

SALVATION

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649444335

Salvation by Orello Cone

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

ORELLO CONE

SALVATION

4-55

Manuals of Faith and Duty.

No. V.

SALVATION.

BY

ORELLO CONE, D.D.,

PRESIDENT OF BUCSTEL COLLEGE, AKRON, O.

FOR THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS HATH
MADE ME FREE FROM THE LAW OF SIN AND DEATH.

ROMANS viii. 2.

BOSTON:

UNIVERSALIST PUBLISHING HOUSE.

1889.

Copyright, 1889,

BY THE UNIVERSALIST PUBLISHING HOUSE.

University Press:

JOHN WILSON & SON, CAMBRIDGE.

BT
751
1C75
cop. 2

CONTENTS.

SECTION	PAGE
INTRODUCTION	5
I. SALVATION IN THE OLD TESTAMENT	8
II. SALVATION AS TAUGHT BY JESUS	27
1. RELATION TO THE OLD TESTAMENT	30
2. THE ETHICAL FACTOR	36
3. THE RELIGIOUS FACTOR	44
III. THE PAULINE DOCTRINE	54
IV. THE DOCTRINE IN HEBREWS	65
V. SALVATION AND SCIENCE	68
VI. SECULAR SALVATION	74
VII. THE INTELLIGENT, EMOTIONAL, AND VOLUN- TARY FACTORS	80
VIII. "PROBATION" AND MORALS	85
IX. UNIVERSALITY OF SALVATION	92

Of those who care for religion, the multitude of us want the materialism of the Apocalypse; the few want a vague religiosity. Science, which more and more teaches us to find in the unapparent the real, will gradually serve to conquer the materialism of the popular religion. The friends of vague religiosity, on the other hand, will be more and more taught by experience that a theology, a scientific appreciation of the facts of religion, is wanted for religion; but a theology which is a true theology, not a false.

MATTHEW ARNOLD.

SALVATION.

INTRODUCTION.

D

EVERY religion presupposes an unnatural, discordant relation of man to the spiritual laws of his being. Perfect, he would have no need of a religion, and would never originate one. Dependent and fallible, the sharp sense of weakness and spiritual want he cannot cast out, nor can he escape the obtrusive presence of the higher Powers. Deep mystery surrounds him, in which he can read little save the characters of law, written large and luminous. Finding himself out of harmony with the great order into which he is cast, he is filled with unrest, and sets himself to a solution of the problem of reconciliation. This consciousness of discord and the struggle with the problem how to attain harmony denote the beginning of religion, and his solution of the problem marks the degree and character of his spiritual insight.

If his thought do not rise above Nature, his religion will begin and end in a propitiation of her supposed malign forces. If he attain the apprehension of a personal benignant Power and Will superior to the natural order, originating and imposing a moral law, his religion will be a sense of dependence upon God, worship, communion, aspiration for harmony with Him, indestructible confidence and faith. The nature of his idea of God will determine his conception of salvation.

Salvation implies a bondage in certain evil conditions from which it is a deliverance. It sinks in man's thought to the level of release from temporal misfortune, social or political calamity, sorrow, physical pain or discomfort, or rises into the realm of purely spiritual relations, according to the note of his interpretation of the Supreme Being. Accordingly, its doctrine of salvation reveals the inmost character of a religion. It is its vital part. Herein does religion affect man most powerfully, because herein it immediately touches his life. His conduct sinks to a lower or rises to a higher point according as, through his conception of salvation, he apprehends his relation to God. Whether in his

worship he shall grovel in rites, ceremonies, and bloody offerings, in propitiation and atonement, to reconcile an offended and changeable Deity, or in spirit and truth rise into communion with Him who is a Spirit, is largely determined by his ideas regarding this central point in religion.

As a *moral* being, capable of conceiving an ideal development and endowed with a passion for its attainment, man cannot but be restless under the bondage of his lower impulses, and struggle with an energy proportional to his ethical enlightenment for deliverance, or salvation, from the degradation into which they bring him. The most intensely interesting and pathetic part of the story of his life is the record of this struggle. As a *spiritual* being, believing in God as a moral Governor and Father, the sense of this discord between his higher and lower nature is sharpened to its acutest note in the consciousness of sin. In the Biblical conception of man this latter relation is brought into prominence with great pathos and power. Very significant, too, it is that on the first page of the Bible, in the legend of the Fall, is sounded a joyful note of deliverance in the announcement that the seed of the woman, the essential