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ARTICLE I.

AN EXAMINATION OF THE LEADING POINTS OF THE SYSTEM OF ALEXANDER CAMPBELL.

I. Mr. Campbell proposed, as his main enterprise, to remove the evils of "sects," by gathering a Christian communion without any creed of human construction, with no other bonds save faith on Jesus Christ as Saviour, and obedience to his laws. That is, every one must be admitted, were this basis laid down consistently, not only as member, but teacher, who *says* that he believes and obeys the Scriptures. Mr. Campbell, misapplying the words of John xvii. 20, 21, says that only two conditions are necessary for the conversion of the world: *Truth and Union*. He deems that the reason why Truth has not done its work is to be found in the divisions of professed Christians. Of these he regards human creeds as causes, instead of results. He strictly requires us to show a divine command or authority for their composition, and for the exaction of subscription to them; and he charges that, failing in this, if we exact such subscription, we are guilty of most criminal usurpation and will-worship. He urges that, to add a human creed to God's word, as a test of correct doctrinal opinion, is virtually to make the impudent assertion that the uninspired creed-makers can be more perspicuous than the Holy Ghost. But on the contrary, since men uninspired are

ARTICLE IV.

REDEMPTION.

Having, in a former number of this REVIEW (October, 1878) discussed, to a limited extent, the nature and consequences of sin, we propose at present to offer a few thoughts upon that scheme of Redemption which has been graciously provided. From the standpoint occupied before, the darker shadings seemed to preponderate in the picture: but with our position changed, a silver lining encircles the cloud, while the cheerful light, partially obscured for a moment, shines out brightly.

If the wages of sin be death, the gift of God is eternal life through Jesus Christ our Lord. While the Scriptures, in language fearfully graphic and distinct, unfolds the end of sin, yet the very same message that warns of death likewise reveals the life. As man "stands shivering on the fearful brink," a heavenly voice points to Christ Jesus, who in the sinner's place endured all legal penalties and wrought out a perfect righteousness. Now, in consequence of this obedience and priestly offering, God the omnipotent and all-holy Lawgiver disannuls the curse and bestows upon the believer a heritage of bliss. The moment faith accepts the Second Adam in the stead of the first, the prospect changes throughout, and the shadowings of the foreground soften into lines where there is nothing but light.

But since the curse pronounced upon Adam and his seed was death in its deepest and broadest sense, it may be objected that a penalty so great cannot be expiated by the limited sufferings of any substitute whatever, however immaculate his nature, or however exalted his person. The debt must be paid, both in kind and in degree. But let it not be forgotten that it was by "the one offence" of Adam, and he a creature simply, that condemnation and wrath came upon all, even upon those who had not sinned after the similitude of Adam's transgression. And if the "one" disobedience of our progenitor brought death and sorrow on the race, and this when there existed no actual iniquity of the seed, can we wonder that the penalty which Christ endured, so wide

in its range and relations—albeit circumscribed in duration—should be accounted before God a sufficient sacrifice for the sins of his people? If the dignity and official position of Adam—the created and finite and fallible—warranted the sentence of judgment upon himself and his offspring, on the ground of “one offence,” why should it seem strange to any that eternal life is the gift of God through that broad and far-reaching satisfaction offered by a Redeemer, whom the Almighty Father has set at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the Church, which is the body, the fulness of him that filleth all in all?

True, Jesus Christ being a divine and all-perfect person, his substitution in the room of guilty subjects must, of necessity, involve in that very substitution sufferings as different in kind and degree as the character of the Second Adam differs from the character of the first. But, nevertheless, if the “one offence” of Adam, differing as it did, consequentially, from the sins of all the seed, could provoke the law to the condemnation of all, how much rather shall the sufferings and righteousness of Christ be accepted in the just eye of God as an equivalent for the obedience of souls “once dead in trespasses and in sins;” and this, although Christ did not suffer precisely as the sinner himself suffers? This view is still further strengthened and enforced when there is added, as the cap-stone crowning all, the transcendent nature of the sufferer, who was not only perfect man but also perfect God. The great Lawgiver has treated directly with only two men in the history of our world. These were the First Adam and the Second. And the status of the seed in the one case and in the other corresponds legally with the status of the representative head.

The doctrine of representation is as old as time itself. Christ is the “Lamb slain from the foundation of the world.” From everlasting the Lord determined “to bruise him and to put him to grief.” In the councils of eternity, back of Adam’s

creation, and antecedent to death itself, there was established between the Father and the Son the Covenant of Life. Before the worlds were made, Jesus the Saviour contracted for his people. And it was upon the basis of this irreversible bond that the Messiah agreed to "pour out his soul unto death, to be numbered with the transgressors, to bear the sins of many, to make intercession for the transgressors;" and that the Father promised "to divide him a portion with the great and the spoil with the strong." It will be seen, therefore, that the Covenant of Redemption is from everlasting. And while all died in Adam, it is equally true that prior to this Christ Jesus the righteous undertook for the chosen.

It is enough, therefore, that the great High Priest of our profession bore in himself the identical penalty with which the wisdom, justice, and goodness of God were well pleased. And thus, if "by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

Theory after theory has been propounded to harmonise to a mere human view the scriptural doctrine of federal representation. But, after centuries of toil, no advances have been made, for

1. If one teacher affirms that Christ repaired the loss sustained by us in Adam to such an extent that each descendant of the first man receives sufficient grace to make his probation as favorable for salvation as was the progenitor's in Eden, then this attempt thus to vindicate God is based upon a singular misconception of the gospel of his Son. Moreover, how could Christ repair any mischief done to us by Adam, unless it be conceded, in the first place, that Adam himself was the federal head of his race?

2. If it be contended that we were all personally present in Adam, and, therefore, God, in the infliction of punishment, simply punishes each man for the sins which he personally committed in Adam, then this explanation not only rejects the clear teachings of the Word, but confuses and belies the facts of human consciousness. For the Bible nowhere intimates any personal identity with Adam, and when the soul questions its own intelli-

gence, there is no ground, either in memory or any other faculty, mental or moral, for the belief of such a dogma.

3. Nor does it answer to say that I am not punished for the *guilt* of Adam, but only for that *depravity* which comes with me into the world. For, from whence did this depravity spring? Did it originate in any relations which I sustained to Adam? If so, is depravity itself either a curse or a sin? This responded to in the affirmative, then how do we vindicate the ways of the Almighty in saying that he declined to visit condemnation upon the seed because of Adam's guilt, but, some how or other, in consequence of Adam's *sin*, his children inherit depravity, and then, on account of this depravity, they are condemned from their birth! Such an apology as this may lengthen the chain, but leaves every real difficulty as unexplained as before. For since righteousness is never accounted until an obedience is provided, depravity cannot be charged where guilt has not preceded. And as righteousness or eternal life is the gift of God—but this gift only through Jesus Christ the Redeemer—so depravity is a punishment, but a punishment of (and through) *what*, if Adam's guilt be not imputed?

"In Adam's fall
We sinned all."

The truth of federal headship and imputation is a mystery, but this purpose and method of the Omniscient is clearly revealed. The creature does suffer in the cradle for sin which he did not actually commit. "Death reigned from Adam to Moses over them who had not sinned after the similitude of Adam's transgression." Now death is the wages of sin. But, in the case of infants, of whose sin? Of Adam's? But if the infant suffers and dies on account of its connexion with Adam, then that connexion must consist either in personal relations of which the soul can never possess any consciousness, or in a depravity which came upon it prior to any imputation of guilt and antecedently to any knowledge of good or evil, or else the seed of Adam were not personally one with him, but the union of the two was federal and legal. And this last, as it seems to us, is unmistakably the doctrine of the Scriptures. For God did not treat with persons

at all, but with a person. At the period of the Covenant the descendants of Adam had no personal existence, and, consequently, were neither guilty nor the contrary. But Adam represented the race, and whatever should overtake him in that moment of trial, was to be accounted thenceforward to his seed. The father and his seed were legally one. This was God's plan; and we should accept it, not because the creed of any man approves or rejects it, because partial, erring, human reason disapproves; but here is a case where approval or disapproval must proceed simply and solely upon the testimony of inspiration. For if Holy Writ teaches the legal oneness of Adam and his posterity, then this scheme of necessity is just, for its author is that God who mistakes in nothing and can never do a wrong. The incompetency of our reason to perceive the justice of a plan demonstrates nothing that is not demonstrated daily in other matters of mystery, which are, nevertheless, believed.

The simple question is this, Can God hold me responsible for a sin which I did not actually commit? Can Adam's posterity be held to account for the sin of their first father? If answered in the negative, then how came sin and death upon all? If in the affirmative, the controversy ends. After this, modifications and adulterations only breed mischief in the end. These may push the mystery farther into the background, but not a real difficulty disappears; while in the final analysis, truth in its orderings and relations has been fearfully marred. Imputed depravity takes the place of imputed guilt, and the personal identity, which not only stultifies consciousness but finds no support in the Scriptures, is propounded as a substitute for that oneness under the law which the word of God so frequently and vividly unfolds. Christ undertook to satisfy legal demands in behalf of the elect before the chosen ones existed or bore personal relations of any kind to law. They, therefore, certainly could not have possessed personal identity with Christ. Two objections arise. In the first place, the redeemed had not, in any way, as yet existed in Adam; and, on the other hand, if they had, previous to the existence of Adam in the garden, personally existed in Christ, then the very establishment of this first relation with

a superior would have precluded in itself any thought of union with one who was an inferior.

In condemnation and in justification the constituents of the plan are substantially the same. Now in what conceivable sense can it be said that an imperfect creature is personally identical with an immaculate Redeemer? To speak truly, there is never any interblending of identity, but each party possesses his distinct personality from the beginning through to the end. The union that exists is simply that of oneness under the law. The same judgment that came upon Adam was imputed to the seed, and the righteousness of Christ is "made" the righteousness of his people. For, let it be recalled once more, that these two men, the First Adam and the Second, are the only persons with whom, either in the history of the fall or of redemption, the law has ever dealt directly. In the covenant of works Adam appeared for his offspring, and when he sinned the guilt was accounted to his posterity; as the act of an ambassador is regarded, not as the personal but legal act of every individual of the nation that he was chosen to represent. And so while Christ and his people are one, this oneness is not personal, but legal. To state the case with exactness, the personal identity of Christ and the believer is morally impossible, since such a union must imply the identity of innocence and guilt. The true doctrine is this, that Christ in his own person answered to law in the stead and behalf of his people, and that his sufferings and obedience are set down to their account. Each believer is treated and regarded as righteous solely on the ground of that righteousness which his great representative possessed. Adam and his seed, Christ and his people, respectively, are personally distinct, but legally one.

But only let it appear that the attitude of Adam, while on probation, was not personal but representative, and the precise legal status of the seed can be determined by that of the federal head. For, had the first man obeyed perfectly in Eden, then the finished righteousness of this father would have redounded forever to the benefit of his children. And thus when he fell, condemnation came upon the "all" in the same degree and of the very same nature that it came upon the "one." Morally and

legally, but not personally, Adam's offspring were in existence when the federal head disobeyed, and the curse descended on Adam. In Adam's trial in the garden was determined all that his posterity were ever to be under law in respect to either blessing or cursing. Hence, if in consequence of Adam's sin penal evil of any kind, whether it is guilt, or depravity, or aught else, be visited upon his seed, then the principle, as concerns the justice of God, is identically the same. For every judicial mind must quickly perceive that the replacement of a greater injustice by a smaller will assuredly leave the vindication of heaven's Judge mournfully incomplete. Whenever any scheme or doctrine resorts to such a plea, the proof is positive and plain that it rests not on the truth.

The presence of sin in every human heart is a stupendous but unquestionable fact! But how did it get there? If man's consciousness contradicts the idea of personal identity in Adam, and if on this point too there be no warrant from Holy Writ, the question returns once again, how comes it that all men are sinners, that all men suffer—that death hath passed upon all? Punishment implies guilt, and if every one enters life depraved, is this not itself proof positive that sin had an existence previous to birth? Punishment is based upon guilt, and guilt again is the outgrowth of sin. Infants are both condemned and punished. If, therefore, we are born under condemnation, it must be because we have antecedently sinned. For where there is no law there can be no transgression, and sin is not imputed where there is no law. When, where, and how, then, did condemnation come upon the entire race? Does not the apostle answer in words clear as the sunlight? "By one man's offence death reigned by one." "By the offence of one, judgment came upon all men to condemnation."

And it is just here that the theories of "governmental display" and "moral influence" break down totally. For if Adam did not represent his posterity, then the infliction of penal evils of any kind upon the seed is an act of sheer and frightful injustice. And if Christ Jesus did not, upon the cross, bear the iniquities of his people, then the Almighty Father, by "his determinate

counsel and foreknowledge" delivered "the innocent blood" over to "the snare of the fowler." And any "governmental display" based upon such cruelty and wrong and "moral influence" that perverts so wofully the right, is not alone contradictory in terms, but manifestly absurd in itself. For before an example can be honestly made, the government which punishes must find a fit subject. We know, however, "that the law was not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners." The integrity of government, embracing moral influence withal, would depart, if it allowed, much less inflicted with its own hand, punishment upon the guiltless. If, therefore, it be admitted that Jesus, in his own nature, was "holy and harmless and undefiled," the only possible vindication of the divine government, in the sufferings of such a person, is to be found in the fact that he voluntarily undertook for the sinner and our sins were imputed unto him. God having laid on Christ the iniquities of us all, he treated and regarded the representative of the transgressor just as he would have treated and regarded the real culprit himself. For in every government of right, justice must first be enthroned before mercy is allowed to enter.

In Adam, then, all died. The infant, although incapable of actual sin, is overtaken by the same curse that was visited upon Adam. And this because of those federal relations which he sustains to the first father. Adam acted not alone for self; but as the representative of the race, his acts in the garden were set down to our account. And thus the disobedience of the head constitutes the ground of that condemnation which passed upon the seed. There are none that do good. Not an individual of the entire family of man possesses righteousness with which to satisfy law. We can live only through Christ. That which he did and suffered must be accounted to us. I live because Christ lives, just as the soul is spiritually dead from birth because Adam died. There is no actual sin in the one case, and there can be no personal righteousness in the other. Had Adam stood in the garden, all accruing benefits would have descended legally to his seed. For so ran the covenant. But even such equality before law of Adam and his posterity entitled the latter simply to a

righteousness of which a mere creature was the author. For Adam could have imparted to his seed such life only as he possessed in himself. This much and no more. For the stream cannot rise above the fountain. But under the covenant of grace; the believer draws his life and receives his righteousness from Christ. For if under the headship of the first Adam, the generations were entitled to all the life and righteousness existent in the head, shall not the regenerate, under the headship of the Second Adam, be made sharers in the very righteousness and life of him through whom they are made alive? And, furthermore, is it not evident, that as the second Adam is exalted in nature and excellence and glory far above the first, so they that are born again from the dead in him take rank correspondent to their Redeemer and Head? Recall the words of the Saviour's intercession: "I pray that they all may be one, as thou, Father, art in me, and I in thee, that they all may be one in us; and the glory which thou gavest me I have given them that they may be one as we are one, I in them, and thou in me, that they may be made perfect in one." Christ the head, we the members; Christ the vine, we the branches; Christ the bridegroom, we the bride. We are "members of his body, of his flesh, and of his bones." He bore our sins in his own body on the tree. We are made the righteousness of God in him. We are chosen in him before the foundation of the world. We receive of his fulness and grace for grace. We are complete in him which is the head of all principality and power. We are circumcised in Christ and buried with him in baptism. We are quickened together with Christ and made to sit together in heavenly places with him. We are dead, but our lives are hid with Christ in God. Christ is our life. We do not live, but Christ lives in us. We are baptized into Christ, and sleep in Christ when we die. Christ's death is our death, and his resurrection from the dead involves the certainty of our resurrection. We are made partakers of his righteousness, of his sufferings, of his spirit. We are joint heirs with him and destined to sit with him on the throne of his glory. Amazing thought, the believer's life is so hidden in the life of Christ that the redeemed, however lowly, partakes of every advantage

which falls to the Redeemer himself, either in this world or the next.

In Adam, mankind lost an earthly Paradise; lost original righteousness; lost communion with God; "are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever." Yet in the redemption that is in Christ Jesus, heaven takes the place of earth, the worth of the Infinite transcends, unspeakably, the merit of the finite, while by reason of the glory that excelleth, the wages of sin are not only made of none effect to the faithful, but in the stead of the blight and ruin of Eden is substituted that gift of God which is eternal life through Jesus Christ our Lord. As the strength of the branch is supplied from the vine, as nerve power in the brain imparts vigor to the limbs, as the members of the body subsist, not separately, but in vital and necessary union each with the other, so Christ and his people are legally one, and spiritually inseparable. Hence the "far more exceeding and eternal weight of glory" which is the heritage of the saint. For as the act of the first man brought on his seed the very same death that was inflicted on himself, so that eternal life which God gives to the saved is the identical life which exists in his Son. For as Adam dragged to the lowest depth of which his iniquity was capable the seed that should follow, so the soul made alive in Christ is exalted to behold that glory which the Omnipotent gave to his fellow and equal before the foundation of the world. What wonderful words are these: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

It matters not that previous to adoption the creature was without worth and unknown. The maid who at her betrothal is portionless and obscure, from the moment when wedded to a prince, becomes henceforth, in law, the equal of her husband. Broad domains, fair and well furnished palaces, rank, the retinue of servants, every guest and attendant—all stand related to her as they do to her lord. Disjointed and divergent interests belong to the past, and hereafter, in society and in the household, the

bride lives in the life and the lineage of the groom. For in the hour of marriage these twain were made one flesh. And after this manner the chosen of God in Christ die to the law, die to sin, and its curse, while the life, dignity, and righteousness of Jesus are set down to their account. Evermore the Church, the Lamb's wife, is adorned with a diadem whose lustre is the same that glows in the crown of her glorious Head. And in all the ages yet to come, the Bride, leaning on the arm of her royal husband, shall walk unchallenged through the heavenly courts. Therefore, that federal arrangement which, in the fall of Adam, portended only death and everlasting woe, brings to light in Christ a life and joy which fill eternity with praise.

And yet, the human heart, in its lost estate, cleaves to legalism. Mankind in all ages, and of every race, have come to God with a price in their hands. An atonement that provides salvation is a doctrine which fallen nature does not love. But "this is the record, that God hath given to us eternal life, and this life is in his Son"; "he that hath the Son hath life, and he that hath not the Son hath not life." It is not by what we can do, but by that which Christ has so fully done, that the soul is saved.

Let it be understood, that by a righteous person is not meant one who is pious and exemplary. For the law demands invariable and unshaken conformity, and the very holiest man falls short of this standard, "which is as high as heaven and as deep as hell." The "righteous" is one who, in his relations to law, as a rule of salvation, cannot be convicted of a single moral blemish. Now, it is clear that no fallen man, however exalted his piety, possesses, or can possess, such a righteousness as this. And yet the law is inflexible in its claims. Do and live, or disobey and die. The only conceivable method, therefore, by which a child of Adam can be pronounced legally just is through the perfect and acceptable righteousness of another. This provided, no sooner does faith receive it than the eye of the law turns from anything wrought in the sinner, or done by him, and fixes its gaze wholly upon that Redeemer who has been accepted as a substitute. Henceforth, justice deals directly, not with the principal, but with the surety; and although the regenerate still

“finds a law in his members that when he would do good evil is present,” yet this does not change his legal status. For having been once justified “from all things,” upon the ground of a perfect righteousness acceptably furnished by another, the law can never reverse this decision, because of those “motions of sin which work in the members.” For in the moment of justification, and ever afterward, Christ himself confronts the law in the soul’s stead; and so long as his strength and righteousness avail, there can be no condemnation to him that believeth. For,—

“Nothing, either great or small,
Nothing, sinner, no;
Jesus did it, did it all,
Long, long ago.

When he from his lofty throne,
Stoop’d to do and die,
Everything was fully done—
Hearken to his cry:

It is FINISHED! Yes, indeed—
Finished every jot;
Sinner, this is all you need—
Tell me, is it not?

Weary, working, plodding one,
Wherefore toil you so?
Cease your doing—all was done
Long, long ago.

Till to JESUS’ work you cling,
By a simple faith,
‘Doing’ is a deadly thing,
‘Doing’ ends in death.

Cast your deadly doing down,
Down at JESUS’ feet;
Stand IN HIM, in him alone,
Gloriously complete.”

Salvation is of God through Christ. He that believeth on the Son hath everlasting life. But it may be asked, Is not *faith* itself a work? We answer, No. For faith is the acknowledgment of sin, a confession of dependence, a distinct renunciation of self. The spirit, bankrupt in strength, trusts to the arm of another that

is able to save. In exhaustion and weakness, work is out of the question. Hence, in his extremity, Bartimeus cried, "Lord, that I might receive my sight." The man at the pool of Bethesda admitted disease, and pleaded inability, and only at the word of the Master rose up and walked. The man with the withered hand had no healing power in himself, but stretched forth the dead member at the command solely of a life-giving Saviour. Wherever the deaf ears were unstopped, the blind eyes opened, the lepers recovered, the dead raised up, the virtue went forth alone from the omnipotent Redeemer. The impotent had no capacity for work, they could only penitently petition and humbly believe. They could just pleadingly say, "If THOU wilt, thou canst MAKE us clean."

As with the body, so with the soul. Salvation is never purchased, but ever given. Yea, all hope of doing must be utterly cast down, and the wells of self-confidence emptied to the dregs, before the fountains of grace can open freely and flow. For the soul can find life only where it exists, and that is in the "gift of God through Jesus Christ our Lord." Everywhere else there is death. For the law abhors the faulty doing of a heart like mine, and seeks to slay, until the Saviour hides me beneath the shadow of his wing. Justice is satisfied at last, and lays aside its fiery vengeance as it beholds a righteous Redeemer, through whose life the sinner lives. From this moment, and forever, there is no condemnation.

The human mind, however, is prone to contemplate God the Father as stern and implacable—the administrator of wrath rather than the fountain of love. And the believer even, at times, is terrified as he ponders that justice and judgment which are the habitations of Jehovah's throne. But it is to this very God the Father that we are indebted for that redemption which bringeth life to the dead. For while Jesus is our Saviour, let it adoringly be remembered, that the Father, "by determinate counsel and foreknowledge," freely delivered up his Son, in order that souls dead in trespasses and sins should be saved. It was to declare God's love for the world that the only begotten, which is in the bosom of the Father, appeared. "Christian faith properly com-

mences with persuasion of the Father's love, in his essential, paternal character; and from the beginning to the end of its course, contemplates Christ as being his gift, so that the more it sees of Christ's preciousness, the more does it discover the love of the Father who gave him." The Father gave, the Son executes, the Spirit applies. And to this mysterious, holy, loving **THREE**, the ransomed owe their life. "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit also beareth witness with our spirits that we are the children of God; and if children, then heirs, heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." It is, therefore, the believer's joy and honor to live in holy and blessed communication with the Father, through the Son, by means of "that Spirit that helpeth our infirmities, making intercession for us with groanings which cannot be uttered."

Yes, eternal life is a gift! For by grace are we saved, through faith, and that not of ourselves. Not of works, lest any man should boast. For "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is only when Redemption is applied that the dead in trespasses and sins are quickened; that the "children of disobedience and wrath, who in time past walked according to the course of this world, according to the prince of the power of the air—who had their conversation in the lust of the flesh, fulfilling the desires of the flesh, and of the mind—have by the great love of God, and through the depths of his mercy, been raised up together, and made to sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Aye, we are quickened together with Christ. And not merely quickened *as* he was, but, in virtue of the union—covenanted and vital—between Christ and his people, his death was their death, his life is their life, and in his exaltation these all are exalted likewise. "Our old man was crucified with him, that the body

of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe we shall also live with him. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

And thus it is that we are no longer "aliens from the commonwealth of Israel, and strangers to the covenant of promise, having no hope, and without God in the world; but now, in Christ Jesus, we who some time were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom we also are builded together for an habitation of God through the Spirit."

Such, then, is the scheme of Redemption that meets and offsets the story of the fall. The first man forfeited an earthly Eden, lost the favor of God, and brought the dread judgments of heaven on himself and his seed. But the Second Man satisfied law, abrogated death, and through the covenant of grace, bestowed on his people, not a justifying righteousness simply, but an inheritance in glory that surpasses the Paradise of earth by as much as an infinite Redeemer, God manifest in the flesh, transcends in excellency and power every creature of his hands. This is enough. If "the wages of sin be death, THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD"!

J. S. GRASTY.