

**MANUALS OF  
FAIGHT AND DUTY.  
NO. V. SALVATION**

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Manuals of Faight and Duty. No. V. Salvation by Orello Cone

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**ORELLO CONE**

**MANUALS OF  
FAIGHT AND DUTY.  
NO. V. SALVATION**



## Manuals of Faith and Duty.

EDITED BY REV. J. S. CANTWELL, D.D.

A SERIES of short books in exposition of prominent teachings of the UNIVERSALIST CHURCH, and the moral and religious obligations of believers. They are prepared by writers selected for their ability to present in brief compass an instructive and helpful Manual on the subject undertaken. The volumes will be affirmative and constructive in statement, avoiding controversy, while specifically unfolding doctrines.

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**Manuals of Faith and Duty.**

No. V.

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**SALVATION.**

BY

**ORELLO CONE, D.D.,**

PRESIDENT OF HUCHTEL 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.

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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.

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## INTRODUCTION.

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