

The Gospel is presented & used in the Bible as a record of certain facts forming the History of our Lord.

The object of the Gospel is to draw souls to God.

The tendency of the Gospel as found in Scripture is to fasten the attention of men upon outward facts - upon another person - rather than upon themselves.

Of course there must be an understanding of the bearing of these facts upon us - of how they concern us - and this is furnished also in Holy Writ. Such may be regarded as the subjective view of the matter - while the record of facts is the objective.

~~Now~~ Ch. Sadler evidently shows that God gives in His Inspired Word a vast preponderance to the historical view of the Gospel - from the following considerations

First: the historical books form the larger part of the New Testament

Second: The Records of the Apostles' preaching show them to have confined themselves very much - almost entirely to the historical narration of the events of Christ's life.

Third: In the Epistles - or doctrinal portion of the Bible the teaching of doctrine is mixed up almost inextricably with reference to - and appeals drawn from - and quotations of the Life & Death &c of Christ.

From these considerations it is desired to show not that doctrinal teaching is to be ~~depressed~~ set at

wrought; not that it is not essential for a Christian
to understand the doctrine of his faith.

But it is intended to be shown and asserted:
That to separate the doctrine from the history - to
base the appeal upon the doctrine - to form the charac-
ter of the believer upon the doctrine - to subordinate
the historical recollection of Christ's life and death to the
reflection upon, and self application of, certain abstract
doctrines, is contrary to God's plan as indicated
in His Word - and therefore wrong.

~~The assertion of the great Church~~ ~~truth~~ and
especially that

In asserting that God's Word does not men-
tion an inner peculiar Church - inasmuch i.e. not distin-
guishable by human eye - it is not meant to imply
that there are not in the Church those who are real children
of God - and others who are not - because the Scripture
distinctly teaches that such divine classes, there are do exist

But the Church does protect against the teaching
that among her baptized children there are some ^{only} who
have been admitted to the privileges promised in baptism,
while another outside being are not partakers of God's
grace.

Among baptized Christians - the most unworthy
and apostate has equally with the most holy and faithful
the grace of God at his hand if he will use; Equally are
these two, as far as God's part goes, "members of Christ,
children of God, and inheritors of the Kingdom of heaven."

Here applies with, to me, wonderful force, St Paul's
resection of the Jews "What if some did not believe? Shall
their unbelief make the promise of God of no effect. God
forbid: for let God be true and (not somewhat) every man,
a liar." This immediately apropos of privileges covenanted
to the Jewish Church - in certain rites.

A specious argument might be drawn from Romans
14. 6. & c. "They are not all Israel which are of Israel. &c."
But closer examination shows that this is spoken not of
their own faithfulness to God - not of their participation
in the privileges; for of them in the mass is asserted the
possession of those privileges in verses 4. 5.