous, a callousness which is increased by the "deceitfulness of sin," (Heb. iii. 13, 1 Tim. iv. 2.) All will remain whither the Fall left them, and their sins have brought them, unless sovereign grace arrest them. "No doctrine of the Gospel is, therefore, to be concealed. God's truth is a harmonious whole, and Divinely adapted to benefit mankind."—JOHN HAZELTON.

The Truth to be Presented to Anxious Inquirers.

NOTE 8.—The Inquirers intended, are chosen and redeemed sinners, who have received spiritual life, and are concerned to "know the way of salvation," (Acts xvi. 17.) "What must I do to be saved?" is their cry—not, as often quoted, "What shall I do?" but, *literally*, "What is it needful for me to do in order that I might be saved?" (Acts xvi. 30.) The burden of an urgent and insupportable need weighed on the jailor's heart. His character and circumstances rendered it imperative that something should be done. Information on the point, he now requested.

True ministers of Jesus Christ are solemnly solicitous to divide the word of the Truth rightly (2 Tim. ii. 15,) and to give to every one "his portion of food in due season," (Luke xii. 42, R.V.) They therefore seek to set the Truth before those who are seeking Jesus, in an appropriate form and

way, so that "the lambs may feed after their manner," (Isa. v. 17.)

Nothing but the Truth can profit a person under religious concern. Gospel lies or half-lies must bewilder him. Some, with the idea of accelerating God's work in the soul, misquote texts, make unscriptural assertions, and give assurances which their own experience falsifies. (Pages 31, 32.)

"Guides cry, 'Lo here! Lo there! on this, on that side keep.' Some over-drive; some frighten back; and others lull to sleep."

(1) **Arminianism** and **Fullerism** should be eschewed. Much so-called "simple Gospel preaching" flatly contradicts ARTICLES VI., pages 4 and 38; and X., XI. and XII., pages 6, 7, and 56—90.)

The alleged greater success of erroneous preachers should not discourage men of sterling truth. Some who have been in the secret could tell strange tales concerning many recorded conversions. It were better to suffer our fellow-sinners to remain as they are than to urge them by spurious Faith to obtain a worthless religion, in which they will be "twice dead"—in trespasses and sins and in a dead profession—(Jude 12,) and finally be consigned to hell, after they "have come, and gone from the place of the holy," as formal worshippers all their days, (Eccl. viii. 10.)

The popular idea that, even if people are not saved, "moral good is often effected" by these means is a delusion. Professing what one does not possess, is not moral amendment, but pursuing a most mischievous and wicked course.

(2) **Sound doctrine** should be urged upon the attention of anxious sinners. "That the soul be without knowledge is not good" (Prov. xix. 2,) while accurate information on the teachings of the Bible is always helpful. "Dry doctrines will not save them," but acquaintance with the facts on which Faith relies is essential to its exercise. "So then belief [cometh] of hearing [or what is heard,] R.V. and what is heard [is] through the word [or doctrine] of God," (Rom. x. 17; page 75.)

(3) **Definitions** are of service. Words are used in religious literature in a sense different from their ordinary signification. To explain such, to paraphrase long terms by expressing their meaning in simple and familiar words, is materially to aid the Truth. What is unintelligible to the mind can never profit the heart.

(4) **Distinctions** should be made evident, and differences

noted. Broad lines of demarcation should be drawn between Justification and Sanctification; the Ground and the Warrant of Faith; soul (or the sentient and intelligent principle in natural men) and spirit (the principle infused into God's people by regenerating grace;)* the "howl" of affrighted nature (Hos. vii. 14), and the cry or sigh of true penitence; the three purgings of the Gospel; pharisaic zeal and evangelical activity; Christian liberty and Antinomian licence; the natural and spiritual paternity of God; the conduct of Jehovah in His rectoral character toward all men as a Moral Governor, and His gracious conduct towards His people as their Heavenly Father; the fear that hath torment, and the gracious fear implanted in the hearts of God's children; and the temporal and eternal consequences of sin, both as regards men of the world and God's people,

These and kindred topics, which are so plain to well-instructed saints, are often "stumbling-blocks" (Isa. lvii. 14) in the way of an Anxious Inquirer. To take these up out of his way is a gracious ministry.

Some shudder to think that they may have committed "the sin against the Holy Ghost." This phrase is not to be found in the Bible, which mentions only "blasphemy," or a "speaking against the Holy Ghost," a distinct, definite act, in which the lips, in express words, defame His person, defy His power, and denounce His operations as diabolic, (Matt. xii. 31, 32.) None can have done this without remembering it.

Trembling sinners sometimes fear that they have "sinned away their day of grace;" others that they have "resisted the Spirit's strivings," and that He has left them, never to return.

"The Truth" intelligently presented is adapted to remove such impressions as these by correct views of the certainty, freedom and fulness of sovereign grace.

(5) The Anxious may be helped by delineations or Scriptural descriptions of those who have a right to the explicit encouragements of the Gospel. Such as are born anew need "the sincere milk of the Word," (1 Pet. ii. 2.) Their wishes to be right with God, though feeble, are sincere. They groan, sigh, cry and call upon God. When vocal prayer is impossible, they

*Many portions of Scripture which, if misunderstood, might perplex the anxious, are explained in the author's MANUAL. Vide the "Textual Index." Every "soul-winner" should study the hymns of Joseph Hart.

appeal by the upturned glance of the tear-dimmed eye, or the nervous sign of the empty, trembling hand. Though not what they would be, they hope that, by the grace of God, they are what they are. The result of the Holy Spirit's operations in the soul is always to make Christ desirable and attractive, and these always inquire for Him. They are drawn to God's people, yet are often afraid to speak to them. Their desires exceed their ability, and they *would* but *cannot* feel and act as their hearts prompt them. Often rebuffed, they never go wholly back.

The true preacher should present their photographs as taken in the light of "the Truth" to the Anxious Inquirer, and encourage the weary and wanting sinner to pray:—

"Yet save a trembling sinner, Lord,
Whose hope, still hovering round Thy Word,
Would light on some sweet promise there,
Some sure support against despair."

(6) Lastly, to anxious inquirers the most definite directions should be given.

Sin must be abandoned. "Let the wicked forsake his way, and the unrighteous man his thoughts," etc., (Isa. lv. 7.) "Cease to do evil, learn to do well," (Isa. i. 16, 17.) "Depart from evil, and do good: seek peace, and pursue it," (Psa. xxxiv. 14.) "If I regard iniquity in my heart"—if I contemplate the iniquity which is in my heart with complacency—"the Lord will not hear me," (Psa. lxxvi. 18.) Repentance, sincere and practical, in the order of ordinary experience precedes Faith.

Morality, as a ground of hope, must be renounced. The invitations of the Gospel are addressed to those only who take the lost sinners' place before the lost sinners' Saviour. "Works done before the grace of Christ and the inspiration of His Spirit, are not pleasant to God; . . . yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." —ARTICLES OF THE CHURCH OF ENGLAND, No. XIII.

Faith in Jesus Christ is to be preached as the only way in which pardon and peace can be realised. Credence in the Gospel—an unaffected and informal Coming to Jesus and expressing one's fears, feelings and desires in the best manner we can, and confidence in Him as mighty to save—should be urged on the anxious.

Divine Sovereignty must have reverent and humble submission. God's prerogative is to show mercy to whom He wills, in His own manner, by His own chosen instrumentality, and

in His own time. He cannot be hindered; He will not be hurried. God never owns error, but the Holy Spirit invariably rides in the chariot of "the Truth." Therefore:—

"Leprous soul, press through the crowd, in thy foul condition;
Struggle hard and call aloud on the great Physician;
Wait till thy disease He cleanse, begging, trusting, cleaving;
When, and where, and by what means, to His pleasure leaving."

A Gospel Church, a Unity.

NOTE 9.—We have thus considered the Obligations and Duties of Church Members. As individuals, we are saved to the praise and glory of sovereign grace." (Eph. i. 6 and 12) Our association in our Church life is for the purposes that have been specified.

Differing in age, capacity, character, and social position,—the members of a Church are one, forming a testifying Pillar to retain and display the truth of God. The letters engraved on the visible monument constitute *one* Declaration. The chiselled words on the buried foundation retain *one* testimony—and a Church exists as a body of witnesses to the truth, in accordance with which each member has been saved. The personality of each is merged into the ministry of all as an incorporated whole. The Minister oversees and pastorises; the Deacons serve; the Sunday School extends its care to the young; the Members fill their places, and do what good they can,—with a harmonious and generous regard for the well-being of all the rest.

"So we who are many, are one Body in Christ, and severally members one of another," (Rom. xii. 5. R.V.); and should, therefore, act as the following verses enjoin.

The New Testament never presents religion as something supplementary to our ordinary life, but as a principle permeating and actuating all conduct. Our character and profession as Church members cannot be dropped and resumed at will—we either contribute to the glory of God in "whatsoever we do," (1 Cor. x. 31.) or are "a comfort unto Sodom," (Ezek. xvi. 54.) giving our sanction and support to the principles and practices of God's avowed enemies. (James iv. 4.)

Respect and deference are therefore due to the Church to which we belong *as such*. This was solemnly recognised by the Free Churches of former days. No young man, for instance, dreamed of preaching, apart from the sanction and approval of those with whom he was in fellowship, before whom

he privately exercised his gift; nor would other Churches admit such to their pulpits without letters of commendation from those who were thus competent and authorised to certify, that he loved the truth, and possessed ability to vocalise it for the edification of others.

Yet we hear of some supplying our pulpits who belong to no Church at all—leaving one great duty unfulfilled, while they presume to instruct others in all branches of Christian duty.* (Page 211, on the Sequence of Duties.)

It therefore becomes the reader (if he belongs "to a House of God," "a Church of the living God,") to enquire whether *he* personally maintains and "earnestly contends for the faith which was once for all delivered unto the saints," (Jude 3.) and is thus a visible letter contributing to form the inscription on this "Pillar of the Truth."

Those for whose use this Guide has been prepared are begged to refrain from joining a Church until they have fully weighed the consequences involved, and are prepared (by God's grace) to take their cross and follow their Master in what surely awaits them as Members of a Church connected with the Sect so universally "spoken against."

Article XXIX.—Conclusion. Page 14.

This *résumé* of the duties and privileges of a Gospel Church is, with a few verbal alterations, identical with the closing paragraphs of the Declaration of the Faith and Practice of the Church of Christ at Horsleydown, under the pastoral care of Dr. Gill, and entered by him in the Church Book in 1720. On this also the foregoing Articles are mainly based.

Dr. Gill's Declaration was designed to take the place of the Church Covenant, printed for the use of the Church, in 1697, by its then Pastor, Benjamin Keach. This, it is probable, was in substance identical with the one which was formerly read publicly before the Lord's Supper at the admission of Christians to the Membership of Particular Baptist Churches, and is still

*Preachers who come to us from Communities whose Faith and Order differ from our own, should make it THEIR FIRST BUSINESS to connect themselves with a Church of Truth, pages 12 and 215. This, and this only, gives them a valid position with the Christians among whom they now desire to exercise their gifts. An Arminian or Yea-and-nay preacher in a Strict Baptist pulpit is an atrocious anomaly.

used at New Street Chapel, St. Neot's, Hunts. The Address to the person to be received is as follows :—

If you, Brother, [or Sister] now in the awful presence of God and the Lord Jesus Christ, and in the presence of His holy angels, and in the presence of His people and all others who are here present, do give up yourself unto the Lord and unto us His people, by the will of God, solemnly promising and engaging in the aforesaid awful presence, to walk with God, and us, His Church and people, as the Lord shall enable and enlighten you, signify the same by holding up your right hand to the Lord.

* * * * *

We likewise, in the aforesaid awful presence, do receive you into our Communion, solemnly engaging to behave towards you as a Church of Christ, watching over you in the Lord.

In testimony hereof, we give you the right hand of Fellowship, wishing your coming into this Church may be attended with blessing both to us and to you.

Addendum.

The Sanctification of the Spirit.

Surprise may be felt that no Article is expressly devoted to the above in previous pages, and that, with few exceptions, none is to be found in the Confessions of Faith in use among Strict and Particular Baptist Churches. The reasons may be that :—

(1) It is omitted from the summaries of saving knowledge in the New Testament, e.g., Rom. viii. 28—30, and 1 Cor. xv. 1—4.

(2) Dr. Gill's Declaration makes no reference to it.

(3) All our Churches are agreed that the objects of justifying grace are the subjects of an inwrought work whereby spiritual life and holy principles are infused, by the Spirit of God, into the hearts of the saints, and the bias of their minds graciously affected.

There is, however, great diversity of opinion as to the range of the truths expressed by the term "Sanctification." Some restrict it to the Divine operation by which naturally sinful men are made holy. Others extend it to include the gracious acts of the Father and the Son, (Jude 1, Heb. xiii. 12,) by which God's people were set apart as holy. Some, with John Stevens, have used the phrase "imputed sanctification,"

against which others protest. Some — while denying the Arminian error of "perfection in the flesh"—assent to the expression "progressive Sanctification," which others earnestly repudiate.

These are doubtless mere questions of definition and terminology. Nevertheless, it might be difficult to bring the thoughtful members of one of our Churches into unanimity as to an Article which explicitly and fully expressed their views as a whole.

It were well if the word Sanctification, as a technical term in Theology, were restricted to the meaning accepted by the majority of Evangelical Christians. None of our persuasion would, we think, object to assent to the following as an Article of Faith :—

"We believe that Sanctification is the work of the Holy Spirit in the souls of God's chosen and redeemed people; which is begun in their Regeneration, when their minds are first enlightened, their wills renewed, and the principle of all the graces implanted: and is consummated at death by their entire conformity to the nature, character, and will of God."

This may be compared with three others—the first from the Declaration of Faith and Practice issued by the Church at Eden Chapel, Cambridge.

"13. We believe in Sanctification by the Father, (Jude 1;) by our Lord Jesus Christ, (Heb. xiii. 12,) and by the Holy Ghost, (1 Pet. i. 2,) according to which the vessels of mercy were set apart to holiness; their sins were washed away with blood, and they made partakers of holiness. And we believe that no man hath any godliness or spiritual goodness in him, or about him, until he is sanctified by the Holy Ghost, (Rom. xv. 16.)"

The second is from the Articles of Faith of the Church at Zion Chapel, New Cross, London.

"13. We believe that the elect of God are sanctified by the great Three-One; chosen by the Father that they should be holy, which holiness they receive from Christ, their glorious Head and Sanctifier, by the invincible operations of the Holy Ghost, who makes them the subjects of a new nature, which is the root of all holy desires and gracious practices.

Jude 1; 1 Cor. i. 2; Heb. ii. 11; 1 Pet. i. 2."

The third is from "The Sunday School Catechism," prepared by EBENEZER MARSH, Minister of Gurney Road Chapel, Stratford, and issued by The Metropolitan Association of Strict Baptist Churches, Section 5. Question 11:

“What is Sanctification? A.—Sanctification is the work of the Holy Spirit in the hearts of God’s chosen people, whereby they are set apart to walk in newness of life and bring forth fruit unto God.”

Rom. vi. 4–6; 1 Cor. vi. 11, 17; Ephes. i. 4; iii. 16, 19; v. 23, 24; Col. i. 10, 11; 2 Thess. ii. 13; 1 John iii. 9; Jude 1.”

The subject is discussed in the author’s *MANUAL*, pages 122–157, which may help the reader. This we assure him—that holiness of heart and life is deemed essential to vital Christianity by the Strict and Particular section of the Baptist Denomination.

FINIS.

INDEX AND GLOSSARY.

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Anglo-Israelite theory. The notion that the British nation are descended from the Israelites who were carried into captivity by the Assyrians in 721 B.C. Those that hold it are reckless misquoters of Scripture, as when they refer the phrase “the *ten* tribes” which are “scattered and dispersed” to James i. 1 and 1 Pet. i. 1. See a “*RÉSUMÉ*” of their views by Philo-Israel, London, Banks and Son. 107.

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Anomaly, that which differs from rule or propriety: Arminian or Fullerite preachers in our pulpits, are an, 239: as is a Strict Church with an open Table, 211.

Antinomians, those who deny the perpetual authority of the Moral Law. **Theoretical**—Christians who, like W. Huntington or W. Gadsby, hold this as a *theory*, but lead holy lives. **Practical**—wicked persons who plead this theory as an excuse for sin. Such should be excluded, 202.

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Arians, those who hold with Arius (about 315) that Christ was a created Being, begotten of the Father before Time, and therefore though “the Son of God, not God the Son.” They also hold that the Holy Ghost is a Divine influence or emanation—not a Divine Person, 202.

Arminians, not a Sect, but professed Christians of any Denomination who hold the views of Arminius. Such rarely adopt the title, though W. Morley Punshon—the gifted and gracious Wesleyan Methodist—styled himself “an evan-

gical Arminian."—Craftiness of, 75, 78, 87, 225, 235.

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Arminius, the Latinised name of J. Van Armin, a Pelagian preacher (1560—1609) who denied personal Election and particular Redemption, and taught that Christ redeemed the persons and atoned for the sins of all men: to whom the preached Gospel is an effective offer of Salvation: who have it in their power to believe when they will, and by so believing can secure Salvation. See "Free-will" and "Pelagians."

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force, William, M.P., 60: Wright, George (1789-1873), 135, 150.

Automatically (after the manner of an automaton, or self-moving machine,) a technical term applied to the action of a Committee or Managing Body when such action is in strict accordance with a rule or precedent, and no discussion on the matter to be dealt with takes place, 217.

B

Backsliders, recovery of, 219.

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Baptism, the, of members of other Denominations who do not desire Church fellowship, 175.

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Body, a Church so styled, 132.

Bodies, the, of men will be raised again by Christ, 95, 107, 123: to die no more, 128.

C

Calling, Effectual, the truth that the Gospel read, or heard from a preacher, when conveyed to a regenerated sinner's mind and heart by the Holy Spirit effects his conversion, in spite of the obduracy of his nature and the resistance of his will. The fourth of Calvin's five points, 6, 56-59, 60, 75.

Calvinism, the system of Divine Truth opposed to Arminianism, so called from John Calvin (1509-1564,) who revived and formulated the sentiments of Augustine (354-430.) It comprehends five fundamental doctrines, often called "the five points," namely, human depravity, personal election to salvation, particular redemption, effectual calling, and the final preservation and perseverance of all that are once saved. **Moderate Calvinism**—a theological system which, while it embraces the above doctrines, incorporates with them many of the errors of Arminianism, as that while Redemption is particular, the Atonement is of infinite or universal extent, and avails

for the original sin of all men; that unbelief alone excludes sinners from participation in the grace of God; that the Gospel is an effective offer of grace to all men: that Spiritual Faith is a legal duty; and that the rejection of the Gospel will augment the torments of the finally lost, Often styled "Baxterianism" or "Fullerism" from the names of two great and good men who adopted it; sometimes also styled the "yea and nay" Gospel, on account of the contradictions it contains. **Hyper** (or "extreme") **Calvinism**, the creed of those who embrace the five points of Calvin, but repudiate some of his views; and regard salvation as a Divine work wrought in the hearts of the elect only, and in no sense contingent on the will of man for its commencement, continuance, and consummation, 67.

Campbellite Baptists, the followers of Archibald Campbell, an American Baptist (about 1800-1850), 160, 161.

Catechist and Catechumen, 151, 229.

Chattel, a, possession which may be sold. In law, opposed to a freehold, 39.

Chastisement, Divine, 5, 54—56: not penal, 35, 54, 122, 195.

Children, good, not sinless and holy, 22: brought to Christ, 172. Baptism of infants meaningless, 156-159: no N.T. account of, 171: Salvation of deceased infants, on the principle of federal headship, 24: and

apart from Faith, 48: such will not be judged hereafter, 120: children, Churches should care for, 229: Sunday-schools should be brought to Chapel and addressed from our pulpits, 231.

Christ, the Lord Jesus, "The last Adam," 2, 22, 127: Advent, second of, 8, 108, 119, 120: Atonement of, 3, 4, 39, 47: baptism of, 154: His sufferings so called, 155: blood of, 188: removes sin, 49, 50: symbolised by Baptism, 10, 155, 165: and in the Lord's Supper, 11, 185, 186, 194: Book of Life, the Lamb's, Himself, 27: Body, His, conceived of the Holy Spirit, 3, 22, 26: Complex Person of, 4, 34, 37: Confession good, His, 177: Covenant engagements of, 3, 26-29: Covenant of works, not included in, 22: Creator, the, 20; damnation, endured by, 40, 128: death of, 47: the offering of His soul, 128; consummated His obedience, 47: Deity of, 1, 34, 37: Fellowship and communion with, 189, 190: Goel or Kinsman-redeemer, the, 39: Humanity, sinless of, 4, 22, 127: intercession of, 4, 43: Judge of the quick and dead, the, 8, 119, 120: Judgment-seat, (*bema*) of, 115, 119: Lordship or supremacy of, an argument for Strict Communion, 133, 208.

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Revelation, 32-33, 35: Communion, 36: and Intercourse, 36: Illustrations of, 36: effectual, 38.

MEDIATOR, the One, 32: between God and all intelligent creatures, 33: unfallen Adam, 33: men as men, 33: and the elect, 34: sinners need no other when coming to Him, 50.

MINISTRY, EARTHLY OF.

1.—**AS THE MINISTER OF THE CIRCUMCISION** to the Jewish nation. He sought their national repentance and reformation, 28: not their spiritual salvation, 28; was grieved at their foretold rejection of Him, and wept over Jerusalem, 27, 28, 29: blessed their children, 28, 172.

2.—**AS THE SAVIOUR OF GOD'S ELECT**, did not offer grace, 28, 29, 66: asked none to accept Him, 29, 72: expressed neither surprise nor sorrow when "despised and rejected," 29: encouraged and invited sinners according to their characters, 29, 63, 64, 66, 83, 85.

PRESENT MINISTRY OF.

As Mediator and Intercessor, 4, 5, 34-38: accords with the Covenant of Grace, 26: concerns the salvation of the elect, 29: His present satisfaction and joy, 5, 44, 233: does not weep over the impenitent, 29, 44, 56: pleads with the concurrence and co-operation of the Spirit on earth, 5, 58: sends efficient ministers, 143, 150.

"Personal reign of," the involves absurdity, 112: Priest, a, 50: Righteousness of, 3, 4, 37, 45-48: Sanctification, source of the grace of, 241: Son of

God, 1, 2, 37: as such fills His great offices, 37, 38: Soul, human of, immortal, 128: "Truth, the," 225.

Christadelphians (*Brethren of Christ*) a sect of professed Christians who hold "conditional immortality," the sleep of the soul after death, and pre-millennarianism; deny a personal Devil, and repudiate all Baptism but their own, which they contend is essential to Salvation, 97, 160, 161, 206, 216.

Church (as a noun) three senses of the word in N.T., 131: the, on earth a vital unity, 131.

Church, Gospel, a, constitution of, 9, 131, 134: both Independent and Congregational, 132, 133, 134, 214: an organised body, 132, 133: a voluntary society, 134, 222: a unity, symbolised by the human body, the "one loaf" and the one "pillar of the truth," 200, 225-228, 238: a, a (monumental) pillar, 225-227, 238, 239.

Churches, Gospel, should be honoured as such, 209, 238: Open and Union, 204: Sister, 204: Strict, 204: their order Scriptural, 196-204: which maintain open Communion, anomaly of their practice, 211: whether communities of another "faith and order" should be so regarded, 135, 204: reception of members from such, 215.

Church of England, see Episcopalians; Book of Common Prayer, under Authors quoted; Priests, Episcopalian;

refuses Christian Burial to the unbaptised, 162.

Church (as an adjective) Fellowship distinguished from Christian, 135, 210: the highest form of religious intercourse on earth, 135, 190, 200, 206: expressed in the Lord's Supper, 200, 210: Church action, not to be canvassed or disputed, 214: jurisdiction limited to its own Members, 202, 219.

Church Membership, conditions of and admission to, 9, 131-135, 176-181: essential to transient Communion, 205. (See Strict Communion): exclusion from, for offending a brother, 201: for absence, 216: for relapsing into worldliness of life, 217: for dichostacy and schism, 201: for holding and promulgating error, 202, 218: and for immorality, 202, 219: exclusion from membership should be published at the next Communion, 203; maintenance of, occasional Communion not sufficient for, 213, 222: obligations and duties of, 213, 214, 220-224: reception to, from the world, 176: from Churches of other denominations, 215-216: of restored backsliders, 219-220: resignation of, impermissible, 216: terminable in three ways only, 216.

Church Officers, two only, 9, 133: ordinances, two only, 10, 153: not sacraments, 153, 160-164, 181.

Committees for Church Management, evils of, 147.

Communion, see Fellowship.

Communion, The, technically, the service devoted to the

Lord's Supper: attendance at, not the whole of Church Membership, 206, 213, 222.

Communion Services, United, evils of, 196, 202.

Confession. — I. Acknowledgment of sin, either to God or man, 1 Jno. i. 9, Jas. v. 16, must precede both Divine and human forgiveness, 50, 51, 195, 201.

II. An oral avowal of religious experience and belief, 1 Tim. vi. 12, 13: must precede Baptism and Church membership, 10, 175-181: requisite from those who join from Churches holding error, 216: and from restored backsliders, 220: not to be demanded from such as are dismissed from sister Churches, but may be asked as a favour, 214.

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Consubstantiation (*con*, "together with;" *substantia*, "the substance,") synonymous with Impanation, embodiment in bread (*in*, "in," and *panis* "bread,") the Lutheran doctrine of the Eucharist, or Lord's Supper, 182, 193.

Contradictions, none in the Bible, 81, 86, 232, 233.

Controversial topics to be avoided in our Churches, 107, 185: inadmissible at Church meetings, 219.

Conversion and Regeneration, 58.

Conversions, the (so-called,) of unregenerate persons do moral harm, 235.

Covenant, a mutual compact or agreement between two or more parties, in which undertakings are entered into on the faith of conditions to be fulfilled. OF WORKS, the, the agreement made between Adam and his Creator, securing to him and his posterity the enjoyment of earthly blessing and supremacy, on the ground of his perfect obedience to God, 2, 20-23, 24, 126. OF GRACE, the, 3, 25-32. See FEDERAL.

Covenant, Church, A, Form of, 239.

Criticism, the Higher, a Heresy which denies the absolute inspiration of the entire Bible, and insists that its contents should be estimated according to the opinions of certain modern Scholars and Critics, 209, 225.

D

Damnation, see Punishment, Future: not augmented by the Gospel, 68, 70, 81.

Deacons, Episcopalian, 136.

Deacons, Christian, A, 10, 137, 146-148, 223, 238: perpetual or periodical? 148, 149: "purchase a good degree," 136: their business secular, 147: unpaid, 136: if unworthy, to be deposed, 149; their wives,

character of, not to be calumniators or slanderers (*literally* "devils") 148.

Dead in Christ, intermediate state of the, 8, 94-99: conscious, 97: one of immediate joy, 98: not of glory till the Resurrection, 95.

Dead, ungodly, the, 8, 117: resurrection of, 107: judgment of, 120; never to be annihilated, but eternally punished, 122-130.

Death of Christ. See Christ.

Death, human, 2: in no sense the termination of existence, 129: a penal evil, 23: perpetuates character, 123: premature, sent as chastisement, 195; will be destroyed, 129: of infants, 24, 48: a sleep, 95.

Death to the Law and to the World, set forth in Baptism, 166, 179.

Demon, a wicked spirit, *possibly* the disembodied soul of a doomed and damned human being, 194.

Depravity and Guilt, 21.

Derelicts, religious, 219: (see Church Membership, exclusion from): not under Church jurisdiction, 219: their recovery should be sought by personal effort, 219: should, if restored, be received as from the world, 220.

Derivation of words, mis-leading, 45.

Dichostacy (Greek, *dichostatia*), the sin of standing apart, 201.

Dictionaries to N.T. Greek often unreliable, 139.

Didactic, conveying instruction, 193.

Discipline, the right and duty of a Church, if needful, to subject the conduct of its Members to inquiry, and to admonish and exclude such as have been unfaithful to their obligations — by non-attendance, departure from the truth, and immorality. See Church Membership, exclusion from. The relation of the Lord's Supper to, 201, 219.

Down-grade, the departure of Churches, once Evangelical, to error—follows Fullerism and Open Communionism, 90, 209.

Dramatic, resembling a drama or play; applied to the gestures of preachers when artificial and theatrical: also to what resembles a Drama, something acted. "A dramatic ceremony"—a piece of ritual representing or recalling an occurrence, 193.

Duty arises from obligation, 81, 221.

Duties must be performed in their enjoined order, 211, 239: of **Deacons**. See Deacons: of **Church members**—to attend all meetings, 222: aid other Churches, 223: consider the poor, 223: conserve and circulate "the Truth," 224-239: to live holily, 221: be conciliatory and forgiving, 222: to devote money to their own Church, 223: help Christian Missions and religious societies, 224, 228, 232: to support their officers, 223: to instruct all men, 232: backsliders, 219: children, 229: and anxious inquirers, 234.

Duty-faith, the error that the Faith with which Salvation is conjoined is the duty of men, as men, or simply of those that hear the Gospel, 7, 75, 78: a leading doctrine of the system of Andrew Fuller, 21, 89: its advocates hence called "Fullerites," or (if like C. H. Spurgeon, Calvinists) "Yea-and-nay men," 239: the error refuted, 31, 73-90: not supported by the alleged spirituality of unfallen Adam, 21: precious Faith not enjoined on natural men by the Law or by the Gospel, 81: texts misapplied in proof of Duty-faith, 82: why, though refuted, still preached, 84, 87: held by the "**Home Counties Baptist Association**," their Article examined, 79: the error harmful and awful, 80, 89: denied by Strict and Particular Baptists, 79: our views stated, 75: misrepresentations denied, 76: men who leave "the Truth," for Duty-faith or Fullerism rarely state why, 88.

E

Earnestness for the salvation of sinners commended, 65.

Elect, the, the people chosen of God—their privileges, immunities, etc., 3, 5, 6, 7, 23, 26-29, 30, 34, 39, 40, 44, 48, 58, 73, 121, 131, 232-234.

Election, the act of God's absolute will in the predetermination before time of certain persons to salvation; not as Pelagians and Arminians assert for their foreseen faith or good works, but of His sovereign pleasure "to the praise of the glory of His grace," 25, 48.

See "Elect, the," and the Author's MANUAL, 29, 32.

Elder. See Bishops.

Elders, plurality of, whether advisable, 139.

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Erroneous Preachers, danger of to young Christians, 31: should be kept out of our pulpits, 227, 239: alleged success of should not dismay men of truth, 235: mischief wrought by, 30—32, 72, 235.

Error, evil of, 114.

Evangelists, 145, 150: work of, 76: should first seek the sanction of their own Church, 239: to the young, Sunday-school teachers are, 229.

Evangelical, holding the doctrines of the Gospel; having confidence in the Gospel as God's power unto salvation—opposed to *Ritualistic* or *Sacramentarian*, 152, 153.

Evangelism, a desire for the spread of the Gospel, 228.

F

Faith (in its objective sense) the doctrines revealed to and received by Faith; a system of truth; of a Church, the doctrines which it holds and for which it contends. See *Order*.

Faith, (in a subjective sense) a grace, the "gift of God," not a legal duty, 7, 21, 73-90. See *Duty-faith*.

The exercise of a spiritual faculty or principle, imparted to none but chosen, redeemed, and heaven-born persons: therefore "precious," 73, 74: comes

by hearing, 75, 235: not essential to the matter (being or fact) of salvation, or deceased infants would be lost, 24, 48: its relation to Justification, 46, 48: to be preached *declaratively* to all, 76, 77: *personally* to sensible (or spiritually conscious) sinners, 77: to such directly and hypothetically, 66, 84, 76, 236-7: an objection met, 77.

Fault, whose it is that the non-elect are not saved, 29, 70, 75.

Federal (Latin, *fœdus, fœderus* a covenant,) pertaining to a covenant, especially the Covenant of Grace, 2, 20, 24. Federal head, one appointed and empowered by covenant to represent and act for others, as were Adam and Christ, 2, 3, 20, 24: federal headship, 21: our ruin through Adam's, and recovery by Christ's, 23: infant salvation secured by, 24, 48.

Fellowship and **Communion,** 189: Christian and Church distinguished, 135, 210: with Christ, and members of the Church, set forth at the Lord's Supper, 188-191, 197, 199.

Figurative language, 184.

Forensic, having to do with Law, legal—term a, *Justification* is, 45.

Forgive, Christians should, for Christ's sake, 50, 222: unforgiving absentees, exclusion of, 201.

Forgiveness (or **Pardon**) Divine, 49-52: a royal and parental act, 44, 49: follows Justification, 44, 49: the act of God alone, through Christ,

the only priest, 50: contrition and confession must precede, 51.

Fraternization with Christians not scripturally expressed at "United Communion Services," 196, 201, 206: limits of, 31-32, 135-136, 210.

Friends or **Quakers,** 45, 47, 153, 156, 214.

Free-will, the Arminian error that the Fall has not so affected the Will of man but that he has liberty of choice or power of self-determination in spiritual things, and can consent or refuse to be saved at his pleasure,—thus making salvation contingent on the creature, and not on the will and power of God, 57.

G

Glory, the intermediate state not one of, 95: degrees in denied, 99, 105.

Ghost, Holy. See *Spirit*.

Gospel, "the Simple," a cant phrase for Arminianism or Fullerism, 235.

H

Head. See *Federal*.

Heathen will perish "without the law," 120.

Heresy, exclusion for, 218: not to be discussed at Church meetings, 218.

Holiness, through the work of the Spirit, or Sanctification, 3, 23, 131, 155, 164, 221, 240, 242.

Holy Spirit, Deity of, 1, 18: Covenant engagements of, 3, 27: Author of inspiration, 1, 16-17: of Sanctification, see

Holiness: sin (blasphemy) against, 236: witness of, 53.

Holy, pious or religious, Titus i. 8, 140.

Homogeneity, the, similarity which should exist between Communicants, made impossible by open Communion, 207.

Hope, "the Larger," the error that there is ground to believe that those who die in sin may be the subject of posthumous salvation: unrevealed in the Bible, 122; see Rom. ii. 12-16, 120; and "uncovered mercies," 73.

Huntingtonians or Calvinistic Independents, 53, 134, 174: for their views see Rev. Joseph Irons and William Huntington.

Hutchinsonians, followers of John Hutchinson (1674-1732), who held that all the objects of God's visible creation are figures representing the facts and doctrines of Theology and Salvation, and that there is a designed correspondence between the natural and spiritual worlds, thus reducing typology or the interpretation of divinely chosen types and elements to an almost exact science. The writer, to some extent, receives this system as true, 74.

Hyperbaton, a figure of rhetoric, by which words are transposed (or arranged differently) from their natural order. (Greek, *Hyper* "beyond," and *baino*, "I go.") See *Parallelism*, 26, 159.

Hypothesis, a supposition; something assumed which af-

fects the force of what follows. Generally introduced by "if," "admitting," "allowing," "granting," or "supposing" THAT, etc., 195.

Hypothetically, by way of hypothesis, qualified by a supposition. Faith to be so preached, 66, 84, also 76, 77.

I

Immortality, human, 124: proved from the constitution of Adam, 125; and the person of Christ, 127.

Impute, to put to another's account (Greek of Phil. 18) to reckon or treat as the property of some one else. **Imputation**, the act of God's sovereign Grace in imputing the sins of the elect to Christ for judicial purposes, and of His Justice in imputing the Righteousness of Christ to them; the principle of Justification, 5, 44, 45.

Induction of Ministers, term the, preferable to Ordination, 148.

Inept, not suitable, or inappropriate to a subject or occasion, 212.

Infant Salvation. See Children.

Infuse, to pour into, to introduce, to put within. **INFUSION**, the act of Divine grace by which spiritual life and holy principles are put within the elect of God, 3, 45, 46, 131: **SANCTIFICATION** by, 45, 46, 241.

Inquirers, anxious, how to help, 234-238.

Inspiration, Verbal, 1, 16-18.

Intermediate State of Saints, 8, 94-98, 116.

Invitations, Gospel, not indiscriminate, but addressed to character, 6, 65, 71, 237: or to be given **HYPOTHETICALLY**, which see: **GENERAL INVITATIONS**, objections to, 71-73.

J

Jesus. See Christ.

Jews, Mission of Christ to the, 28.

Judgment, General, the, an unscriptural idea, 105, 120: of the quick, 108, 119: the last, 120: of angels, 121.

Justify, to hold guiltless, to declare and treat as righteous, and therefore unpunishable. **JUSTIFICATION**, the Divine act of justifying, a Forensic term, 44-47. Their force to be determined by their Greek equivalents, *dikaiōō* "to declare just" *dikaiōsis*, "the act of justifying," and not from the Latin words *facio*, "I make," and *justus* "just," whence the Papal and Quaker errors, 45.

K

Keswick Conference, Members of, true Anabaptists, 132, 219.

L

Law, Human, a Code of precepts and prohibitions issued with the authority of a Monarch, 44: Divine, the commandments and prohibitions published by God in the Bible; defines the extent of natural duty, 21, 70, 81: does not command spiritual Faith, 7, 21, 81: Heathen, the, "will perish

Mystery, popular and Scriptural sense of the term, 19, 58, 86.

N

Natural, (the translation of *psychikos*, 1 Cor. ii. 14, 15, 44, 46; also rendered "sensual," James 3, 15 and Jude 19.) man's condition apart from grace, as an intelligent and moral creature: natural men defined, 70, 218.

Natural and moral ability. See Ability.

Negative Assertions. See Assertions.

Nem. Con., inadmissible at Church Meetings, at which all should vote, 214.

O

Object-lesson, an, Baptism is, 164.

Obligations, nature and ground of, 81, 221.

Obligations of Church Members, 220, 224.

Offers of Salvation, unscriptural, 6, 60-73: an ancient error, 60: do harm, 72, 73, 232-234.

Office, a position in which one is placed by authority for the performance of certain duties. In a Church, pre-supposes Membership, 138.

Officers, Church, two only, 137, 139: continue to be Members, 138.

Order, prescribed sequence or succession, "all things to be done in," 9, 211, 239. See Duties.

without," 120: "what the law could not do," 40: **Legal**, of the nature of, or in accordance with Law, 44-46.

Lord, a title of Christ, indicating His Deity, Supremacy and Authority. An argument for restricted Communion, 208.

Loyal, obedient to the Law, faithful to one's Sovereign. In religion, **LOYAL TO CHRIST**, yielding obedience to Him in all things, as paramount, or supreme in authority, 209.

M

Materialist, one holding that man consists wholly of a material structure, and denying the existence of the soul as distinct from the body, 96, 122.

Mediator, a, defined, 32. See CHRIST, MEDIATION OF.

Methodism. See Arminian, 132: **METHODISTS**, the Lord's Supper to be withheld from, 206.

Membership. See Church: of Ministers should be transferred before induction to a Pastorate, 138.

Millennium, a period of a thousand years, during which, as some suppose, Christ will, after the Resurrection of the Church, reign in His whole person on earth. Not taught in Rev. xx. 4-6, 108-114: a dangerous notion, 114.

Ministers, Christian, are New Testament Bishops and Elders, 138: qualifications of, 139: election and ordination or induction of, 142-143: duties of, 9: remuneration of, 144, 223.

Order, the, of a Church, a technical term for its method of internal government, 9, 132, 204, 209, 210.

Ordinance, that which is appointed or ordained by authority—an appointment; the word used by many early Protestants in place of the unscriptural term Sacrament: two only, 10; not Sacraments, 153-181: an, expresses truth by symbols, as Baptism, 155, 164—169: and the Lord's Supper, 184—190, 200, 207. See Object-lesson and Silent Sermon.

Ordinances, "subject to." One term rendered Ordinance is *dogma*, that which seems good to one in authority, a decree, a royal command or edict (hence a doctrine), Eph. ii. 15, Col. ii. 14: whence *dogmatizomai*, in a bad sense, to submit oneself to *unauthorised* ordinances, which lack Divine command and sanction, 10.

Ordination, the act of setting apart men to the office of the Ministry; an apostolic duty, 140: of Clergymen and Bishops, 137: of Pastors, 143.

P

Paper Members, 213.

Parallelism, 26, 54, 100: Hyperbaton, 26, 159.

Pastor (Bishop or Elder,) a, a settled Minister considered in relation to the Church of which he is the chosen teacher and ruler, 9, 142—144, 238: as a title of social distinction unwarrantable save when applied to Fullerite or "yea and nay" and "open communion" Min-

isters, 138, 139: a, is to continue to evangelise, 145.

Pedo- or Pædo-Baptists (from *pais*, a child, and *baptizo*, I baptise) those who practise the Baptism or Christening of infant children; unscripturalness of this, 154, 156, 159. Views of, 169-175: why to be denied the Lord's Table, 206, 210.

Pelagians, the followers of one Morgan, (about 410) a monk, who, changing his name into Pelagius, taught error, denying original sin and asserting free-will. He was opposed by Augustine, the early champion of sovereign and free grace, 227. Arminians are often styled semi-Pelagians, 44.

Perseverance, Final, 7, 90, 94.

"**Pillar of the Truth**, A," figure of a Gospel Church, 225-228.

Platitude, a truth so obvious that it were flatness or dullness to repeat it, 31.

Plymouth Brethren, 47, 116, 144, 167, 203, 206, 228. | 4 2

Posthumous, after death and burial in the earth (*post*, after, *humus*, the earth,) **Salvation**, the supposed salvation of sinners after death, 73, See **Hope**, the larger.

Presbyterian, 133, 137.

Presbyterianism, evil of, in our Free Churches, 133, 223.

Priest, derived from the Greek word *presbyteros*, through the Latin *presbyter*, an elder or presbyter, which, however, is not its present meaning, which

is equivalent to the Greek *hiericus*, a holy man, one consecrated to God to perform special religious functions, impermissible to others, 45, 136: Priest, Christ, the only, 50: Priests, Papal, 51, 98, 182; Episcopalian, 51, 136, 139, 152, 162, 169, 181, 183, 203.

Probation, life a time of, to what extent, 22.

Proof, burden of the, lies with the person asserting, 7, 142.

Protestantism, 228.

Punishment, future, of sinners, legal, 70: equitable, 8: admits of degrees, 69: eternal, 122; will be for sin not for the absence of Faith, nor be augmented by the Gospel, 68, 70, 80-82: not literal fire, 123: should be preached, 130: due to the sins of the elect borne by Christ, 39-41.

Purgatory, denied, 99.

Q

Quakers. See Friends.

Quick (or living) the, Judgment of, 108, 120.

R

Rapture, secret, of the Church, an error of the Plymouth Brethren, that at the close of this dispensation and before the personal return of Christ, all Christians will be secretly and suddenly removed by God from the world, 116.

Recognition, future, of saints, 105-107.

Reconciliation, the act of

bringing into harmonious and cordial relation those that had been estranged (in Bible applied to saved sinners only, never to God), that which heals estrangement, 34.

Redemption, 38. See Atone-ment.

Reign, personal of Christ, a Millennarian error, 110, 114.

Reprobation, Divine (or, better, *Preterition*, "a passing by") the act of God in passing over those whom He did not choose to Salvation when electing those whom He predetermined to bless in Christ; does not make men sinners, 29.

Resurrection, of Christ, 4: of the godly and ungodly simultaneous, 8, 108-114.

Reverend (Rev.) as a *spiritual* title unscriptural, 138.

Righteousness of Christ, 47: imputation of, 45: by whom denied, 46.

Rite, a religious ceremony, an act of worship in which the performance of a ceremony is essential, 164: ritual, the performance of a rite, 152, 156: ritualistic, of the nature of a rite, 10.

Ritual, without reality, a farce, 201.

Rome, Church of, errors of, 45, 50, 98-99, 152, 185, 203, 227.

S

Sabellian, one who follows Sabellius, a heretic in the third century, and denies the tri-personality of God, and holds that the Father, the Son, and the Holy Ghost are the one