

Supreme Being, presented in different relationships, characters and offices assumed in His goodness to ensure the happiness and effect the salvation of men, 202.

**Sacerdotal** (from Latin, *sacerdos*, "a priest") priestly, 208.

**Sacraments**, religious rites wrongly supposed to be the efficient means of conveying grace. The word and idea have no scriptural support, 152, 181: the Ordinances are not, 153, 160, 181.

**Sacramentalists**, those ascribing saving efficacy to so-called Sacraments, 152, 159, 164, 169, 171.

**Salvation Army**, 156.

**Sanctification**, the act of sanctifying, or the state of being sanctified; **of the Spirit**, 2, 3, 131, 221, 240-242.

**Sanctify**, from Latin *sanctus* "holy," and *facio*, to make, but to be understood as equivalent to the Greek *hagiazō*, and meaning (1) TO SET APART as holy, to consecrate, devote or hallow. Used of persons, Jno. x. 36, Heb. xiii. 12, 1 Pet. iii. 15, etc.; and things, Matt. vi. 9: 1 Tim. iv. 5. (2) TO MAKE HOLY, used of God's people, 1 Cor. i. 2, Eph. v. 26, 1 Pet. 1, 2.

**Scriptures**, the, meaning of the term, 17: verbally inspired, 1, 16-18, 116.

**Seances**, spiritualistic, demon worship, 195.

**Silent Sermon**, Lord's Supper, a, 187.

**Sign of the Cross**, at Baptism, 169.

**Sister Churches**, 204, 209, 210.

**Societies, Religious**, commended, 224, 229, 232.

**Socinus, Lælius and Faustus**, uncle and nephew, (1540-1604) heretics who went further than Arius, denying that Christ was more than an ordinary, though a faultless man, and therefore repudiating the whole Evangelical system. The latter is alleged to have introduced the practice of Mixed Communion. **Socinians**, the early name for Unitarians, 96.

**Sonship Controversy**, the, on the question whether Christ was Divine absolutely, as a person in the eternal Trinity, or as the Son of God by "eternal generation." W. Palmer, with others, advocating the former view, and J. C. Philpot the latter, 12, 37, 118.

**Souls**, human, immortality of, 124-128.

**Spirit**, Holy, the. See Holy.

**Sovereignty** of God, the, 25: His right to create and dispose of the beings He is pleased to call into existence, as seemeth good to Himself, 25, 237.

**Strict Church**, a, one the membership of which is restricted to Baptised believers who cordially receive "the Truth" as stated in its "Articles" or "Confession of Faith." See "Faith" and "Order," 204: such only can Scripturally observe the Lord's

Supper 11, 196-203: with an Open Table an anomaly, 210.

**Strict Communion**, a branch of the order of Strict Churches which requires all who join them at the Lord's Table as transient or occasional communicants to be in fellowship with sister Churches, 11, 205. (See Lord's Supper, Transient Communicants.)

**Success, numerical** of others, should not discourage "men of truth," 235.

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**Supper, the Lord's**, 181-213.

**NATURE** OF, not a common meal, but a symbolical repast, 185, 187: not a Sacrament, 152, 181. **TRANSUBSTANTIATION**, or a change in the substance of the Bread and the contents of the Cup denied, 181, 185, 193: **Consubstantiation**, or the spiritual presence of Christ in them, also denied, 182-183. Its object, therefore, commemoration, not communication, 183, 193, 194: how a means of blessing, 189, 191: the Christian's "rest meal," 187, 188: and Christ's "forget Me not," 188: a proclaiming of the Lord's death

and 'a silent sermon,' 187: or a farce and an acted lie, 201, 207.

**ITS ADMINISTRATION** the function neither of a Priest nor a Minister as such, 183: all present are to partake, 191.

**SYMBOLISM** OF, the *bread*, 186: the contents of the *cup*, 186: the posture of those partaking (which should be recumbent) 188: and our *taking, eating, and drinking*, 188: as fellow-guests, 185: the whole act of worship sets forth our dependence on Christ, 186: our fellowship with Him as having died for our sins, 187, 189: and God's pardon of the same for His sake, 186: also Christian fellowship in its highest phase, namely, Church fellowship, 190, 200, 206, 207, 209, 210. It is therefore

A **CHURCH ORDINANCE**, 196-203: and rightly observed only by a Church when assembled as such, 196-201: this a fundamental principle, 203: proved from several Scriptures, 197-200: from the ordinary practice of receiving Members at the Lord's Table, 200: from Christian life in the early Church, 200: from the nature of the Ordinance, 200: and from its relation to Church discipline, 201. United Communion services are, therefore, unscriptural and mischievous, 196, 201, 202. The elements should not be carried to sick beds, 203.

Worthily received, how, 195: if unworthily, peril of, 194-196.

**TRANSIENT COMMUNICANTS** at, should be members of sister Churches, (see "Strict Com-

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**STRICT BAPTISTS**, when transient Communicants, should commune with sister Churches only, 213.

**Symbols**, Scriptural not mere arbitrary signs, 156, 185: those at Baptism, 156, 165, 179: at the Lord's Supper, 156, 186: **Symbolical actions**, at Baptism, 165-169: at the Lord's Supper, 187, 188. The **Symbolism** of Baptism as a burial, invalidated by "sprinkling," 156: and that of the "one (loaf of) bread" nullified by mixed Communion, 207.

## T

**Teachers** (and Pastors) 150, 151: in Sunday-schools, 231.

**Technical Terms**, words em-

ployed in a manner peculiar to a science or art; in Theology, words used in a sense peculiar to religious literature, as "Gospel," (*eu-ag(n)gelion*, "glad tidings,") 79: "particular," pertaining to specified persons, special, 38: "strict," (re-strict-ed) 196: "sanctify," to make holy by renovating grace, 241.

**Transient**, passing away, or happening occasionally only, as Communion at the Lord's Table, 204: Communicants, who should be welcomed as, 204-212: Strict Baptists as, 212.

**Transliteration**, the expression of a word in one language by the same, or nearly the same, letters in another, as "Deacon" for *diakonos*, "a servant," and "baptise" for *baptizo*, I immerse, 146, 151, 154.

**Transubstantiation**, (*trans*, "across," *substantia*, "substance,") a change of substance, 182, 185, 192.

**Trinity, the Holy**, (*trini*, "three each," a "set of three") 1, 18, 26: a mystery, 19: erroneous to speak of the First, Second and Third Persons in, 19.

"**Truth, the**," a Scriptural, not a cant phrase, 224.

**Types and Symbols**, 185.

## U

**Unitarian**, literally one who believes in the unity or oneness of the Deity as opposed to the notion that there are "Gods many." As technically *usurped*

## W

**Wandering Christians**, not eligible as Communicants, 207.

**Will**, essence, the, of character, 71.

**Wine** (namely, the fermented and intoxicating juice of grapes) whether essential at the Lord's Supper, 185.

by Arians and Socinians, one who denies the tripersonality of God, ascribes Divinity to the Father solely, and contends that Christ died as an example only, and not as a sacrifice for sin, 189.

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**Universal aspect of Mediation**, 33, 43.

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10, 29, Read "hath counted the blood of the covenant wherewith He (the Son of God) was sanctified, a common thing," or simply "common" .....	26, 94, 188
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12, 14, For "holiness" read "the sanctification" R.V. .....	23, 221
12, 15, Read "falleth short of, etc." .....	181, 207
12, 23, Read "to the general assembly even the Church of the first-born ones who are enrolled in Heaven." .....	27, 49
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5, 16, Read "Confess [your] transgressions, or trespasses (as in Matt. 6, 14, 15), or offences one to another." The word rendered "transgressions" is not the same as "sins" in verse 15 .....	50
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„ 13 .....	130	7, 15 .....	98
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„ 19, Read, either “separate (themselves)” or “are separating”(others) [exciting these to dichotomy and schism]. And for “sensual,” “natural (men)” [as in 1 Cor. 2. 14] “having not the Spirit,” [the Holy Spirit] or “spirit,” [not possessing the life of Regeneration as John 3, 6] .....	218	14, 1 .....	113
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**ERRATA.**—Page 13, line 9; for xxiii. read xxv.—and Page 254, under **Justify**, for “impunishable,” read “unpunishable.” Also Page 256, under **Plymouth Brethren**, add “142.”

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BY THE SAME AUTHOR.

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