

PARTICULAR REDEMPTION.

cometh not from man, nor of man, nor by blood, nor by the will of the flesh, but from the sovereign will of God. But notwithstanding it comes instrumentally through the faith of the preacher while he pleads with man, "as though God did beseech them by us, we pray them in Christ's stead to be reconciled to God." But if ten thousand other objections were raised, my simple reply would be just this, "We can raise more objections against your theory, than you can against ours." We do not believe that our scheme is free from difficulties; it were uncandid if we were to say so. But we believe that we have not the title of the difficulties to contend with that they have on the opposite side of the question. It is not hard to find in those texts which appear to be most against us, a key, by which they are to be harmonized; and we believe it to be utterly impossible, without wresting Scripture, to turn those texts which teach our doctrine, to teach any other thing whatsoever. They are plain, pointed, pertinent. If the Calvinistic scheme were the whole sum and substance of all truth, why then surely, if it held everything within some five or six doctrines, you might begin to think that man were God, and that God's theology were less than infinite in its sweep. What are we, that we should grasp the infinite? We shall never measure the marches of eternity. Who shall compass with a span the Eternal God, and who shall think out anew his infinite thoughts? We pretend not that Calvinism is a plumb-line to fathom the deeps; but we do say, that it is a ship which can sail safely over its surface, and that every wave shall speed it onwards towards its destined haven. To fathom and to comprehend is neither your business nor mine, but to learn, and then, having learned, to teach to others, is the business of each Christian man; and thus would we do, God being our helper. One friend kindly suggests a difficulty to me, which, having just spoken of, I shall sit down. That amazing difficulty has to do with the next speaker's topic, and, therefore, I touch it. It says in the Scriptures, that Paul would not have us destroy him with our meat for whom Christ died. Therefore, the inference is—only mark, we do not endorse the logic—the inference is, that you may destroy some with your meat for whom Christ died. That inference I utterly deny. But then, let me put it thus. Do you know, that a man may be guilty of a sin which he cannot commit. Does that startle you? Every man is guilty of putting God out of existence, if he says in his heart, "No God." But he *cannot* put God out of existence; and yet, the guilt is there, because he would if he could. There be some who crucify the Son of God afresh. They cannot, —he is in heaven, he is beyond their reach. And yet, because their deeds would do that, unless some power restrained, they are guilty of doing what they can never do, because the end and aim of their doings would be to destroy Christ, if he were here. Now, then, it is quite consistent with the doctrine that no man can destroy any for whom Christ died, still to insist upon it that a man may be guilty of the blood of souls. He may do that which, unless God prevented it,—and that is no credit to him,—unless God prevented it, would destroy souls for whom Jesus Christ died. But, again I say, I have not come here to-night to anticipate and to answer all objections; I have only done that, that some troubled conscience might find peace. This was not a meeting of discussion, but for the explaining of our own views, and the teaching them simply to the people. I now shall call upon my beloved brother to take up the point of particular redemption.

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BY THE

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OF SOUTHAMPTON.

I think it is well that the death of Christ and its consequent blessings should occupy one place in our discussion here to-night; for not only is it the central truth in the Calvinistic theory, but the death of Christ is the centre point of all history and of all time. The devout of all ages have stood

and gazed with anxious glance into these deep mysteries, searching what, or what manner of things the Holy Spirit did by them testify and reveal; and we know that hereafter, in yon world of glory, the redeemed shall sing of these things for ever, and shall find in the Redeemer and in his work, fresh matter for love and for praise as eternity shall roll on. We take our stand between the two, and I think the language of our hearts to-night is akin to all ages of the Church of Christ,—“God forbid that we should glory save in the cross of our Lord Jesus Christ.”

Now the grand result of the death of our Lord—though not the only result—the grand result of that death, so far as man is concerned, is the redemption which it ultimately achieves; and, with regard to the extent of that redemption, we believe the Scriptures are plain and speak most clearly, when they tell of a final day of manifestation, when the redeemed *from amongst* men shall take their stand before the Redeemer, to sing of him who, as the good shepherd, hath laid down his life for his sheep, and has purchased unto himself a peculiar people—his body, the Church. Now, we believe that, in reaching that grand and final result there are many steps that must be taken, and we think that, from these preliminary steps, there are multitudes that gain rich handfuls of blessings who shall not however reap the full harvest of glory. We believe that the whole world is flooded with blessings, and that the stream rolls broad and clear from the hill-foot of Calvary, and laves the feet alike of the godly and of the ungodly, the thankful and the thankless. But from the riven side of Christ there comes forth one stream—the river of life, whose banks are trodden only by the feet of the multitude of believers, who wash and are clean, who drink and live for evermore. We speak to-night of Christ’s death in its various relations, so as to touch upon and include sundry things which cannot be properly classed under the title of particular redemption; but we feel we are driven to this course, so as to be able to do justice to ourselves and to our leading theme.

Now, we have three sets of truths before us, and these three sets of truths we must deal with. (1.) We have, first of all, a God holy and righteous, loving and gracious, a God who has been most grievously wronged and injured, and a God who must be honoured alike by the giving him all the glory of which he has been robbed, and by the bearing of his just expression of holy indignation at the wrong that has been done unto him. We have a God jealous in the extreme, and yet, strange enough, declaring that he passes by iniquity and forgiveth transgression and sin. We have a God truthful, who has sworn “that the soul that sinneth it shall die,” and who yet speaks to those souls, and says, “Turn ye, turn ye; for why will ye die.” A God whom we know must be just, and must execute upon the ungodly that which they have justly merited, and who yet strangely says, “Come and let us plead together, and though your sins be as scarlet I will make them as wool, and though they be red like crimson I will make them white as snow.” That is one set of truths—strange, and apparently contradictory. Then we have another. (2.) We have a world lost, and yet swathed in an atmosphere of mercy. We have a world dark with the darkness of death, and yet everywhere we find it more or less under the influences of the beams of the Sun of Righteousness, which came a light unto darkness, that did not and could not comprehend it. And we have, moreover, a world rebellious, and serving another master than the right one, and yet nevertheless beneath the feet of him who has been made Head over all things for his body’s sake, which is the Church. (3) And then, once more, we have a Church peculiar in its unmerited privileges, chosen from before all time to inherit the kingdom given to it before the world began—a kingdom that can never be trodden upon, save by the spotless and the deathless; and yet the inheritors are by nature dead in trespasses and in sins—lost, ruined—without a God and without a hope in the world. How are all those strange and apparently contradictory things to be solved? One clue, we find, is in the cross of our Lord Jesus Christ. The work involves its ultimate end, which is redemption, and of that work we are about to speak here to-night.

We speak first of those blessings which come from the death of Christ, and are for all men; the whole world is under a mediatorial government, the whole spirit of which is a government of long-suffering, graciousness, tenderness, and mercy, such as could not have been exercised had Christ never died. A government there might have been, but it must be, we think, a government akin to that which is found in the place where those are found who make their bed in hell. We find, moreover, that the direct and indirect influences of the Cross of Christ have pervaded

the whole world, and none can tell how full of its gentle spirit has come like oil upon the troubled waters; or what man, with his wild passions, would have been without the ameliorating influence of the Cross. We possibly may be able to tell, when we look across the impassable gulf into a Gehenna beneath, and see sin unchecked working out its dire results; and, we believe that whatever comes short of that darkness, whose very light is darkness, is due to that light which radiates from the Cross of Christ, and whatever is short of hell streams from Calvary. And then, further still, we have a Bible, a revelation filled with the love and mercy of God to man—a Bible in which our Lord himself could show, beginning at Moses, and in all the prophets, that which did testify concerning himself; and, apart from Jesus Christ and his death, there could have been no such revelation of God's character unto the human race. A revelation there might have been, but it would have been a revelation of Sinai's horrors and terrors, without even the spark of hope which comes forth from that dispensation there set forth. There might have been a revelation, I say, but it would have been a revelation that would not have wound up as this does with a blessing. It would have ended like the Old Testament with a curse; it would have begun with the same. It would have been worse than Ezekiel's roll of woes, which is filled all over with terrible lamentation, and with awful sorrow and woe. And again, there is a positive overture of mercy, a true and faithful declaration of good tidings unto every creature, and we *do* believe that it is our duty to preach the Gospel unto every creature; and the Gospel runs thus—"Believe on the Lord Jesus Christ and thou shalt be saved, for he who believeth and is baptized shall be saved." That overture we hold to be no mockery, but made in good faith; and that overture is not the overture of a shadow, but the presentation of solid, substantial blessings; and for the rejection of that, not God, but man is answerable, and for the rejection of that he will be lost. "For this is the condemnation, that they have not believed on him whom God hath sent." And, then, lastly, we find that as the purchase of the death of Christ there is a Church, and that Church is sent forth into the world with orders to bless it and to do good unto all men. It is bidden to go forth as a light in the midst of darkness; it is bidden so to live as to be the salt of the whole earth. Now, we say that each one of these blessings is no small gift from God to man—no mean result of the death of our Master; and, combined, we think they would form a boon worthy of a God; and, as we put our hand upon it, we think we can give a full and true expression, and with an emphasis surpassed by none, to that glorious text—"God so loved the world that he gave his only begotten Son." And we think, upon our system, and upon ours alone, we can give full truthfulness and emphasis to the remainder—"That whosoever believeth in him shall have everlasting life." Now, upon redemption proper, the latter part of our theme, we will pass on to speak. And, first, what do we mean by redemption? Most certainly we do not mean the POSSIBILITY OF REDEMPTION, for we have learned to distinguish between the possibility of a thing and a thing itself. We feel this, that we do not preach and cannot preach, gathering our teaching from the Bible, a possibility of redemption. We proclaim a redemption. Nor do we mean by redemption a contingency of redemption, which, again, is contingent upon a third thing. We have learned to distinguish between a contingency and a certainty. We proclaim a certain redemption, and we speak of that which is not possible but positive, not contingent but certain. Neither do we mean by redemption such an outgrowth of the man's own power or goodness as shall enable him to burst his way through every bondage and to get forth free; such an elevation of human nature, whether by the education of others, or by his own works, as to enable him at last to stand free. If we meant that, we should use the word *escape*, but not the word *redemption*. And again, if we meant, as some, alas! have seemed to mean, God's foregoing his claim upon man; God's waiving man's liabilities, and God's giving up that which we believe, as a holy God, he cannot surrender; if we meant that, we should speak of emancipation—of pure pardon and forgiveness. But we do not. We mean redemption. And then, again, we do not mean by redemption the meeting of the debts, either in prospective or in the present. We do not mean that the man shall, either in the present or in the future, bear any part of the penalty; and, by some goodness, either in the present or foreseen, satisfy God's claim upon him. If we meant that, I think we should use altogether another word than the word *redemption*. What do we mean by redemption? We mean, by redemption, the

work of one being which is done for another, but generally a helpless one, in order to give him perfect freedom. And when we speak of redemption, mark you, we speak of a thing that is the result of that work. We distinguish between redemption and redemption work. What we mean, by redemption, is just this—the grand result and end of the work of our Lord Jesus Christ; and we could as well speak of redemption apart from the redeemed, as we could speak of life apart from a living creature. Life and living creatures are co-extensive, and so is redemption and the redeemed. If you take down any book that will give you an explanation of the word “redemption,” I think you will find three things put therein. It is a ransom, a rescue, and a release. Now, I take the whole three words to be the fulness of the meaning of our one word. It is such a ransom, and such a rescue, as result in a complete and full release. Whatever stops short of that thing, is, of course, not the thing itself; the thing itself that we mean, is the positively being redeemed and made free. Now, just by way of simplifying the subject, let me speak of the Redeemer, and of the redemption work, and of those who are redeemed.

First, the Redeemer, who is he? We believe him to be the Word that was with God, equal unto God, and was God,—who became flesh and dwelt amongst us. At the same time, the flesh did not become, in any sense, Deity, neither did the Deity, in any sense, become carnal. They formed another person, and that person the God-man, Jesus Christ, our Redeemer. Now, what is he? And here I just ask that question, in order to meet some objections, and, if I can, to put on one side two or three theories that seem to fight against ours. I hear a voice, saying, in reply to that question, what is he? Why, he is God’s idea of humanity; he is God, who has taken up humanity from its fallen state, raised it up not only to the place where he first put it, but, beyond, even to the height to which he hoped it would ascend, or possibly something beyond it. And, now, from henceforth, such is the union betwixt common humanity, that the lost, in their degradation, have but to look to their common humanity exalted, realize their identity with it, and to feel themselves, by that deed, raised to the same standard, and redeemed, and free for evermore. To which, we reply, there is enough of truth in that lie to keep it alive, and that is all. We do believe that our Master did lay hold of humanity; we do believe that he is the most perfect man that ever was; we do believe that he has honoured and dignified the human race, by taking that upon him, and by becoming flesh like unto ourselves. But we cannot see how that the gazing upon that can open blind eyes, unstop deaf ears, give life to the dead, and procure the discharge of our sins, any more than we can see how that the gazing upon an Olympic game could give to the physically lame, physical strength, or could give to those who were physically dead, life from their physical death.

And, again, I hear other voices replying to that question. They say, “he is the great example of self-denial, and of the submission of the human will to the Divine. And what redemption is, is this—that man now can look to that great display of self-denial, can catch of its spirit, and can imitate it, and by that deed of subjection, making the will to succumb to the will of the Divine, they may, at least, emancipate themselves, and go forth free.” To which we reply, once more, there is enough of truth in that just to cement the error together, and to give it a plausible appearance to the sons of men, but there is nothing more. It is true that our Saviour was the Sent One of the Father. It is true, he came, saying, “Lo! I come to do thy will.” He declares he was not doing his own will, but the will of him that sent him. And he winds up by saying, “Not my will, but thine be done.” But, after all, we cannot, and dare not accept that submission of Christ’s will to the Father, as being a satisfaction for sin; neither can we see, how, by the imitation of that, we can, in any sense, wipe away the sins of the past, or free ourselves from the penalty that is yet to come.

But now to answer for ourselves. What is our Lord Jesus Christ? And we say, that in life he is the great example and copy; in death, he is the substitute; and in both, the federal head—the elder brother and kinsman of his Church.

But now time warns me that I must pass on to the second thought—the work of redemption. First of all, we gaze at that part of the work which is Godward, and that we call atonement; and, when you ask me—What is the character of the atonement? I reply—It has a twofold nature, to correspond with the twofold character of sin. Sin is a transgression of the law, and a consequent

insult to him who is the lawmaker. But it is something more than that: the power by which he has transgressed has been perverted; it was given to him to obey the law that he might glorify God. And to make, therefore, a satisfaction for sin, there must be a bringing to the law obedience; there must be the bearing of the sanction because of the disobedience; there must be the rendering to God the glory due to him; and there must be the bearing of his just displeasure and the expression of his holy wrath and indignation. That Christ has done: he came, and his whole life was obedience to the law, for he was obedient even unto death; and in that death he bore the sanction of the law—for he was made a curse, it being written, "Cursed is every one that hangeth on a tree." His whole life was spent to glorify God, and at its close he could say, "I have glorified thee, and I have finished the work which thou gavest me to do;" and his death was the bearing of the just displeasure of God towards the sinner, and in the agony of his heart he cried, "My God, my God, why hast thou forsaken me?" In these things we behold, therefore, the presentation of the obedience due, the giving to God the glory due, the bearing of God's displeasure, and the enduring of the curse of the law. And now the question would be put to me as to the value of atonement. We believe that its value depends not so much upon the Being appeased, nor upon the beings to be atoned for, as upon the Being who makes the atonement. The value of Christ's atonement is the value of himself. He gave himself for us. If he had stood as the surety of but one soul, he could not have been less than himself; if he stood as a surety for the whole world, he could not be more. He gave himself; what more could he bestow? The value of the atonement is the value of our Lord Jesus Christ. In his flesh he can take man's place, and by his Divinity he can give, and must give anyhow, an infinite value to the work that he, in mortal flesh, performs. For one soul, therefore, it must be infinite—for more or less it cannot be. Infinite it is, and infinite it must be, and we have no part or parcel with those who would say, that if Judas was to have been saved, Judas' amount of agony would have had to have been borne by Christ, and Judas' amount of penalty would have had to have been paid, in addition to what has been borne and paid by Christ. He took the place, the room, and stead of the church, and then all that he was worth went in that church's place and stead. More he could not do, if he had taken the place of the whole world. But, you ask me, is there any limit to the atonement at all? I say I think there is; and the limit seems to be, not in the value, but in the purpose. The limit seems to be this theory—for *whom* did he die? in whose place and stead did he stand? If he stood in the place and stead of the whole world, then he made atonement for the sins of the whole world, and the whole world will be saved. If he stood in the place and stead of his Church, then he made atonement for his Church, and the whole Church will be saved. We believe that Christ took the place and stead of every believer, that the believer's sin was put on him, and thus the ex-sinner can go forth free. But I hear a voice saying, "I challenge substitution, and I object to that." So be it. I ask you, did Christ die for sin at all? It must be answered,—Yes. Then for whose sin did he die? If his own, then he suffered righteously. Did he die for the sins of the whole world? then justice cannot demand this again. Did he die for part of the sins of the whole world? then the rest of the sins will still condemn the world; then must have Christ died in vain. We believe that he took all the sins of some men. It was not a fictitious condemnation; it was not a fancy sin made for the occasion; it was a positive sin that had been committed by God's people, and is transferred from them to him who laid down his life for his sheep; loving us, and giving himself for and in the stead or in the place of his people.

But, then, we say this work of redemption comprised something more than thus paying down the ransom, and the bearing of the penalty. It is, moreover, a rescue; for sin has not only made men thus to have insulted God and broken God's law, it has transferred them unto bondage under the allegiance of one—"the strong man armed." They must be freed from that. Christ came, has destroyed death, and through death him also who has the power of death, even the devil; making an open show of them upon his cross, ascending up on high a victor, leading captivity captive. And then, I think, there is yet something further. Sin has affected the man himself, made him to need in his own person a releasing from the dominion, power, and corruption of sin. This Christ has secured by his covenant with the Father. But that which I take to comprise effectual calling and final persever-

ance, I shall leave to my brethren who shall speak afterwards. And now as to the persons redeemed—who are they? The Church, we say, whether you look at the Church as elect from all eternity, or the Church believing in time, or the Church as glorified hereafter. We look at them all as one, and we say these are the redeemed, these are they for whom redemption has been procured. We cannot add to their number, we cannot diminish them; for we believe that those whom God foreknew, he did predestinate; that those whom he did predestinate, he also called: for whom he calls he justifies, for whom he justifies he also glorifies; the whole are one,—and for these redemption has been made.

Now, if I may be permitted the time, I will just touch upon one or two objections, and then I will conclude. I hear some one saying, "But by that, sir, you surely must limit God's love." I reply, is God loving when he punishes any and doth not save all? Then is he loving also when he purposes to do that, for whatever justifies the deed justifies the purpose which gives the morality to the deed. And then I hear another objection—"How can you, sir, upon that theory, go to preach the Gospel unto every creature?" You have heard that answered—we have got the order; but, I reply yet further: I could not go and preach the Gospel upon any other theory, for I dare not go on that fool's errand of preaching a redemption that might not redeem, and declaring a salvation that might not save. I could not go and say to a man, "Believe on the Lord Jesus Christ and thou shalt be saved." And he would ask me, "Do you think you are going to heaven?" "Yes." "Why?" "Because Christ died for me." "But he died for us all, and my chances therefore are as good as yours." And he might reply to me after he had accepted my declaration, and after he had believed, and begun to rejoice, after all he might say, "Is there any real reason why I should rejoice, some for whom Christ died are in hell, and I may also go there. I cannot begin to rejoice in your news till I feel myself in glory. It is rather a faulty piece of good news, because it is nothing positive; it is a grand uncertainty you have proclaimed to me." Now, what we preach, is the Gospel to every creature, and that we take to be this—If you believe on the Lord Jesus Christ you shall be saved; if you do not, you will be lost, and lost for ever. You are not redeemed—you are not saved,—there is not, in another word, salvation and redemption for you. Because I cannot say that there is salvation and redemption for those who are lost for ever. But we add, "We are what we are by Divine grace; we have believed; if you believe on the Lord Jesus Christ you will be as we are—will be able to boast as we do, humbly in the Lord our God;" or in other words—If you believe, and are baptized, you will be saved; if you do not believe, you will be lost, and lost for ever.

EFFECTUAL CALLING.

BY THE

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My Christian friends, our minds have been occupied to-day with some of the loftiest subjects that can engage the thoughts of man. Our attention has been directed to the infinitely wise and true God, and we have been endeavouring to conceive of him as the great, the infinite, the eternal; the great, the infinite, the eternal intellect, who, of himself, conceiveth the grandest schemes, and infallibly provides for their accomplishment, so that there can be no mistake, no failure. We know that every wise intellect forms its plan before it provides its means, or attempts to carry out the idea conceived in the mind.

And the great doctrine of election, to which our attention was directed this afternoon, answers to the formation of the plan in the infinite mind of God. He foresaw, clearly, that the whole human race, represented by the first man, would fall into sin, and left to themselves, would certainly perish. To prevent a catastrophe so fearful, he determined in his infinite mind, to have a people for himself, a people that would comprise the vast majority of the fallen inhabitants of