

No. 67.

Presbyterian[†]
Doctrine[†]

BRIEFLY STATED,

BY

Rev. A. A. HODGE, D. D.,

Author of "THE ATONEMENT."

PHILADELPHIA :

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PRESBYTERIAN DOCTRINE

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DIFFERENT churches are characterized and distinguished from one another by various traits. Some churches are prominently distinguished by their form of government; others by their mode of worship; others by their national and historical antecedents; and others again, as is pre-eminently true of the Presbyterian Church, by the steadfastness with which they maintain a system of doctrine. This fact being recognized by many born outside of her communion, inquiries are constantly made for a short and clear statement of those doctrines which Presbyterians prize so highly, and for the maintenance of which in their purity they have contended so earnestly.

It is to answer these inquiries that this tract has been prepared. It is designed to be in no sense controversial, nor will any attempt be made to prove the positions affirmed. It is designed to be a very brief exposition of that system of doctrine which is common to all Presbyterians.

This system is the one commonly known as Calvinism, and held by all the Reformed churches. It is held by Presbyterians in that eminently pure and consistent form in which it is exhibited in the Confession of Faith and Catechisms prepared by the Westminster Assembly, A. D. 1647. It has, of course, very much in common with the faith of all other evangelical Christians, while it is distinguished by the prominence it gives to such principles as—THE ESSENTIAL JUSTICE OF GOD; THE INNATE GUILT, POLLUTION AND HELPLESSNESS OF MAN, AND THE ABSOLUTELY GRACIOUS CHARACTER OF HUMAN SALVATION.

Should such distinguishing principles be exhibited alone, detached from their natural association with other truths, the effect would

be exaggerated, and our system of faith would be distorted and misrepresented. A statement of any principle, in order to be true, must present it in due proportion and harmony with all the other elements of the system of which it forms a part. The doctrines of election, imputed sin and righteousness, and innate guilt, depravity, and helplessness, are true and important, but they do not constitute the whole faith of the Presbyterian Church. The Romans were distinguished by the prominence of their noses, but it does not follow that a sketch of a high nose would be a fair representation of a Roman face.

We will therefore state, as fully as our space permits, the main heads of doctrine common to all evangelical Christians, merely emphasizing the distinguishing principles of Presbyterian doctrine sufficiently to effect the purpose of this exposition. This will be presented under the following heads: 1. The source and standard of religious knowledge. 2. The being and attributes of God. 3. The person and office of Christ. 4. The original and present condition of man. 5. The mo-

tive, nature, application and effects of redemption. 6. The Church—its nature and principles of organization.

I. AS TO THE SOURCE AND STANDARD OF ALL RELIGIOUS KNOWLEDGE a great diversity of opinion has prevailed among those bearing the general title of Christians.

1st. All Rationalists make the human reason this standard. Pure Deists regard reason alone, as it is illuminated by the light of nature, the only source of religious knowledge and rule of faith. Christian Rationalists regard human reason as the judge and interpreter, having plenary authority and ability to measure and confirm or reject, and explain any system of whatever origin which claims our faith.

2d. Spirit-rappers and other superstitious enthusiasts believe that supernatural revelations from the spiritual world are at the present day matters of frequent occurrence to whole classes of persons possessing a properly susceptible organization. And Mormons, as in a sense also Mohammedans, while recogniz-

ing the Christian revelation, practically supersede it with the incongruous revelations of their false prophet.

3d. Romanists teach that the holy Catholic Church is so far inspired in the persons of her apostolically-ordained bishops in communion with the vicegerent of Christ at Rome, that she is an infallible and divinely-authorized teacher of the true faith and judge of controversies. The standard of faith she thus authoritatively presents comprehends (a) Scripture and (b) ecclesiastical tradition, as these are defined and interpreted by the Church herself.

4th. Quakers and mystics in general make the moral sense and spiritual intuitions of each religiously-inclined person, as these are enlightened by the divine Spirit, the only test and standard of truth and duty. This is the "inner light," and "the true light which lighteth every man that cometh into the world." John i. 9.

5th. On the other hand, the Presbyterian Church, in unison with all evangelical Christians, teaches that the Scriptures of the Old

and New Testaments, having been given by the immediate and plenary inspiration of God, are both in meaning and verbal expression the word of God to man, and therefore, to the utter exclusion of any and of all other pretended channels of supernatural intelligence, the only and the all-sufficient, the infallible and the authoritative rule of all that man is to believe concerning God, and of all the duty that God requires of man. In consistency with this, the Presbyterian Church teaches that all men are privileged to read and to learn of the Scriptures themselves, since they are a perspicuous as well as a perfect revelation of the truth; and that in all controversies as to faith or duty the final appeal is to be made to the Scriptures, and to Scripture as interpreted by Scripture, and not by the traditions of the fathers, the judgment of scholars or the decisions of ecclesiastical authorities.

II. AS TO THE BEING AND ATTRIBUTES OF GOD, the Presbyterian Church teaches, in harmony with all other Christians—

1st. That there is an eternal, self-existent Being, the cause of all other beings—a free, intelligent, extra-mundane personal spirit—who is not identified with the world, as the Pantheists teach, nor separated from the world, as Naturalists and Deists imagine, but is so related to the world (*a*) that all created beings continue to live, move and have their being in him; (*b*) that he continues to uphold all in existence; (*c*) that he continues to preside over and guide all their actions in pursuance of a general plan; and (*d*) that he administers a special moral government over all his intelligent creatures, to the interests of which government all his other acts and administrations are subservient.

2d. This eternal, self-existent Creator, Preserver and Governor of all things is one God; that is, absolutely one indivisible, incommunicable essence, in which all divine perfections inhere, and from which they are inseparable.

3d. Nevertheless, the Father, Son and Holy Ghost are all equally and in the same sense that one God. And these terms,

Father, Son and Holy Ghost, are not merely different titles of the same subject, but the proper names of different subjects, who differ from one another as one person differs from another. Thus the Father says "thou" to the Son, and "he" of the Spirit; and the Son says "thou" to the Father, and "he" of the Father and of the Spirit. Thus also the Father sends the Son, and the Father and the Son send the Spirit, and the latter acts as the agent of the former.

Hence, this one God is three persons, and these three persons are one God; and they are ever to be worshipped and obeyed as the same in substance and perfections, and as equal in power and glory, although different in order of manifestation and of operation.

4th. As these three divine persons have but one essence or substance, they, of course, must possess in common the identical perfections or attributes of that essence; that is, the one infinite intelligence, affections and will, and all the qualities thereof. In general, Presbyterians agree with their fellow-Christians in their view of the divine perfections,

and at this point are chiefly distinguished by their emphasizing the following particulars:

(1.) God is in himself, and in all his purposes and actions relating to his creatures, ABSOLUTELY SOVEREIGN.

All Christians admit that God is sovereign absolutely with respect to all events occurring in the material world and brought to pass through the action of necessary agents. But with respect to events depending upon the volition of free agents, SOCINIANS hold that they are in their essential nature contingent and uncertain, and can be neither foreknown nor predetermined by God. ARMINIANS hold that in virtue of his ineffable perfections, God does foreknow such events as certainly future, but that he does not predetermine them to be future.

PRESBYTERIANS hold that God eternally foreknows all events that come to pass as certainly future, because he has predetermined them to be so. Hence the ultimate ground upon which God elects certain individuals to salvation through faith and obedience is not the foresight of that faith and obedience, but

the "good pleasure of his own will." We believe none the less that men and angels are free agents, and are freely self-determined and responsible in their actions, because this also is taught (*a*) in Scripture and (*b*) by universal experience. We do not teach that God in the execution of any of his purposes ever forces the wills of free agents, or induces them to act in any manner inconsistent with their freedom. But we maintain that God's purpose, predetermining all events of every kind, is not inconsistent with the freedom of free agents—(*a*.) Because the decree of God does not produce the event, but only renders it certain; and the very same purpose that determines the certainty of an action at the same time determines also the freedom of the agent in the act. (*b*.) Because it is absurd to suppose that he who made man a free agent cannot govern him without destroying his freedom. (*c*.) Because, as we know by constant experience, the certainty of an action is not inconsistent with the liberty of the agent in executing it, otherwise God could not foreknow such actions as certain. (*d*.) Because

the Scriptures teach both facts—viz. : the freedom and responsibility of man, and the predetermination by God of all classes of events, even the sinful acts of men. Acts ii. 23; iv. 27, 28. (*e*.) Because this is involved in the very idea of an absolute creation of the world by God out of nothing. If God, from eternity foreknowing what each creature would do if so created and so conditioned, proceeded in an infinite vacuum to create, in the absence of all possible condition or limit, whatsoever exists, it follows that in so doing he absolutely predetermined all the events so foreseen.

(2.) The second divine attribute especially emphasized by PRESBYTERIANS is the infinite JUSTICE of God as exercised in the punishment of sin. By this we design to designate the absolute moral perfection of God, viewed as it is exercised in his dealings as moral Governor with the sins of his creatures. As this absolute moral perfection determines him to require spotless purity and perfect obedience of his intelligent creatures in all their relations, so his JUSTICE determines him

to require the adequate punishment of all sin in every case.

The Presbyterian Church teaches—(a.) That sin is intrinsically ill-deserving, independently of all consideration of its consequences, and that the principles of righteousness require that every sin *shall* be punished in exact proportion to its ill-desert, and because of that ill-desert alone. As it is, as an ultimate fact, unrighteous in a moral governor not to demand moral perfection of his subjects, just so would it be unrighteous for him to allow any sin to remain unpunished. (b.) That this perfection of God, which requires the punishment of every sin, although most voluntary, is yet not purely optional with him. It does not grow out of his mere will because he chooses it, but it has its ground in his immutable nature. It is not right because he wills it, but he wills it because it is absolutely right and necessary. (c.) Hence follows the fact that God is no more able to relax the moral perfection of his law, or to remit the penalty as an act of sovereign prerogative, than he is able to lie or to deny himself.

Therefore he cannot forgive sin in any case. The sinner may be forgiven, but the sin *must* be punished, either in the person of the sinner or of his substitute. Therefore the vicarious suffering of the penalty by Christ in the stead of his people was an absolute NECESSITY to the end of their salvation.

(3.) The third point touching the attributes of God especially emphasized by Presbyterians is, that the redemption of sinners has its origin in INFINITE GRACE. Indeed, as will be acknowledged by all Christians, it is the grand fundamental principle of all Christian doctrine and experience that SALVATION IS OF GRACE. It is the characteristic glory of Presbyterianism that it seizes this truth as central, and views the whole system of revealed truth in its light.

By "grace" we mean the infinite benevolence of God as it is concerned with ill-deserving sinners. The benevolence of God is his absolute and inexhaustible goodness viewed as exercised upon his sentient creatures. His mercy is the same goodness viewed as exercised upon his suffering crea-

tures. His "free grace" is the same goodness viewed as exercised upon the ill-deserving.

Now while the justice of God is a constitutional perfection of his nature, lying back of and determining his will, and necessitating the punishment of sin in every case, and while his benevolence is a like constitutional perfection, determining him to seek the happiness and excellence of his creatures as far as is consistent with the great ends to which the creation is destined, it is, on the other hand, self-evident that "grace" is essentially purely optional with God. Justice, if it be justice, *must* be executed. But grace, that it may be grace, is a free and purely optional favour, determined solely by the free choice of the sovereign. For the further consideration of this subject see below, under Redemption.

III. With regard to the PERSON AND OFFICES OF THE LORD JESUS CHRIST, the Presbyterian Church teaches—

1st. He is the second Person of the adorable Trinity, who, in pursuance of an eternal

covenant he had formed with the Father in behalf of his people, took a human nature into personal union with himself, by the power of the Holy Ghost and through the instrumentality of the womb of the Virgin Mary. Hence—

2d. He is also a true man, consisting of a human soul and body generated of the Adamic race in the womb of the Virgin and of her substance; which soul and body, never having been a separate person, were generated into, and have ever after remained in, the one eternal personality of the Son of God.

3d. These two natures, although united in one person, remain two distinct natures, each retaining unalienated and unmixed its own essential properties.

4th. As God-man, and in the exercise of the activities of both natures, our Lord assumes the office of Mediator or efficient plenipotentiary peacemaker between God and man, as the personal substitute and representative of his people, doing all that is necessary, either upon God's side or upon man's side, alike to purchase redemption and to

apply to those for whom it was purchased. Hence both as God and as man—that is, as the one God-man—he discharges all the essential mediatorial functions of prophet, priest and king, alike in his estate of humiliation on earth and in his estate of exaltation in heaven.

IV. AS TO THE ORIGINAL AND PRESENT MORAL CONDITION OF HUMAN NATURE, the Presbyterian Church teaches—

1st. God did not create mankind a collective body of separate individuals, but a self-propagating race, the entire body proceeding by propagation from an original parent.

2d. God created the first man, the root of the human race, in his own image (*a*) as to the order and constitution of his nature a personal spirit, and (*b*) as to the moral integrity and perfection of his nature, endowing him with knowledge, righteousness and true holiness.

3d. As a fair moral probation could not, in the nature of the case, be given to every new member of the race in person as it comes into

existence an undeveloped infant, God, as guardian of the race and for its best interest, gave all its members a trial in the person of Adam under the most favourable circumstances—making him for that end the representative and personal substitute of each one of his natural descendants. He formed with him a covenant of works and of life; *i. e.*, he gave to him for himself, and in behalf of all whom he represented, a *promise* of eternal life, *conditioned* upon perfect obedience—that is, upon works. The obedience demanded was a specific test for a temporary period, which period of trial must necessarily be closed either by the reward consequent upon obedience, or the death consequent upon disobedience. The “reward” promised was eternal life, which was a grace including far more than was originally bestowed upon Adam at his creation, the grant of which would have elevated the race to a condition of indefeasible holiness and happiness for ever. The “penalty” threatened and executed was death: “The day thou eatest thereof thou shalt surely die.” The nature of the death threat-

ened can be determined only from a consideration of all that was involved in the curse actually inflicted. This we know to have included the instant withdrawal of the divine favour and spiritual intercommunion upon which man's life depended. Hence the alienation and curse of God; the sense of guilt and corruption of nature; consequent actual transgressions, the miseries of life, the dissolution of the body, the pains of hell.

4th. Hence the guilt of Adam's public sin is by a judicial act of God immediately charged to the account of each and every one of his descendants from the moment he begins to exist, antecedently to any act of his own.

5th. Hence all men come into existence deprived of all those influences of the Holy Spirit upon which their moral and spiritual life depends.

6th. Hence they come into existence destitute of that original righteousness which belonged to human nature as created in Adam, and with an antecedent prevailing tendency in their nature to sin; which tendency in

them is itself of the nature of sin, and worthy of punishment.

7th. Human nature, since the fall, retains its constitutional faculties of reason, conscience and free will, and hence man continues to be a responsible moral agent. Yet he is spiritually dead, and totally averse to and incapable of the discharge of any of those duties which spring out of his relation to God, and entirely unable to change his own evil dispositions or innate moral tendencies, or to dispose himself to such a change, or to cooperate with the Holy Ghost in effecting such a change.

V. OF REDEMPTION the Presbyterian Church teaches—

A. *As to its motive and nature.*

1. Since all men came into the world under the just wrath and curse of God—that is, since original sin truly deserves punishment—it follows that the salvation of men is ABSOLUTELY AND SOLELY OF GRACE—that God was free, in consistency with the infinite perfections of his nature, to save none, few,

many or all, according to the sovereign good pleasure of his will.

2. Hence justice itself demands that the ultimate ground of salvation, if indeed any be saved, must be the sovereign good pleasure of God, since it cannot be any merits of the creature; and hence the motive prompting to it must be the ineffable personal love of God for those in whose behalf salvation is provided. That is, salvation must be grounded upon a sovereign personal election, and this election must be prompted by considerations interior to God, since there is nothing in any man in his natural estate upon which his salvation could be conditioned.

The ARMINIAN holds that since men are born into an estate of sin and misery without any fault of their own, redemption by Christ is provided as a righteous compensation to make up to the race for the ruin brought upon it by Adam; hence an equal opportunity of salvation must be provided for all men; and hence election must depend upon the foreseen faith and obedience of the person elected; and hence it is not grace, but their

own use or abuse of grace, which makes men to differ.

PRESBYTERIANS, on the other hand, hold that since all men are alike deserving of God's wrath and curse, the gift of his only begotten Son to die in the stead of malefactors, as the only possible method of expiating their guilt, is the most stupendous exhibition of undeserved favour and personal love that the universe has ever witnessed.

3. As the fruit of this love, Christ acted as Mediator in pursuance of an eternal covenant formed between the Father on the one part, and himself on the other, as the Head and Representative of his own people. Hence he was put into their law-place, as the personal substitute of each, and as such, by his obedience and sufferings, he discharged all the obligations growing out of their failure to fulfil, in the person of Adam, the conditions of the covenant of works. By his sufferings he vicariously endured the penalty they had incurred. By his obedience he vicariously discharged those conditions upon which in the covenant of works their eternal well-

being was suspended. This is precisely what the law demands of every man. The work of Christ is therefore indifferently as well adapted to the salvation of one man as to that of another. It is amply sufficient for the salvation of all men. It therefore removes all legal obstacles out of the way of the salvation of every man. It thus makes the salvation of every man objectively possible, and thus lays a solid foundation for the *bona fide* offer of the gospel to all men, which every man may accept *if he will*, and which, if he accepts, will secure his salvation. At the same time Christ died with the definite design of accomplishing thereby all that and only that which in fact is accomplished thereby—viz.: the objective legal possibility of salvation for all men, and the absolutely *certain and effectual application of it to his own people.*

B. *The application of Redemption.*

1. According to the terms of the eternal covenant contracted between himself and the Father, Christ, as the reward of his obedience and suffering, has been exalted to be a Prince

and a Saviour at the right hand of God, whence he proceeds to apply the redemption to those for whom he purchased it. To this end—

(1.) Christ has been made mediatorial Ruler over the universe, and especially on this earth **RULER AMONG THE NATIONS**, in order that he may make all things in all worlds work together to the accomplishment of his redemptive design. And—

(2.) Having, according to the terms of the covenant, secured by his obedience and suffering the Holy Ghost for his people, he now, as enthroned Priest, dispenses the Spirit, and the Spirit applies the redemption purchased by him to all to whom it belongs, under the precise conditions of time and circumstance predetermined in the covenant.

The “common influences” of the Holy Ghost extend to all men, increasing the moral power of the truth upon their hearts and consciences, and restraining their evil passions.

But in the case of the elect, the Holy Spirit at the proper time exerts an immediate and *intrinsically efficacious* influence, quickening

the dead soul to spiritual life, enlightening the mind, renewing the affections and giving a new tendency to the will. This is called regeneration, and is an instantaneous act of God, always efficacious and never repeated. The instant the soul is thus quickened its exercises are of course changed, and the Holy Spirit continuing to operate on the soul, and the soul beginning to co-operate with the Spirit, the man repents, believes on Christ, turns to God, and so enters upon a course of active and progressive sanctification.

2. Justification is a judicial act of God, whereby he imputes to the believer the perfect righteousness of Christ, including the expiating value of his sufferings and the meritorious virtue of his active obedience. Hence he proceeds to regard and treat him accordingly, pronouncing the law to be satisfied in all its claims, and the believer himself to be graciously entitled to all the immunities and rewards conditioned upon perfect obedience.

3. Although absolute moral perfection is unattainable in this life, and although full assurance is not of the essence of faith, it is

nevertheless possible for and obligatory upon each believer to seek and attain a full assurance of personal salvation, and, leaving the things which are behind, to endeavour after perfection in all things.

4. Although if left to himself every believer would instantly and certainly fall, and although most believers do experience temporary seasons of backsliding, yet God, by the exercise of his grace in their hearts, in pursuance of the terms of his eternal covenant with his Son, infallibly prevents even the weakest saint from final apostasy. Yet this is not a preservation without faith and in spite of sin, but a preservation in holiness through faith unto salvation.

C. *The means of grace.*

1. The sole *internal* means or condition of salvation is faith *in* or *on* Christ. This includes—(a) spiritual knowledge of him, (b) credit or assent to the truth of all the Scriptures affirm of him, and (c) trust upon him. It is the only condition of salvation. It is the duty of every man. It is a gracious gift of God, being wrought in us by the Holy

Ghost. It unites the soul to Christ, it is the organ of spiritual communion and the root of all other graces.

2. The *external* means of grace are—

(1.) The truth of God revealed in the Scriptures. We are begotten by the truth, and the truth is the instrument of the Spirit, whereby all our graces are exercised and nourished.

(2.) Prayer; which includes all intercourse between the soul and God *through* Christ *by* the Spirit.

(3.) The various discipline of our heavenly Father's providence, whereby our sins are chastened and all our graces exercised and developed.

(4.) The SACRAMENTS. The Presbyterian Church teaches on this subject—

(a.) There are only two sacraments of the new covenant—baptism and the Lord's Supper.

(b.) In every sacrament there is an outward, visible sign, signifying an inward, spiritual grace.

(c.) Both these sacraments have been appointed by Christ to signify the grace they

represent; to seal the gospel covenant which offers the grace; actually to convey it to true believers who use it rightly; and to distinguish members of the visible Church from the world.

(d.) They are hence really efficacious means of grace when rightly used; but their efficacy is neither inherent nor inalienable, but depends entirely upon the appointment of Christ, the accompanying power of the Holy Ghost and the faith of the recipient.

(e.) Their use is obligatory, and their neglect a grievous sin, because of the command of Christ, and because of the great advantage which accrues from their proper use.

D. *The effects of Redemption.*

1st. Holy living in this life. The Presbyterian Church teaches that while good works are not the ground of salvation, they are absolutely essential to it as its fruits and evidences. These, in order to be genuine, must spring from a holy disposition in the heart, and they abound more and more until, at death, the believer is brought to the measure of the stature of perfect manhood in Christ.

2d. Triumph over death and the grave. The Standards of the Presbyterian Church teach upon this point—

(1.) Immediately upon death the soul of the believer is made perfect in holiness.

(2.) It is at once taken into the presence of Christ.

(3.) The body, still continuing a member of Christ, rests in the grave until the resurrection.

(4.) The soul of the believer remains in the intermediate state between death and the resurrection with Christ and all saints and angels, conscious, active and supremely happy.

(5.) The souls of those who reject Christ are in the mean time conscious and miserable, in the place prepared for the devil and his angels.

(6.) At the end of the world there will be a general and simultaneous resurrection of the bodies of all men, which will be severally united to their respective souls.

(7.) All mankind will then be judged by Christ in person, and believers justified

on the ground of imputed righteousness, and unbelievers condemned for their own sins.

(8.) All the saints will thenceforward be gloriously exalted, and will continue eternally blessed in the fellowship of Christ. All the wicked will continue with the devils in conscious torment, enduring the wrath of God for an absolutely unending eternity.

VI. AS TO THE CHURCH, Presbyterians believe—

1st. That the Church—or, as the name signifies, the body of the elect or effectually called—consists of all the elect who have been or will be united to Christ, and hence is his body, as he is its Head. This describes the Church as ideally perfect, as it has been comprehended in the divine mind from eternity, and as it will at last appear to all beholders, in which sense it is now invisible, or rather very imperfectly visible to men.

2d. As this Church is, in its successive generations, partially discriminated in indistinct outline by men, and also as it is organ-

ized under its own special government as a body distinct from the world, it is called the universal visible Church, and consists of all particular churches and their recognized members.

3d. Because of the infirmity of human knowledge this visible Church is a mixed community, embracing many merely nominal members, as well as those who are properly recognized as members of the visible Church because they are really members of the Church invisible. But all those, and only those, are rightfully regarded and treated as members of the visible Church who upon rational grounds we are to presume are true members of the spiritual Church—viz.: all such as make a credible profession of the true religion, together with their children.

4th. Therefore those children, one or both of whose parents make this credible profession, are to be recognized and treated as members of the visible Church, and baptized as such.

5th. As to the organization and gov-

ernment of the Church, Presbyterians teach—

(1.) The Church is a theocracy. All power descends upon the people from our adorable Lord and King Jesus Christ, and all ecclesiastical officers act and all ecclesiastical laws are made and executed by his authority.

(2.) The government of the Church is altogether distinct from that of the State, the spheres of the two being so far distinct and independent that the government of the one has no authority, upon any pretence, either to make or to execute law within the legitimate domain of the other.

(3.) None of the officers of the Church under the New Testament are qualified or authorized to discharge any priestly function. On the contrary, all their duties are classed under the two heads of teaching and ruling.

(4.) The apostles left no successors, but presbyters, who are also styled bishops, pastors and teachers, are the highest permanent officers in the Church; and these have one

office and one grade of that one office—that is, all are officially equal.

(5.) But the people have not only the right to choose their pastors, but an equal share with the ministry in the government of the Church. This power, however, the people are to exercise not immediately, but through their representatives, the ruling elders, who are elected by them, and who in the name of the people exercise the powers which inhere in their constituents. Hence the government of the Church must vest in ecclesiastical councils or Presbyteries, wherein the joint powers of ministers and lay elders are exercised.

(6.) “The Church is one in such a sense that a smaller part is subject to a larger, and a larger to the whole.” “While every church has a right to manage its own affairs and administer its own discipline, it cannot be independent and irresponsible in the exercise of that right. As its members are members of the Church universal, the acts of a particular church become the acts of the whole Church, and therefore the whole has a right

to see that they are performed according to the law of Christ. Hence, on the one hand, the right of appeal; and on the other the right of review and control.”*

*“What is Presbyterianism?” By Dr. C. Hodge
Pres. Board of Publication.

