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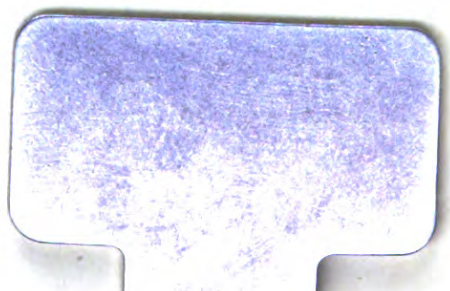
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THE CROSS
AND
ITS DOMINION



THE CROSS

AND

ITS DOMINION.

“ Out of Jacob shall come he that shall have dominion.”—NUMBERS xxiv. 19.
“ He shall have dominion also from sea to sea, and from the river unto the ends
of the earth.”—PSALM lxxii. 8.

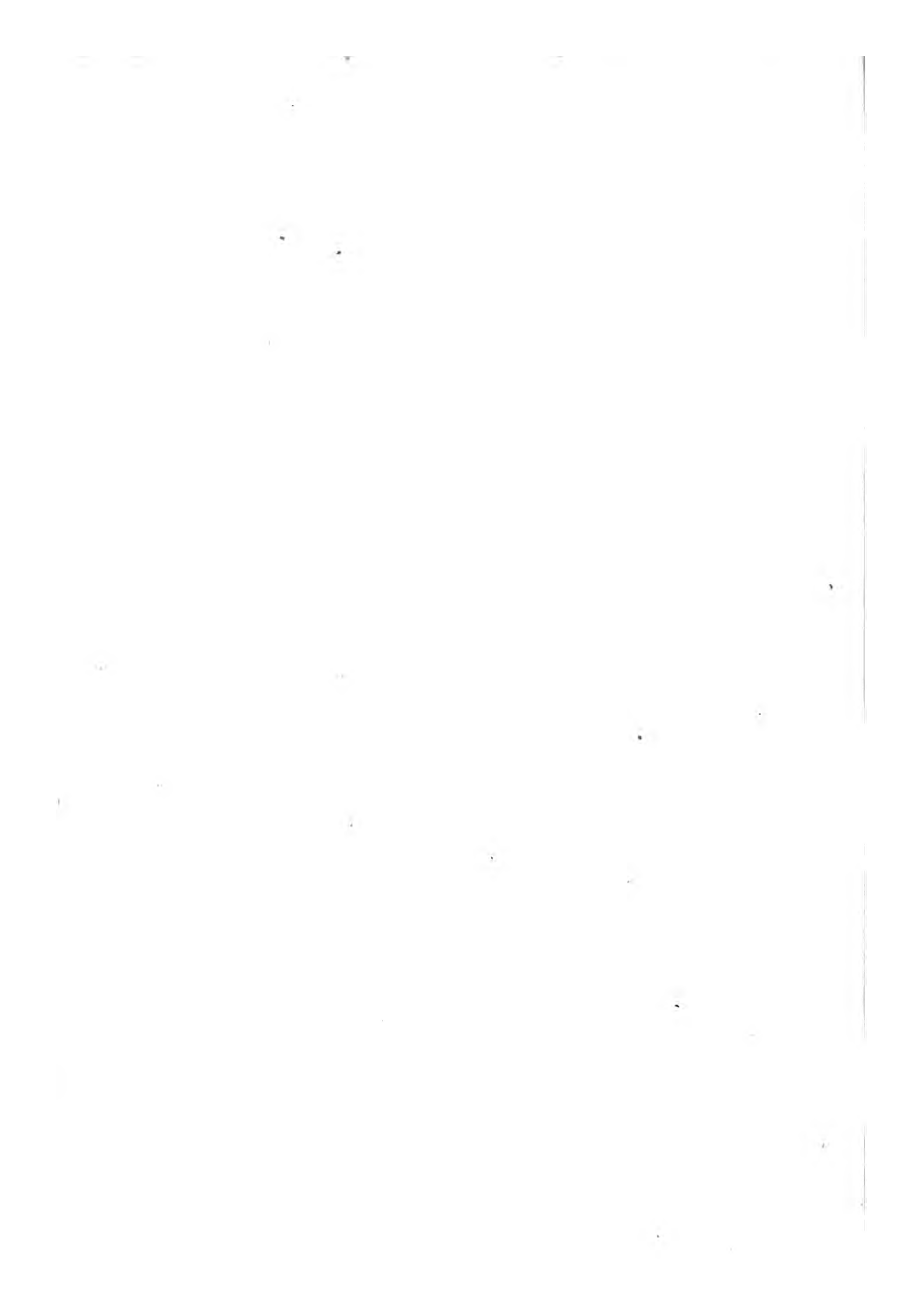


BY
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PREFACE.



FOR some years I have been increasingly struck with the narrowness of the scheme of Redemption as exhibited in very much of the religious literature of the day, particularly in that part of it which is professedly popular and *Evangelical*; while both the impressions which I have received from the pulpits of all denominations and the religious conversation of very many Christians have presented the same aspect. I have also noticed that the results of Christian work in every direction are not proportionately commensurate with the efforts put forth, as we might suppose they would be, seeing with whom we have to deal in this matter, and “that he is faithful that promised.” Hence I have been led to connect this partial failure in success with the partial failure in the proclamation alluded to above. Upon a narrow platform, however earnest the invitation to ascend, there can but few be gathered. God has given His ministers a large commission, “Go ye into *all the world*,¹ and proclaim the good news *to every creature* ;”²

¹ Κοσμος. ² Note the all-embracing nature of the word κτίσις.

but its very largeness seems to frighten many, and they set up bounds and restrictions, and so parcel off the platform of grace amongst them, thereby making it seem narrow to outsiders. Men of little minds are ill at ease, and likely to lose their self-possession in the presence of views so vast as to be practically illimitable, like the child who, having been accustomed to the narrow and shallow circuit of his bath at home, when taken to the sea, screams with terror as he is plunged into its healthful and invigorating but seemingly boundless tide; but the mind that shall avail its possessor in his search after God's truth, which is limitless as God Himself, must be one that "has no horizon, and looks beyond the eye."¹ Narrow minds that think nothing right which is beyond their own capacity must be of necessity sectarian in spirit and of very precise theology.

And, secondly, I find such violently opposed views on the subject of Baptism, both Baptists and Pædo-baptists frequently appearing to wholly fail in seizing the true signification of the rite and the proper area of its exercise, that I am further led to infer from this state of things that there is something "rotten in the state" of many men's theology.

In the following brief chapters I have therefore made a humble attempt to examine the Scriptures afresh on the points indicated, and to prove thereby the exceeding breadth of God's salvation, and to

¹ Shakespeare.

place the argument respecting Baptism upon a correct—because Scriptural—basis.

I have long resisted the impulse to write my daily growing convictions on these topics, but I may no longer do so without violence to my conscience, when I see what sorry stuff is daily offered to the public through the press; and as I believe that God the Holy Spirit has moved me to write, I also trust that He has aided my thoughts and preserved me from propagating error, my first desire being to glorify God by witnessing for His truth, my second to benefit and help as many of my brethren as I may thus reach.

W. P.

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THE CROSS AND ITS DOMINION.



PART I.

THE ALL-EMBRACING NATURE OF THE CROSS OF CHRIST.

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”—*Col.* i. 20.

“And I, if I be lifted up from the earth, will draw all men unto me.”
—*John* xii. 32.

CHAPTER I.

EXAMINATION OF SCRIPTURES BEARING ON THE SUBJECT.

It should be clearly understood at the outset what is the nature of the task before us in this chapter. It is not to show how men may become partakers of the benefits of the Cross of Christ, but to exhibit the dominion of that Cross; that is to say, the spiritual area over which it claims to exercise a sway in this world, and that not to the exclusion of views which may embrace a still wider area of action in creation, although it does expressly exclude anything narrower. We are not now concerned to define the nature of Faith, but simply to display that which

shall afford the ground or basis for Faith, and which, if rightly grasped by the mind of a reasonable reflecting being, must inevitably produce Faith, on the authority of Him who has said, "The entrance of thy words giveth light," which Word must, however, be the whole *Words*, and not a part selected as each man's will may variously incline.

We shall, therefore, first examine a few passages, from which it will become evident that,—

I. *The sin of each man individually had an influence on Christ's death.*

"There is not a just man upon earth that doeth good and sinneth not" (Eccles. vii. 20). "All have sinned, and do come short of the approval of God" (Rom. iii. 23).¹ Whence it follows that the entire human race were under condemnation, virtually lost, and in need of help from some source. "And he saw that there was no man, and wondered that there was no intercessor; therefore his own arm brought salvation unto him" (Isa. lix. 16. See also chapter lii. 10, and Psa. xcvi. 1). This states the inability of man to recover himself or to find that help which was needed, which helplessness moved God to act in man's behalf, and of which the Church of Christ has often sung,—

" Plunged in a gulf of dark despair
We wretched sinners lay,
Without one cheerful beam of hope,
Or spark of glimmering day.

¹ I do not confine myself in quotations to the Authorised Version, but endeavour, where necessary, to give a more exact rendering of the original.

“ With pitying eyes the Prince of grace
Beheld our helpless grief;
He saw, and, O amazing love!
He ran to our relief.”

And it was the need of the whole race, otherwise had there been some who needed it not they might have offered to God a ransom for their brethren, a state of things which the Psalmist declares did not exist when he says in Psa. xlix. 7, “ None of them can by any means redeem his brother, nor give to God a ransom for him.”

“ And it shall come to pass in that day . . . they shall look upon me whom they have pierced ” (Zech. xii. 10). Here it must be their sins that pierced Him; but if some men’s sins were not borne by Christ, how shall their sins have pierced Him? Or, how shall they look to a Christ in whom they have no part, in that sense which is herein implied, and wherefore shall they mourn? But according to 1 John ii. 2, Christ died for the sins of the *whole* world, therefore the sins of all men pierced Him.

“ I . . . showed first unto them of Damascus, . . . then to the Gentiles, that they should repent and turn to God and do works meet for repentance ” (Acts xxvi. 20). We, like the Apostle, earnestly exhort all men to repent and turn to God; but unless we can assure all men that their sins put the Saviour to death, as though we said with Peter, “ Ye have taken [Jesus of Nazareth], and by wicked hands have crucified and slain,”—we withhold the prime motive for repentance; for unless their sins were

atoned for at Calvary, there is never forgiveness for them, seeing "there remaineth no more sacrifice for sins."¹

"Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. . . . For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body" (1 Cor. xi. 27-29). This passage shows us that there are some who partake of the Lord's Supper "unworthily," or in an improper manner; but to do this is declared by the apostle to be equivalent to having shared in the crucifixion of their Lord, and in consequence to have incurred the condemnation due to that crime. But, say they, we were neither present at that scene nor consenting thereto, how then can this be true? The only possible answer to which is that it must have been *their sins* that made it necessary for Christ to have suffered, which grants our argument. "That he [Jesus] by the grace of God should taste death for every man" (Heb. ii. 9). But if there be any whose sins did not crucify Christ, how can He be said to have "tasted death for *every* man"? "Seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. vi. 6). If therefore some do "crucify to themselves the Son of God *afresh*," they must have crucified Him before in the manner already stated, *i.e.*, by their sins.

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under

¹ Heb. x. 26.

foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 29.)

If any be "sanctified" it is that they were previously unholy, which uncleanness on their part rendered necessary the vicarious offering of Jesus. But the text declares that *all who despise* this sacrifice have thereby "done despite unto the Spirit of grace," which could not be unless they had both needed and obtained grace so far as God's provision of it is concerned. In this passage the *annual* sanctifying of the people by Moses is contrasted (see the whole chapter) with the *eternal* sanctifying of the world by Christ, and the guilt of despising the former is shown to be light compared with that of despising the latter. To deny the parallel is to destroy the force of the Apostle's reasoning.

II. *It follows accordingly that every man, woman, and child born into this world has an interest in the Cross of Christ, in the shape of a claim upon it, and an obligation incurred; which assertion is also warranted by the following passages:—*

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. . . . He shall see of the travail of his soul, and shall be satisfied; by the knowledge of himself shall my righteous ser-

vant justify many;¹ for he shall bear their iniquities” (Isa. liii. 5, 6, 11).

“Ho! every one that thirsteth, come ye. . . . Behold, I have given him for a witness to the people, a leader and commander to the people” (Isa. lv. 1, 4).

“Behold the Lamb of God, which taketh away the sin of the world” (John i. 29).

“The bread that I will give is my flesh, which I will give for the life of the world” (John vi. 51).

“God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. v. 8).

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life” (Rom. v. 12, 18).

“But not as the offence, so also the free gift. For if by the offence of the one the many died, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many. And not as through one who sinned is the free gift, for the judgment indeed is of one to condemnation, but the gift is of many offences to justification. For if by the offence of the one death reigned through the one, much more those, who are receiving the abundance of the grace of the free gift of righteousness, shall reign in life through the one—Jesus Christ” (Rom. v. 15-17).

¹ A comparison of this clause of verse 11 with verses 5 and 6 will afford another proof of our third proposition on p. 21.

“ He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things ? ” (Rom. viii. 32.)

“ The head of every man is Christ ” (1 Cor. xi. 3).

“ For as in Adam all die, even so in Christ shall all be made alive ” (1 Cor. xv. 22).

“ For the love of Christ constraineth us ; because we thus judge, that if one died for all, then all died ” (2 Cor. v. 14).

“ Who (God our Saviour) will have all men to be saved, and to come unto the knowledge of the truth. . . . Who gave himself a ransom for all ” (1 Tim. ii. 4, 6).

“ We trust in the living God, who is the Saviour of all men, especially of those that believe ” (1 Tim. iv. 10).

“ For the grace of God that bringeth salvation to all men¹ hath appeared ”² (Titus ii. 11).

“ There shall be false teachers among you, who shall privily introduce destructive heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, . . . whose judgment now of a long time lingereth not, and whose damnation slumbereth not ” (2 Peter ii. 1, 3).

“ And he—he is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world ” (1 John ii. 2).

“ He that believeth not, God hath made him a liar ;

¹ So may the Original be read. The Vulgate reads, “ For the grace of God our Saviour hath appeared to all men ; ” and the French of Osterwald runs, “ Car la grâce de Dieu, salutaire à tous les hommes, a été manifestée. ”

² Read the whole passage to verse 14.

because he believeth not the record, that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John v. 10, 11).

"And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17).

To the conclusions here sought to be maintained from the foregoing passages, the following objections are frequently made:—

(1) That the terms *all*, *many*, *every one*, *world*, *whosoever*, *us*, &c., are to be understood partially and relatively, as in Luke xv. 31, "*All* that I have is thine," where a reservation is evidently made respecting those things at least which the father had just given to the returned prodigal; and in John iv. 39, "He told me *all* that ever I did," where the woman's "all" clearly stands for a part; that "our" and "us" have relation only to that which is connected with the speakers; that "many" is not universal; that "every one" is limited by the context, and that "world" is to be understood as in Luke ii. 1, "That all the world should be taxed;" John xii. 19, "Behold the world is gone after him;" John xiv. 17, "Whom the world cannot receive;" John xviii. 20, "I spake openly to the world;" 1 John v. 19, "The whole world lieth in wickedness," &c.

To which it is enough to reply that the passages in question are all generally admitted to be of cardinal importance, and that therefore these words which are their distinctive features must be also of

primary importance ; and that, if we are to take the statement that "in Adam all die" as of universal application, we must extend the same fulness to the Word in such statements as "in Christ shall all be made alive." If the truths that "all have sinned," "all that are in the graves shall hear his voice," are of universal application, then must we be consistent and so interpret in every passage where the word occurs, *unless expressly limited in the context*, otherwise shall Scripture give no certain sound, and every man's fancy may shape out a theology for himself.

The word "all" occurs in these passages some sixteen times, and in five instances it forms part of a parallel which would be destroyed unless "all" be equally universal in each member of the parallel, viz., in Isa. liii. 6; Rom. v. 12, 18; viii. 32; 1 Cor. xv. 22; 2 Cor. v. 14.

(2) But, say the objectors, these terms are limited by the design of the writer who is speaking of *elect* persons only.

To which it is sufficient to point to the meaning of "all" in 1 Tim. iv. 10, and 2 Pet. ii. 1, 3, where it is distinctly stated that Christ is "the Saviour of all men, *specially of those that believe*," and that those who deny the Lord and teach heresies and whose "damnation slumbereth not," were nevertheless "bought" by Him!

It appears to me that this is the proper place to enter a protest against a practice which obtains amongst a certain class of Christians, viz., that while admitting in theory that the Word of God is intended for all sorts and conditions of men, and also

while aiding in distributing that Word, yet in their teaching and practice they deny these truths. For it is asserted that certain of the books of the New Testament are intended for the elect, *i.e.*, for believers only, and that so long as a man has not repented, those books have nothing to say to him. Now, if this be true, then had we better admit the latest teachings of the Papacy at once, as nothing less infallible than a Pope shall decide which portions of the New Testament are for the believers and which for the unbelievers. There is a spirit which I have often encountered, the possessors of which having got into the Ark, seems to animate them when there in keeping others less happy at arm's length. They forget the humbling words, "And such were some of you." No, the whole Word is addressed to all men, for the Spirit regards all as "bought," and claims all for Christ, and lays before all accordingly their duties and privileges as redeemed, with occasional faithful reminders of the extra guilt incurred in rejecting these things. Otherwise what becomes of the statement so often triumphantly advanced (and with truth) that the Word of God is so plain that "wayfaring men, *though fools*, shall not err therein," so plain that "he may run that readeth" it, *i.e.*, have no doubt as to its meaning, but may *run* on the strength of its directions without stopping to inquire of every one he meets the way to Zion? ¹ But leaving this digression, let us return to the next objection.

(3) Others say the salvation referred to under

¹ See Appendix A.

such manifestly universal terms is simply that of God's ordinary providence, as in Psa. xxxvi. 6, 7, "O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings," which is met by the use of,—

The word "world" in 1 John ii. 2, where Christ is said not only to have died for the sins of believers, but also for the sins of the *whole world*. To those who argue that this term is of variable limitation, I reply that, in ordinary language, no man ever misunderstands his neighbour when using this word. We say, All the world went to the show, and The world was made by God, and no man misinterprets us; but it may be added that upon examination it will become apparent that the argument has a sound philological basis. There are four words in the Greek rendered by "world" in our Version, viz. (1) *αἰῶν*, (2) *γῆ*, (3) *κόσμος*, and (4) *οἰκουμένη*, whose differences of meaning are severally as follows:—

- (1) The world in reference to any particular age or dispensation.
- (2) The world in reference to the soil—the earth in contradistinction to the heavens or waters, the inhabitants on any particular soil.
- (3) The world, the material universe, all nations, men, animals, vegetable and mineral creations, "the host of heaven," in short, *the whole created universe*.
- (4) The world in reference to the Roman Empire; the inhabited or civilised portion of it.

Now is it not a highly significant fact that in all

those passages where salvation and the effects of the Cross of Christ are spoken of the word used is (3), while in Luke ii. 1 it is (4), and in Matt. xii. 32, "It shall not be forgiven him, neither in this world, neither in the world to come," the word is (1); while it is a striking fact that in Rev. xiii. 3,¹ "All the world wondered after the beast," the word is (2), thus giving it a restricted sense. The force of (3) and the way in which it is used is alone sufficient to carry our whole argument.

(4) Once more, it is objected that these terms signify that some of "all sorts and conditions of men" are referred to, to prevent which misconception the words "every man" (1 Cor. xi. 3) and "every one" (Isa. lv. 1, &c.) are used, equivalent to *each individual man*; and as if to meet the objection that this is *every elect man*, we are told that while Christ is specially the Saviour of elect men, yet He is also the Saviour of *all* men.

And, lastly, as regards "many," the term is frequently employed, and as representative passages we may adduce Isa. liii. 11 and Rom. v. 15-17 (which looks like a paraphrase of Isa. liii. 6). The Greek word in Isaiah is *πολλῶς*, He shall bring *justification* to many; but in Romans it is *οἱ πολλοὶ*, *the many*, *i.e.*, all. Schrevelius says, in his *Lexicon*, that in the Scriptures *πολυς* (many) is sometimes put for *παντὸς* (all). Now it is clear that the first "many" in Rom. v. 15, "For if through the offence of one many be dead," is used for the "all" of verse 12: "Wherefore, as by one man sin entered into the world, and

¹ The only instance.

death by sin ; and so death passed upon all men, for that all have sinned ;” and likewise the second “ many ” of verse 15, “ the gift by grace, which is by one man, Jesus Christ, hath abounded unto many,” stands for the “ all ” of verse 18, “ the free gift came upon all men unto justification of life.”

III. The preceding argument renders it necessary to show next that :—

Redemption is of larger extent than Election and Justification.

(1) In order to the establishment of this proposition, let us first proceed to examine certain of our Lord’s parables which bear on the subject. We may enumerate the following :—

The Unmerciful Servant (Matt. xviii. 23-35).

The Two Debtors (Luke vii. 36-50).

The Draw Net (Matt. xiii. 47-50).

The Royal Marriage Feast (Matt. xxii. 1-14).

The Ten Virgins (Matt. xxv. 1-12).

The Unmerciful Servant.—The moral of this parable is contained in the words, “ So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” The *inference* is, that we who are thus addressed—and no one will venture to affirm it addressed to the Jews only, or the disciples *as such* only—that we, “ *every one* ” of us, are forgiven our trespasses, and so far it establishes our second proposition.¹ But, it will be observed, the forgiven servant was nevertheless delivered “ to the gaolers till he should pay all

¹ See note p. 14.

that was due." Here, evidently, *justification*, or "effectual calling," as it is sometimes put, is of narrower extent than *redemption* or "the forgiveness of sins." "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified" (Acts xiii. 38, 39).

The Two Debtors.—This parable closely resembles the former. The two debtors are Simon and the woman, the creditor is the Lord Himself. Simon, who was ignorant of the vastness of the debt he had been forgiven (ten thousand talents), who even thought it "little" (fifty pence), felt under little obligation of either love or duty; the woman, on the other hand, who *knew* how much she had been forgiven, and who estimated it in her own mind as at least ten times as much as had been forgiven to Simon—for, be it observed, the Lord here spake the *thoughts* of each of *their* minds on that subject, and not His own estimation of their several debts to Him—this woman loved much, and showed it by her service of tears and anointing. But unless we remember that both Simon and the woman were debtors, equally unable to pay a farthing, and that *both* were "frankly" forgiven, we shall miss the point of the parable. Here therefore, again, is Redemption *i.e.*, the forgiveness of sins (Eph. i. 7), clearly shown to be of more universal application than justification.

The Draw Net.—This parable, and the miracle of the Draught of Fishes, in Luke v. 4-6, are alike in some parts of their teaching. In both the net was cast at random into the sea, in both it gathered a

multitude of every kind, in both but *a part of the haul* was landed; that is to say, but part are saved of those who are included in the gospel net.

The Royal Marriage Feast.—The point here does not lie in considering the signification of “them that were bidden,” nor of “all, as many as they found;” but in the fact that the invitation included and gathered in “both bad and good,” and that, although invited, at least one did not find acceptance—(the reader will here bear in mind the remarks with which this chapter was introduced)—“For many are called, but few are chosen.” Consider also the words in Luke xiv. 24: “None of those men which were bidden shall taste of my supper.” This need not be pressed too hard; all that is claimed is that a righteousness is not only provided but bestowed upon all to whom the invitation was addressed—and this we have seen was universal (Rom. v. 17)—but it may be declined.

The Ten Virgins.—Each one of the Ten Virgins had a lamp provided and given to her—thus agreeing with the teaching of the last parable—each was invited to be at the wedding. But five of them were finally shut out, *lamp in hand*—but in darkness! What a picture of those who will be shut out of heaven with the Bible in their hands—“Thy word is a lamp unto my path and a light unto my feet” (Psa. cxix. 105)—their note of invitation, the proof that heaven was *intended* for them—“the kingdom prepared for you” (Matt. xxv. 34)—and yet they could not be admitted! ¹

(2) It is, in the second place, to be remarked, that

¹ See also the note on p. 14.

while Scripture everywhere couples the terms of redemption, the doctrine of the forgiveness of sins, with universal expressions, yet the doctrines of Justification and Election are everywhere in its pages restricted.

There are two Greek words which we must briefly examine here: they are *ἐκλεκτός*, rendered by both "chosen" and "elect," and *κλητός*, rendered by "called." In some passages both these words occur together, and it will be of great service to us to look a little at them.

Matt. xx. 16: "For many are called (*κλητοὶ*) but few are chosen" (*ἐκλεκτοί*).

Matt. xxii. 14: the same as preceding.

Rev. xvii. 14: "They that are with him are called [*κλητοὶ*] and chosen [*ἐκλεκτοί*] and faithful."

Now, look. When speaking of all men generally, it is said that all are *κλητοὶ*, and some will be *ἐκλεκτοί*, but when speaking of those who are with Christ it is said of all that they are *both κλητοί* and *ἐκλεκτοί*.

Note also the great point of Rom. viii. 28 and 33: "All things work together for good to those who are called according to the purpose" (of God, whose "purpose," as we have seen, is to "call" all without exception). Here "all things" are said to work together for the good of the *κλητοὶ*; *i.e.*, of *all men* (not the way this passage is usually understood, but of much wider application), which agrees with 2 Cor. v. 18: "And all things are of God, who hath reconciled us to himself by Jesus Christ;" nor is the truth of these statements destroyed because some refuse to be reconciled. Now for verse 33: "Who

shall lay anything to the charge of God's elect?" *i.e.*, of God's ἐκλεκτοί. Does it not behove us to consider such significant facts as these? It is in the want of these distinctions that the Authorised Version is mainly defective. Besides the foregoing instances, κλητός is used in the following passages: Rom. i. 1, 6, 7, "Paul . . . called to be an apostle . . . among whom are ye also the called of Jesus Christ, to all that be in Rome, beloved of God, called to be saints," &c.

1 Cor. i. 1, 2: "Paul, called to be an apostle of Jesus Christ through the will of God . . . unto . . . them that are called to be saints."

Jude 1: "Jude . . . to them that are sanctified . . . and preserved . . . and called."

It is not only "all that be in Rome" who are called to be (or become) saints, but "to you O men I call" (Prov. viii. 4), where the Holy Spirit clearly includes all mankind in a similar κλήσις (calling); and Jude shows that something more than κλήσις is necessary ere the work of our salvation is complete, as regards our enjoyment of it, for he significantly adds, "Preserved by Jesus Christ, and sanctified by God the Father;" with which compare the Lord's words in His great intercessory prayer in John xvii. 12, 17: "Those that thou gavest me I have kept;" "Sanctify them through thy truth, thy word is truth."

Compare now the force of ἐκλεκτός in the following passages, and see whether the completed examination does not sustain the proposition advanced:—

"Christ, the chosen of God" (Luke xxiii. 35).

“Rufus, chosen in the Lord” (Rom. xvi. 13).

“A living stone . . . chosen of God. . . . But ye are a chosen generation” (1 Peter ii. 4, 9).

“For the elect’s sake those days shall be shortened” (Matt. xxiv. 22).

“If it were possible they shall deceive the very elect” (Matt. xxiv. 24).

“And they shall gather together his elect” (Matt. xxiv. 31).

Mark xiii. 20, 22, 27 : the same as above.

“And shall not God avenge his own elect?” (Luke xviii. 7.)

“Put on therefore, as the elect of God, holy and beloved,” &c. (Col. iii. 12.)

“The elect angels” (1 Tim. v. 21).

“I endure all things for the elect’s sake” (2 Tim. ii. 10).

“The faith of God’s elect” (Titus i. 1).

“Elect according to the foreknowledge of God the Father, . . . unto obedience,” &c. (1 Peter i. 2)

“A chief corner stone, elect, precious” (1 Peter ii. 6).

“The children of thy elect sister” (2 John 13).

IV. *This aspect of the Cross of Christ alone gives Him His full glory.*

The two great passages on which this proposition rests are Rom. v. 12-21, and 1 Cor. xv. 21, 22. Very much has been written on them, and with great variety of interpretation, but almost all who have attempted their exposition have felt and acknowledged that any interpretation which did not admit

to the full the remarkably striking parallel drawn in each place would be insufficient and faulty.

I have read a few of these and some of the more recent, written by men who are not hindered by timidity of inherited theology, and yet have not found one instance in which the Apostle's parallel is maintained on the lines which these pages have been laying down. I know not how to account for it, unless it may be that not having been trained to defend and consider any particular system of theology as embodying the complete will and revelation of God, I have been unfettered by any traditionary beliefs ; and having for many years suffered much under an unsettled faith, have been led to search my Bible from beginning to end, not only for particular passages, but also to gather its broad teachings, in order that I might know of a certainty on what my faith might rest. Hence the present pages. For I found in the conversation of Christians, particularly of certain exclusive sects, in the majority of pulpits, and in the host of religious books and tracts, this grand doctrine of the universality of the dominion of the Cross of Christ so overlaid with human conditions, or so utterly ignored, that it seemed to me that only a very mutilated gospel was offered to me : indeed, I scarcely knew whether to consider it a gospel in the sense of good news or not. I shall consider this doctrine as the basis of faith in the next chapter, and meanwhile shall best close this by a few remarks on the passages in the Epistles to the Romans and Corinthians before alluded to. This

great parallel will be best seen by being put in the following form :—

THE FIRST MAN, ADAM.	(1)	THE SECOND ADAM, CHRIST.
Was appointed by God head of the terrestrial crea- tion (Gen. i. 28).	(2)	Was constituted by God the Head of man (1 Cor. xi. 3) and of the whole created universe (Eph. i. 20-23).
Was conquered by sin (Rom. vii).	(3)	Conquered sin (John xvi. 33).
Was led captive by it (2 Tim. ii. 26).		Led captivity captive, and received gifts for men (univer- sally) "yea for the <i>rebellious</i> also" (Psa. lxxviii.).
Came into bondage to it (2 Peter ii. 19).		<i>Set man free, and the whole creation.</i>
As consequently did all over which man had held dominion (Rom. viii. 19-22).		
Thus the offence of one man "slew many," <i>i.e.</i> , "all" his descendants (1 Cor. xv. 22).	(4)	Thus the righteousness of one man gave life to <i>all</i> (Rom. v. 21 ; 1 Cor. xv. 22).
But although all were doomed to die in Adam, yet do some inherit life eternal.	(5)	But although Christ gave life to <i>all</i> , and <i>all</i> (both good and bad) now live by Him (Acts xvii. 28 ; Col. i. 17), yet some will fail to obtain eternal life.

In this brief exhibition of the Apostle's argument I have taken no notice of the distinction commonly made between physical and spiritual life, as I

assume them to be one and the same, *under different conditions*; moreover, the point is foreign to the present inquiry.

Now the Apostle insists that whatever universality may be asserted about Adam's side of the parallel, must be asserted *much more abundantly* of Christ's side of it: three times does he make this assertion. But if any limitation be set by us to the terms in italics on the right hand side of the parallel, we destroy the force of the Apostle's assertions, and rob Christ of His full glory.

Again, in the Lord's intercessory prayer of John xvii. He prays that He may be glorified on the ground that He had "finished the work" which the Father had given Him to do. And what was that work? Was it not that He might save *the world*? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; *but that the world through him might be saved*" (John iii. 16, 17). Was it not that He might impart life to that which was dead, by the knowledge that Jesus was the Christ of God? (John xvii. 3.) And do not the opening chapters of the Epistles to the Ephesians, Colossians, and Hebrews, show us that the exceeding glory that the Father has bestowed on His exalted Son is connected with the completeness of the redemption which He hath wrought?

See also the force of that statement in Rom. viii. 3: Christ "condemned sin in the flesh." Here we read

that sin has reigned unto death, but death is the lot of all mankind (to say nothing more comprehensive), hence all mankind have sinned, *i.e.*, *ave sin*; but sin in human flesh has been condemned (judged) in Jesus Christ, *i.e.*, all sin in all flesh—for otherwise only some sin in some flesh has been condemned, and the power of Christ as a Redeemer and Conqueror is consequently limited, which detracts from His glory.

And once more, in John v. 22, 27: “For the Father judgeth no man, but hath committed all judgment unto the Son; . . . and hath given him authority to execute judgment also, because he is the Son of man.” How can Christ as *Son of man* claim all judgment over all men, unless it be that as Son of man He redeemed (bought) them? But if there be any whom He did not purchase, then are His offices of Mediator and Judge called in question of some, and His dominion cannot be said to be universal, which it is many times affirmed to be in the Scriptures. With this also agrees the statement in 1 Cor. xi. 3: “The head of every man is Christ.”¹

The following passages also give much support to the general proposition under consideration.

Num. xiv. 20. Here the rebellious Israelites had neither sought Jehovah’s pardon nor showed themselves desirous of it; but at Moses’ intercession God said, “I have pardoned, according to thy word,” and yet only two of those thus pardoned (ver. 30) enjoyed the pardon in its fulness.

Isa. xl. 2. Here the prophet is commissioned to

¹ See Appendix B.

say unto Jerusalem "that her iniquity is pardoned," yet she had not sought it by words or ways, and it is clear that any benefit accruing to her from that announcement lay in her sense of need and in her consequent acceptance of it.

Ezek. xvi. 6 (read the whole chapter). The gift of life was freely bestowed on one who showed herself to be wholly unworthy of it, and therefore it was forfeited.

Micah vii. 18. Here the prophet sees the great glory of God to lie in His pardoning grace, and exclaims, "Who is a God like unto thee that pardoneth iniquity?" &c.

Whence it is affirmed that the aspect herein set forth of the Cross of Christ alone gives Him His full glory as the Second Adam, the One who did His Father's will, the Conqueror of sin and the devil, the Mediator and Judge of mankind.

CHAPTER II.

FAITH AND ITS BASIS.

WE have in the foregoing chapter cleared, so to speak, the Temple¹ of all those stalls and tables which prevent its glories from being fully seen, and have left "Jesus only" supreme over all. We have considered this universal redemption in its Divine aspect, and now proceed to inquire into its human aspect, and with this object in view advance the following proposition:—

The doctrine of the universality of Christ's redemption is the only clear ground of repentance and faith.

Let us first briefly review our position. We have seen that—

(1) On Christ was laid the iniquities of us all (Isa. liii. 6). Isaiah uttered this grand truth first with reference to the whole Hebrew nation; the Spirit applied it to the Ethiopian eunuch to his salvation; St. Paul applied it, in Rom. iv. 25, to all that were in Rome, Gentiles of various nationalities—"who was delivered for our offences, and was raised again for our justification." So were the iniquities of the children of Israel laid on the scape-goat. "And the goat shall bear upon him all their iniquities unto a land not inhabited; . . . that ye may be clean from all your sins before the Lord" (Lev. xvi. 22, 30),

¹ "My house shall be called the house of prayer for all nations, but ye have made it a den of thieves" (Mark xi. 7).

and they were clean from all their iniquities; the application of which the Lord showed to Peter on the housetop at Joppa, saying, "What God hath cleansed that call not thou common" (*i.e.*, unclean), having special reference to the fact that God was about to show the Jews that "in every nation" were those whom He had cleansed by the sacrificial work of Jesus Christ upon the cross—the Apostle significantly adding, when he saw the drift of the vision, "He is Lord of all" (Acts x. 15, 35, 36).

(2) That Christ hath redeemed us from the curse of the law, having been made a curse for us (Gal. iii. 13). Who, then, is included in the Apostle's "us"? Not the elect only, for those redeemed were all those who were "under the law" (iv. 5), which the Apostle further tells us, in Rom. iii, 19, was "every mouth," *i.e.*, all the world: "Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God;" and in 1 Tim. ii. 3-6, we are told that the ransom which Christ offered in Himself "for all" was thus accepted by God, "who will have¹ all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." By the disobedience unto death of the first Adam the whole of mankind fell under sentence of death; by the obedience unto life of the Second Adam that death was "abolished" (2 Tim. i. 10), and mankind set free from the service

¹ *I.e.*, who *desires* to have.

of sin to serve God in newness of life. "As Christ was raised up from the dead, . . . even so we also should walk in newness of life. . . . We are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit" (Rom. vi. 4, and vii. 6).

The position therefore of mankind at large that follows from these truths is that declared by St. Paul in 2 Cor. v. 19, where he lays it down that God is not now imputing unto mankind their trespasses.

The passage runs thus: "God was in Christ reconciling the world unto himself, by not imputing their trespasses unto them," forbearing to judge for the present, and waiting to impute the righteousness of Christ unto all who shall be willing to receive it by faith (Rom. iv. 24). The French version¹ of the passage in 2 Cor. v. 19, runs thus: "Car Dieu était en Christ, réconciliant le monde avec soi, *en* ne leur imputant point leurs péchés;" and it is important to observe that little particle, "en," which I have supplied in the English quotation above by the word "by." That the "you" to whom these words are addressed cannot mean the elect or believers, is clear from the fact that St. Paul prays them to be reconciled in v. 20; it must stand therefore for "the world." This is a day of grace and not a day of wrath, as some imagine. In advancing these opinions recently in some articles in a popular religious paper,² the editor deemed it necessary to apologise to his readers

¹ Ostervald.

² Now embodied in a little tract, entitled "Scriptural Perfection," and published by Bagster and Sons.

for my statement, that for Christ's sake God has forgiven all mankind;¹ and a lady wrote respecting it: "Wretched doctrine, . . . such a mistake that God has forgiven the whole world, . . . when it says the wrath of God abideth on unbelievers." The best answer to which is to be found in 1 Thess. i. 10, and Rom. ii. 5, "The wrath *to come*," and "Treasur^est up unto thyself wrath against the day of wrath." The day of grace, whose character is defined by the passage already quoted from 2 Cor. v., will, however, terminate, for "whenever the master of the house is risen up, and hath shut to the door," then will commence the "day of wrath," against which the impenitent are treasuring up wrath (mark the force of the words, "treasure up"), but from which "wrath to come" they are delivered who repent or turn to God. The last clause of John iii. 36, which is so often misapplied in connection with this subject, may read either μένει (present), or μενέει (future), though the greater preference attaches to the former reading. This, however, in no way affects the interpretation, for if the Lord spoke in the present tense it is evident that His words were anticipatory, future in effect, but certain, and spoken by Him in that prophetic certainty as though the things alluded to were actually present, in which all the prophets speak.

From these premises the two following conclusions are therefore inevitable:—

(1) *That all are bound to yield themselves to God.*

We read in 2 Cor. v. 14 that "all died" (Greek) in Christ. In Rom. vi. the same truth is set forth, and

¹ See Appendix C.

there the Apostle bids us "reckon" ourselves (*i.e.*, assume, take as fact) "alive unto God through Jesus Christ our Lord;" and from this he argues, in verses 12 and 13, that we are bound to yield ourselves unto God. I know that many will here deny the application of the words to the subject, but I have already replied to this objection, and I maintain that they do apply as employed here; the only class of persons who can consistently advance this objection being those among whom I am sure my readers will not wish to be classed, *viz.*, those who first deny the obligation.

In Rom. viii. the Apostle closes his argument by a description of the surpassing excellency of the love of God towards us in Christ and its unchangeableness. Then he makes a long parenthetical digression to the end of chapter xi., which he closes with an announcement of the same deep love—the argument to the end of the eighth chapter having chiefly a Gentile aspect, while that closing with the eleventh is Jewish. On opening the twelfth chapter the Apostle founds upon this unchanging, all-embracing love—"I beseech you, *therefore*"—an appeal that, whether Jew or Gentile, the "reasonable service" of all alike was to present their "bodies a living sacrifice, holy, acceptable unto God."

Further, in 1 Cor. vi. 20 and vii. 23, the Apostle says, "For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's. . . . Ye are bought with a price; be not the servants of men." Now we have seen that this "price" was "the precious blood of Christ," and that it was paid for *all the world*; hence no man has

a right to serve sin or man : he is the *δοῦλος*, or bought servant, of Christ, and owes Him and no other allegiance ; and to us He has a right—the right of purchase—to demand an account of our service, and to reward or punish each accordingly. We are set free from our cruel and debasing master—the chains are struck off our hands and feet, and Christ gives us liberty : “ Go in peace, and sin no more, lest a worse thing come unto thee ! ” that “ worse thing ” being the result of a return into bondage to sin and Satan. “ Ye have been called unto liberty, only use not liberty for an occasion to the flesh ” (Gal. v. 13). No, the *δοῦλος* thus set free ought surely to throw himself at His feet who has redeemed him from bondage, and yield himself a glad and willing servant to Him, body, soul, and spirit—“ as free,” but not using his liberty as a cloak for his evil nature, “ but as the servants of God,” whose service is both freedom and honour.

(2) *That all who reject this doctrine of the universal forgiveness of sins do so to their own condemnation.*

Men may decline or reject the death of Christ on their own behalf—they may decline or reject the reconciled aspect of God towards them in consequence of that death—they may decline or reject the mediation of Christ for them now, for either of the two following reasons :—

(a) They may not think themselves to stand in need of any such offices. This may arise either from what we commonly understand by *infidelity*,¹ or from *hardness* (impenitence, indifference) of heart.

¹ Only a form of *blindness* of heart.

Or (*b*) while acknowledging in general terms their need, they defer till too late accepting definitely the work of Christ on their behalf and closing with the offers of God ; which fatal procrastination has its rise in a great variety of causes—as that God is too good to condemn them, misunderstanding the true nature of *goodness* ; or that His service will be irksome, not knowing its nature, &c.

Now the same revelation that declares the goodness of God declares also the sinfulness of man, but rejecting the former the latter is of course rejected with it, as also the declaration that sin has blinded man's eyes to his true state. Those who deliberately take this course do so at an awful risk, the *possibilities* against them being tremendous, while the *possibilities* in their favour amount to nothing, for if there be no hell there is no heaven (the same invitation telling us of both), and the best they can look forward to is something very like annihilation.

Those who, acknowledging a God and admitting the Bible to be a revelation from Him to man, nevertheless despise “the riches of his goodness and forbearance and long-suffering ;” not knowing or thinking, in the hardness and impenitence of their hearts, that this goodness of God is expressly designed to lead them to repentance and faith, will awake to find they have been treasuring up unto themselves “wrath against the day of wrath, and revelation of the righteous judgment of God ; who will render to every man according to his habitual deeds.”¹ But not being willing that any should perish,

¹ *πρασσω*, not *ποιεω*.

but that all should enjoy everlasting life, we observe lastly—

That God now calls on all men everywhere to repent by believing in this universal forgiveness of sins.

There is an illustration, now well worn and almost stereotyped in religious tracts, which, however, will be of use to us here. Suppose I present myself to a number of condemned malefactors, and announce to them that the judge has resolved to pardon some of them; the joyful effect of this announcement will immediately be dimmed in each one of them by the fear that the pardon does not extend to him. I may bid each man be hopeful on the ground that the judge is well known to be merciful and gracious, but I give him no sort of assurance. Whereas if I announce that there is a pardon *actually granted to all* of them, my message will at once call forth the deepest expressions of gratitude, and a lively sense of their great, unexpected, and wholly unmerited deliverance. Each man will have “a good hope through grace,” and if I, moreover, be one whose assurances can be believed, there will be faith exercised in my message; in short, the gratitude felt and expressed is the proof of the presence of faith.

Now that this is plainly the gospel of the New Testament, will be evident from a consideration of the following passages:—

Acts xiii. 38, 39: “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him, all that believe are justified from all things.” Here the doctrine of the forgiveness of sins to all

men is broadly preached or *declared*, and they are called on to *believe* it ; this belief or faith producing, where it arises, repentance toward God, and that yielding of the heart to God which results in the fruit of good living. In the preaching of the Apostles men are often simply called on to repent because it is assumed that they must ¹ believe a message which comes to them so perfectly attested, and our preaching, to be successful, must follow the same pattern ; we must always proclaim with all fulness the doctrine of the universal forgiveness of sins, and with all earnestness call upon all to receive it. That this call to repentance so often has to merge into solemn and urgent entreaty, is only a proof how deeply the devil's lie—that God is against man—has sunk into his nature, which can only be met by the announcement that “ *God is love* ” towards man—*no greater proof of which can be given than is contained in the fact of the universal forgiveness of sins.*

I think the following simple illustration will be of use. Suppose I have a disobedient child who is, for his naughtiness, put into some room away from me ; suppose further that his brother, moved with love and compassion, comes and pleads with me for the erring one, and I, *for the pleader's sake*, forgive the disobedient child. Away flies the happy mediator with the glad tidings, but, to his deep sorrow, he finds pride, stubbornness, and self-will in his naughty brother so strong, that he refuses to come and be reconciled. The pleader goes to him again and again, but, alas ! in vain. Then, finally, what re-

¹ Used in the sense of *ought plus will*.

mains for me to do in such a case but to visit the offender with severe punishment? But now had he, filled with sorrow for his disobedience, come, would he not have found that, for his brother's sake, *he had been forgiven*? Was I not reconciled—but he refused to be?

Now this is so simple, and I fear is a case so often occurring in families where there are little ones, that none will find a difficulty in applying it. And I would add that the Lord Jesus has Himself given us two similar (only infinitely more beautiful) illustrations to the same effect, in the parables of the Two Debtors in Matt. xviii. 35 and in Luke vii. 33-50, to whose teachings we have already referred. As Christ Himself said to the Jews in John v. 40, “Ye *will not* [are not *willing*] come to me that ye might have life,” when He had just before declared, in verses 24, 25, that if they would only *hear* the message (where “hear” also carries the meaning of “obey”) He brought to them, they would find therein eternal life, *i.e.*, forgiveness.

All whose preaching simply declares that a man *shall be saved if he only believe*, do not preach a whole gospel; whereas I would declare to all men that they *are* redeemed, and call upon them to accept (believe) that *fact*. The mere intellectual assent to it is not enough: such quiet sitting down and folding the hands shows that the fact has not been really received. A man may *say* he has been vaccinated, but unless an eruption manifests itself we know the lymph has not entered into the blood. And it is clear that if they who were invited to the king's supper,

and assured that a place and a portion had been appointed for them, if such had replied that they were the king's guests (whether they ultimately went or not) simply on the ground that they were invited and meant to go, but had delayed hitherto to answer the invitation by accepting it — that a misconception would exist here too gross to need exposure.

In telling a man that he may be saved if he will but believe, we make a man's salvation to depend *on his belief*, which is very apt to be in many of us a very variable quantity. He will be at one time wondering whether his faith be of the right kind, at another whether he have enough faith, and a thousand other subtleties of the like nature which Satan is not slow to suggest to a man's mind, "for we are not ignorant of his devices;" and so he will for ever be but a doubting, wavering disciple, at best, and *trusting always in his own belief*, which is only another form of *trusting in his own works*. I would make his salvation to depend on something outside of himself altogether, on a deed that was transacted long before he was born, that neither his belief nor disbelief can undo—only he may reject it. Thus I give a man *assurance*, and he can in the darkest moments of his life lay hold on the fact that "the *gifts and calling* of God are without repentance," *i.e.*, that God changeth not (Rom. xi. 29).

Again, while telling those who are living in self-indulgence or open sin that they are lost but *may be* saved, I at best present to them a *possibility*; there is nothing in my statement to lay their consciences and affections under a burden—to constrain them, in

short—whereas if I tell them that although lost in the first Adam, yet that they have been redeemed by the Second Adam, and are consequently now, by their sinful lives, doing despite to the Spirit of grace, and greatly grieving that loving Saviour who gave Himself a ransom for them, my testimony at once convicts them of base ingratitude—a feeling none but the most hardened can bear. I show them there is hope for them, however bad their consciences may tell them they are, because the work of their salvation has been a long while ago finished, and nothing remains for them but to repent in believing this good news; in other words, my message of the *proven* love of Christ (not the love that may *peradventure* be experienced) “*constrains*” them; and is it not this that the Apostle teaches in 2 Cor. v. 14: “For the love of Christ constraineth us, because we thus judge, that if one died for all, then all died”? “Now faith is the substance of things hoped for, the evidence of things not seen,” and its basis is the finished work of Christ upon the cross, where He gave His life a ransom for the world!

CHAPTER III.

THE ABRAHAMIC COVENANT.

NOTWITHSTANDING the universality of the terms and work of salvation in the Scriptures, as exhibited in the preceding chapters, the thoughtful mind cannot but be struck with the great contrast presented by the work accomplished by Christ, and the effects resulting from it at the end of nearly 2,000 years. I have no statistics at hand, but I am pretty confident that conversions have not gone on in anything approaching to proportionate increase since the days and preaching of the Apostles. The following extract, from the columns of the *Illustrated Missionary News* of July, 1875, is at any rate to the point, and it is of a mournful interest.

A STARTLING CALCULATION.

“If we were to suppose the present population of our globe to be sixteen hundred millions, which is probably an over-estimate, and that in all that vast number there was but one true Christian; and that he should be instrumental in the hands of the blessed Spirit during the coming year in the conversion of two others to Christ; and that each of these new converts should instrumentally lead two others to Christ during the first year of their spiritual life; and that the work should thus continue—each new convert leading two others to Christ within a year of his conversion—how long would it take at this rate for the

whole sixteen hundred millions to be brought to Christ? The answer will doubtless startle many of our readers : but if we may rely upon figures, the whole world would be converted in a little less than thirty years and a half, or within less than a single generation ! Is such a work too mighty for God's Spirit to accomplish, or for the Church to strive to achieve? But let us vary somewhat the conditions. Instead of supposing, as above, that there was but one true Christian in all the world, let us, with a nearer approximation to the truth, suppose their number to be at least twenty millions. This is probably much below the truth. If each one of these should bring to Christ instrumentally a single soul within the coming year, the whole number would be doubled before the close of 1875. If similar blessed results should follow prayer and effort in 1876, and be continued year after year, each true Christian becoming instrumental, by prayer and personal effort, in the salvation of only one soul each year, long before the year 1881 would have come to a close, the grand chorus would be heard in heaven : 'The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.' By each true Christian bringing instrumentally one soul to Christ each year, in less than seven years the whole world would be regenerated !"

The portion of the world coloured as even nominally Christian in a map of the religions of the world is very small, and of that how much can the widest charity claim for the true and faithful followers of the Lord ?

Apart from England and her colonies and dependencies, where is there any force or body of Protestant or Evangelical Christianity? I do not forget northern Germany and Holland, but they are of kindred races, and, moreover, the Protestantism of a large part of this area is of a terribly formal, lifeless nature, something like a fossilised Protest-

antism. True we have error enough in England, but her Protestantism is more like a mighty plant on which many excrescences, poisonous fungi and choking parasites, grow, but which is vigorous nevertheless. British missionaries have been at work in no inconsiderable numbers (especially of late years) for a period now fast approaching one hundred years; but, save to the observant and interested eye, where are the evidences of anything like a proportionate return for their outlay in time, labour, and money? True there has been a most marked increase of both labour and results within the last few years—and we cannot be too thankful for it or for its reflex effects upon Christianity at home—but after all, do these effects in their totality force the world's attention to them, or does the kingdom of evil exhibit any dismay at the rate at which it is being overcome? Here and there a green oasis in the deserts of heathendom rejoices the eye and gladdens the Christian's heart, as is the case in Madagascar, but this only the more strongly proves that this desert has not yet blossomed and budded as the rose. This nation, Britain, has in a sense fulfilled her Lord's command, since there is hardly a portion of the habitable globe where missionaries of British blood, or Bibles translated by British industry, have not proclaimed the Saviour's name: yet where is the harvest? Even supposing, which indeed no fair mind can refuse to do, that many more believe than are actually enrolled as members of Churches among the heathen, where is the "plenteous" harvest of which the Lord spoke as

but awaiting the labourers? The fault must surely lie with the labourers. Either *the seed is not pure*, or there is *some defect in the manner of sowing it*, which prevents a fair or proportionate harvest.

There are indeed signs that the whole fabric of heathendom and superstition is becoming undermined and loosened in its integrity: like the parts of some mighty mass of ice and snow on the mountain sides, it seems too huge ever to *melt* in the ordinary fashion and by ordinary means; yet silent, unobtrusive influences have loosened the mass from the mountain sides, and some bright summer morning, "a morning without clouds," a glorious burst of sunshine from behind the surrounding mountain tops, sets the whole free, to go plunging, a great avalanche, into the depths of the rock chasms below. But where is the burst of sunshine which is going to *banish at once* thus into the depths of hell this cold mass of heathenism and unbelief?

Is it to be by a sudden and increased force of Christianity at home, or will Christ come in person and finish the work His people have begun? or in what way will the Sun of Righteousness arise upon this earth?

Is not the scene depicted in the seventh chapter of Matthew somewhat typical of these matters? Christ is glorified above; the Church is occupied in two ways principally, either in dreamily enjoying her spiritual privileges and blessings, saying, "It is good to be here," let us build churches and chapels, &c., but never thinking of the devil-possessed masses below; or in combating, half-heartedly, and with evident

want of power, with the demon of heathenism and superstition; and after trying in the name of their glorified Master they have nevertheless had to confess the humiliating truth, "they could not!" And will the Lord have to come in person to do the work which His Church failed in because of her unbelief?

Christ *is to have* the heathen for His inheritance, the uttermost parts of the earth for His possession: all nations are to bow before Him, and every tongue is to call Him blessed, every heart to rejoice in Him as the Redeemer—but when? Is the "little while" not yet exhausted, or has it nearly expired, and can we even now see the signs and hear the sounds of the disquietude of the kingdom of evil under the prescience that its hour is come? ¹

In the presence of these thoughts, and of many others of a similar nature, let us look a little at the terms of the great covenant which God made with Abraham, and which we shall find most fully expressed in Gen. xvii. 4-16, which runs in its more essential parts as follows:—

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. . . . *And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.* . . . Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child

¹ See Appendix D.

among you shall be circumcised. . . . And it shall be a token of the covenant betwixt me and you. And *he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed, . . . must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.* And the uncircumcised man child, . . . that soul shall be cut off from his people; he hath broken my covenant." This covenant was afterwards confirmed to Isaac as follows:—

"I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; *and in thy seed shall ALL the nations of the earth be blessed.*"¹ Special attention is drawn to the italicised portions, and the "all" of the last sentence must be held to be universal, absolute, and not relative, seeing no possible reason can be given why it should be restricted. This covenant with Abraham distinctly states that Abraham's part was to see that "every man child" among his people "shall be circumcised," and where this was fulfilled, God on His part covenanted to be a God unto him and to his seed after him. If any man failed in this duty, and so broke the covenant, "that soul"—*not the whole people*—was to be "cut off from his people."

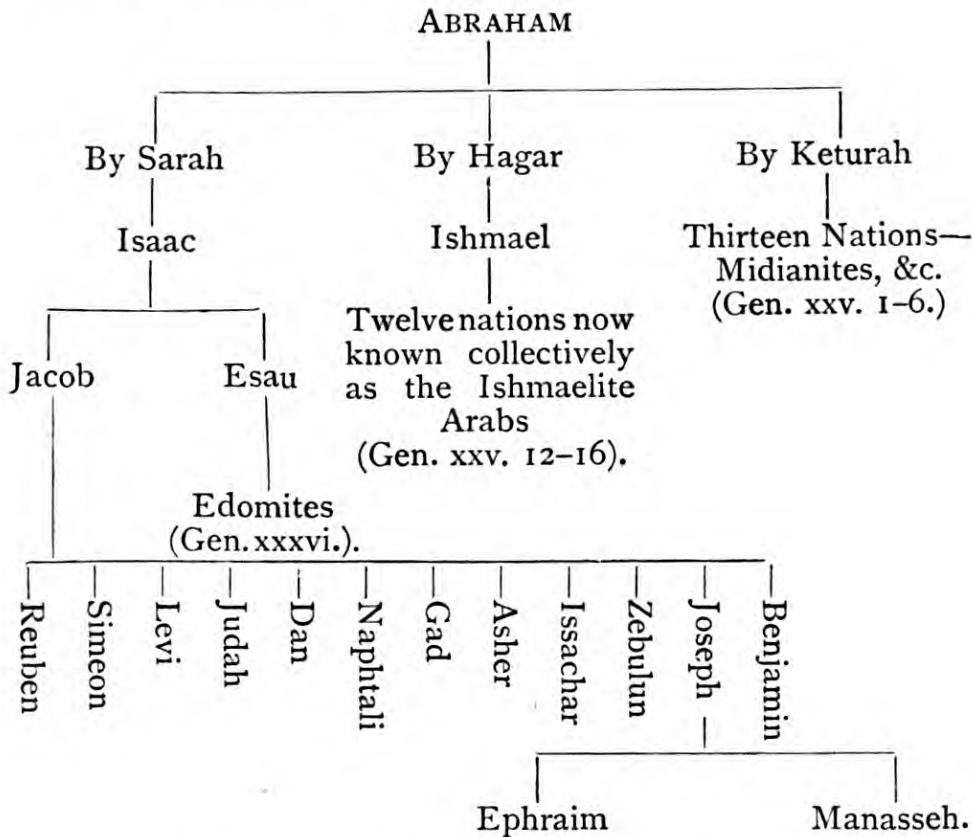
Now Abraham's seed involves many nations, Sarah was to be "a mother of many nations;" kings of

¹ Gen. xxvi. 3, 4.

nations were to be of her. In Gen. xvii. 19, however, as Abraham had many sons, the direct line of the covenant was declared by God to be in Isaac; but that did not debar the descendants of Abraham by his other sons from their right to that part of the blessing pertaining to and founded on their keeping their part of the covenant. But we know from verse 23 that "Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house," and circumcised them immediately. This included amongst others all the twelve nations which sprung from Abraham by his wife Hagar (Gen. xvii. 20; xxv. 12-16), as Ishmael was as yet his only son. We know also that as soon as Isaac, his next son by his wife Sarah, was old enough, he also was circumcised (Gen. xxi. 4), and we cannot doubt but that his succeeding sons by his wife Keturah were also circumcised, seeing God had said concerning Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord;" and as Isaac handed down the rite through all his descendants, we must suppose that Ishmael and Keturah's sons did so likewise; besides which, circumcision is practised by the Arabs and other Oriental nations to this day, as also by certain other nations not usually recognised as sprung from Abraham, as, for instance, the Kafirs, the Pacific Islanders, and others.

The nations that originally sprung from Abraham,

by whatever names their descendants may be known at this day, will be best seen from the following genealogical table:—



Of these eight-and-thirty sons sprang as many different tribes, each tribe in course of time becoming a distinct nation: thus there would be four great groups of nations—the Israelites, the Ishmaelites, the Edomites, and the Keturans. Of these the greater part of the Ishmaelites and the two following groups are to this day clearly recognisable by their names among the many-tribed Arabs who roam the desert from the Euphrates in the east to Morocco in the

west, and from northern Syria to the most southern parts of Arabia—nations for the most part never conquered, and holding their own from the days of Abraham until now. Of the great nation of the Israelites, who were to grow so that God told Jacob, “A nation and a company of nations shall be of thee, and kings shall come out of thy loins”—the term “a nation” clearly pointing to Judah, the Jews commonly so called consisting of the tribes of Judah, Benjamin, and Levi, and “a company of nations” pointing to the House of Israel, commonly called “the lost ten tribes”—of these we can only point with absolute certainty to the former—the Jews—the “company of nations” being still hidden under various disguises from general recognition. Now we have seen that all the immediate sons of Abraham were circumcised, and that the rite was continued among them all with a full knowledge at first of its significance; and yet we see the fulness of the blessing of the Covenant ran only through Isaac’s seed, and in his seed was still further narrowed to Judah’s line, culminating in Christ, in whom the Covenant was renewed, amplified, and extended to the “all nations,” as promised in Gen. xviii. 18 and xxvi. 4, as St. Paul explained to the Galatians, when he says, “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed;” and again, in Rom. xvi. 26, where he says that this “mystery” of God in Christ blessing a fallen world was now to be “made known to all nations.” But, in point of fact, do “all nations”

serve Him or call Him blessed? Are all nations blessed in Him, or has even the knowledge of the existence of this blessing been "made known" to all nations? These questions unhappily need no reply. The student of historical Christianity cannot but be struck with the singular fact that the progress of vital Christianity has been chiefly amongst the Teutonic nations of the earth—those occupying the north-western parts of Europe, and the nationalities which have sprung from them to fill other and almost desolate parts of the earth, and where the few aborigines have speedily melted away at their presence. Why have certain heathen nations perished, or are fast becoming extinct, while others, equally heathen, India and China for example, flourish? And though the apostles went all ways preaching the gospel, yet we can lay our finger on no great permanent results of any of their missions, save of that of St. Paul, whose missionary journeys all lay towards the north and west. How and why is this? I confess, when I consider these questions, I am sometimes inclined to give the advocates of the Anglo-Israelitish theory (as it is generally called) the benefit of this great fact, and account for it in that way: by seeing the blessings in Christ spread *first of all* amongst the descendants of those so-called "lost" nations of Israel, and when the "fulness" of these is accomplished, looking to see the nations outside their blood become blessed in or through them; and the more so as the phrase, "the fulness of the Gentiles," is equivalent to "the fulness of the nations," in which "the nations" may mean *the nations included in the Abrahamic Covenant*. Far

be it from me to assert that this is so, nor is this the place in which to offer any arguments which might be advanced in its favour. I have only mentioned the subject as a possible explanation of the striking facts brought forward in this chapter. In any case the devout student of Scripture and of history looks for a complete fulfilment of the promises to Abraham and to Christ—promises too well-known and too abundant to need reproduction here—and he must regard this age or dispensation as, in a sense, *incomplete*, and as having reference chiefly to a particular family of nations (whatever may have been their origin), the millennium being the necessary consequence and complete fulfilment of all. May God in His good pleasure hasten it!

CHAPTER IV.

THE REDEMPTION FROM EGYPT AND THE JOURNEY TO CANAAN.

THE last chapter revealed to us the existence of a mystery, one of those subjects in Holy Writ where man's judgment can only venture to approach with caution and to examine with reverence.

We saw that although the covenanted blessing was unto all Abraham's seed, yet that only "in Isaac" was it realised, and of Isaac's seed Jacob was preferred before Esau, and of the twelve sons of Jacob eleven had to "bow down before" Judah, the praised of his brethren (Gen. xlix. 8); and similarly we have seen that although the blessings brought in by the death of Christ were universal in declaration and intention, yet that their enjoyment is extremely partial.

Compare two maps of the world—one coloured to show *Race*, the other to show *Religion*—and what is the result? We gather it from the following view:—

Aryan	...	...	...	Christian, Mohammedan, and Heathen.
Semitic	...	...	...	Jews and Mohammedans.
Turanian	...	...	...	Mohammedan and Heathen.
Negro	...	...	...	Heathen.
Malay	...	...	...	Heathen.
N. American	Indians			Heathen.

Now, who and where are the so-called Christian races? They are all Aryan,¹ to begin with, and therefore there are included under this one designation—Protestant, Romanist, Greek Church, and Jew.

Now, Romanism prevails generally throughout the Italic or Latin Races of Southern Europe, and throughout Central and Southern America, with the exception of the interior of the latter—districts, it will be remembered, which were conquered and colonised by these same Latin races.

The Greek Church prevails over Eastern and South-eastern Europe, and on the western borders of Asia, whilst Jews are scattered everywhere.

Christianity, then, in its Protestant form, is found only in the British Isles, the northern half of the German Empire, Holland, Scandinavia, the United States, the British Colonies of Canada, South Africa, Australia, &c.

Thus we see that the blessings of the Christian religion may therefore be said generally to be confined to the Teutonic and Celtic races.

Now, with this brief summary of the views set forth in the preceding chapter, we may, also briefly, compare the redemption of the Hebrews from Egypt and their forty years' wanderings in the Desert on their way to Canaan.

God's purpose, as revealed to Moses, was to come down to deliver His whole people from Egypt and from under the hand of Pharaoh (Exod. iii. 7, 8). "I have surely seen the affliction of my people which are

¹ There are good reasons for classifying the Semitic as but a leading offshoot of the Aryan, and not a distinct race.

in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." In the twelfth of Exodus we see that, in fact, every soul (men, women, and children, with all their servants, flocks, and herds) was sheltered under the shed and sprinkled blood, while the sentence of death passed upon the Egyptians. But although thus *redeemed* they were not yet delivered from Egypt and from the power of Pharaoh and his hosts: *they were still in bondage*, until "by faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned;" and "then sang Moses and the children of Israel" that famous song of triumph and praise unto the Lord which is recorded in the fifteenth of Exodus. But what need is there to pursue their history further? have we not an inspired commentary on the journey from Egypt to Canaan in the third chapter of Hebrews? Here we are plainly taught that, although redeemed by the blood of the Passover Lamb, and baptized "in the cloud and in the sea," under Moses (1 Cor. x. 1, 2; Psa. lxxvii. 17-20), yet nevertheless many of them hardened their hearts, tempted and provoked God by giving way to divers lusts in the wilderness, by impatience, by want of perseverance, and so never entered the rest of Canaan; and the Apostle's commentary concludes with these words: "So we see that they could not enter in because of unbelief."

UNBELIEF. This word brings us back from all these side questions to the one great point before us in these pages. All the atoning merits of the death of Christ upon the cross ; all the waters of baptism *will not save a single soul* without belief or faith on that soul's part ; and how, indeed, should it ? Men are never such fools as in the matter of religion ; common sense seems to be shut out of its domains. Do men ever suppose a gift will advantage any one unless he take it ? How, then, should the gift of everlasting life and the forgiveness of sins advantage any one unless he take it, that is, accept it by believing it ; in other and stereotyped words, *by faith* ? It was not that the blood had availed to redeem them from Egypt ; it was not that the waters of baptism had *plainly shown to their senses* that they were set free from the bondage of Egypt *to serve God* in the wilderness ; but it was the few " who by patient perseverance in well-doing " day by day, who had respect unto the promises, and who looked for a country—it was these who entered into Canaan under Joshua. It was the BLOOD and the BAPTISM that *made it possible* for any to enter Canaan ; but it was the *belief* and *obedience* that finally took them in. And so, although the blood of Jesus Christ has redeemed the whole world, and though the waters of baptism have appealed to the senses of mankind, showing them in a figure that they are freed from their old masters (sin, flesh, the devil, &c.), and owe allegiance and service to God, yet what advantage is all this to men if their belief of these weighty truths does not lead them to desire a better country,

and to do the will of their heavenly Father? I sometimes greatly fear that the blessed doctrine of Salvation by Faith alone is permitted by unreflecting persons to hide altogether the necessity for a godly and sober life—a life of steady, persevering *servicing* the Lord! But this true faith which *works* and not *indulges* can never exist unless there be first more or less of what is included in the term repentance, whereby a man is brought to desire something better than he has hitherto known, through his dissatisfaction of himself; and here the Bible comes in and tells him of the universal and finished work of Christ upon Calvary, and bids him believe the (to him in *that* state) glad tidings, *i.e.*, the gospel of the grace (favour) of God.

And hence we see with what reason—as of course we might expect of all the Spirit has said—we always find in the New Testament the phrase, *Repent and believe*, or, *Repent and be baptized*, or often *Repent* alone, but never putting “believe” or “be baptized” before “repent;” and when used alone it really conveys all that is necessary where the doctrine of the universal forgiveness of sins has first been proclaimed.

Very little has been directly said in these pages of the doctrine of Election, because it has no proper place in them; but it has been indirectly sought to put it out of court because, by the folly and ignorance of very many, this deep doctrine has been so handled as to have become one of the devil’s most successful means of preventing a man’s salvation. All therefore that has been advanced in any way referring to elec-

tion, has been advanced with the purpose of driving it out of this discussion, and is not to be understood as implying that the writer does not hold the doctrine in question.

We have now concluded our main argument on the Cross of Christ and its dominion, and in reference thereto the following lines aptly express the sum of our conclusions, of which lines the *whole world* can sing the first two, but those only who have faith can utter the two last :—

“ O Lord and Saviour of us all,
Whate'er our name and sign ;
We own Thy sway, we hear Thy call,
And form our lives by Thine.”

CHAPTER V.

BAPTISM AND ITS SIGNIFICATION.

ALTHOUGH we have, with the close of the last chapter, accomplished our main object, yet the argument would be incomplete without a few words on the nature and significance of Baptism; besides which, we have so frequently alluded to this rite in the last chapter, that the subject demands a little further notice, though it is not intended to write a treatise on Baptism, which would simply be out of place here.

I would, however, take the opportunity of recommending to the reader's notice a little work that has recently appeared on this subject, from which a few extracts will be found in the Appendix.¹

It is surely scarcely necessary after what has been advanced in these pages to formally repudiate the doctrine of Baptismal Regeneration; but while utterly rejecting that, I can neither fall into the arms of my Baptist brethren, nor accept *in toto* the views of Pædobaptists, because I do not think the latter base their practice on a sufficiently sound interpretation of the significance of this rite.

The position which the previous propositions, if

¹ See Appendix E.

true, give to Baptism, is then as follows: *That Baptism is the acknowledgment of the truth set forth in the first chapter of this treatise, and from which it of course follows that all mankind are its proper subjects as soon as they have heard the gospel.*

This might be grounded on Matt. xxviii. 19, where we read the parting command of the Saviour to His disciples; for after having first put as a reason or ground of the command He was about to utter, that "All power," or dominion, "is given unto me in heaven and in earth"—which is simply the point for the due recognition of which we have been contending—He added, as naturally resulting therefrom: "Go ye *therefore*, and teach all nations, *baptizing them* in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Now be it observed that Baptism is here commanded to "all nations" upon their being made acquainted with the work and claims of Christ. It has in itself nothing to do with salvation, and nothing is said of saving faith in connection therewith, though there is perhaps some ground for thinking that the Lord may have also added at the same time the words recorded in Mark xvi. 16: "He that believeth and is baptized shall be saved;" which addition, if true,¹ would in no way affect our position, and the whole passage may be paraphrased as follows:

¹ A friendly critic, to whom my manuscript was submitted, placed a mark of exclamation here, and wrote after the word *perhaps*, a little above, "ALL Scripture is given by inspiration of God," &c. Surely this is nothing to the point: the passage in question is one of the few whose authenticity is considered doubtful by the best judges.

“Seeing that by my death I have both redeemed and acquired a right over all nations—a right which the Father hath confirmed by my resurrection—do you, my disciples, therefore, go and declare unto them these mighty truths, proclaiming the forgiveness of sins, and baptizing all who hear you, both as a witness unto them that they have heard this gospel, and as an acknowledgment on their part of the same; and all among them who truly believe your declarations, acting on the same, shall be saved.”
Belief saves, not Baptism.

But apart from this, in human affairs every man takes an oath of allegiance to the sovereign of the country of which he is a subject, and any stranger desiring to be naturalised in any country has to conform to some equivalent regulation. Yet the Queen throughout her dominions has, unhappily, many rightful subjects, enjoying the advantages of her reign and power, who nevertheless both disobey her laws and become amenable to punishment, and who rebel against her authority, desiring to overturn it if they could. And is it not also thus with Christ, who is King of kings, *de jure* if not *de facto*? He has acquired this universal right by the redemption of all mankind, and His title has been confirmed by the Father’s will—His will who made and disposes of all according to the counsels of His own will. All men are His (Christ’s) subjects willingly or unwillingly, are equally bound to serve Him, and equally share in the material blessings of His reign (Matt. v. 45). That they do not serve Him is their sin, their rebellion, for which they will ultimately be condemned. Is

it not, therefore, fitting that there should be some open, general acknowledgment of this obligation? And this I take to be the true significance of Baptism; and on this ground I hold Baptism to be a duty of much wider application than has been admitted by many. As to the *mode* in which the rite shall be administered, this is not the place in which to discuss it; nor is it, in my opinion, of much importance. For if *immersion* be held to be the prominent idea, it is equally secured by the sprinkling of the baptized as by his being plunged under the water, seeing that in the former case he has been figuratively passed *under* the water: the significance of the rite does not at all lie in the mere idea of *sprinkling*.

We have seen in the case of the Israelites that neither the sprinkled blood nor the Baptism in the Red Sea were effectual in placing them in Canaan. These things made it *possible for them to serve God*, and their baptism was to them a *sign of their freedom*: they saw themselves delivered from Egypt and their enemies dead upon the sea-shore. Baptism was thus an aid to their faith. It is so with us: we acknowledge thereby that we have been redeemed by the sprinkling of the precious blood of Jesus—that One is our Master, even Christ—but neither of these facts will *save* us. The former has made it possible for us to set out for, and enter into “that good land;” by the latter we acknowledge Christ’s right as King over us, and it is an aid to our faith. If the Israelites had at any time any doubts about their freedom, lest the Egyptians should pursue and overtake them, they had but to remember the Red Sea. If the Christian

has any doubts as to his position,¹ he is reminded by his Baptism that "the world, the flesh, and the devil," his enemies, have been overcome for him by God in Christ. It is a sign given to our senses merely; and unless it is accompanied with, and followed by, daily perseverance in, and obedience to the "law" of his heavenly Leader—the law of faith which works by love—and shows itself in the patient endurance unto the end, it is of no avail.

Much has been said and written about circumcision in relation to Baptism. Mr. Benjamin Wills Newton, the chief exponent of one school of Baptists, says in his work, entitled, "The Doctrine of Scripture respecting Baptism," on page 48, that it was "a sign and seal of this *national* covenant with Israel." Now this is surely a mistaken view, as we have seen that circumcision was practised by other descendants of Abraham than the Israelites alone, and other nations also practised it, as the Egyptians and Phœnicians. Mr. Macnaughton says, on page 16 of his little work before alluded to,² that "circumcision introduced the subject of it to *religious privileges*;" but the reasons he adduces in support of his statement are unsound also, for he says, on page 17, that it was denied to Ishmael and Edom, which, we have seen, was not and is not the case. What then was its significance?

¹ A friend suggests: "Let him go to *God's Word*, not Baptism, to refresh his faith!" To which I cordially assent; but then it must be remembered that, among other things, *God's Word* refers the Christian to his Baptism for this very purpose (1 Peter iii. 21), showing us that it signified for us the "putting away" (drowning) of a "conscience of sins" which was inimical to us (Heb. x. 2), that we might spiritually rise from those typical waters with Christ (our great Moses and Aaron in one), to follow His leadership into rest (Canaan).

² See Appendix E.

Let the New Testament reply. "For circumcision verily profiteth, if thou keep the law" (Rom. ii. 25). "Circumcision is nothing, but the keeping of the commands of God is all in all" (1 Cor. vii. 19). Here we see that circumcision was closely analogous to Baptism, that is, it profited its subjects if they kept the law, viz., were such as was Abraham, Moses, Samuel, David, Daniel, and many others—and this we have seen is the position of Baptism. But why was it instituted? As a sign to their senses that God had made a covenant with them, even as Baptism was; and whether a man was true to God or false, it spake to him in plain accents: he had always a reminder present in his flesh (Rom. iii. 1-4). Why, then, if the two ordinances are at least partially synonymous in meaning, was one replaced by another? I conceive on the following grounds:—

(1) Baptism and circumcision cover the same ground, in that each speaks of the covenant of God with His people. This people was in the one case the Israelitish *nation*, on account of the faithfulness of Abraham, and in the other, and present case, all *nations* on account of the faithfulness of Christ.

(2) Circumcision pointed in its nature to corruption in the *source* of mankind: in the first Adam, the fountain-head was impure. It was therefore replaced by

(3) Baptism, after the finished work of Christ, as pointing to the fact in the Second Adam of universal *cleansing*: "What God hath cleansed [by the work of Christ] that call not thou common," or unclean. The fact that all are cleansed does not,

however, forbid that those so cleansed may again defile themselves; which throws great light on the words of St. Peter in his second epistle, chapter ii. 20-22, where we read, "For if after they have escaped the pollutions of the world through the knowledge¹ of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that *was washed*, to her wallowing in the mire." No passage could be framed which could more clearly establish the truths for which we have been contending throughout these pages, than this from Peter; and various passages in the Epistle of Jude, as verses 4, 8, and 10, are other examples of the same kind. And, lastly, I would say that I do not forget the passages in Rom. vi. 3, 4, and Col. ii. 12, and the use that is made of them by the advocates of "Believers' Baptism;" but I ignore them in this discussion, as having positively *nothing* whatever to do with the subject. I quote a passage from Mr. Macnaughton, in the Appendix,² in which he has very well stated the case, and to which I beg to refer the reader.

And now I have done, and I ask, Do we proclaim

¹ ἐπίγνωσις, *not* γνῶσις—a very cardinal difference, proving the knowledge to be *head* rather than *heart* knowledge.

² See Appendix F.

this gospel of Jesus Christ with sufficient clearness and breadth? Is it not loaded and circumscribed by a cloud of human restrictions and inventions? "It hath been observable that in modern times there was never greater profession of religion, and never more strictness, and yet never less assurance of salvation. . . . What may the reason of this be, think ye? After much searching in this matter, I am afraid much of it lies here—that folk have fallen secretly, yet really, from grace; that the gospel is in some measure obscured; that these fountains are become muddy, and a little defiled with some unwarrantable mixtures: they are kept from their chiefest strength, their strong tower, while such guards are set in the way, suffering none to come there till they know who they are." These are the words of one who wrote some time ago, but do they not still apply?

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

APPENDIX.



APPENDICES A, B, C, and part of F, consist of extracts from an article in the *Sunday Magazine* for October, 1875, on the Epistle to the Colossians.

A.

Note to page 18.

I. Against that intellectual exclusiveness which was “the informing spirit of Gnosticism,” St. Paul urges, as he had done so many times before, the universality of the gospel, that it regards all men as standing exactly alike in the eyes of God, as equally sharers in those essential wants which it is meant to satisfy. But in this epistle it is no longer against Pharisaism, or national and ceremonial exclusiveness, that he contends, as he had done in the Epistles to the Galatians and the Romans. It is against the claim to intellectual superiority—against the barrier of spiritual privilege which was being attempted to be set up—that the Apostle directs the full strength of his language. This is the meaning of that “emphatic iteration” in which he says that he warns *every* man, and teaches *every* man in *every* wisdom, that he may present *every* man perfect in Christ Jesus. Or, as Canon Lightfoot well paraphrases the twenty-eighth and twenty-ninth verses of the first chapter: “This Christ we, the apostles and evangelists, proclaim without distinction and without reserve. We know no restriction either of persons or of topics. We admonish every man, and instruct every man. We initiate every man in all the mysteries of wisdom. It is our single aim to present every man fully and perfectly taught in Christ. For this end I train myself in the discipline of self-

denial ; for this end I commit myself to the arena of suffering and toil, putting forth in the conflict all that energy which He inspires, and which He works in me powerfully." And he well adds : " If St. Paul had been content to preach an exclusive gospel, he might have saved himself from more than half the troubles of his life."

B

Note to page 30.

Col. i. 15-20.

To the Colossian Christians, feeling deeply the chasm which separates God from man, and seeking earnestly for some mediation which would bridge over the gulf, St. Paul, in this passage, sets forth Christ as the one satisfaction to all their yearnings—the one solution both of their speculative questionings and of their religious wants. He is the one and only Mediator between God and man, who has entirely bridged the gulf that separated man from God. Fully partaking both of the Divine nature and of the human, He touches both, and is the Reconciler of God and man, and of all things in heaven and in earth. And what is much to be observed, St. Paul here declares Christ to be the Head, the Sovereign, the Mediator, not only in the Church, but in the world, in creation, in the universe. This double sovereignty, this twofold mediatorial function, in the universe and in the Church, will appear more clearly when we give, with hardly a variation, the paraphrase of the passage, chap. i. 15-20, which Canon Lightfoot supplies : " Christ is the perfect image, the visible and adequate representation of the hidden unseen God." This is the relation in which He stands to Deity. Then, as it was from cosmical theories that the Colossian heresy took its rise, St. Paul first goes on to state our Lord's relation to created things. " He is the First-born of all creation—that is, He is prior in existence to all creation, and Sovereign over all creation, the absolute Heir of the Father, Lord of the universe by virtue of primogeniture, and by virtue also of creative agency. For in and

through Him the whole world was created ; things in heaven and things on earth, things visible to the outward eye, things seen only by the inward perception. All powers in heaven and earth, thrones, dominations, principedoms, powers, are subject to Him. Through Him alone, as the mediatorial Word, the whole universe was created—to Him, as the final goal, it is tending. He is the first and the last ; in Him is no before or after. Pre-existent and self-existent before all worlds, He is the binding and sustaining power in which universal nature coheres and subsists. All things were created through Him, are sustained in Him, are tending towards Him.”

C.

Note to page 35.

“ Yes, you ; you heathens, who before were dead, by reason of your transgressions and your unchastened carnal dispositions, even you did God quicken into life together with Christ, then and there forgiving all of us, Jews and Gentiles alike, all our transgressions ; then and there cancelling the bond which stood valid against us (for it bore our own signature), the bond consisting in ordinances (that is, which engaged us to fulfil all the law of ordinances), which was directly opposed to us, our stern and pitiless tyrant. Ay, this very bond hath Christ removed and put out of sight for ever, nailing it to His cross.” [That is, the abrogation of the bond was even more emphatic. Not only was the writing erased, but the document itself was torn and cast aside. The law of ordinances was nailed to the cross, rent with Christ’s body, destroyed with His death. This expression, the law of ordinances, refers no doubt primarily to the Mosaic ordinances, by which the Jews were bound, but it here includes all kinds of positive decrees in which moral and social principles are embodied and religious duties defined. The bond is the moral assent of the conscience, which, as it were, signs and seals the obligation. This bond thus extends to the Gentiles, who, though not having a law, were a law to themselves.] “ Taking upon Him our nature, He stripped off and cast aside all the powers of evil which clung to it like a poisonous garment.”

D.

ON THE POSITION OF THE HEATHEN.

Note to page 48.

It may be asked, if the death of Christ upon the cross redeemed all mankind, What is the position of the heathen nations with respect to salvation? A fair question, and one capable of a simple and clear reply. We have four great passages in the New Testament bearing directly on their case : these are, Luke xii. 47, 48 ; Acts x. 34, 35 ; Rom. x. 6-18 ; and 2 Peter ii. 21. So far as redemption is concerned, the Chinese Buddhist, the Hindoo Brahmin, the African Fetish worshipper, the savage idolater is equally redeemed with the *worldly Christian*, or the Christ-rejecting Jew, the Papist, or the true Christian. But redemption is not salvation, and St. Paul says, "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Rom. x. 13, 14.)

Here is the all-sufficient reason for missionary effort. Let preachers be sent forth by all the societies in increasing numbers, and multitudes shall be saved on the authority of the preceding passage. The case of the heathen who have heard and clearly comprehended the gospel message is precisely that of people in the same position in this country, and needs no comment ; they have been made acquainted with the fact of their redemption, and called upon to turn to God, "from idols to serve the living and true God," and they may decline to accept the responsibility of their position after this message *only at their peril*. (2 Pet. ii. 21.) But of the heathen, to whom this gospel has never been proclaimed, or who having perhaps heard it but failed to understand its tremendously startling revelations, what is their position?

If they be such men as were Plato, Socrates, and a *very few* (so far as we know) others, men seeking after God, whom they

reverently fear, and “working righteousness,” then, St. Peter tells us, that having been cleansed by the offering of Christ, they are “accepted” with God (Acts x. 35).

But if not, and they are living in no sort of fear of God, but as the Apostle describes in Rom. iii, 10–18, then, I presume, the law laid down by the Lord in Luke xii. 48 will apply. The late Dr. Norman Macleod held an opinion on this subject which is interesting and worthy of attention as coming from such a man, and the following extract from *The Christian Family*, for June, 1876, will be worthy of the reader’s thought :—

Is there, then, the possibility of the education of human beings—of those, at least, who have never had the means of knowing the truth, and of choosing between light and darkness, of believing in or neglecting Christ, being continued after death? Whatever weight is attached to an affirmative reply, whatever deliverance it may afford to distressed souls, whatever light it may cast on the character and purposes of God as revealed in Christ (and it is held by increasing numbers of the best men in this and other ages of the Church), let us understand at least what it means. It does *not* mean that there is not to be a day of judgment, after which the fate of every individual of the human family is to be finally determined. But when is this period to dawn? It may be thousands, it may be millions of years ere the end comes, when Christ shall have delivered up the kingdom to God the Father. Whatever may be done towards such human spirits as we have spoken of, it is assumed to be before that. Nor does it mean that any man can be saved here or afterwards in a way essentially different from that in which he is saved now, except, it may be, by severer chastisement and a more trying discipline. It assumes that there is a connection unchangeable and eternal as the law or character of God between sin and spiritual suffering. This must show itself in the want of peace, joy, hope, and all that glory of character for which man was created, and in the ravages of spiritual disease, in deformity of soul, in blindness, deafness, and moral decrepitude. Consequently, come when it may, in this world or the next, or how it may, by teaching or by chastisement, or when it may, in threescore and ten years or in hundreds of years, there must be a conviction of sin *as* sin, a

repentance towards God, a seeing His love, and a choice of Himself as God through the redemption that is in Christ Jesus, before salvation is possible.

What is there in Scripture to forbid the belief which a sense of God's love of righteousness in us craves for, that (*may be*) the term of education with millions of the heathen and the ignorant who have been neglected by selfish men may not terminate with threescore and ten years?

It is not said that it *must* be so, but that for aught we know it may be so. We are reminded that each person as he dies lives on, seen and known by God, and is the object of His interest somewhere—that wherever he is, he is as responsible there as here; and it is asked whether that, to us unseen, but to them most real state of being, as real as if it existed in a material world like this, is necessarily an abode of hopeless, unmitigated woe for such persons as I have alluded to? whether God's infinite resources are at an end in regard to them, and whether truth may not be made known there which was never heard here, a Saviour proclaimed with a fulness, tenderness, love, and all-sufficiency, who was never once preached to them here? and whether, as the result of this, the kingdom of God may not yet come in a way that we never dreamt of—and, alas! never in our wretched feebleness and unbelief ever laboured for?

The possibility of such an education beyond the grave is what the early Church, and many since, believed to be the only possible theory that could be attached to the "preaching to the spirits that are in prison," and which has found a place in the creed of Christendom in the article, "He descended into hell," to the unseen regions, or the world of spirits.

E.

Note to pages 61, 65.

The little book referred to is, "Our Children for Christ: a Plea for Infant Church Membership, with some Brief Notes on the Mode of Baptism." By Samuel Macnaughton, M.A. Published by Lyon and Gemmel, George IV. Bridge, Edinburgh, 1875.

I wish distinctly to state that I do not endorse all that is

advanced in this little work, but on the whole it is scriptural and clear ; but my chief reason for recommending its perusal is for its chapters on the *Mode of Baptism* and the *Discussion of Particular Texts*.

I have not referred to Infant Baptism in the preceding pages, nevertheless I hold it as logically following from the arguments maintained in these pages, and also as indicated in the Scriptures ; and as Mr. Macnaughton has so concisely stated the case, I have thought it unnecessary to do more than to refer to the first thirty-two pages of his little work, remembering that the "Dedication" of which he speaks is equivalent to the "Acknowledgment" of Christ's claims as we have put the case, and also that his statements on page 17 need qualifying, as we have seen.

F.

Note to page 67.

(Extract from Mr. Macnaughton's work, pp. 90-94.)

There are two passages on which special stress is laid by those who favour immersion. These are Rom. vi. 3, 4, and Col. ii. 12. It is to be regretted that so many concessions have been made by anti-Baptist writers with reference to these passages. The meaning is very evident, and there is not the slightest allusion to water-baptism of any kind. In Rom. vi. 3 the Apostle says, "As many of us as were baptized into Jesus Christ were baptized into his death ;" not merely into His life and obedience and atonement, but also into His death and burial. The reference is to the intimate union between the believer and Christ, as the result of the operation of the Spirit upon the heart, "by the faith of the operation of God" (Col. ii. 12). Hence it is called *the baptism of the Spirit*, the Spirit being the agent of faith in the heart of man : "For by *one Spirit* are we all baptized into one body" (1 Cor. xii. 13). "For as many of you as have been *baptized into Christ* have put on Christ." We are here plainly taught that we are baptized into Christ by the baptism of the Spirit, which unites the soul to Jesus by faith, making it one with Him—"one with Christ Jesus" (Gal. iii. 28)—thus making us

partakers of His death as well as of His life and obedience. How are we *buried with Christ*? how do we *die with Him*? We did not lie with Him in the tomb literally; we did not actually hang with Him on Calvary. Nor did we tread the hill-sides of Judæa with Him; yet we are said to *live with Him*, to *suffer with Him*. But by faith we become *one with Jesus*, and are *reckoned* to have *lived with Him*, *suffered with Him*, to have been *crucified with Him*, to be *dead with Him*, *buried with Him*, *risen with Him*, *glorified together with Him*, all in virtue of our union to Him by faith and in love. If any one should object, and say, "But how are we buried with Christ? we never saw His tomb: how have we died with Him?" here is the answer (Rom. vi. 4): "Buried together with him" (how? not literally, that could not take place centuries after His death and burial, but) "by baptism into his death." Being one with Christ spiritually, we are *reckoned* (Rom. vi. 11) as having died and been "buried with him." We become one with Jesus and heirs together with Him, not by water baptism, but *by faith*, of which the Spirit is the agent (Gal. iii. 26-28; Rom. viii. 11). "In whom also ye are circumcised, . . . *having been buried together with him by the baptism by which also ye have been quickened* [*ἐγείρω*, made alive, raised]" (Col. ii. 11, 12). Now, by what baptism are we quickened, or made alive in Christ? Is it not *the baptism of the Spirit*? That men should find water baptism in these passages, can only be accounted for by gross prejudice and ignorance of the method of salvation. And any plausibility that the theory seems to possess from the fact that immersion in water has some slight resemblance to our modern manner of burying in earth and covering over the body, is destroyed at once by calling up before the mind the fact that the body of Jesus was carried into the tomb through an open door, and laid upon the ledge of rock, in the same manner as we lay out a corpse in the room preparatory to burial. Where is the analogy between immersion and the laying out of a corpse in a sepulchre, or in a tomb where there is standing room for several persons? Thus we see that in every possible aspect in which we can look at the theory of immersion, as deduced from these passages, it utterly fails.

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