

**BIBLE-STUDY. THE CALVINISTIC  
DOCTRINE OF ELECTION AND  
REPROBATION NO PART OF ST.  
PAUL'S TEACHINGS**

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Bible-Study. The Calvinistic Doctrine of Election and Reprobation No Part of St. Paul's Teachings by John Andrews Harris

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**JOHN ANDREWS HARRIS**

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BIBLE-STUDY.

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THE CALVINISTIC  
DOCTRINE OF  
ELECTION AND REPROBATION

NO PART OF ST. PAUL'S TEACHINGS.

BY

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UNIVERSITY  
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PRINCETON, N. J.

"If a man employs his reason, not in ascertaining what God *has* revealed in Scripture, but in conjecturing what might be, or ought to be, the divine dispensations, he is employing his reason wrongly, and will err accordingly."

(Essay on the Love of Truth, by Abp. Richard Whately.)

"THE chief impediments in the way of a right understanding of this epistle are not found in the sacred text. They block the path while yet we approach. There are certain popular explanations of its meaning, which have not only attained to notoriety, but are thoughtlessly accepted, of vast numbers of persons, as correct. By these, or by some one of them, the mind may become pre-occupied until it rests undoubtingly in them as true renderings of the apostolic thought."

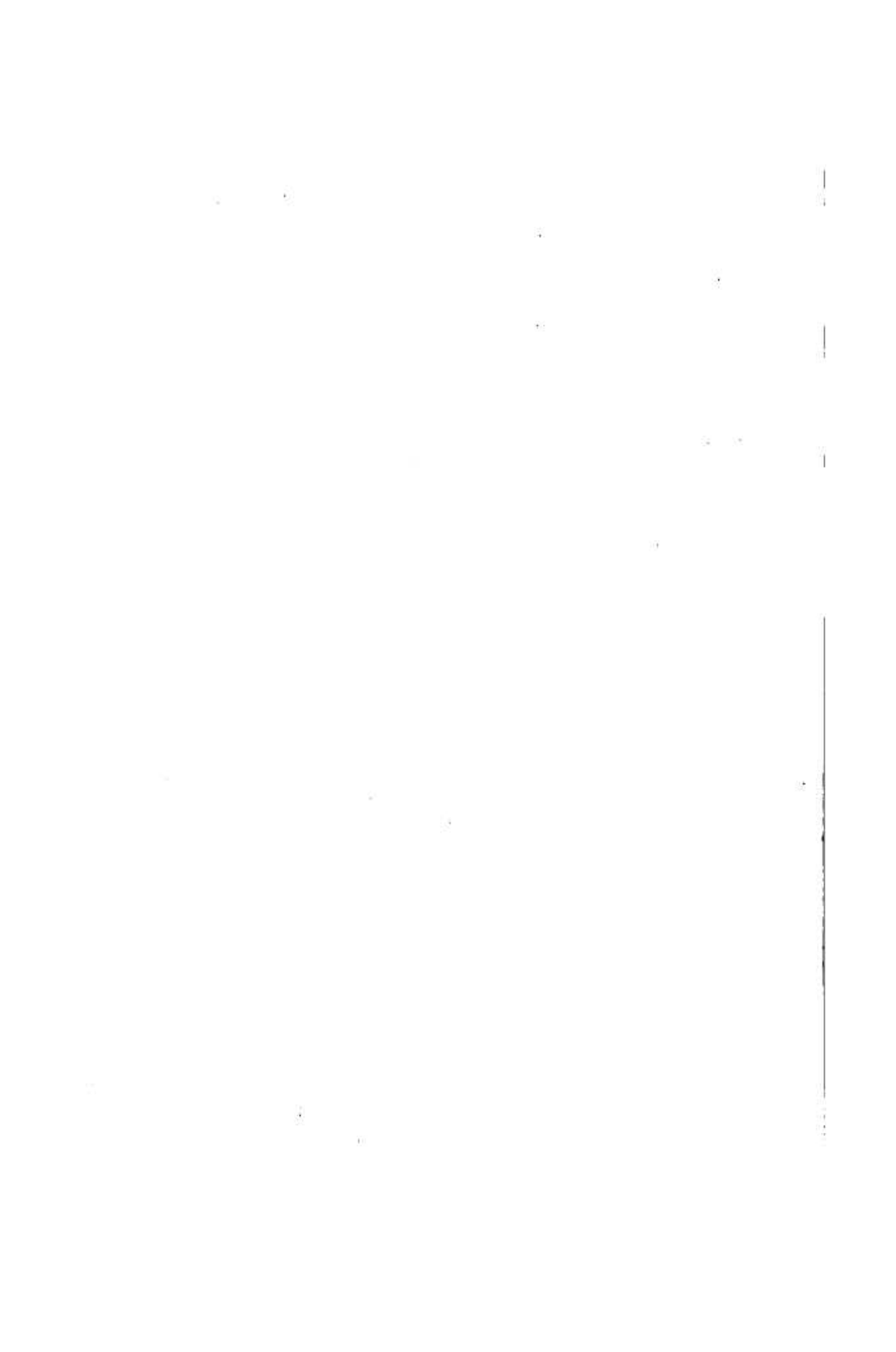
(Preface to "An Exposition of the Epistle of St. Paul to the Romans," by Morgan Dix S. T. D.)

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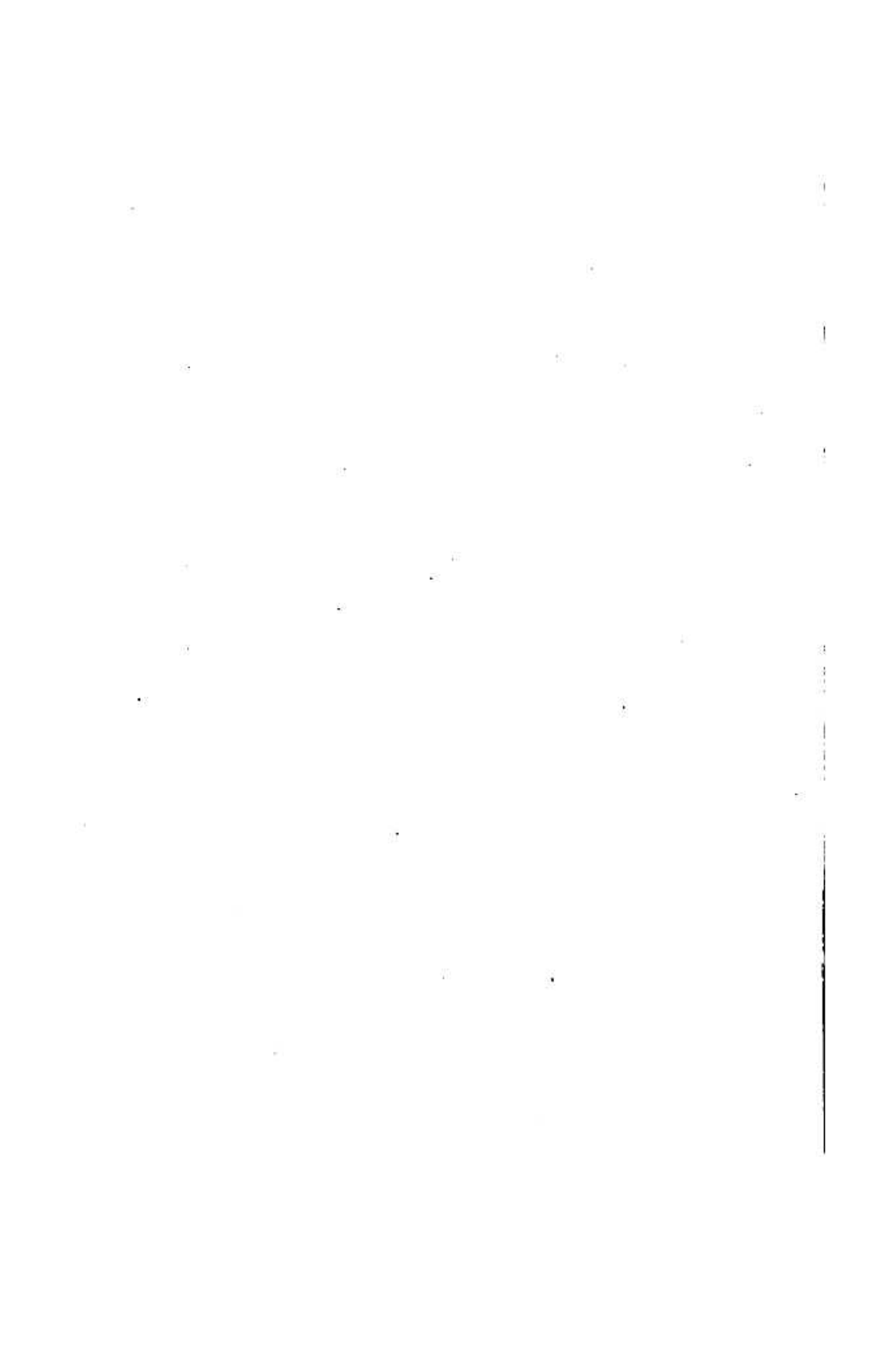
## PREFATORY NOTE.

THESE sermons were preached in the ordinary course of parochial duty on successive Sunday mornings, beginning with February 2d, 1890. It has been deemed expedient by some of those who heard them that they should be printed. In acceding to this request, it is thought best to retain the exact form in which they were delivered, simply adding a few footnotes, rather than to recast them into the form of an essay, a task for which numerous and exacting duties leave little time. There is reason to believe that some who listened to them have been helped and comforted by the meaning of God's revelation which they set forth. If they shall be, in their wider circulation, a means of producing the same result for others, the object of their publication will be gained. For my own part, I can never be sufficiently grateful to the kind Providence which years ago led me to the pages of Whately and Dix.

J. A. H.

ST. PAUL'S RECTORY,  
CHESTNUT HILL, PHILA.,  
EASTER-TIDE, 1890.





## BIBLE STUDY I.

IN John v. 39, is a saying of our Lord which may be taken either as an exhortation or as the statement of a fact.

What is called the authorized (or King James's) version of the English Bible puts it in the first way:—

“*Search* the Scriptures.”

The “revised” version of the English Bible puts it in the second way:—

“Ye search the Scriptures”:—

and both versions agree in what immediately follows—viz: “for in them ye think ye have eternal life, and they are they which testify of me.”

Of course, you will remember that when our Lord used these words, his reference could only be to the Scriptures of the Old Testament, for the simple reason that not a line of the New Testament was yet written.

Whether we take his words as an exhortation or as a statement of fact, they serve the present purpose of introducing a subject about which I wish to offer some suggestions: and that subject is “How best to study the Bible”—and this, for

us, of course includes the New Testament as well as the Old.

I am led to do this in the way I propose to follow at this time by reason of the general interest in and discussion of the questions first How is the Bible to be understood?, and second Ought a confession of Christian faith to conform to a *right* understanding of the Bible, or should it remain conformed to the way in which it was understood some centuries ago even though that way is contrary to the right understanding of the Bible?

For some weeks past the daily papers have given detailed accounts of a discussion which has been going on with reference to these questions in the representative bodies of a communion of Christians different from our own. A very widespread interest, not unattended with heat on one side or the other, has been aroused: and people outside as well as inside that communion have been set to thinking about the points involved.

If it were simply a matter of interfering in family jars in another family, delicacy might require outsiders simply to look on and let the family in question fight it out on their own lines without taking a hand in the commotion. But the case is not thus. The questions at issue are involved in a general system which has both adherents and opponents in various communions,