

**THE LIMITATIONS OF
CHRISTIAN RESPONSIBILITY:
THOUGHTS ON AGGRESSIVE
CHRISTIANITY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649636259

The Limitations of Christian Responsibility: Thoughts on Aggressive Christianity by Henry Dunn

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

HENRY DUNN

**THE LIMITATIONS OF
CHRISTIAN RESPONSIBILITY:
THOUGHTS ON AGGRESSIVE
CHRISTIANITY**

THE
LIMITATIONS
OF
CHRISTIAN RESPONSIBILITY:
THOUGHTS ON
AGGRESSIVE CHRISTIANITY.

By HENRY DUNN.

LONDON:
SIMPKIN, MARSHALL, & CO.,
STATIONERS' HALL COURT.
1875.

141. m. 354.

LONDON:
J. AND W. RIDER, PRINTERS,
BARTHOLOMEW CLOSE.

CONTENTS.

	PAGE.
INTRODUCTION	vii—x
CHAP I. CHRIST'S WORK ON EARTH	1
II. A PRELIMINARY INQUIRY REGARDING CHURCHES	5
III. THE PLAN OF SALVATION	10
IV. REVIVALIST THEOLOGY	16
V. PURPOSES OF SCRIPTURE	28
VI. SCRIPTURE PROMISES	38
VII. THE TEACHING OF CHRIST AND HIS APOSTLES	42
VIII. ETERNAL PUNISHMENT	53
IX. THE ASPECT OF THE WORLD	62
X. THE KINGDOM OF GOD	67
XI. CHRIST CRUCIFIED	72
XII. THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY	85
XIII. DE PROPAGANDA FIDE	104
XIV. THE STORM	125

1. 1. 1. 1. 1. 1. 1. 1. 1. 1.

2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

3. 3. 3. 3. 3. 3. 3. 3. 3. 3.

4. 4. 4. 4. 4. 4. 4. 4. 4. 4.

5. 5. 5. 5. 5. 5. 5. 5. 5. 5.

6. 6. 6. 6. 6. 6. 6. 6. 6. 6.

7. 7. 7. 7. 7. 7. 7. 7. 7. 7.

8. 8. 8. 8. 8. 8. 8. 8. 8. 8.

9. 9. 9. 9. 9. 9. 9. 9. 9. 9.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

11. 11. 11. 11. 11. 11. 11. 11. 11. 11.

12. 12. 12. 12. 12. 12. 12. 12. 12. 12.

INTRODUCTION.

THE object of this little book is twofold. It is intended to set forth the limitations of Christian responsibility in relation to the ungodly, and, if it be possible, to promote *the reconsideration by qualified persons* of much that is embodied in evangelical theology.

The first—the limitations in question—may without difficulty be defined. They are laid down by Christ himself when, speaking of the coming of the Holy Ghost after His departure, He says, ‘When He is come, He will reprove [*marg. convince*] *the world* of sin, and of righteousness, and of judgment.’

What the Holy Spirit does, the believer is also to do. He is not called upon to denounce, but to instruct. He is to impress, so far as he can, upon all over whom he has influence, the fact that sin is the greatest of evils; that its root is separation from God,—thinking, speaking and acting, *as if* God were not; that it is the practical assertion of independence; that it supposes a careless ignorance of what God would have us to be, and that this ends, as it infallibly must, in disobedience and selfishness.

With equal fidelity, but with all modesty and meekness, he is bound to do his best to make men sensible that 'righteousness,' doing right, or, in other words *human duty*, can only be understood by a knowledge of God as revealed in Christ; that right conduct must therefore, from the very nature of things, include the imitation of our Redeemer; that living to God is simply living as Christ lived,—a life of obedience and unselfishness.

A Divine basis of character and conduct being thus found, the kind of 'judgment' that follows death becomes obvious. It is a judgment of works; a strictly righteous judgment; a reaping-time, naturally and necessarily following the period of sowing.

When, by conviction of the Spirit, a man believes this, he cannot but be startled by the consideration that there lies behind him *a past* that has to be accounted for, and *a future* clouded by the consciousness of moral weakness too great to justify bright anticipations. The cry of his heart now is, 'What must I do to be saved?'

And now it is that the Gospel comes in with its blessed announcement that the past is pardoned, and the future provided for. Now he learns that he is *forgiven*; for 'God was in Christ, reconciling *the world* unto Himself, *not imputing unto men their trespasses*;' that consequently Christ by His Holy Spirit is willing *to come and dwell* in the heart of every man who

desires His presence there ; that Holy Scripture, given for correction and instruction in 'righteousness,' is to be read *with an object*, and *for a purpose*, viz., to ascertain the character and will of the heavenly Father ; that the voice from heaven *to him* is 'Acquaint thyself with God, and be at peace.'

Attempted solutions of the philosophy of redemption, dissertations on texts, discussions of doctrine, and human appeals, however earnest, are far more likely to hinder than to help an awakened man in his progress heavenward. For the application of truth to the conscience, to given conditions and necessities of which we know little or nothing, is altogether beyond us. All we can do is to *present* it, in the hope that silent thought and earnest prayer will be followed by regenerating grace and Divine communion.

The necessity for re-investigating our beliefs arises out of the fact that the transition state of theological opinion which has prevailed amongst us for some time past, is, at length, rapidly culminating in an unbelief which, although often avowed, is still more frequently cherished in secret.

Alike in pulpits and in private conversation doctrines once prominent, are now, by common consent, *dropped*. That of eternal punishment, for instance, which, however unscriptural, is the keystone of Augustinianism, —at present discredited rather than denied,—is rarely proclaimed with distinctness, and too often carries with it