

OUR BANNER.

Vol. XII.

MARCH, 1885.

No 2.

THE COMING OF THE LORD.

BY THE REV. DAVID M'FALL, BOSTON.

We do not know every thing that the future may have in store for us, but we do know that it contains one event that towers above any thing that has yet been witnessed in point of grandeur, sublimity, and awful importance—the coming of the Lord. The Scriptures have thrown around this event a halo of terrible majesty; they have clothed it in robes of overwhelming splendor; and have invested it with peculiar power, by declaring its certainty, and yet, effectually concealing the hour of its accomplishment. We know that the blue heavens above us shall rend; that their hitherto placid countenance shall become troubled; that a strange chariot of light shall appear, before the brightness of which the sun shall become black as sack-cloth of hair, and the moon be turned into blood; that on this chariot shall be mounted the great white throne, on which shall be seated the Son of man. We even know what his appearance shall be as he comes thus in royal state. He shall be clothed with a garment down to the feet, and his loose-flowing robes bound round his waist with a golden girdle. His head and his hair shall be white like wool, as white as snow; his eyes like a flame of fire; his feet, like unto fine brass, as if they burned in a furnace; and his countenance like the sun when he shineth in his strength. He shall be invested with the glory of the Father, and accompanied by the holy angels. Thousand thousand of these shall minister unto him, and ten thousand times ten thousand stand before him.

It is of no use for any one to say, “All this will not happen in my day.” It will, every iota of it; and you shall see it, and be either gloriously or fearfully affected by it. It is true you may be asleep when it begins to come to pass; you may not see the heavens when they begin to rend, nor be the first to discover the chariot when it appears like a

a much better location. Since writing the above, I learn that \$10,000 will purchase a suitable building.

Oakland, Cal., Jan. 1, 1885.

SURETYSHIP AND REINSTATEMENT.

BY THE REV. J. M. ARMOUR, STERLING, KAN.

Perfect suretyship, whether we regard the supreme instance and exemplification of it in the work of Christ in our behalf, or the most common and familiar instances of it as exemplified among men, is always and manifestly suretyship which, *in its own nature, secures and necessitates the reinstatement of every one in whose behalf it is undertaken.*

An obligation not yet matured is in common language called debt. Strictly speaking, it is not debt. Debt begins only after the maturity of the note or bond. Overlooking this important distinction leads to confusion. The satisfaction of debt by a surety is a real satisfaction before God and before law, only by our assuming the satisfaction to have been made by one every way adequate,—only by assuming that the satisfaction is made by one who is right at heart. It is only by assuming this that the payment of debt by a surety can be considered typical of Christ's perfect atonement. Melchisedec "without father and without mother, without beginning of days or end of life," was in this respect qualified to be a type of Christ, as no other one in Scripture was or could be; so, ostensibly, and so far as man can see, debt paid can be a type of Christ's perfect payment of the debt we owe to God's law. The type is all the more perfect as a type in both instances because of *that which is left out of view.* In fact, it is only because of what is left out of view, that in either case the type is true and significant.

It is wholly because these considerations are not regarded that men object to the evangelical scheme of salvation as mercenary. If we allow ourselves to accept the "*plus plaisant*" notion that the mere giving of the required sum of money called for in the bond without regard to motive, discharges the obligation of the debtor—the whole obligation to the law, we may then, indeed, be shocked at the comparison of Christ's work with payment of debt. It would then, indeed, be mercenary. But Christ's satisfaction of God's law is like the surety's satisfaction of human law, when said surety pays the debt to the full. As the full amount of money called for in the bond satisfies fully the law as it is, and as it must be administered by man; so Christ's perfect obedience satisfies fully the whole debt, the entire obligation the sinner was under to the law of God.

But is law complied with, and in strict language fully satisfied, when debt is not paid as it becomes due? Although a *creditor* accept

payment of a note or bond weeks or months after maturity, it is not therefore to be supposed that *law* is satisfied, or that the debtor is in his conscience at rest. This important consideration has often been overlooked. Debts, whether consisting of bonds not yet matured, or notes past due, have been treated as if they ranked together, whereas he cannot be said to have ever been in debt, who has always met promptly and fully every obligation, making full payment at maturity. He has never offended—has never fallen under condemnation of law. The law has never had anything against him. He has, so far as that matter is concerned, *kept even with the law*; he neither has needed to make atonement, nor has he been in condition to need that atonement be made for him by any substitute or surety. Not so with one who has allowed a note to mature. That instant law condemns him. That instant he is under law, condemned by law and by conscience; then, indeed, atonement is required, then a surety is needed, even then strictly speaking, the surety must be ready instantly to meet the matured note, else he cannot act for the other so as to prevent *legal condemnation*.

A perfect and every way adequate surety, is not one who can be in the end relied on to pay, it may be days or weeks after maturity, the full amount called for in the bond, but one who meets the obligation at maturity. Short of this, the law in its strict requirement is not met. The fact that Christ came in the fulness of time, and that His sufferings and death, His obedience unto death, was 4,000 years after the Fall, is not to be regarded as a falling short of the requirements above stated for perfect suretyship. Christ is the Lamb slain from the foundation of the world. God calleth the things that be not as though they were. With God one day is as a thousand years, and a thousand years as one day. The efficacy of Christ's atonement depended not upon the period of time in which He offered himself up. Christ's payment of the penalty was a payment not in any sense delayed, but one that met instantly the demands of the law. Even among men a promise to pay is often regarded as payment; if the one making the promise is reliable, then the promise itself has all the efficacy of payment—is payment, is so accepted and regarded. But the covenant engagement of Christ rendered His sufferings and death a sure ground for the release of all represented by Him, just as though these had already taken place; so that He is the Lamb slain from the foundation of the world.

In strictness of language a perfect surety must be one who himself meets promptly the full obligation, not only the obligation to the creditor and to law as it is, and cannot but be, apprehended and administered by man, but the full obligation of the law as it is given forth and administered by Him who looketh upon the heart; also the perfect surety must be one who stands for and secures that the person for whom he acts as such, shall be brought into full and loyal obedience and conformity to law. Suretyship by man for his fellow-man is

perfect suretyship only in a low and very limited sense. The perfection of Christ's suretyship is not rightly apprehended unless we take into view its securing of the actual conformity of those for whom He becomes surety. To satisfy fully the law, and by His obedience and sufferings, it behooved that the obedience and sufferings of Christ should ensure the perfect reinstatement and restoration to obedience of His redeemed. If this most important element in the case were not left out of view, there would be no room for much of the seemingly plausible objection raised against the scheme of salvation by Christ, or against the reasonableness of the Scriptural mode of satisfying the law of God by the substitution of Christ. Human law is satisfied, the creditor is satisfied, if the surety pay the debt, although the one for whom he pays remain an outcast, a reprobate; but God's law is not satisfied. Suretyship that does not necessitate the reinstatement of the one in whose behalf it is undertaken, is fatally defective. Suretyship that seeks only to get hold of the bond and tear it to pieces, but cares not for the debtor, is not perfect suretyship; such suretyship does not satisfy law, does not retrieve all that was lost.

If we accept this view that in the very nature of the case a true and perfect surety, a proper and real substitute, fully satisfies law's real and full demand only when, by the full payment of the penalty, he reinstates and restores the sinner and debtor; then, in the light of this truth the utter untenableness of a general or indefinite atonement is made quite evident. Reinstatement is necessitated by and virtually included in all real atonement. Not that the actual loyalty of the restored one is *of itself a part* of the satisfaction rendered to the law, but only that this is included in, and in the nature of the case ensured by, the perfect atonement itself. That this result is reached only after, and it may be as we judge long after, is a consideration that detracts nothing from its true connection. Time is for us; with God lapse of time divides not, separates not, things that in his purpose, and in their own nature, are joined together. Christ's suretyship is perfect, satisfies law, satisfies God, satisfies conscience, elicits the rapturous admiration of all, because it ensures the perfect reinstatement of the sinner. So then the representation frequently made, that Christ having fully satisfied law, the sinner may, as a result of that, 1st, escape punishment, and 2nd, be restored and reinstated in the favor of God and in holiness and blessings, is scarcely a half-truth; for this very reinstatement is itself part of, and an *essential part* of true suretyship, and true and full satisfaction of law, and real and perfect atonement.

What does the law seek? Merely that a substitute pay the full penalty? The law seeks its own, its due from the subject of law, from himself or from his surety. What it gets from his true and proper surety, it gets from him. "If one died for all, then all died." The reinstatement of the debtor, or sinner, is part of the satisfaction of law. In financial transactions the ostensible and legal reinstatement

is a necessity. This reinstatement, it is true, does not in this case involve any inward change in the debtor; but we must remember that the whole transaction, in the case of suretyship for debt, is one that relates to the palpable, and visible, and legal, as man apprehends and accepts the legal among men and in law, as it cannot but be administered by men. If then this transaction be a type, a true and natural type of the true and full satisfaction, it is because the ostensible reinstatement in the one case represents the full and perfect reinstatement in the other.

The chief objection to atonement by a substitute, or to the satisfaction of law by the innocent taking the place of the guilty, arises from a radically defective conception of that transaction. What law seeks, it confessedly seeks of the culprit. Turretine is right when he says, "The obligation in the case of crime is upon the person." He is mistaken when he overlooks the fact that obligation unto law is in all cases and necessarily upon the person; and therefore is not and can not be satisfied when the "thing required" is furnished, leaving out of the account the question, "Who is it that furnished the thing required?" and this whether the "thing required" be money or penalty. If obligation then is upon the person, if the law looks upon the culprit ever demanding its due, how can any substitute satisfy law? This question from its very nature deserves to be most carefully considered. I venture to affirm that no satisfactory answer can be given which leaves out of view the great fact that proper and perfect substitution, and perfect atonement thereby, carries with it the full reinstatement of the one for whom it is undertaken. Atonement satisfies law because it implies reinstatement. All who believe in the satisfaction theory of atonement virtually, if not formally, adhere to the doctrine of certain and necessary reinstatement of every one for whom atonement is made. All deniers of the satisfaction theory of atonement deny reinstatement, in fact hold to an atonement that has no necessary connection with reinstatement.

This arises from a misconception of the work of atonement, leaving out of view its chief glory. In every case in which law is satisfied by the intervention of a substitute, the satisfaction is perfect only when and because it involves and carries with it reinstatement. It is surprising to find how manifestly this is true, even in those cases in which at first view it may seem to be wanting. Take the case of the payment of debt, or of a fine, the person fined being said to be *condemned* in such a sum of money. The payment of the required amount by one who consents to be and is accepted as a substitute, reinstates the debtor, or the condemned one, before the law; if it failed to do this it would not be satisfaction to law. Manifestly the law seeks "the thing required," not merely for the sake of the thing required, but for the honor of law, and for the sake of the one who is under obligation. Law looks upon the heart and values the outward, formal of-

fering, or required sum, only as it is given by one right at heart, of the one of whom it is demanded. The crude superficial view that what the law wants "is so much money," or "so much suffering," and that these furnished by any one, atonement, all the atonement necessary, all the atonement possible, is thereby ensured, gives occasion for the caricature of the work of redemption. Christ's sufferings, if not satisfaction of law that necessitates reinstatement, are exposed to the entire force of the objection. The advocates of the other theories of atonement are met with the same objection they are ever making to the satisfactionist, viz.: The absurdity of holding that what law requires is that "so much suffering" be endured.

THE CHURCH BREAKS FAITH.

BY REV. JOHN HALL, D. D., N. Y.

The congregation of L—— promised the Rev. C—— a salary of four hundred dollars a year. He could not live on that, as they frankly admitted. In no other profession is the calculation made to determine how much the services of its occupant shall bring. But that is not our point here. Application was made through the Presbytery for a grant of aid, and it was, after consideration, made by the Board. Mr. C—— was ordained. He set about his work; visited the people at their homes, looked up a number of persons who had somehow dropped out, persuaded their families, whose names still encumbered the Church roll, to take their letters to the churches they attended, and made out a business-like list of the congregation, members, and adherents. He looked into the Sabbath-school, encouraged the teachers, and even looked up absent pupils, where their teachers had no time for such work. He believed in the Church being aggressive, and made calls of a kindly and effective sort on a number of families who "went nowhere," securing their occasional attendance. Mrs. C——, though not named in the call, nor promised any salary, was a true, brave, and genial young person, and her calls, kindly words, Sabbath-school teaching, and "society-work," greatly helped him, and lifted up a number of the people. There, for example, was little Susie G——, living in an out-of-the-way place, never seeing anything much above herself, and with a rather good mind growing sour and cynical. She declared Mrs. C—— was a real lady, as good as you read about in books; and Susie caught the inspiration, and now bids fair to be a "real lady" also. Her heart is set on being a teacher in Alaska, "if she could only be fit for it."

Alas! poor Mrs. C——'s power to work was soon lost to the neighborhood. At first she had a little girl as "help." Then she tried to do without her; her baby meantime became delicate. Then, what with keeping things right by day, minding the baby, sleepless nights,