

Kansas Memory



E. A. Park collection

Section 15, Pages 421 - 450

This collection consists of a single volume of handwritten notes taken by Reverend Myron Oscar Harrington. The notes were taken while Harrington was a student attending seminary school, in all likelihood Andover Seminary in Massachusetts. They are from lectures given by Professor Edwards Amasa Park. Professor Park was a noted nineteenth century American Congregational theologian.

Creator: Harrington, Myron O., 1844-1921

Date: 1871 - 1882

Callnumber: E. A. Park Coll. #465

KSHS Identifier: DaRT ID: 40465

Item Identifier: 40465

www.kansasmemory.org/item/40465

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- 41
2. Increased fear and alarm.
This is generally an antecedent of conversion.
evident from the ~~earliest~~ ^{earliest} use of "fearful".
3. Increased conviction of sin. ^Aicular degree of it.
endeavors to secure the favor of God.
4. Despair in efforts to secure divine favor by any works which the sinner is unwilling to perform.
This proposition often opposed thus. - Man is converted after he has felt his inability to convert himself, and this inability took a ^{wicked} ~~willing~~ ^{willing} man, and after he has felt his wickedness by refusing to obey God.
- "Man's extremity, God's opportunity."
- Remd. 1. We must not insist on these antecedents in the order specified above, or in any uniform degree. The great question is not whether - but is he penitent.
2. We must not insist on these antecedents at all as ultimates, or as ^{the} chief aim of the sinner.
3. Must not regard these antecedents as convictions which ensure regeneration. Men are often cast away when they have gone through all these antecedents.
4. Must regard the man as sinful during all these antecedents of regeneration!
Before regeneration, no man is entirely sinful.
5. Must not regard these antecedents as physically necessary to regeneration. Must not think it naturally necessary for a man to go through all these antecedents.
- a. God may regenerate men without these increased fears and convictions, and sometimes does it.
- b. The sinner has no natural power to repent without these antecedents. He knows enough to repent. "If a man knows enough to sin, he knows enough to repent."
- c. It is injurious to imply that the sinner must

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- wait for a long series of conviction, before he can repent. This implies that he must sin before he can be holy.
6. Regarding the antecedents of regeneration as matters of fact, we should endeavor to promote man by exhibiting truths which will promote them. — In times of revival, we should give to men such a view of the character of God as will induce them to repent & promote conviction. We are to produce these states by doctrinal preaching.
15. Necessity of Regeneration.
1. Regeneration is necessary because man being totally depraved, must be radically changed in order that he may either holy or happy. Unless his nature be changed he will not be holy; and unless he be holy he will not be happy.
 2. The Bible declares the necessity of regeneration.
Matt. 18:8 : John 3:3-5 : Acts 3:19
- Regeneration by the interposition of God is necessary because without God's interposition man will not repent.
6. Actual Occurrence of Regeneration.
- Are men regenerated?
1. Many passages in the Bible declare that the work has been performed — even man himself!
Titus 3:5 : Col. 3:9-10 : Eph. 2:4-10
 2. The history of the Church can best be explained on the supposition that men are thus radically changed.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

413

a. This opposition not & claims the early progress of ~~the~~ Christianity in spite of great opposition.

b. This fact will not explain the history of many eminent men in the Church. Many who were at first decidedly opposed to Christianity, and became suddenly changed.

c. Daily experience and observation support the theory.

7. Cause of Regeneration. There are very many meanings to the word "cause". But when we have assigned one meaning we have by no means exhausted the meaning. When we ask for a "cause" we must distinguish what "cause" is meant.

a. The agency of God in regeneration.

b. God is the sole author of "

8. Question. Ought a minister to shoot his hearers from the pulpit to perform any act which does not involve holiness?

Monday May 29, 1876 - 3 P.M.

Regeneration is a change of nature and repentance. Theory is that regeneration comes first. Repentance are one. A person not regenerated till he repents. Regeneration includes implies the act of the Father, the Holy Ghost. Conversion does not imply the act of the Father, the Holy Ghost when regeneration and conversion are separated.

a. Meaning of the term "Author".

1. An author is the performer of an voluntary act, or an agent who acting directly and choosing an event as a good, or as a means of good, originates

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

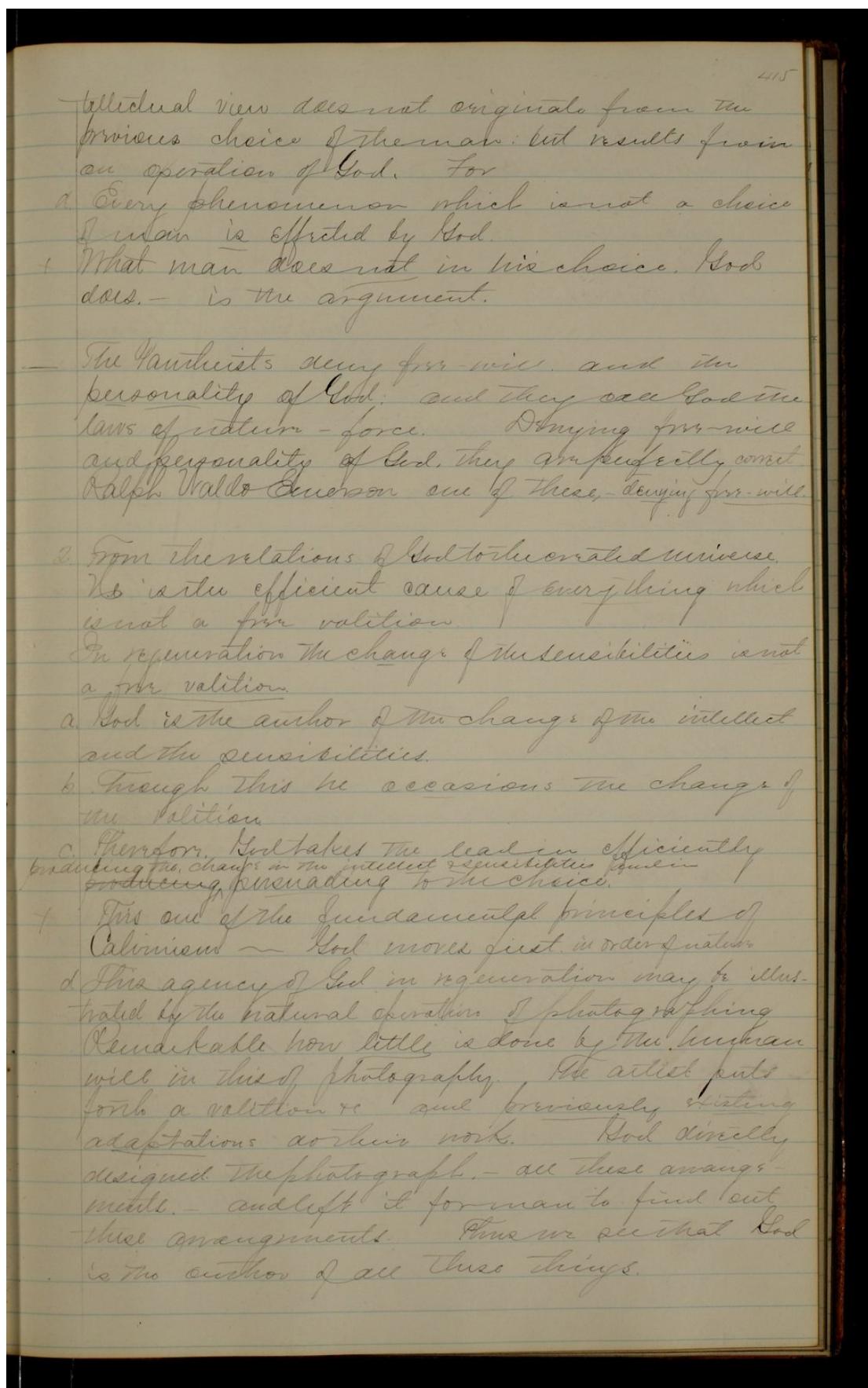
- and secures the occurrence of the event.
- 2. In this latter meaning ~~or implied~~
 - a. That the author originates the plan which is to be followed in securing the occurrence of the event.
 - b. That he ~~sets~~ starts all the other agencies which are employed in connection with his own agency that the event shall be secured.
 - c. That he superintends the other agencies.
 - d. The author himself effects by his own agency what he does not effect by employing the agency of others.
 - e. That he directly secures the event because it is desired as a good or as the means of a good. He is not the author when the good comes indirectly and incidentally.
- Rev. Hear my son that God is not the author of sin. Is God the author of sin? So far.
- 1. He does not choose sin as a good or as a means of good.
 - 2. " " " plan it directly; but the occurrence of sin is ^{involved} incidentally in the plan of God.
 - 3. He does not secure its occurrence directly; but is secured by the incidental operation of God's Providence.
 - 4. He does not persuade man directly; but man is persuaded to it by motives presented indirectly and incidentally.
- An occasion may be an incidental cause. - often is.
- B. Proof that God is the sole author of Regeneration.
- 1. From the nature of regeneration.
 - a. It involves a holy choice.
 - b. This choice results from a change in the sensibilities and in the intellectual view.
 - c. This change in the sensibilities and the in-

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection



Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

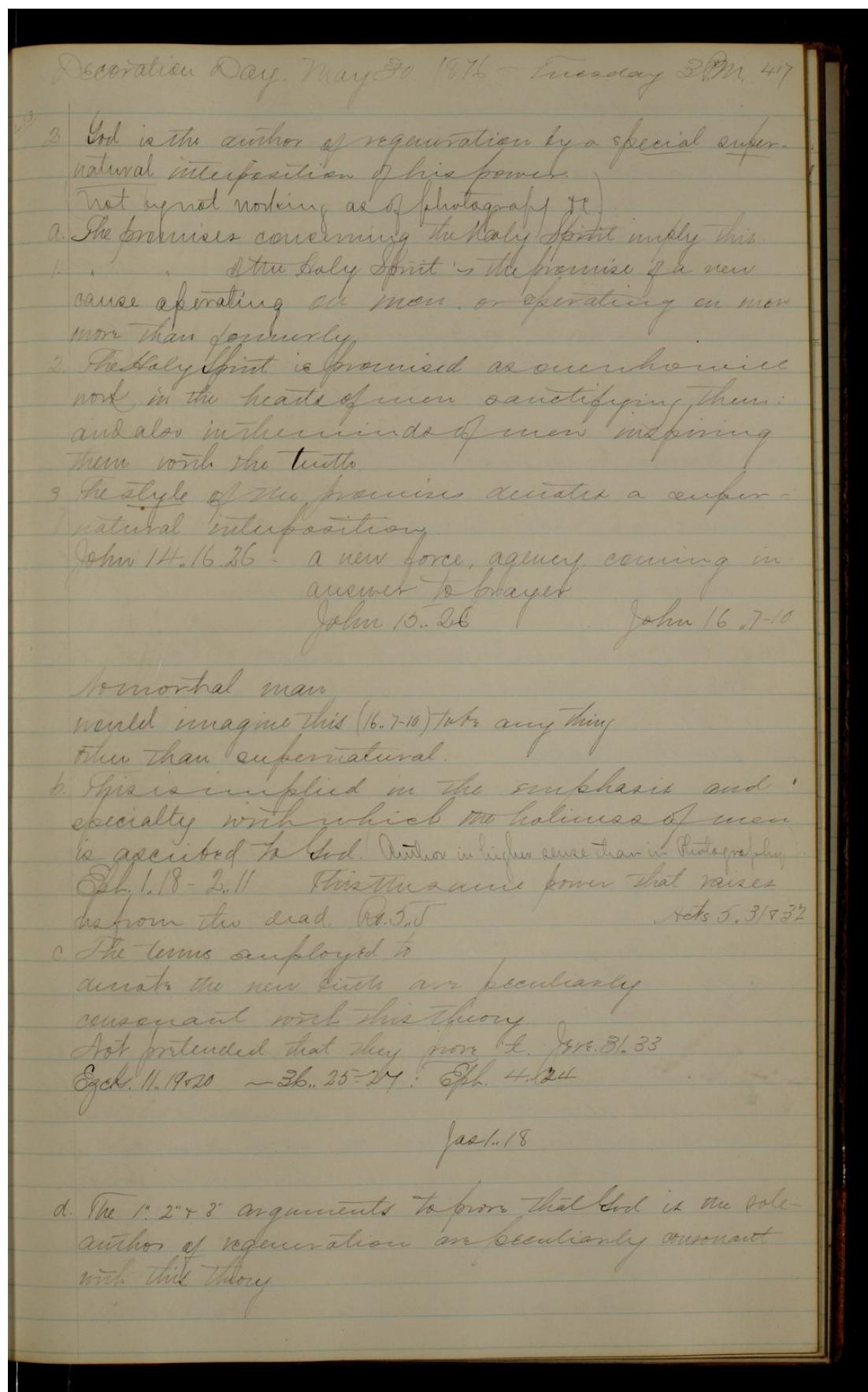
3. From the Bible.
- a. The Bible ascribes regeneration to God as the sole author. 1 Cor. 3. 5-7 Take away what God does and the minister effectualizing at all.
Man is nothing.
1 Cor. 15. 10 John 1:3
"begets" because
the writer distinguishes between all other causes
and God. Ro. 9. 16, 16, 18
The style of these passages
indicate that God is the
author of regeneration by the special interposition
of his power.
- b. The Bible specifies the fact that man left to
no mere laws of nature will never experience
this change. John 6. 44, 45, 65 John 15. 5
- c. The Bible shows the disparity between the
effect produced and the means employed
and thus makes the impression that God
must be the author of regeneration seeing
the means are so feeble.
1 Cor. 1. 27 to 2. 5 - a very impressive passage.
Never the greatest change that ever takes place in
the history of man - which is called by God
man turning from sin to holiness.
- d. The Bible recognises all other agencies as dependent on God. Ps. 119. 32. P. St. 10-13
- e. The Bible ascribes regeneration to God downrightly.
Eph. 1. 11 : Ro. 9. 16-18 If regeneration is ascribed
to God then God must be
the author.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection



Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

5. Known fact harmonizes with this theory. Not that they positively prove it, but the harmony is a real argument.
1. Men are sometimes converted when the instrumentality is very feeble, e.g. Men of little talent means of multitudes of conversions. Trials men, "faint yet pursuing."
2. The change in regeneration is so great that we are inclined to ascribe it to a divine interposition.
3. God is the author of regeneration by a sovereign interposition of his power.
- Reasons for great difficulty to understand and accept this. Ro. 9.15-18; Eph. 1.11; Mat. 11.25-26
- One of the best definitions of divine sovereignty.
- For a reason - a good reason - probably eight - though the reason not known (own).
- Remember this great importance to insist that God is the sole author of regeneration. For
- The truth assigns to God that glory which is due to him.
 - This makes the whole theory of regeneration consistent with itself.
- Men are inclined to make out that regeneration is more specifically in man's hands than other things while its greatness ought to inspire the opposite feeling.
- This useful in its moral impression. Men will value their regeneration the more when they are persuaded that it is by special interposition of God, e.g. "I sat before the judgment on both sides, now chose." - thus led to think it is all their own work and are not careful to observe it - don't regard it as God's gift - this is the cause I usually failing away.
- Easily gained, easily lost. - Intimately connected with Decimus' perseverance.
- This avoids great misunderstandings.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

49

Man will not repent without interposition of God unless this understood. man's ability not understood. Set one wheel of the carriage will fail.

133. The agency of the truth. Divine truth is an instrument in regeneration. This is an instrumental cause. God the sole author, but truth is the instrumental cause.

Divine truth = all truth relating to God and to holiness. God may regenerate little children by truth given them by their consciences: - even unheeded by conscience and抗拒.

1. Proof that God employs truth as an instrument in regeneration.

All Calvinists admit that God is sole author: but some differ when come to this.

1. Analogy would lead us to expect that God would employ instrumentalities in regenerating men.

a. He governs the world by second causes.

" is the author of photography but employs instruments.

b. He has governed the Church by second causes.

a. " seemingly employed " in his miraculous redressions. e.g. His walk in Jordan - apparently employed the water as an instrument: so in many miracles. And Lazarus came forth.

2. This theory harmonizes with the general system of Evangelical doctrine.

a. It harmonizes with the manner in which Adam fell - by means of qualities presented by a supernatural spirit.

Fall by sin presented by Satan: rise by truth presented by Holy Spirit.

b. This harmonizes with the command to make ourselves new heart - to yield to the truth.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

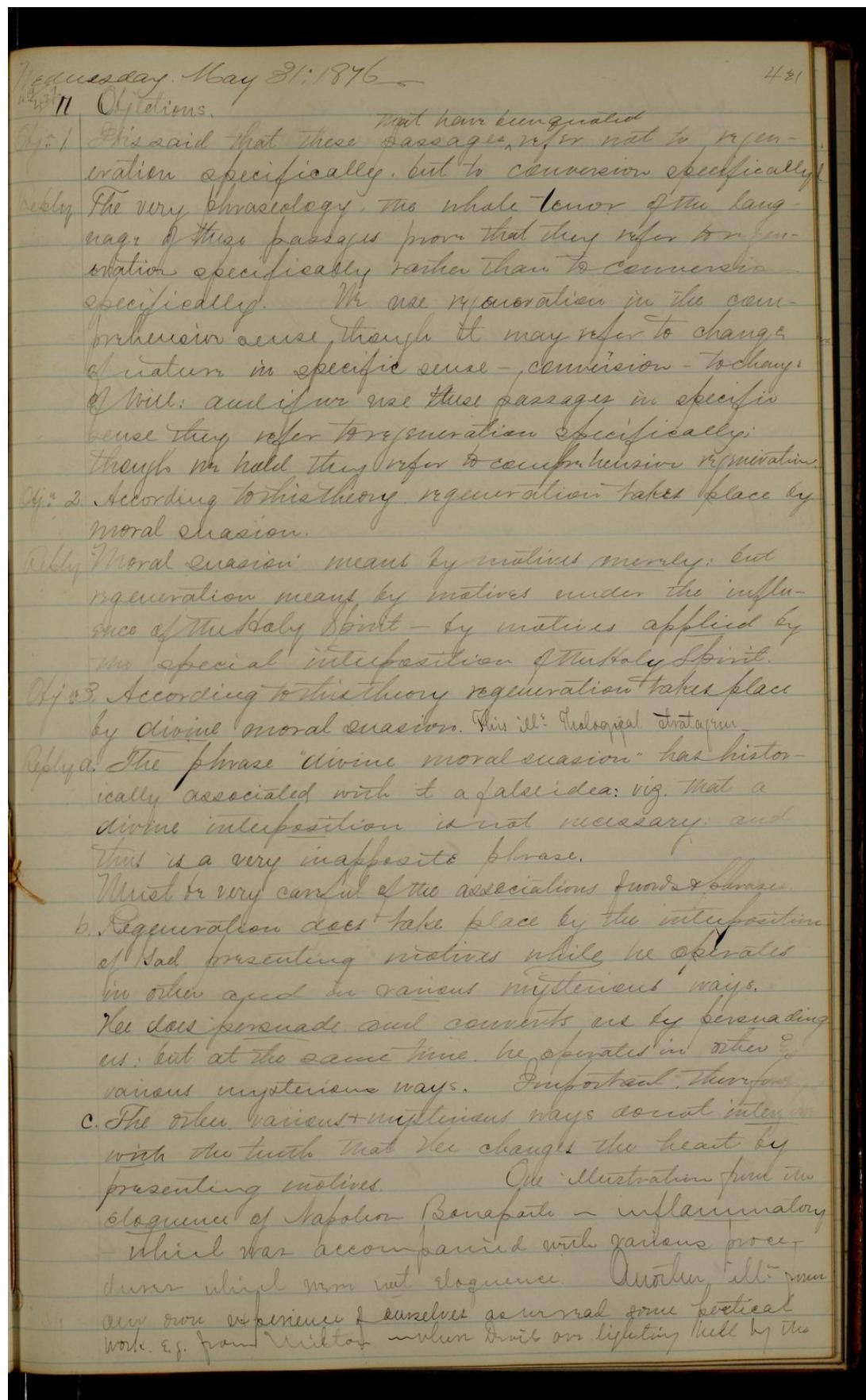
- c. This doctrine harmonizes with the theory that the Will is as the greatest apparent good.
Will changed by motives.
- d. Harmonizes with the theory of the importance of the truth.
We value the Bible because it is able to make men wise unto salvation.
3. The general opinion of the Church is in favor of this theory.
- a. The opinion that this theory is true is recognized even in the language of Evangelical men: e.g. "means of regeneration". Old Divines spoke of the means "the great change. Means of regeneration" common phrase in modern times.
Old divines. - "effectual calling". If this theory is not true there are no means. "Effectual calling" - a call which is effectual - means, have a power.
- b. This doctrine accords with the standards of the Church. "Means of regeneration" "effectual calling: or Holy Spirit doth persuade men (but persuasion by motives). Found in all standards.
4. The Bible asserts this theory.
James 1.18 "that was w/ und & fully given b. 44740"
- II Cor. 10. 45 Eph. 6. 17
- Peter 1. 22 & 23 Ro. 15. 18 & 19 Ro. 1. 16
- 1 Cor. 4. 15 — 5. 18, 24 Jan. 23. 20
- Feb. 4. 12 All accords a great and marked power to the Word.
- Read Dr. Taylor Lammey Agency of man, of God, & the Holy Spirit

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection



Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

3 back from clashing snows. &c.
Still another ill. - eloquence of Edward Everett. e.g. in the
attention given to extremes.

Wrong to say men are converted by mere favoritism.
Our own observations show how many different
circumstances there are operating. e.g.
Revivals in valleys and the circumstances
attending them. 90% of them occur in the Spring
or at close of winter. Singular fact that all or
nearly all college revolutions occur in the Spring. —
And regeneration men in connection with the
excitable state of the constitution.

Oly. 4 Regeneration is ascribed to the Holy Spirit acting
directly and without the instrument. e.g.
John 3:5 —

Reply a. Whatever God does is sometimes applied
to him without the mention of means. Thus
he destroyed the Jews — the Egyptians — did
this by means of Pharaoh's magicians.

b. Sanctification and conversion of sinners
are ascribed to God as achieved but the
use of means. but

c. Denial of all allusion of means is not
a denial of means: for other passages
declare that means are used.

Oly. 5 The Biblical phrases used to denote regenera-
tion imply that men are not means of it.
e.g. "Create, raise from the dead" &c.

Reply a. These phrases are used to denote sanctifica-
tion as well as regeneration; and it is known
that there are means, and that both is a means.

Ps. 80.10 Ps. 80.18

b. These figures of speech
are not designed to express the mode of God's
interposition, but the fact of it.

c. The Bible represents God as creating the

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

423

world by a word - by a means.
It is proof, but style indicates that God generally uses means.

Q. 6. d. It is irrational to found a theory of the mode of regeneration on any mere figure of speech. This expressly declared that God acted on the heart of a convert before he revealed the truth to him. Acts 16. 14.

Q. 6. a. This passage does not deny that the heart of the woman was opened without her being regenerated; does not say that she was regenerated, but gives attention to the truth.

b. The passage does not deny that the Lord opened her heart by the means of truth. She may have been regenerated by the truth which she knew before and then attended to it. It is inferred by Paul: might have reflected that it was sinful to listen and not attend to it.

c. It may mean that God changed the heart of Lydia by the means of one truth; or that by means of one truth he made Lydia attentive to the words of Paul, and as a consequence of her heart being changed, she gave attention to the words of Paul and was sanctified having been regenerated before; or that in consequence of attending to the words of Paul she was regenerated by the truth by means of his preaching.

Other "a" or "b" may be true.

Q. 7. This theory detracts from the honor due to the Holy Spirit by dividing the honors between the truth and the Holy Spirit.

Q. 7. a. The truth is revealed by the Holy Spirit; and what honor the truth honors the " ".

b. The truth relates to the Holy Spirit; and what honors the truth honors the Spirit.

c. The truth is applied by the " ", and never will concern the soul except as applied by the Spirit. Does what honors the truth honors the Spirit.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- d. It is just as irrational to affirm that there may depart from the honor of the Holy Spirit as to affirm that ^(6,9) " " " " " a marksman to say that he selects a good gun.
Increases the honor to select a good instrument.
- Q. #8 This theory implies that man is not totally depraved, that man has a sensibility within him which can be appealed to by the motive of holiness.
- Reply a This theory implies only that a man has those faculties and sensibilities which are necessary to make him a moral agent.
- b. The sensibilities to which no creatures to holiness can appeal are necessary in order that there be any depravity - any sin.
A person cannot be a sinner unless he can be holy - can feel motives to holiness.
- X c. The fact that unconverted men never choose holiness and never allow their moral sensibility to persuade to holiness constitutes their total depravity.
- Q. #9 Impossible for the sinner to be converted by the truth unless he has a previous relish for the truth.
- Reply d In order that a man be persuaded to choose God it is not necessary that he have a previous choice of God or a previous involuntary predominant love of God or relish for him.
- e. Only necessary that the man have sensibilities that are capable of being excited so that the man will choose God.
- f. These sensibilities and the excitement of these sensibilities have no moral character - can not be called a moral taste, or relish of God.
- g. Possess one of the most abhorred human, bad sensibilities, which truth often appealed to.
- "Relish" - bad taste.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- Monday June 5. 1876. 3 P.M. 425
- a. Imposible for a man who hates the truth to be made by the presentation of that truth. labor that which hewer hates. (A very plausible objection). Can a child be made to love a medicine it now dislikes - hate by giving it more and more of the medicine? Can we make a child love the fire by making the burn more and more intense? The argument is that whenever hate anything we cannot love it by having the name of it.
- b. The plausibility of this argument is derived from the fact that ^Aplausibility is conformed with the Will. With a "there is no alternative, no radeance. Every object of choice presents an alternative.
- c. This objection implies that God the Omnipotent all. cannot overcome a sinful choice; can not control the Will. We say God can present motives to the man so that the man will yield to the motives.
- d. The objection implies that the sinner is not a moral agent. If he is a moral agent, then he has sensibilities which can be appealed to so that he can be persuaded to yield or refuse.
- e. If sinners can be regenerated by the truth then the lost in despair can be regenerated by it. God were disposed to regenerate the lost, he could regenerate them. (more)
- f. No other being except God can regenerate lost.
- g. Not true that God gives to the lost in despair the same motives he gives to us. He does in his providence present to them motives for repentance. He does not present to the lost in despair that they shall or can be saved through the Atonement - no hope held out to them.
- h. Not only are the relations of truth to the lost different from those to probationers; but God does indeed hold the truths to the lost as he does to probationers.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

Practitioners would not relent - for regenerated care
as God applies the truth to them.

& God declares that the lost in despair will
never be regenerated.

Qyⁿ 12 If the Holy Spirit convinces men by the truth
then he does not work on the soul directly.
Reply a To operate directly is the opposite to operate
incidentally. God operates incidentally on the
wicked when they do not repent. He operates
directly on the righteous.

b To operate directly is to operate in the line
of the operators choice and intention.

c The Holy Spirit does operate directly on the soul
in conversion i.e. in the line of the operators choice
and intention.

Qyⁿ 13 This theory implies that God does not
operate on the soul immediately. (favorite Qyⁿ).
Reply a To say that God operates by the truth is to say
that he operates on something. Operates by
the truth, on what?
1. He does not operate on the body
2. " " " " truth itself.
3. Operates " " soul
b God " on the soul by presenting himself im-
mediately to the soul; and himself is the truth.
1. A speaker operates on a intermediate instrument - the air.
2. writer " his pen, ink, paper. - intermediate
tables operating on his readers.
3. A body operates on the nerves of sensation belonging
to another person.
4. But the wind breaths itself at once to another
wind in the disentangled state.
A disentangled mind does not speak, write to
another " for there are no nerves of
sensation. Pure spirits act on each other at once.
5. Now God is a mind presenting himself to the
minds of men; and himself is the truth. He is
not object about which all can expressions
He convicts men by the truth: He is the truth. "I am the way, the truth, and life".

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

1. All is the objective truth.
Truths are made, to which all our verbal & written
positions refer. When God presents himself ^{as} ~~present~~ ^{Creator.}

2. Thus we see the meaning of spiritual writers
when they speak of God's presenting himself
to them in unusual manner - spiritual writings.
How does he do it? We don't know
Nothing intervening between God and the ^{soul} ~~same~~.

3. The word immediate has two (2) meanings:-
sometimes means no interval lapsed between
God's act and the act of man. sometimes
that there is no object on which God acts before
he acts on the soul itself.
(We use the latter meaning.)

Q. If. On this theory God does not operate imme-
diately on the Will, but on the Intellect; - on the
Will through the Intellect.

R. The soul is one, is a monad.
the Will
Intellect. Will. Reason - one and the same.

III. We see in what sense and for what reason we
must believe that the truth has a tendency to
convert the soul. Has she with the "

1. In what sense? What ought we to mean?
that in the " that the truth will convert the soul
without the interposition of God.
Medicine has a tendency to cure disease; but
will not do it without interposition of the physician.
Not in the sense that the more the truth is known
the less it will be resisted.

2. But in this sense:- The truth is not an arbitrary
but a fit instrument for God to use in the
regeneration of the soul.

3. On this sense. - The influence of the truth must
be resisted or yielded. submitted to; and is resisted
if not submitted to.

4. This exposition means that the truth is an

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- instrument which has such fitness to accomplish the end for which it is employed, that whenever it is employed, it will convert the soul, if it be not resisted.
2. For what reasons, &c.
- a This belief is agreeable to the present feelings of the Christian.
 1. He feels a reverence for the truth and loves to admit the power of it.
 2. He feels the fitness of the truth to secure holiness of heart.
 3. This belief gives earnestness to his preaching.
 - b As far as a regenerate man can recall his mental processes at the moment of regeneration, he remembers the power ^{of} the truth had on him. At regeneration he yielded to the truth.
 - c The fact that truth is employed in regeneration as an instrument indicates that it is fitted to produce the required effect. A wise being employs means adapted to the end.
 - d The generally admitted influence of the truth on the world can be analyzed into its tendencies to convert the soul. The influence of the Bible - the truth is such that men will be more unless they are better.
 - e This belief is confirmed by the Bible; And
 1. In all those passages which teach the power of the truth. James 1.21. 1Co. 1.18.24
 2. Those passages which declare that the truth doth convert men, e.g.
Deut. 10.4-5 1 Peter 1.22.23 1 Cor. 4.15
 3. Comparisons of the truth with other instruments which have a tendency to produce effects for which they are assigned.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- Sep. 6. 17 Dec. 23. 29 Should present ^{the} truth
to a congregation unto a
jury.
- 429
4. Positive declaration that sinners resist the truth
and that objects of worldly temptation "L"
2 Tim. 3. 8 Matt. 13. 32
5. Positive declaration that Satan strives to prevent
the influence of the truth.
Luke 8. 12 — implies that Satan fears the truth.
Mark 4. 15 — implies that Satan
believes that truth will
have an
influence.
- Sunday, June 6, 1876 — On Regeneration.
- Prob.
- The Systems; Bacchus; Dr Taylor's
Essay in Christian Spectator 1828 or. — also the
Means of regeneration; Replies to Dr. Taylor
by Dr. Tyler; Dr. Gardner's Song on the striking and
abusing traits of Christian character. Dr. Skinner
on Preaching & hearing. (virtually qmd w Dr. Taylor).
6. God judicially removes some men from seeing
truth in order to prevent their conversion.
Gen. 6. 9. 10 John 12. 40 Acts 28. 27
7. The Bible represents that some men would re-
pent if they enjoyed the same light which others did.
Mat. 11. 21. 23: Mat. 12. 41-42 See also lectures on
the Will:
The basis of these sayings
is that men can repent
and truth influences them
but they never would without the interposition
of the Holy Spirit.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

428

3. Objections.

O. 1. The Bible declares that religious truth has no power - is ineffectual.

Ans. 3. 6. 7. 10th. 1. 18. 21 -

Reply a. It is foolish to expect that men will obey the truth without the special influences of the Spirit. When we consider man's determined hostility to the truth. We know that man hates the truth. If he will reject it.

The Bible considers man in two (2) relations viz. -

1. Man's fixed hostility - total depravity - therefore truth nothing.
2. Viewing capabilities of man: and therefore expecting them to repent.

1. God planted vineyard, and expected to bring forth fruit, but disappointed; brought forth wild grapes.
2. So that planters working & that nature working.

b. There is in the phrase "Foolishness of preaching" the sense of ~~desire~~ to bring out the power of God.

Paul didn't mean to say that preaching is literally foolishness.

O. 2. There are many comparisons in the Bible implying that the truth exerts no influence in producing regeneration. Ego. 37. 1-14; Judges 7. 15-22; Joshua 2. 10

Reply. These passages have nothing whatever to do with the subject. Dry seeds - refer to political means. Joshua at Givonalem, and nothing does with regeneration.

O. 3. The fact that the influence of man is proportional to the degree of light which he enjoys, proves that the tendency of the truth is to make men worse. Convicted him/her worse than ever. More a man knows the worse he is. &c. The better the cause, &c.

There is a kind of truth in these remarks - yet may suggest serious error. All actions and words

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

431

Reply a. Is this a fact?

1. It is often asserted - "Sinners under conviction are not at all."
2. In some respects they are worse with their present degree of knowledge than they would be with a smaller degree of.
3. The sinfulness of a choice is in proportion to two (2) elements involved in that choice.
 - (a) The degree of knowledge sinned against.
The greater the degree of conviction, other things being equal. The greater the sin. And
 - (b) The intensity of the choice. The strength of feeling indulged. One may have a greater degree of opposition to the truth than another has with the same degree of knowledge. Hence the sinner may not be guilty in proportion to his knowledge.
4. Therefore it is not necessarily true that in every respect the impenitent man is the worse the more he is enlightened.
5. The sinner has not such intense feeling against the truth, hence not so vice a sinner. We may do injury if we preach as a teacher we do know.
6. Some sinners are probably worse in all respects in proportion to their degree of knowledge. e.g. Aaron Burr far worse than Thos. Paine. — a theologian, clear views of truth, and united with t. a bad character. Paine didn't know as much. One having clear views of truth and vicious character in all respects worse in proportion to his knowledge.
7. It is eminently important to guard against the unqualified statement that always uniformly the man sins the worse in proportion to his greater knowledge. Must not discourage solicitude. or thus.

Reply b. If this were uniformly the fact would the fact prove the correctness of the objection?

If only proves that sinners resist the tendency of truth to convert them and harden themselves by

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- existing the tendency. The impudent will resist, and resistance makes them worse.
2. The fact that the truth has this tendency to make men bitter is the reason why men resist the truth and make themselves worse.
- (a) The fact that truth is resisted hardened the heart.
This resistance.
- (b) The fact that the sinner opposes what would save him, increases his ingratitude and guilt.
3. On this subject must not be misled by analogies.
a There are analogies on this subject which imply a physical inability in the subject.
- Opposers say the spiritual eye hates the light; increase the light increases the hate, because physical eye pained by increased light - but eye has no power to regulate the light -
Men reason thus from objects which have no freedom to those which have.
- b There are some analogies which imply a change in the different degrees of the same thing.
eg. Food useful in limited quantity to the well - less quantity to the sick. Man sick: therefore, the more bitter the richer. This another false analogy. Will differ from a non biological substance.
- O-4. Truth has a tendency to excite a spirit of resistance.
- R. The tendency of truth is not to excite opposition; but truth is the occasion on which the sinful-will resists. - and the will is enabled to resist by the lower sensibilities. - and these sensibilities have a tendency to excite the spirit of resistance.
It is not the truth. Pt. 778.
- O-5. If no truth has a tendency to convert men, the lost in despair will be converted: for they have the truth brighter than we.
- R. a. God has taught that the lost in despair will not be converted.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- 433
- b. They will resist the truth, and thus grow worse.
c. God will not apply the truth to them ^{today} as to ^{to} ^{present} ^{present}.
d. The most winning truths will not be presented to the lost in despair. The statement the most winning of all - this will not be presented. If they should believe, they would be saved.
- P. 6. Cannot prove that the truth has a tendency to regenerate the soul, for no one has done it.
- R. a. An objection from too much, e.g. that we can never logically believe in the tendency of anything unless it has been effected.
- b. There are arguments to prove a tendency without the actual occurring of the thing to which is a tendency.
e.g. argument from progression approach.
"Today set in motion tends to remain in motion forever."
- L Agency of the regenerated soul in the change.
1. The soul is an instrumental agent used by God in its own regeneration.
- a. The soul thinks of the truth - active agent God employs this thought as an instrumental cause.
- b. The soul feels in view of the truth - and God employs this feeling as an instrumental cause of regeneration.
2. The soul is a secondary efficient cause in its own regeneration. It chooses, and chooses freely and in doing this it is a secondary efficient cause.
- Wednesday June 7; 1876
- P. 7 of this proposition.
1. Freed of consciousness. We were conscious of choice and of voluntary change from sin to holiness i.e. I can recall the processes of our own regeneration. Some are and some cannot recall their own processes.
2. From the Bible (own).

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

a. Man is commanded to act while he is acted upon. Here we find two (2) sets of passages which it is important to arrange in parallel columns. viz.

Man acts

Man is acted upon

Deut. 30.16

Deut. 30.6

Ezekiel 36.32

Ezekiel 11.19 + 36.27

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from your iniquities; so iniquity shall not be your ruin;

31 Cast away from you all manner of uncleanness and iniquity; and make ye a new heart and a new spirit; for why will ye die, O house of Israel? 32 For I have no pleasure in the death of him that dieth, saith the Lord GOD; wherefore turn yourselves, and live ye.

¶ And the Lord By God will circumcise thine hearts, and give them the desire to serve the Lord thy God with all thine heart; but that as my soul hast thou mayest live.

Isa. 1.16

¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Eph. 5.7, 14

Therefore be ye holy, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light;

1 Thes. 4.22

¶ That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

¶ And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them hearts of flesh.

27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Eze. 36.25

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean; from all your sins, and from all your idols, will I cleanse you.

Eph. 3.16

2, 10

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The same generic figure is sometimes used in reference to God's act, & to man's act.

b. Man is said to have obeyed this command to act.

Ezekiel 18.27

¶ Again, when the wicked man turneth away from his wickedness that he hath done, and doeth that which is right, he shall leave his uncleanness.

Colossians 3.9, 10

¶ Wherefore he saith, seeing that ye have turned to another, saying that ye have left the way that ye went before, And have taken a new way, which is renewed in knowledge after the image of him that created him;

Peter 1.22

¶ Seeing ye have purified your souls in obeying the truth through the Spirit and unfeigned love of the brethren, see that ye love one another with a pure heart fervently;

(No class of passages more instructive than this - showing God's and man's action coincident - intimately connected - for agency combined with God's action God acts - we act. the two (2) inseparable).

Parr. 1. Thus does man in his complex nature include agency and instrumentality.

Man's Will is an agent. This is peculiar in regeneration, but the same in (e.g.) Education. God strengthens the intellect in consequence of its action: therefore we thank the Lord for our education, but we have been voluntary in it.

2. We see how to answer the question whether man is active or passive in regeneration.

a. Man is active in regeneration. How does he act?

1. He acts in thinking of his faults.

2. feeling its power.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- 435
3. He is active in turning from hatred to love, in choosing.
4. Man is passive in regeneration. He is influenced by the truth, and so far forth as he is influenced he is passive. He is passive in being, is active in his mental processes under this influence.
5. Man is therefore both active and passive in regeneration.
6. He is also in every other change of his character & conduct.
- D. Man is passive in regeneration, and active in conversion specifically considered.
- R. 1. Man is influenced in conversion, and so far is passive.
2. . . . active in regeneration specifically considered, for he is thinking of the truth and feeling its power. Therefore
3. Man acts and is acted upon in the change of nature and the change of choice.
- 1033
- D. Agency of other men in the regeneration of one man.
1. Men present the truth to the impenitent and are thus instrumental in the regeneration of other men.
2. Men urge motives on the impenitent, and are thus instrumental causes of their regeneration.
3. The Bible adopts very strong language to express the agency of one man in the regeneration of another man.
- Rom. 4:15 Philippians 1:15 1 Cor. 3:5 Gal. 4:19
- D. Agency of Special Providence, — this the agency of God in
1. This is the agency of God by which there are providences concerned in regeneration which affect the body —
- X ~~desirous~~ to act on the supposition that God will convert the soul on the deathbed.
- b. God operates on the intellect sometimes through

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

me body, as by sickness; through commercial
enslavement.

- a. God operates on the sensibilities by special pur-
idencies, through the intellect, through the body,
2. The agency of God through special providences
proves that truth is not the only instrument of
regeneration.

Rewd. Then we see why it is proper to say that re-
generation is the result of divine moral causes.

- Or something more than "causes".
3. There may be thousands of special providences which
we know nothing of, and without which God the
agencies would never have regenerated the soul.
(Give 2 or 3 arguments of this kind in this book)
 4. Influence of special providences and influence of
other men do not at all conflict with the position
that man is regenerated by the truth. They apply,
presently, to truth; prepare the way for the truth, and
thus are causes in regeneration.

^{H13} D. The Mode of Regeneration.

1. " " especially mysterious.
- a. There is mystery in all God's operations.
- b. As in all others so we should expect there would
be a mystery in regeneration.
- c. As regeneration is the greatest of God's works, so
we should suppose that in regeneration there would
be the greatest of mysteries.
- d. The Bible declares regeneration to be mysterious
in its mode John 3:4,7,8

This an argument "a posteriori".

- e. It is a sign of the correctness of any theory of regen-
eration that it leaves room for no mysteriousness
of the change.
- f. We have no reason to suppose that God always
pursues precisely the same mode in the conser-
vation of man.

3. All we can say is - that somehow or other

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

437

God regenerates the soul by the truth which the soul
itself voluntarily adopts, and which is sometimes
urged upon the soul by other men.

Questions suggested by this Theory of Regeneration.

1. Can a man be regenerated in a sleep or in a swoon?
2. A truth may be presented to a man in sleep or a swoon,
and a man may be regenerated by it.
3. We cannot prove that the mind is ever entirely
dominant in a sleep or in a swoon.
4. If the soul were entirely dominant its nature
inclining to certain sinfulness may possibly
be so changed as to become a nature inclining
toward holiness.
5. Such a change, however, is not regeneration
in the Biblical sense, but in a specific and meta-
physical sense. For
6. The soul cannot be regenerated in the Biblical
sense unless it be regenerated by the truth; and this
implies that the soul acts, and is not entirely
dominant. If the soul is regenerated in
the metaphysical sense, there is no repentance. By
the soul not saved.

— Thursday June 8th 1876 —

7. Can Infants be Regenerated?
 - a. Perhaps they can perceive the truth through the
influence of God's spirit, and thus be regenerated
by the truth.
 - b. If they cannot be regenerated by the truth, still
their natures may be changed from nature
inclining to certain sinfulness to nature
inclining to holiness.
 - c. Thus they can be regenerated in a specific
sense even if they cannot be in a common
sense sense.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- 3 Does God operate on the soul physically?
Is there any truth in physical operation?
A question often discussed is regeneration, physical or moral? - Physical not because of animal, but does God act on the soul by naked omnipotence?
- a. Infants and idiots may possibly be regenerated in the specific sense by naked omnipotence without any motive whatever.
Infants are saved, perhaps they are saved in this sense.
- b. Along with the influence of Christ God may affect the nature of the soul by special ordinances. We have no right to say God never acts on the soul in regeneration in other ways than by motives.
- c. We have no positive evidence of his ever regenerating the soul without the influence of the truth.
- II Is the regenerating influence of God resistible or irresistible?
- a. In this sense: - It will not be resisted by those who are to be saved.
- b. Is irresistible in this sense: - It will produce some effect, and it is impossible to prevent some effect. It will produce some influence which cannot be resisted. No man can go through a revival of religion without some influence on him: as of a sermon.
- c. Also in this sense: - The regenerating influence can be so started that no man can resist it. God can make all men willing in the day of his power.
- d. Is irresistible in this sense: - The poor agent can resist it. Man has natural power to resist it.
- 5 What is meant by the phrase "Regenerating influence," when the influence does not regenerate the soul?
This influence means a special influence which is adapted to regenerate the soul, and would encourage it if not resisted.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- 439
6. Is regeneration miraculous, supernatural, or merely special?
- a. It is not miraculous for man is required to put off the old man, &c. and if this act must be preceded by a miracle I could not be properly required.
- b. It is supernatural - which consists in the interposition of God, which produces events which the laws of nature could but certainly would not produce.
- c. It is special, and something more: special and supernatural.
- A special ^{miraculous} event is one which consists, not in an interposition, but in such a control as occurs phenomena which are fitted to arrest attention by peculiar, striking adaptiveness to a moral design.
7. Means of Regeneration.
1. Divine truth is the great means of regeneration.
- a. " as used by holy spirits upon the sinner, is a means of regeneration.
- God in the office of the Holy Spirit presents truth to the mind, and that is a means of regeneration. So the minister of the gospel presents truth to the congregation, and this is a means. Doctrinal preaching is especially a means.
- b. Truth as used by the sinner himself. He employs his intellect on the truth; and the intellect seeing the truth is a means of regeneration. The sinner's conscience sees the truth and uses it; and, in this sense, the man uses the truth.
2. The sinner uses the truth involuntarily.
- To use a thing is to employ ^{that} thing according to the design for which it was given: e.g. Intellect, Conscience. So far as the Will acts, he abuses the truth.
3. So much as the sinner comes voluntarily into contact with (an) divine truth he abuses it. The sinner never uses the means of regeneration voluntarily.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

Question. Should a preacher exhort men to perform any act which is not holy? or, Ought a minister to exhort his hearers from the pulpit to perform any act which does not involve two holinesses?

Remark. There are two (2) common modes of exhortation:

1. To exhort to repeat immediately now, at once.
(Haskinsians, Dr. Quincy, & Modern Revivalists Theory).
2. To exhort to use the means of regeneration.

A man may comply with all these exhortations, and yet not be regenerated.

R. Four (4) answers may be given:-

- I. We should exhort the believer to perform certain intellectual acts, and put forth certain emotions, and to make certain efforts - which are a part of a complete holy act, and are themselves either right or wrong.

Wesley A. There are intellectual acts and there are emotions, and there are efforts put forth which do form part of the just and wholly holy act called repentance. This one act of repentance does involve certain intellectual acts, certain emotions, and certain efforts.

Illustration of man walking, and seeing a wild beast, and his mental processes - choice - action - analyzed.

Impossible to choose to choose without the act of the intellect - every choice involves using the intellect.

- b. These intellectual acts and these emotions cannot be properly exhorted to, because they are involuntary.

It is the nature of a exhortation to respect a voluntary act. Nature of an involuntary act that it can not be exhorted to.

- c. Dr. J. W. Taylor supposed that an act of choice covers heads all these other acts, but did not suppose that these other acts were to be exhorted to. His followers have said or may reflect to them - and this has been called the New Haven Theory.