

APPENDIX A

PRINCIPAL LINDSAY ON THE EARLY CHURCH

"BUT, coming to the heart of the matter, it seems to me that Christian Science is founded on a scheme of metaphysics which is crudely absurd, and has built upon that a faith, which, to my mind, is entitled to all respect. So far as Christian Science is concerned I fear it is impossible to separate foundation from superstructure; but those who are not Christian Scientists may do so. Metaphysics apart, what is the kernel of this faith? Is it anything else than this, that Jesus Christ is the Saviour of the body, as well as of the soul, and that He can heal disease as well as sin? The whole Christian Church of the first three centuries believed this most earnestly. It is in the Gospels, the Epistles, and in the whole of the earliest Christian sub-apostolic literature—in the very forefront of them. Church historians have ignored the enormous part that the ministry of healing played in the early centuries of the Christian Church. I shall have something to say about it by and by.¹ Meanwhile you have only to read Harnack's great book on *The Expansion of Christianity* to see its presence and its power. I am almost inclined to say, from the standpoint of Church history, that the modern Christian Science has set out on a quest after a lost faith—once a most real part of Christianity—and

¹ *Sc.* in class lectures.

has in this way satisfied a dumb quest of the soul which Church teaching has left unsatisfied.”²

APPENDIX B

ST PAUL'S VIEW OF FAITH

I SHALL avail myself here of a summary account of the place of faith in Paulinism, taken from Titius's able and exhaustive work *Paulinismus*.

“From this it follows that faith is the decisive mark of the Christian state, and includes in itself the whole of the spiritual conditions of salvation. It would be hard for any judgment to be further from the mark than Wernle's contention that for Paul faith indeed stands at the beginning of the Christian life, but falls into the background in its further course; that as a missionary he was a preacher of faith, but that with well-established churches he brought in the moral demands without associating them with faith. Let one consider only how Paul, not only during his missionary labour, but also retrospectively, sets forth the rise of Christian faith as the decisive mark of the Christian position (1 Thess. i. 3-8 and ii. 10; 2 Thess. i. 3, 4, 10; Gal. ii. 16; 1 Cor. ii. 5, iii. 5, xv. 11; 2 Cor. viii. 7; Rom. i. 8, xiii. 11; Phil. i. 29, ii. 17; Col. i. 4; Eph. i. 15); how nothing lies nearer to his heart than the maintaining of the Christian standing in faith (1 Thess. iii. 5-7; 1 Cor. xv. 2, xvi. 13; 2 Cor. i. 24, xiii. 5; Rom. xi. 20; Col. i. 23; Eph. vi. 23); the increase of faith (2 Cor. x. 15; Phil. i. 25), and the improvement of

² “Modern Religious Difficulties: an Address delivered at the opening of the College Session, 1907-8,” *College Addresses and Sermons*, by Principal Lindsay, D.D., LL.D.; Maclehose.

its deficiencies (1 Thess. iii. 10). So decisive is Faith, that according to their relation to it Christians are distinguished as believers from unbelievers (1 Thess. i. 7; 1 Cor. vi. 6, vii. 12-15, x. 27, xiv. 22, 24; 2 Cor. iv. 4, vi. 14 *et seq.*; Col. i. 2; Eph. i. 1), and are bound together by it like children of the same household (Gal. vi. 10). Yes, Faith forms the foundation of and characterises the new Messianic Epoch (Gal. iii. 23, 25), and all doctrines are therefore to be measured by the test whether they agree with the norm of faith (Rom. iii. 27) or make faith void and destroy it (1 Cor. xv. 14, 17; Rom. iv. 14). These high sayings about the power of faith are quite intelligible when one considers that every one of God's manifestations of His salvation are appropriated and preserved by faith. Upon faith and unbelief finally rest men's fortunes for grace or reprobation (Rom. xi. 20-23). The preaching of the apostle is a preaching of faith (Gal. i. 23, iii. 2-5; Rom. x. 8-14, 15-17). Through faith not only justification completes itself, but also permanent access to God (Eph. iii. 12), and also salvation (1 Cor. i. 21; Eph. ii. 8), while the unbelieving as such are together condemned (2 Thess. ii. 12). Through faith Christians are sons of God (Gal. iii. 26); all the promises become the property of believers (Gal. iii. 22; Rom. iv. 16). Through faith Christians receive the Spirit (Gal. iii. 14; Eph. i. 13), who in fact is called the Spirit of Faith (2 Cor. iv. 13). Through faith Christ dwells in them (Eph. iii. 17) or they are awakened with Christ (Col. ii. 12), and God works in them (1 Thess. ii. 13, *cf.* Eph. i. 19). According to the measure (and relation) of faith all

usefulness in the Christian community and all gifts are determined (Rom. xii. 3, 6). It is the starting-point (Eph. iv. 5) and also the goal (Eph. iv. 13) of the Christian community. In faith its freedom (2 Cor. i. 24) and all its joy and its peace (Rom. xv. 13; Phil. i. 25) are rooted.

As faith is the permanent faculty through which all God's manifestations of salvation are discerned, so also is it the principle of all Christian living. The whole walk of the Christian on earth is a walk in faith (Gal. ii. 20; 2 Cor. v. 7). In addition to direct communion with the grace of God, faith reveals its activity, next, in the appeal to Christ (Rom. x. 12-14; 1 Cor. i. 2), and in prayer. Prayer, indeed, is never expressly indicated as a fruit of faith, but since the Christian's filial standing and permanent access to the Father are mediated by faith, prayer too must be rooted in faith, since it is only the carrying out of that filial right. . . .

To the summons to stand fast in the faith the passage in 1 Cor. xvi. 13 joins in the closest way, "Quit you like men, be strong." Manly maturity (*cf.* 1 Cor. xiii. 11; Eph. iv. 13) and the strength of the inward man (Eph. iii. 16, *cf.* Col. ii. 7) shows itself in courage which one shows towards opponents, a courage which does not allow itself to be moved by disappointments and sufferings. . . . This manly and heroic disposition is the peculiar work of faith. For in 1 Thess. v. 8 faith appears as "breast-plate," in Eph. vi. 16 as "shield," in Col. ii. 5 as "bulwark,"⁸ and in conformity with this prayer is represented under the figure of a fight (Col. iv. 12),

⁸ Soden's translation of word rendered "steadfastness" in R.V.

as is so often done with the whole of life, and in particular with the work of evangelisation, which usage, indeed, has its very real ground in the facts. The specific work of faith referred to in 1 Thess. i. 3; 2 Thess. i. 11, can indicate nothing else than courage to endure suffering (1 Thess. i. 6f. ; cf. iii. 2-5). Faith also leads to vigilant watchfulness and self-examination. It passes easily over, therefore, into a great moral force. Titius therefore sums up his whole argument as follows: "Thus, beyond all doubt, the Christian life in its beginning, as in its development, in things great and in things small is borne up by faith. This is true not only of the strictly religious, but also of the moral functions." "Faith works through love" and "what is not of faith is sin" (Gal. v. 6; Rom. xiv. 23). "But if faith in its origin is morally conditioned, and further shows itself morally active, it follows that in faith we have the synthesis of morality and religion. It appears in the first rank as the permanent means for man's appropriation of the Divine Salvation. It comes into being under the impression of unconditional dependence on the grace of God. Yet at the same time it is throughout, in its rise and in its progress, morally conditioned. Clearly, then, the conception of faith (held by St Paul) is better fitted than any other to give expression to the whole genius of Christianity."⁴

That this is substantially a true account of the fundamental and vital place of faith in St Paul's whole conception of the Christian life seems to me beyond reasonable doubt. In all St Paul's writings

⁴ *Paulinismus*, pp. 209-216.

it is a basal principle that not only justification but sanctification and the mediation of all the blessings of the new covenant come by way of faith. Not a few think that this singular emphasis upon faith is a peculiarity of St Paul, part of his original contribution to Christianity. But in the light of what has been said on the teaching of Jesus there is surely nothing original about it. It is wholly derived from the "author and perfection of faith," and simply repeats the new emphasis on faith which He introduced. Original St Paul certainly is, but his originality comes in at a later stage. He seizes upon Christ's principle, and applies it with extraordinary freshness, boldness, and insight, to the new situation created by the death and resurrection of Jesus Christ, and the gift of His Spirit. But so far as I can see there is nothing said in his writings about the vital place of faith in the Christian life which his Master had not said before him.

APPENDIX C

R. H. HUTTON ON PRAYER

"In His (*i.e.* Christ's) sense, it is of the very essence of prayer that it aims at the establishment of the Divine will and the annihilation of all that is inconsistent with that will. It is not to God's omnipotence primarily, but to his spiritual nature, that Christian prayer is addressed; the whole purport of it being that the unity of the Divine Kingdom may be asserted and its laws established."⁶

⁶ R. H. Hutton, *Aspects of Religious and Scientific Thought*, 1899.