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Sermons

Jacob S. Shipman, D.D.

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J. S. Chipman

SERMONS

BY THE

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New York City

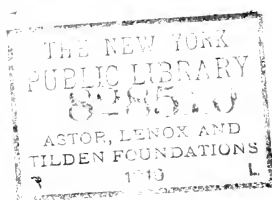


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DEDICATION.

THE author of this volume had long looked forward to a time when, relieved from the duties of active parish life, he might find opportunity to place in more permanent form the best results of his thought and study, as these had been embodied in his sermons and addresses. Before this time came to him, a darkness fell between his mind and the outer world.

It is more than probable that, had the choice been his, other sermons than some that are included here might have been selected ; it is more than probable that, in reviewing the sermons finally selected, changes and corrections would have been made,—changes and corrections impossi-

ble for other hands than the author's own to make.

It is to us certain, however, that whatever might have been the form, arrangement, and contents of a volume prepared for publication by himself, its dedication would have been to her who, through bright days and dark, and to the end, stood nearest to him, as she was, beyond all, dearest to him. It is therefore with the belief that we are fulfilling what would have been his wish, and also with a great desire to link with his some evidence of our love and admiration, that we, their children, dedicate this volume to the memory of OUR MOTHER.

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THE MIRACLES OF OUR LORD.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory. And his disciples believed on him.—ST. JOHN ii. 11.

STARTING from this text, I might take for my subject the particular miracle here referred to ; but, instead of that, I shall take for my subject the question, Is any miracle at all really credible ?

There are men enough who would answer this question with an emphatic *No*. If I should ask them why, they would answer, Because a miracle would, of necessity, involve the violation of some law of nature. I deny it.

By nature we mean matter and its forces. We speak, indeed, of the nature of man and the nature of God, of an intellectual nature, and of a moral nature,—but when we use the word “nature” by itself, we

mean matter and its forces. Now there is no doubt that the characteristic of nature, in this meaning of the word, is necessity. The forces of nature act unconsciously—without reflection, without volition; and they act according to laws that are strictly unvarying. Let this be granted. I see no reason to believe that those laws, or any of them, have ever, for one moment, been suspended. I do not believe, in fact, that any one of them has been suspended, for one moment, since the world began.

But besides nature there is such a thing as will; and the characteristic of will is not necessity, but freedom. I need enter into no argument to make this statement good, we accept the fact of our moral freedom on the same authority on which we accept the fact of our own existence—on the authority of consciousness. We do not simply believe it; we know it. All men know it. We recognize it in all the affairs of life—in all our reflections on

our own actions, and in all our conclusions with regard to the actions of others. The most uncompromising necessitarian in theory, when he does a thoroughly unworthy thing, blushes over it with shame, just like other men; and that blush tells the story. It tells that the real conviction of the man's heart is deeper than his logic, and gives the lie to it.

Now if the will be free—if it be capable of choosing—if it be not linked into the chain of necessary causes, then it is not a part of nature; it is something above nature; in one word, it is supernatural—not unnatural, or preternatural, but supernatural. This is the starting-point of my argument. The will is a supernatural power; and we, because of it, are supernatural beings.

My next proposition is, that we, by virtue of our own supernatural power, are capable of so using the forces of nature as to cause them to work out our own purposes. We are not only capable of

doing this, but we actually do it every day. We do it, not by violating the laws of nature, but by conforming to them. By conforming to the laws of nature, we find nature pliant to our wills—able and ready to accomplish results which, left to itself, it never could accomplish. Nature furnishes the forces and the laws by which the telegraph performs its work ; but nature could never make a telegraph. It could never make a watch, or a steam engine, or a plough. It cannot, indeed, reasonably be claimed that the human will ever introduces any new force into nature ; but it can reasonably be claimed, and it must, in reason, be conceded, that the human will does select, and combine, and direct the forces of nature to accomplish its own particular designs.

My third proposition is this : that if we, by the simple exercise of intelligence and will, can accomplish special designs in nature,—not in violation of, but in accordance with, the laws of nature,—much

more can God. I know, indeed, that an objection may be offered just here. The changes that we effect in nature, it may be said, are effected through our bodily organism. Have we any reason, it may be asked, to believe that spirit can act upon matter directly? I say Yes, with all confidence. I say Yes, because the fact is matter of immediate consciousness. The human soul is spirit, and the human body is matter. From the nature of the case, spirit cannot be solidified into matter, or matter be sublimated into spirit. If, therefore, the soul acts upon the body at all (as, certainly, we know it does) it acts upon it directly. How the soul acts upon the body, we do not know; but in whatever way it does so act, in that way, or in some way analogous to that, it is reasonable to believe, God acts upon the universe—the whole vast organism of creation being as responsive to His will as the human body is to ours. I see no middle ground between this conclusion and

the denial that there is a God that made the world. Of course, I do not believe in the old mechanical theory of creation ; but I say that if God made the world—no matter how—there must be some way in which His will can direct its forces.

In the truth of this conviction, let me add, I feel greatly strengthened by that theory towards which the deepest currents of modern thought seem drifting : the theory that the real world—the world that we never see, as distinguished from this merely phenomenal world that we do see—is not material, but dynamical ; in other words, that the real *substance* which underlies phenomena, and constitutes their causal basis, is that which we apprehend as force—a something continually effluent from the Source of all being, a something standing in immediate and uninterrupted connection with the Divine will. Let it be observed, however, that I make this theory no part of my argument for the reasonableness of miracles. That argu-

ment is complete without it. The great truth rests upon foundations that no ingenuity can overthrow,—the truth that there is no more intrinsic absurdity in the idea that God should work a miracle than there is in the idea that a man should lift a finger.

But it may be asked, Why, if the case for miracles be so clear, do so many men of competent learning and keen intelligence hold them to be impossible? I have thought of that. That many men, learned and intelligent, do hold miracles to be impossible (practically impossible, at least) is no doubt a fact. Predisposition against belief in miracles seems to be in the air. It is a predisposition that belongs to the spirit of the age; we all feel it. I should be dealing deceitfully were I to give the impression that I do not feel it myself. But—how to account for it. The contrast between the strength of this predisposition on the one hand and the singular lack of any rational

support that has ever been found for it on the other is something remarkable. When a man says that miracles are impossible, and you ask him to give his reasons, he finds himself at a loss. He cannot formulate his objection into an argument ; and yet his objection remains as overpowering to his mind as ever. He can only repeat, again and again, that a miracle is inconceivable. And just this, I am thoroughly persuaded, is what is, indeed, the matter. The difficulty with so many men is, not that to God miracles are impossible, but that to them they are inconceivable. It may well be that miracles are inconceivable to them. Conceivability, in this meaning of it, is not a thing of the reason ; it is purely a thing of the imagination. The modern mind has devoted itself, with an intense devotion, to the study of nature. It seems to me impossible that the study of nature should affect belief in miracles directly through the reason ; but I can easily un-

derstand how such study might affect belief in miracles indirectly through the imagination—taking the imagination as the faculty of conceiving, of realizing. I think, in fact, that in this way the common predisposition against miracles has come about. It has come through the imagination passively yielding itself to the constant spectacle of nature's regularity. Men have suffered the weight of this impression to press upon their minds until their sense of possibility has come to be restricted to the mould of physical order. Their minds have gotten materialized down to the point where, as they say, they cannot imagine such a thing as a supernatural occurrence; and then they have come to mistake this blind insistence of a mental habit—this mere inability to realize what they have never experienced—for a rational conviction. The root of their difficulty lies in the assumption that inconceivability and incredibility are practically one and the same thing. As a

matter of fact, if we could believe only that of which we can conceive, we should have to reject many credible things — and, first and foremost, the fact of the existence of Almighty God.

So much for miracles in general. Let me now speak—but briefly—of the miracles of our Lord.

It has been often said that even if the abstract possibility of miracles were conceded, the improbability of their actual occurrence is so vast as to make the concession practically worthless. Now I am ready to grant that were the working of miracles recorded of any mere man, the improbability of the record's being true would be well-nigh overwhelming. But the *claim* is, on the part of Christians, that Christ was not a mere man. I shall not stop to discuss the grounds on which this claim is rested. It is not in the least necessary to my purpose. I simply say that if this claim be true, the whole face of the matter changes. Men may deny

the Incarnation as a fact ; but they must admit the strong presumption that, if so extraordinary a fact were to occur, it would be followed and attested by extraordinary events, that, if the chain of causation were thus to be struck by the hand of God, the vibration would be felt through all its links—that the miracle of such a personality would give birth to miracles of power. There is no direct argument, therefore, to be brought against the probability of the Gospel miracles. The only argument through which this point could possibly be reached would be an argument against the probability that God would intervene, in the way in which the Christian creeds declare He did, for the restoration of man. And such an argument would be not only unscientific and valueless, but to the last degree presumptuous. No man can know the counsels of the Omniscient. No man is better qualified to give an opinion as to what the wisdom and the love of God might prompt Him

to do, or not to do, than the spider that weaves its web upon the grass is qualified to criticise the architecture of the worlds.

My argument for miracles is now finished. What I have been saying has been said, for one thing, because the miracles of our Lord have come to form the dividing line between what is commonly understood as belief and what is commonly understood as unbelief. It has been said, for another thing, because there are those to-day, holding the place of religious teachers, who are saying just the opposite. Indeed, to speak slightly of miracles—to strip religion of all that is supernatural—has come to be accepted with multitudes of people as a sign of freshness, and liberality, and breadth; and the men who do this thing are almost sure of a popular following. Certainly, I myself can pretend to no indifference to popular regard. I should like, above most things in this world, to speak, from Sunday to Sunday,

to crowded and interested congregations. But if, to reach this end, I should have to turn from the voice of Reason to listen to the low vague mutterings of that so changeful, and often so misleading, divinity, the *Zeit Geist*, or Spirit of the Age,—if, to be considered broad, I should have to be broader than was He in whose name alone I have any right, as a Christian minister or as an honest man, to speak from this pulpit, it would be better that my words should be echoed back from empty walls, or that my lips should be forever sealed.

THE RESURRECTION-WORLD.

Man giveth up the ghost, and where is he?—JOB xiv. 10.

HAVING spoken of the resurrection, and of the resurrection-body, I am to speak this morning of the resurrection-world—meaning by that the world into which men rise on leaving this world in which they die.

The subject thus announced stands in very close connection with that of our Lord's ascension; and as this is the last Sunday before Ascension-day, I shall introduce what I have to say with the question, In what sense, consistent with Scripture and with reason, can the fact of the Ascension be understood?

It is commonly supposed that, because our Lord went up in the sight of His disciples from Mount Olivet, He must, there-

fore, have continued to go up until He reached Heaven, and the throne of God, and the innumerable company of angels, far away on some wandering planet or fixed star. From this view of the matter, both my reason and my reading of the Bible compel me to dissent. In the first place, we are expressly assured that “flesh and blood cannot inherit the kingdom of God”—that is, the world that we call Heaven. Into that world, therefore, our Lord, with His body of flesh and blood, could not have entered. In the second place, any world that could be reached by passing from this world through space, must lie in the same space with this world, and therefore must, of course, be, like this world, material. Materiality does not cease to be material by simply being distant. As a matter of fact, it is demonstrable that the remotest of the heavenly bodies that we can see—that dimmest of the fixed stars, to reach which, though travelling with the speed of light, would

require not less than forty thousand years — is as thoroughly material as this earth of ours. It follows that if the world into which our Lord ascended was a spiritual world, His true ascension could not have been through space.

But here I anticipate a question. Why, it will be asked, if our Lord did not continue to ascend through space to Heaven, did He lift His body from the earth at all? Why did he not vanish into the spiritual world by simply dissipating the elements of that body as He stood in the midst of His disciples? Doubtless, He might have done so. But, in that case, His disciples—slow of heart as they were to believe, earth-bound as were their conceptions still — would still have watched and waited to see Him reappear in their secret assemblies, or by the lonely lakeside, as had been His wont. His rising visibly from their midst before withdrawing into the world invisible, was intended, I believe, to teach them the more impres-

sively that this departure, unlike His former vanishings from their view, was to be no temporary withdrawal, but the solemn close of all sensible intercourse with the Church until the consummation and the end of all things. Just as our Lord had appeared in His material body, not as any necessary part of the resurrection, but simply to give assurance that He had risen indeed, so now He *dis*appeared in His material body, not as any necessary part of the ascension, but simply to leave assurance that He had indeed ascended.

To the minds of many, this teaching may seem to make the spiritual world—the world to which our Lord ascended—unsubstantial. I can quite understand that it should be so. It is very curious how the meaning of the word *substance*, in popular usage, and the meaning of the same word as used in philosophical thinking, are opposed to each other. They are opposed to each other pointedly and exactly. In popular usage, *substance*

means that which we can perceive or conceive of by means of the senses. In the usage of philosophy, "substance" means nothing of the kind. In the usage of philosophy, all that we can perceive or conceive of by means of the senses belongs exclusively to the category of the phenomenal—*substance* meaning, as the word implies, the unperceivable, inscrutable something which *stands under* phenomena, and supports them as cause supports effect. In popular usage, the substantial world is the world which we see around us, and whose objects we can touch. In philosophic usage, the substantial world is a world which we can no more see or touch than we can see or touch the things that lie beyond the river of death.

Most gladly would I avoid, in this discussion, everything that might be unintelligible even to the most unpractised understanding. But, consistently with my purpose, I cannot do it. To the sin-

cere believer, no other warrant is needed for belief in the existence of a spiritual world than simple faith in God's almightiness. But, unhappily, all men have not this simple faith ; and if we would render rational, either to our own minds, or to the minds of others, the possibility of such a world, there is but one thing for it ; we must render to ourselves some rational account of this world that we call material,—what it is and how it came to be.

Of the substance of this material world, the senses, I have said, tell us nothing. What we call matter is not substance. It is simply an aggregate of effects—effects produced not outside of us, but within our own consciousness. These effects depend partly upon regulative powers within our own minds, and partly upon a cause external to our minds. The popular fallacy consists in regarding them as properties of things—in regarding, for example, sound, and light, and heat, and color as inherent in objects outside of

us; whereas science has demonstrated that outside of us there is nothing to occasion our perception of them but simply motion — the peculiar kind and character of the motion determining the nature of the effect. The sense of touch gives us nothing but a state of our own consciousness—a feeling, namely, of more or less resistance. Even what we call extension is purely phenomenal. It is purely relative. It is simply the measure of certain powers within ourselves. Were those powers diminished a million-fold, things around us would be enlarged a million-fold. Were those powers enlarged a million-fold, things around us would be diminished in the same ratio. Were those powers made infinite, extension would disappear. “It is wholly inconceivable,” says Professor Huxley, “that what we call extension should exist independently of such consciousness as our own.”

I repeat, then, that what are popularly

regarded as properties of matter are really effects within ourselves, and that these effects depend for their existence partly upon regulative powers within our own minds, and partly upon a cause external to our minds. What is the nature of the cause external to our own minds, is not a matter of immediate perception. It is simply a matter of inference. The conclusion to which, in general, the great leaders of modern thought both in science and in philosophy have come, is, that it is simply force—or, rather, that form of the Divine energy which we apprehend as force. “The ultimate bearing of scientific truth,” says the Duke of Argyll, in his *Reign of Law*, “cannot be mistaken. . . . Nothing is more remarkable in the present state of physical research, than what may be called the transcendental character of its results. . . . Under the subtle analysis of the physiologist, the chemist, and the electrician, matter dissolves and disappears,

surviving only as the phenomena of force ; which, again, is seen converging along all its lines to some common centre — ‘sloping through darkness up to God.’”

“The great lesson which Berkeley taught mankind,” says Mr. John Fiske, in his essay on *The Unseen World*, “was that what we call material phenomena are really the products of consciousness co-operating with some Unknown Power (not material) existing beyond our consciousness. We do very well to speak of ‘matter’ in common parlance, but all that the word really means is a group of qualities, which have no existence apart from our minds. Modern philosophers have quite generally accepted this conclusion ; and every attempt to overturn it has resulted in complete and disastrous failure. In admitting this, we do not admit the conclusion of Absolute Idealism, that nothing exists outside of consciousness. What we admit as existing independently of consciousness, is the Power that causes in us

those conscious states which we call the perception of material qualities. We have no reason for regarding this Power as in itself material; indeed we cannot do so. . . . We are thus led," he continues, "to the inference that what we call the material universe is but the manifestation of infinite Deity to our finite minds; and matter—the only thing to which materialists concede real existence—is simply an orderly phantasmagoria; and God and the soul—which materialists regard as mere fictions of the imagination—are the only conceptions that answer to real existences."

To those who have followed me thus far, the bearing of what has now been said, must, I think, be evident. If creation does not mean the manufacture of a substance, but simply the production of phenomenal forms through the interaction of infinite Power with finite mind, then—given the fact that we survive death—it is just as rationally conceivable that we

shall find ourselves surrounded by another world as it is certain that we find ourselves surrounded by a world here and now. "There may be," says the author just now quoted, "there may be, and in all probability is, an immense region of existence in every way as real as the region which we know, yet concerning which we cannot form the faintest rudiment of a conception. . . . It is a belief which no imaginable future advance in physical discovery can in any way impugn. It is a belief which is in no sense irrational, and which may be logically entertained without in the least affecting our scientific habit of mind, or influencing our scientific conclusions." For my own part, I hold this belief as a clear, downright conviction — not simply as a matter of faith, but as a rational conviction. I find no more difficulty in believing that another world awaits us on the farther shore of death than I find in believing that beyond the Atlantic Ocean lies the

continent of Europe. And I believe that that world is, to repeat the words of Mr. Fiske, "in every way as real as this world which we know." I would like to make this point emphatic, because I have spoken of the spiritual world as in its nature phenomenal. There is, in truth, no possibility of any world that is not phenomenal. All creation must be phenomenal from the necessity of the case. God Himself is the sum of all substantial being; and that sum can neither be added to nor taken from. But the phenomenal does not mean the unreal. It means simply that which has not the ground of its being within itself. This world that we call material is phenomenal. And yet we never complain of it as unreal. We never think of it as not solid enough beneath our feet. We never feel that we ourselves, or our friends, are ghosts. We need have no fears on this score about the next world. That world will certainly be not less real, in any way, than this.

If it seems as nothing to us now, it is simply because we are not now in the spiritual condition. When we shall have passed into that condition, the spiritual will be the only real, and the material will, in turn, become as nothing.

Another thing—a thing which I cannot prove, but which I hold as reasonable—is this: that between the material world and the spiritual, notwithstanding the gulf of difference between them in nature, there is a close resemblance as to types and forms. Milton wrote:

What if earth

Be but the shadow of Heaven, and things therein
Each to other like, more than below is thought!

And why not? God is the author of both worlds alike. Both worlds alike are expressions of His thought. It is not God's way to use a plan and then fling it aside as if it had proved a failure. In the crystal we find a "mute prophecy" of the vegetable; in the vegetable, of the animal; in the animal, of man. We find

creative plans, not abandoned, but embodied in ever higher and more perfect forms. On this principle we should expect to find whatever is good and beautiful in this world better and more perfect in the next. I know many shrink from imagining that there is anything in Heaven at all like things of earth.

Bright fields beyond the swelling flood
Stand dressed in living green—

so they will sing in church ; but tell them at home that you really think there will be fields, and trees, and flowers in Heaven, and they will call it materializing Heaven. The reason is, that they have materialized themselves down to the point where they can see nothing divine or spiritual in the world around them, and then they look upon it as a matter of religion to think of the next world as in all points the exact negation of this. There may be something religious in this way of thinking, but I confess I cannot see it.

Be this, however, as it may, there is one point about which I feel sure — a point which, no matter how often I may have made it, I shall never willingly miss any fair opportunity of making again. The point I mean is this,—that the spiritual world does not lie apart from this world in space. It cannot. It cannot, for the simple reason that the division between the two worlds is not in space, but in ourselves. It is a division between two different sets of senses — those on the one hand belonging to the natural body, and those on the other hand belonging to the spiritual body. The same spiritual substance underlies both worlds. The same procession of the Divine energy interacting with the human mind, produces both. The only difference is, that to produce the natural world the divine energy interacts with that part of our nature which St. Paul calls the psychical, or natural ; while, to produce the spiritual, it will have to interact with that part of our nature

which the same apostle calls the pneumat-
ical, or spiritual. Death means simply
the shifting of this point of interaction.
Life will not be interrupted. The world
will not cease to exist, but will be trans-
figured. As it fades from our view in its
natural form, it will dawn upon us in its
spiritual form. When we die we shall
not have to go through the air to get to
the spiritual world. It will need no trans-
ition through space. It will be like the
removal of the bandage from the eyes of
one who has been blindfolded. This, I
think, we may be said to know. To my
own mind certainly it is as clear as the
clearest demonstration in mathematics.
Into other questions suggested by the
subject — questions which can be an-
swered only with opinion — I shall not
enter. My sole aim in this discourse has
been to demonstrate that for belief in a
spiritual world there is a rational basis. I
am convinced that for multitudes of men
such demonstration is the one thing

wanting. With multitudes of men the supreme difficulty in believing is not the question, "If a man die, shall he live again?" but, "If a man live again, where shall he find a world to live in — a world real, and yet not material?" In that view of creation which I have now been trying to set forth — a view towards which all the drifts of modern thought are setting — this difficulty is met. In that view it is clearly seen that the existence of another world, with its spreading landscapes, with its intelligent and eager throngs, is perfectly consistent with every principle of reason, with every postulate of science. "Thus, we have reached a point," I believe, where, as another says, "faith may look into the future undisturbed by any news that science may bring us from the stars, or by any question as to where the living who have gone from us abide. And thus our latest thought, sent forth like Noah's dove, to search over the depths for the everlasting hills, brings back upon its

wings the perfume of unseen lands, and some fresh signs of that rest that shall remain when the flood of the years shall have passed away.”

THE MANIFESTATIONS OF HIDDEN THINGS.

Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.—
I COR. iv. 5.

IT was once remarked, by one of the greatest of English preachers, that “Few sermons so commend themselves to the imagination, and yet few sermons so little impress the conscience and the heart, as those descriptive of the last judgment.” The remark, I think, is true. And the reason why it is true, I think, is this: that sermons, for the most part, in dealing with the last judgment, incline to make everything of what is dramatic and purely figurative in its representation, to the neglect of what is essential in its process.

The representation of the last judgment, as given us in Holy Scripture, I

call figurative. I call it so, advisedly. I call it so, reverently. It is natural that it should be figurative. It is the peculiarity of Scripture prophecy to deal in figures. And this peculiarity is the most striking in those prophecies which treat of what are called the *last things*. Take the Revelation of St. John. The horses and the horsemen, the dragon and the beasts, the earthquakes and the trumpets, the bottomless pit, with its lock and key, the golden city, with its jasper walls and its angel-guarded gates, the books and seals, the emerald throne, the crystal sea, the river of life—surely no one ever yet has dreamed of understanding these as anything but symbols.

Take, again, the occurrences predicted by our Lord as to attend the ruin of the Jewish state and nation—the shaking of the powers of Heaven, the darkening of sun and moon, the falling of the stars. Surely no one can fail to agree with Sir Isaac Newton that while what is here

presented is fact, and not figure, yet the form in which it is presented is figure and not fact. And so, universally. Whenever our Lord speaks of the Last Things, He uses not the language of literal description, but draws a picture in which facts are represented by symbols. Nor is this all. It is a principle of which I must remind you again and again, that the picture which our Lord draws of the Last Things is *without perspective*. This principle ought always to be kept in mind. In weighing the subject which we have in hand, it is of the utmost importance. The picture, I say, which our Lord draws of the *last things* is not only a picture in which facts are represented by symbols, but it is a picture which is *without perspective*. It seems to have been conceived, not from the human standpoint, but from the Divine—from the standpoint of Him with whom there is no future and no past, but only an eternal now. It therefore makes almost nothing of distance in time.

The near and the remote are brought together—projected upon one and the same plane—just as the stars, though differing in distance from the earth by millions on millions of miles, appear to the eye of the beholder to be shining side by side. By the operation of this principle, that which was to happen to each individual of our race in his own allotted time, is represented as happening to all together. Each one, as he passed into the light of eternity, was to *appear* (or as the late Revision translates more accurately, be *made manifest*) before the judgment-seat of Christ; therefore, all are represented as standing before the judgment-seat of Christ at one and the same time. In this view, the *last* day of the New Testament must be understood just as science has forced us to understand each one of the *first* days of the Old Testament—as a period of indefinite duration; the judgment-day of Christ extending not simply through the closing four-and-twenty hours of earthly history, but through the

lapse of revolving ages. The judgment, in fact, runs parallel with the kingdom of Christ and stretches on throughout the entire period of the Christian dispensation. At the beginning of this dispensation, the trump of God—the Gospel call—began to sound among the nations ; and the angels (or, to translate literally, the *messengers*, the ministers of Christ) began their work of gathering together the elect from the four winds—from the one end of Heaven even to the other. That trump is sounding still, and still the judgment is going on. The root-meaning of the principal word, or rather words, translated *judgment*, in the New Testament is simply that of *discernment, distinction, separation*. This distinction is not to be arbitrary, but essential. The judgment is not to make it, but make it known. The character with which a man dies is that which must determine his condition after death ; and the judging of the man can consist in nothing but in bringing his character to the light.

The view in question would change no feature of the faith whatever. It would overthrow no fact—it would unsettle no principle. It leaves the fact of a general judgment just as it finds it. It simply distinguishes between what is essential to that fact and what is figurative in its description. It simply regards the judgment, as St. Paul himself regarded it, as consisting in manifestation by the light. It is true that in the Epistle for the day St. Paul connects this manifesting light with the coming of the Lord. “Judge nothing,” he says, “before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” It is a matter in which Bible scholars are agreed, that the first Christians—including the Apostles themselves—looked for the visible reappearing of the Saviour in their own day. They had a right to do so. They could not have failed to do so without giving way to

downright unbelief. The Saviour had promised that He would come in the lifetime of the then existing generation ; and that promise was fulfilled. It was fulfilled, but not in the manner in which the first Christians expected it. The word in this promise, which we translate *coming*, means also *being present*. I am glad to see that the late Revision so explains it in the margin. Wherever, and in whatever manner, Christ is present, there, in the sense in which He Himself used the word, He *comes*. His presence *in power*, at the overthrow of the Jewish state and polity, was as much a fulfilment of His promise as though He had appeared in fleshly form to the eyes of His waiting people. Christ's coming is not a journey, but a manifestation. To whatsoever soul His presence is manifested, whether in this world, or in the world of spirits, to that soul He comes. He will come to us when we go to Him. It is His presence that makes His coming. In that presence we shall stand at death ;

and the light of that presence will both bring out the hidden things of darkness, and will make manifest the counsels of our hearts. This truth is a very solemn one. It is unutterably solemn, when we come to think of it.

Here in this world, it is only actual crimes, and gross crimes at that, that are likely to be made known. It is only such sins as result in injury to others, that society is interested in bringing to the light. But such sins are comparatively few. By far the greater number of our sins are those which we feel are in but little danger of exposure, and which, therefore, we commit with but little sense of fear. Take away the hope of concealment for sin—and you would make sinning a much more serious thing for most persons than it is. Suppose it to be the established order that on the first day of each year, every man's record for the past year should be revealed, that every scene in his life should be photographed—every word spoken,

every whisper breathed in secret, should be echoed in tones of thunder—every thought, every wish, every feeling, of the heart, should be written out to be read and known of all men,—to how many of us would the first day of the coming year be a day of rejoicing? I should hope that some of us might be found willing to face the trial. But I believe that many of us would as soon go into annihilation. I believe that many of us would feel like calling on the rocks and mountains to hide us from our shame. This case is imaginary; but the case which is real is like it. Certainly, it is not one whit less awful. The disclosure I speak of may not be made this year or the next; but it will come to you, and to me, and to all of us, within a few years at the remotest. And it will be none the less hard to bear in the world to which we are going than it would be here. If anything, it will be harder to bear. There will be more persons there to witness it than there are here. Not only all

that are now here will be there then, but all the loved ones whose memory we cherish and whose good opinion we would rather die than forfeit will be there. All men will be there that have ever lived; and not only all men, but all the holy angels; and, high above them all, the dear Saviour—whose insulted gentleness will, I think, be the hardest thing of all to bear. This case is no mere supposition. It is real. Even the material universe, could we trace the endless intertwinings of the effects produced in it—even the material universe, as the photograph and the phonograph help us to conceive—registers all the deeds we do, and all the words we utter. But there is another register, more plastic, more permanent, and more legible than this. It is the man himself—the inner man. It is commonly spoken of as the *soul*. I prefer to speak of it as the spiritual body. I hold it for a truth—it is certainly held by an ever-increasing number of Christian thinkers—that we

have, each one of us, a spiritual body now, —invisible, impalpable, to sense, but thoroughly substantial,—that this spiritual body is all the while being moulded into exact correspondence with the characters which we are forming, and that when, at death, these earthy masks shall fall, it shall stand forth in the spiritual world disclosed. “The conception of the spiritual body,” says an eminent clergyman of the Church of England, “is one which is intimately connected with that conception of the unseen world which the scientific intellect of the present day is embracing. . . . Every disturbance—every displacement—which takes place within the visible universe, is propagated by vibrations throughout the whole system, until it finally registers itself in that unseen world from which the seen ultimately derives its energy. All this is taught by living masters of science. And more than this. They teach that even the thoughts of men, attended as they are by corre-

sponding quiverings of their fleshly frames, are transmitted in like manner, and in like manner are registered"—registered not only in the brain, thus forming the basis of what is called *physical* memory, but also in the spiritual body, thus forming the basis of eternal memory. This is a very solemn thought,—that we are making our own eternity here in time, that we are every moment weaving the threads of the immortal vesture of our spirits, that the deeds of our natural bodies perpetuate their results in the very tissues of our spiritual forms, that the passions, the desires, the loves, the hates, that we daily cherish, leave an ineffaceable impress upon all within us that is deathless.

Here in this world a beautiful exterior often disguises an ugly state of things within. In the next world it will not be so. In the next world we shall be attractive, or repulsive, according to the characters with which we go from this. I am afraid that there are many beautiful

persons here who will there be simply hideous; even here, men or women cannot long be bad within, without showing it outwardly in their faces. And if this be true of a substance so intractable as that of the natural body, it is easy to conceive that the plastic substance of the spiritual body will show the inner man with absolute exactness. Lucian, in one of his *Dialogues of the Dead*, says that whenever a soul comes before Rhadamanthus to be judged, the first thing done is to have it stripped and examined; because every sin that is indulged in leaves upon the soul a characteristic mark by which the sin may be known. Lucian was not a Christian. He was a Pagan. But in this passage he certainly hit upon one of the most solemn of Christian truths.

And yet while this truth is solemn, it has an aspect, also, which is most encouraging. Not only are sins self-registered within us, but also all that which is opposed to sin — every heavenward aspira-

tion — every holy desire — every loving deed — every pure and noble thought. Of course, that which will show in our favor, when we come to die, will be, not what we actually accomplished, but the motive with which we acted; and the only motive that will avail with God is the simple motive of love — the love which He Himself infuses. I believe that in the light of love the sin-marks of a human soul will more and more fade out. So, at least, St. Peter would seem to teach when he says that “love” (we call it charity) “shall cover the multitude of sins.” It is certain that love is the only thing that saves. It is certain that love is the only thing that really ennobles. It is certain that love is the only thing that will count for us in judgment. It is conceivable that one may do a great deal of work, just to be considered a great worker, or give exceptionally large sums in charity, just to be considered exceptionally charitable. Everything of

this sort will go for nothing. A dime given out of a kind heart, with a kind look, and a few gentle words, will go for more in the judgment than ten thousand dollars, put down without kindness, upon a public subscription paper. Many persons feel it a great disadvantage that they have neither means nor opportunity to do anything noticeable in the way of good works. As regards the good of others it may be a disadvantage, but it is not so necessarily as regards one's self. God's measure is not our measure. In the sight of God, the poor widow who cast her two mites into the treasury did as much as the rich young ruler would have done if he had sold his all and given it to the poor. It is the little things we do, which, just because they are little, we are not tempted to feel proud of, that are the most likely to stand the light.

Let us, then, try to learn this lesson : to be in our inmost selves what we would have others think us ; to do all the good,

kind, loving things we can, and to do them with as little of outward show as we may, and with an eye as single to that day, when, standing in the light, we shall be brought face to face with the whole record of our vanished years

OUT-OF-CHURCH RELIGION.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—I COR. x. 31.

IT is no uncommon thing to hear people say that they are too busy to be religious.

Did you ever think what it is that makes it possible for a train of cars to move on the track of a railroad? You will say, perhaps, "Why, of course, the power of the steam in the engine." I think not. If you could suppose a train of cars to be suspended in mid-air, the power of ten thousand engines could not make it budge an inch. There would be motion of the wheels, but no locomotion of the train. You have, perhaps, actually seen an engine trying to start on a frosty morning, when the track was covered

with a thin glare of ice—the wheels revolving with mad rapidity, but the engine remaining stationary. The difficulty was, not that there was any lack of power to move the wheels, but that the track was too smooth for the wheels to “take hold.” The thing wanting was not power, but *friction*.

Did you ever think, again, what it is that makes it possible for a bird to fly? Certainly a bird could not fly without wings, but then wings would be useless did they meet in their stroke with no resistance. It is the *resistance* of the air against which the wings are beaten that enables a bird to rise, and sustains it in its course.

Now, what the friction of the track is to the motion of an engine—what the resistance of the air is to the flying of a bird—that, the duties, the cares, the trials, the worries, of our every-day life are to the heavenward motion of the soul. It is these things that furnish the friction which

enables the soul to move towards its predestined goal, the resistance which enables the soul to soar upwards, and get ever nearer and nearer God.

The Christian life is a life of continual overcoming; and, of course, the idea of overcoming without conflict is an absurdity. There is no gaining of strength for the body without daily trial of the muscles; and there is no gaining of strength for the soul without daily trial of temper, motive, principle. But in those duties which we are too apt to think of as exclusively *religious*, there is no trial at all—of temper, motive, principle, or anything else. There is no particular trial in coming to church, and saying prayers, and singing hymns, and listening to not very long sermons. It is not here that the soul finds the friction which enables it to move; it is here that the soul finds, or should find, simply its *motive power*. It is not here that the soul finds the resistance which bears it upward; it is here that the soul gathers, or should

gather, simply its strength of wing. We speak, indeed, of Divine worship as Divine *service*,—as, when I said, this morning, that there would be Divine service here in the church this evening. And in one sense Divine worship is Divine service ; but it is not that in the sense of religious work. Worship is to the soul what eating and drinking are to the body ; and we do not speak of eating and drinking as *work*. We eat and drink, rather, that we may be strengthened *for* work. Just so it is as regards worship. We worship God that we may get strength from Him to do our work in life religiously. But that work is not here in the church ; it is at home, amid the nameless worries of those noisy children, in the shop, the office, the field. Wherever your daily occupation is, wherever your daily trials are, there is your religious work.

If religion consisted in praying and singing, and feeling good, then, I grant you, the time devoted to the every-day

duties and drudgeries of life would be so much time lost. But as religion consists, in fact, not simply in acts or emotions, but in character,—in being loving, and pure, and patient, and honest, and truthful,—I can conceive of nothing more favorable to the best religious culture than a life filled to overflowing with the very commonest of duties and cares. We need not be thinking all the time about Heaven—its golden harps, its shining robes, its glittering crowns—to be all the time getting nearer Heaven. Not that we should make it an aim to shut out Heaven from our thoughts. Far—very far—from that. As followers of Him who endured the cross “for the joy that was set before Him,” we ought to think, and often think, of that time, so soon to come, when these earthy masks shall fall, and the spirit look with cleansed and open vision upon the glory to be revealed. But *merely* to think of the life to come can serve no purpose. To sit at home and dwell with rapture on

the beauty of Italian skies,—the glories of Italian art,—this can never take one to Italy. Nothing can but travel. And nothing but travel — spirit-travel — can take one to Heaven. The way to Heaven is represented as a pilgrimage; and this pilgrimage includes far more than the crossing of that mysterious boundary which men call death. Our pilgrimage is one with our entire probation. Death marks, not its beginning, but its close. The pilgrim path must day by day be trodden here on earth. The Heavenward traveller must journey upward to the Everlasting Gates with feet that are still treading the dust. How we walk the earth—that will decide the question where we shall find ourselves when we leave the earth; that, and not the feelings which we may have when we come to die.

It is sometimes said that such or such a religion is good enough to live by, but a poor religion to die by. If to die comfortably were the main thing, I would

rather say that any religion is good enough to die by, but only that religion which is true is good enough to live by. Only that religion which is true can make a true character — full, rounded out, symmetrical; but any religion that is embraced sincerely may bring comfort to the dying hour. As a matter of fact, the Roman Catholic and the Protestant, the Trinitarian and the Unitarian, die with equal confidence; and the Mahometan, in the East, and the Pagan Indian, in the West, meet death with as little fear as Christians of whatever name.

Now I do not say that persons conscientiously embracing any of these religions must be or will be condemned in the judgment of God. God forbid. But I say that the facts just cited prove, not that all religions are equally true, or equally good, but that any religion — true or false, good or bad — if honestly believed in, and honestly lived by, may bring comfort in the dying hour. But

this is not what the religion of Christ proposes. It proposes, not a "scheme" to make death easy, but a power — an influence — an inspiration — to make life holy. It proposes to save us not directly from any penalty in the unknown future, but from our present selfishness. It proposes to enable men to live righteously in the present world as the only way of fitting them to live happily in the world to come. This, indeed, is the pre-eminent thing in Christ's religion — that it aims to get men to live to the glory of God here, and not simply to escape the wrath of God hereafter — that it aims to save men, not *from* God, but *to* Him. Doubtless it points to heavenly rewards, but it holds out no other hope of reaching them than simply that which rests upon the faithful discharge of earthly duties. And this is not more scriptural than it is reasonable.

"If," says Robertson, "the caterpillar should forget to feed upon the leaves

necessary to its caterpillar state, and should spend its time in dreaming of the day when it should be a beautiful butterfly, and float away, like a wingèd blossom, upon the air, it would never be a beautiful butterfly at all, but would die an ugly caterpillar." It is so with us.

"Three sailors," says another, "stepped into a boat to cross a river. Two took the oars, and, as is usual, turned their faces towards the shore which they were leaving. The third took the helm, and stood with his face towards the shore whither they were bound. 'Behold,' exclaimed one standing by, 'what may remind us of our own condition. Life is a mighty river, flowing into the ocean of eternity. Upon it we are all afloat—each in the boat of his vocation. Like these sailors, therefore, we ought to turn our faces to the world that we are leaving, and put our confidence in God, who stands at the helm, that He will steer to where happiness awaits us. We should

smile were these men to turn around and pretend that they could not row unless their eyes were fixed upon the place to which their course is tending; and not less foolish would it be in us to dwell so much upon the blessedness of the world to come as to forget the humble and narrow path of duty which leads to it through the world that *is*.'”

In this illustration is gathered up the teaching of this whole sermon.

The grand secret of getting on in the spiritual life, is, always to be true to the present hour—be its duties great or little. Great duties are never to be waited for. They are never even to be wished for; they are not needed for our discipline. And, besides, they come to any of us too seldom to have much to do with our discipline. But the little duties that crowd one's path at every step—it is these that really give shape to character. And they are giving shape to character every day and every hour. Upon how

we meet these duties all depends—all, really, that is worth living for here in time—all, certainly, that any one will care for when time shall be no more.

THE ATONEMENT.

By his own blood he entered once into the holy place, having obtained eternal redemption for us.—HEB. ix. 12.

THIS is Passion-Sunday, or the Second Sunday before Easter ; and the text is taken from the Epistle for the day. The subject that it introduces is what is, comprehensively, called the Atonement.

This word “atonement” (important in Christian theology as is the doctrine for which it stands) is to be found but once in what we call our authorized version. It was earlier to be found in Tyndale’s translation—from which it seems to have been borrowed by King James’s translators. By Tyndale himself it was probably pronounced At-one-ment. Certainly At-one-ment was what Tyndale understood it to mean. In the Canterbury Revision—the revision of 1881, which is

supposed to represent the scholarship of the age—"atonement" does not appear even once, but instead of it, we have "reconciliation." The two words are exactly equivalent in meaning.

RECONCILIATION means, of course, peace between parties (to use the legal term for it) who were before at variance. In the case of the reconciliation to be brought about by Christ, there was, strictly, but one party to be reconciled. God was not at variance with man. It was only man that was at variance with God. We are nowhere told that Christ came to reconcile God to the world; but we are told distinctly that God was in Christ, reconciling the world to Himself. But "reconciliation" is only one word that, in this connection, the New Testament makes use of. We have also the word "*sacrifice*." The heathen meaning of the word "sacrifice" is something offered to appease an offended deity. I do not deny that this meaning found lodgment also in the

popular mind of the Jewish people. It was not unnatural that it should. But, in the distinctively Christian use of the word, no such meaning has any place. So far was God from requiring the death of His Son before He could love the world that, as we are told expressly, He so loved the world that He gave His Son to die for it. God certainly did not need any sacrifice from man to Him; but, just as certainly, there was the greatest possible need for the greatest possible sacrifice from Him to man.

But, you may ask, does not the sacrifice of Christ mean that Christ suffered *for us*? Most certainly it does mean that. Most certainly Christ did suffer for us; but that is not the same as saying that He suffered instead of us. For the innocent to bear voluntary suffering in order to reclaim the guilty, is divine. To inflict punishment, due the guilty, upon the innocent—no matter how willing the innocent might be to bear it—would be less than

human. Why was it, then, that Christ suffered? It was not, I have said already, to appease the wrath of God. Was it to show how much God loved man, and thus to get man to love God in return? It would be safe, I think, to say that this was one object of our Lord's sufferings—an object of which we could hardly make too much, unless we were to make it the only object; for it was not the only object. There was another. To find out what that other object was, we must, at this point, drop the term "*sacrifice*," and take up the term "*redemption*." The idea of redemption is that of a buying back, a ransoming from bondage. As to who was the Ransomer, there has never been any question: it was Christ. As to who was the ransomed, there has never been any question: it was man. As to what was the ransom-price, there has never been any question: it was the whole sacrifice of Christ—a sacrifice which began in the manger, and was finished on the cross.

But to whom the ransom-price was paid—as to this point there has been question almost from the beginning. Iranæus, in the last years of the second century, took up this question, and decided for himself that the ransom-price was paid to the devil. And this opinion of his was the orthodox opinion in the Church down to the time of Anselm—that is to say, a period of nearly a thousand years. This shows how much the authority of established opinion in the Church may be worth. It was succeeded by various modifications, one after another, of the theory that the ransom-price was paid to Divine justice. It is quite the fashion now, in certain quarters of the Church, to make light of this theory. For my own part, I do not see why. I do not see that it is a thing to be made light of. It seems to me, rather, an imperfect sort of effort towards explaining one of the profoundest and most unquestionable of truths. The chief ground of objection to it is the way

of putting it. It is put in the language of forensic theology. Translate it into the language of modern thought, and it takes on a different look. Translate it into the language of modern thought, and Divine justice means simply the Divine law of man's nature. That man had transgressed the law of his nature was simply a fact. That the effect of transgressing the law of his nature was to work in his nature an inability to keep the law—this was simply another fact. It was a fact which, in one form of statement or another, all men admit. In the New Testament, this inability is spoken of as "corruption." It was to such corruption that man was in bondage. It was from such corruption that man needed a deliverer. Had it been possible for man to sin without corrupting his nature, mere repentance for the sin would doubtless have been enough. But such was not the case. It could not possibly have been. Transgression in the will wrought corruption in the nature by

a rigid necessity. To heal himself of such corruption, by effort of his own, was something that man himself could never do. To suppose that he could—to suppose that he could change his nature simply through the energies of that same nature—would be to suppose that an effect could be its own cause. Here, then, I say, was a work that man could not do. It was a work at the same time that God could not do for man—that is, directly; for, if He could, it must have been by compulsion; and compulsion and moral freedom are things utterly incompatible. Not all the omnipotence that made the worlds could have removed a single stain of the corruption of man's nature. It was a work that could not have been done from without man. It had to be done, if done at all, from within him. It had to be done through the operation of the human will. That in this way it might be done, the Son of God Himself became man. He descended into the whole human condition.

This is what we mean, or ought to mean, when we say that He took our nature upon Him. Our nature is but one. Our different individualities are multitudinous ; but our nature is but one. In each man it is entire, but among all men it is not divided. The Son of God, therefore, in taking our nature upon Him, literally took upon Him the nature of the whole race. He took it upon Him without sin in His way of taking it, but, at the same time, with all its imperfections—with all its sin-born infirmities still clinging to it. Do you say, No ? Do you deny that there ever was a time when the man Christ Jesus was not perfect ? Is it not written, let me ask, that He increased in wisdom ? Was He perfect in wisdom before He increased in it ? Is it not written that He increased in favor, and that, not only with man, but with God ? Upon what was this based—this increase in favor with God and man ? Is it not written, again, that, though He were a Son, yet had He to

learn obedience by the things which He suffered? Why had He to learn obedience? From first to last, indeed, He was without sin. In this we must all agree. But sinlessness, except in a purely negative sense, is not perfection, and carries with it no such implication as perfectness. The truth clearly is, that the Son of God took our nature upon Him, not as already perfect, but simply to make it perfect—to undo, by suffering in our nature, the whole evil work that sin, by indulgence, had inflicted upon it. “Through sufferings,” says an Apostle, “He was made perfect,” and “being made perfect,” says the same apostle, “He became the author of eternal salvation unto all that obey Him.”

But how could this be? How could the making of our nature perfect in Christ save us? If we think for ourselves, I know of but one answer that we can give: it did not save us. It certainly did not save us. It could not save us. But there

was one thing that it did. Inasmuch as our whole nature was in Christ, our whole nature was in Him redeemed—*i.e.*, made perfect. That He did ; but, apart from His teaching, that was all. That was His work. It was His whole work. Redemption does not mean salvation. Redemption affects simply the common nature. But in every man there is, besides the common nature, a particular person ; and salvation is something that affects the person. Our whole nature was redeemed in Christ ; but it was redeemed only as connected with His own single person. In order that we might share personally in our Lord's redeeming work, something more was needed. It was needed that there should be a living union between our individual persons and our common nature as it was, and is, in Christ, and such living union is possible only on the condition that one and the same Spirit dwell at one and the same time in the Saviour and the sinner—so joining the

two together, of the twain making one. This is the whole sum of the Scripture theology of the Atonement, as I am able to understand it.

I have now explained, or tried to explain, four of the New Testament terms that are used in connection with the Atonement. But these do not exhaust the list.

Another such term is "*propitiation*"—a term whose theological equivalent is "*satisfaction*." If any one should conclude from what I have now been saying that I do not believe in the Divine requirement of satisfaction, he would, in that, be wrong. I believe in it. But as to what the satisfaction is that God requires—it is quite possible that he and I might differ. He might believe that when sin has been committed, God requires that His own holiness be vindicated by the punishment of the sinner—or, if not of the sinner, of some one willing to take the place of the sinner. I certainly believe nothing of the

kind. I cannot believe that God is so poorly off in character as to need any such vindication. Sin means wandering from God; and the satisfaction that God requires is that we return to Him. This is the *only* satisfaction that God requires. The Divine love cannot be satisfied by punishment. Punishment is, in no sense, an alternative satisfaction to obedience. Punishment simply proclaims that the Divine law is *not* satisfied. It is simply a consequence of sin, whose purpose is to lead the sinner to make the true satisfaction that the law demands—*i.e.*, to set himself right with God; and Christ is said to be our propitiation for the reason that it is through Him only that this can be accomplished—for this reason, and no other.

There yet remains one term to be noticed, and that is "*blood*"—the blood of Christ. This term, in its various connections, is thought by many to make strongly in favor of that vindictory view of the Atonement that I have been denouncing.

I think that it makes, in fact, in just the opposite direction. When the blood of Christ is spoken of it is not, of course, His literal, physical blood, that is meant. The word is here used by way of symbol, just as it is when we say that the blood of the martyrs is the seed of the Church—meaning their self-devotion, their constancy even unto death. The blood of Christ means His whole life and death of suffering. But what is it that the blood of Christ is said to accomplish? The vindication of God's holiness? Nothing of the kind. Its whole work is spoken of as bearing upon the human conscience. The sacrifices under the law could not—so an Apostle tells us—make him that did the service perfect as pertaining to the conscience, but the blood of Christ—the same writer goes on to say—purges the conscience from dead works to serve the living God. And the reason is plain. It was by the blood of Christ—it was by His suffering life and death—that our

nature was redeemed—*i. e.*, was made perfect. It was therefore by the blood of Christ that a way was laid open for sinful men to get away from themselves—to be able to disown themselves—to be morally as free from their whole past as if they had literally died and literally been born again.

This completes our review of the Atonement. The Atonement, let me add, is a work intended to effect, not any change in God, but a great and blessed change in men. This change the Atonement does not necessarily make for any man ; but for every man it makes it possible. It is a change that can be actual only on the condition that we ourselves consent to it. The reconciliation of man to God cannot be brought about by force. We may, if we will, resist the Spirit's drawings. This is our responsibility. It is a responsibility affixed to the fact of our being men. It is, beyond all comparison, the greatest and the most awful responsibility of life.

We may, if we will, resist the Spirit's drawings. And if we do—disowning thus all personal interest in the redemption wrought in and for our nature—are we ready to face the consequences?

Remember, the dream of life will soon be over, and the time for answering this question, to any purpose, will not be then : that time is *now*.

LOVE

He that loveth not, knoweth not God : for God is Love.—
I ST. JOHN iv. 8

I REMEMBER a friend's once putting to me this question : " What do you mean when you speak of loving God ? " He went on to say that he had some time before put the same question to another—one who had thought much about such matters—and that the answer he had received was, in substance, this : Love to God is something of which man cannot be conscious—something which we can know, not by feeling it in our hearts, as man feels love to man, but only by the conformity which we observe in our wills to the will of God. I at once dissented from this view, giving my reasons why. I did, and do, dissent from it because, for one thing, it is unscriptural. Love, ac-

ording to the view in question, would be reduced to mere obedience ; whereas the Scriptures distinguish broadly between the two—making obedience to spring from love as its motive, a motive whose presence in the soul is not gathered by way of inference, but felt—felt as a constraining power—felt as a Heavenward drawing—felt as longing and desire.

I did, and do, dissent from that view because, for another thing, it is contrary to the whole tenor of Christian experience. There is a something which in every age has filled the hearts of men with a strange, unearthly joy, lifting them above the temptations and disquietudes of the world, transforming sorrow and privation and pain into ministries of blessing. There is a something possible to the human heart so strong that it has hushed the cries of agony and wakened songs of peace amid the flames of martyrdom. There is a something which with thousands, I believe, to-day, is felt to be

better than life—something for which men in abject poverty would not accept the riches of the world, which sufferers, racked with pain, would not exchange for ease, which mourners in their grief would not give up to call their loved ones from the grave. This something, those who have felt it have believed to be the love of God. They have believed this with perfect confidence. Has all this uniform experience been self-deception? Why should it so be thought of? “Why,” says one, “simply because I cannot conceive how it is *possible* to love God—to love Him, I mean, in the same conscious way that we love parents or children or friends. I cannot conceive how it is possible to love one whom we have never seen, and of whom we cannot even form the faintest conception. The Bible tells us that God is Love, and Justice, and Holiness, and Truth; but these are only attributes. Try to put them together, and construct to your imagination a *person* out of them

—a person without parts or passions, without form or dimensions, without location in space or beginning or ending in time—you cannot do it. All that you know about God is a catalogue of abstractions; to love it with a genuine heart-love, with a love that is warm and thrilling—is just impossible.” All this some one may say. I concede the difficulty thus presented; I concede it in its fullest force. I concede that unless we can realize that God is a person, as truly a person as any one of us,—a person, too, with whom we ourselves are directly dealing,—we cannot love Him. But how is this point to be achieved? By some force of the intellect? I have just admitted that to be impossible. We may, indeed, reason that the universe exhibits marks of design, and that design implies thought, and thought a person thinking. But this process, after all, gives us not the living intuition of God’s person; it simply gives us ground in logic for believing that God is personal.

For a better process, I must appeal to your own experience, an appeal without which, in such an argument as this, all the libraries of theology count for nothing. You remember the time when the consciousness of sin came to your soul like an avenging spectre. It may have been some one sin of peculiar enormity, or it may have been your whole spiritual condition ; but in view of it you felt wretched, undone—every refuge of lies cut off—the pitiless storms of self-accusation beating you down to the dust. In that hour your sense of responsibility was something terrible. To whom or to what did you feel responsible? To society? To your fellow-man? To blind, impersonal law? To a collection of moral abstractions? It could be no abstraction. You could, indeed, not give it shape or feature. You could no more then than you can now bring God within the bounds of your conception. You could no more then than you can now construct God's person out

of His attributes. No attempt of the kind was thought of. No attempt of the kind was needed. The case was too clear for speculation. There you stood face to face with God—and you knew it. God was as real to your convictions as the judge upon the bench is real to the criminal at the bar. It is always so. Speaking in general, the practical sense of God's personality is given us in whatever powerfully appeals to the moral nature, in whatever rouses the sense of moral responsibility. Speaking in particular, it is given us in the deep-felt conviction of sin. Such a conviction is, as a rule, the first step of a sinful man towards loving God. But it is only one step. The criminal does not love the judge simply because he feels he is in the judge's power. He may fear him, he may tremble at his very look, but that is not to love him. A guilty soul's mere sense of responsibility to God would be as likely to lead that soul to despair of God's mercy as to rely upon His love.

Another step, then, is needful. The next thing to realize, after God's personality, is His nature—or, as we should say, His disposition. Is God really loving? Is He really merciful? Or is He only just? Whither shall we turn for answer? Do you say, "To Providence?" But what then do you make of the crimes with which almost every page of history is stained?—the oppressions of sceptred might, the tortures of persecution, the butcheries of war? Do you say, "To nature?" But what then do you make of the earthquakes, the tornadoes, the blight of harvests, the pestilences pouring death into the lungs of helpless millions? The truth is, both nature and Providence are full of seeming contradictions. In the light of neither can the question concerning the nature—the disposition—of God be settled. It can be settled only in the light of that great factor which alone supplies the key to the drama of human history—that supreme, that central fact,

around which all revelation gathers—the Cross of the Redeemer. This is, to those who accept it, demonstration perfect—and there is no other—of God’s love to man. I do not, indeed, believe, and the Bible does not teach, that the cross was in any sense a means of getting God to love the world. I do not believe, and the Bible does not teach, that Christ, by His death, had to satisfy the wrath of God against the world, before He could be brought to love it. To speak in that way is to put Christianity down on a level with the worst forms of paganism. Christ died, not to get God to love the world, but just because God did love the world, and had loved it from all eternity. Let Mr. Ingersoll and the rest misrepresent and caricature Christianity as they may, this is the simple Gospel—that, “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” The cross is not the cause

of God's love; but it is the effect of it, and the measure of it, and the revelation of it. And wherever in the light of the cross God's love is seen that love is felt. Let me repeat this truth and emphasize it. Wherever in the light of the cross God's love is seen—wherever it is believed, accepted, relied upon—it is felt. Faith *in* it is the channel for the communication *of* it. It is love apprehended *by* us that begets love *within* us. "We love Him because He first loved us." It is only in this way that men can love God. It is only in this way that men can know God. It was Richter, I believe, who said that "to love a man we must know him, but to know God we must love Him." Whoever said it, the saying is profoundly true. "It is with the heart that man believes unto righteousness." It is not said that the heart believes, but that *with the* heart the *man* believes. It is, of course, the head that believes, but it believes *through* the heart. Certainly I would not make little

of reason in religion. I would make much of reason in religion. There is no religion worthy of the name *without reason*. But I say that for the man of science to expect to find God in the material creation with nothing but intellectual analysis is just as absurd as it would be in an anatomist to expect to find the soul of a man with nothing but a dissecting knife. It is only the heart that ever really finds God ; and always in the heart that *does* find Him there is *love* for Him. I do not mean that man's love for God is simply a natural affection lifted up to a supernatural object. It is not. It is itself supernatural. It is not something drawn out of us ; it is something put into us. When a man gives himself up to God, God takes possession of that man, His Spirit enters into the man, and, entering, sheds abroad within him God's own love—not simply awakens human love, but infuses divine love ; and this love, which flows from God to man, is the self-same love which

flows back from man to God. I am not using the language of figure. I am using the language of spiritual *science*. The characteristic of all human affection is particularity. The characteristic of Divine affection is universality. I mean that human affection chooses among objects, while Divine affection is all-embracing. You can love one man and hate another ; but you cannot love God and hate at all. The reason is, than you can love God only with His own love, and that love is full, radiant, impartial. Like the light it falls everywhere. It flows out beyond the circle of personal friendships. It flows out beyond the circle of personal acquaintance. It extends to the remotest boundaries of the peopled earth. It seeks to evangelize the heathen. It seeks to reclaim the guilty. It seeks to comfort the sorrowing. It leads men even to seek to do good to their enemies—to pray for those who spitefully use them, and to bless those who persecute them. Is this

a natural affection? I tell you *no*. It is supernatural. It is not of ourselves; it is the gift of God. But it is a gift which all may have. It is a gift which no one can afford to be without. Selfishness is in its very nature destructive. Love is in its very nature saving. It is the only thing that can save. Hereafter, it is the only thing that can save a man from *himself*; and to be saved from self is just the salvation that the Gospel offers—to be saved from a state of things within, and not from any mere surroundings. This salvation, the love of God, whenever felt, must of necessity effect, and there is nothing else that can effect it either in this world or in any other.

OUR LORD'S DIVINE HUMANITY

The second Man is the Lord from Heaven.—I COR., xv. 47.

I DESIRE to have the word *man*, in this text, regarded as emphatic. Our first mistake, it seems to me, in reasoning about the person of our Lord is that we assume an essential diversity between the Divine and the Human.

Mr. Liddon, in his Bampton Lectures on "Our Lord's Divinity" says: "Christ's manhood is not of itself an individual being; it is not a seat and centre of personality. . . . It is a vesture which He has folded about His person; it is an instrument through which He places Himself in contact with man and whereby He acts upon humanity. . . . In saying that Christ took our humanity upon Him,

we imply that His person existed before, and that the manhood which He assumed was itself impersonal.”

I do not quote these words of Mr. Liddon with any view to controvert them—very far from it. I quote them simply to say this: that, without something more—something which Mr. Liddon does not state—the fact of our Lord’s perfect manhood does not seem to me to be established. Impersonal humanity, joined to an alien person, in association with an alien nature, does not seem to me to make a perfect man. My own position, let me say at once, is that original, substantive, humanity subsists in God; that in God and man we behold not two alien and exclusive natures, but that the Human, in its ideal condition, is included within the Divine. Certainly, I think this position must be conceded true, if truth be conceded to the position of Mr. Liddon—which is simply the position of the Church. The position of Mr. Liddon

and the Church is this : that the words *Human Nature* are not simply a convenient expression for the many points in which individual men happen to resemble one another, but that they stand for a real *something* to which all such resemblances are due—that there is not a separate human nature belonging to each individual of the race, but that all the individuals have one and the same human nature in common. This nature, the position is, is not parcelled out—one part falling to one person, and another part to another—but each person inherits the whole. In each man it is individualized, but among all men it is not divided.

Now, I say, if this teaching be—as I, for one, believe it to be—true ; if it be true that human nature is not a mere generalization, but a generic entity—a something which individual men do not constitute, but which, on the contrary, constitutes them individual men—conforming them to the distinctively human type ;

if it be true that human nature is a something which can be conceived of—as Mr. Liddon, in the words just quoted, does conceive of it—as subsisting apart from any human person, then I say that human nature, since its necessary subsistence is not in men, and must be somewhere, and since it cannot be in finite beings other than men, must subsist essentially in God. And just this I understand to be the clear teaching of Scripture. The teaching of Scripture is, that the image of God is in man. And this we say; but we shrink from saying what, nevertheless, we ought in consistency to say—that if the image of God is in man, the original, or substance, of man must be in God. We explain the creation of man in God's image as meaning that God took some impersonal substance and fashioned it into a being resembling Himself. This will not do. Among thinking men all such carpenter-theories of creation may be said to have died out. Man is not a substance.

He cannot be. There can be but one substance in existence, and that is God. The Infinite cannot be added to. Man is but a finite image of God. In trying to conceive that man, as a mere image, can be anything real, anything more than such stuff as dreams are made of — we find ourselves perplexed. It is natural that we should. It is our own infirmity. Here in this world we never see the image of anything but what is material. When you stand before a mirror, you see your own image as a copy not only of your appearance but of your motions. It moves when you move, and as you move. It does whatever you do, and it does nothing else. This results from the fact that it is simply an image of the body, and the body is only matter. It has no intelligence or will of its own. A material image can copy no more than belongs to matter, while a spiritual image can copy no less than belongs to spirit. It must, therefore, be living, intelligent, volitional. It must

have a personality of its own. If the image of God were not capable of thinking for itself, and of willing itself, it would, in so far, be no image of God at all.

Do you ask how, by what process such an image could proceed from God — how it could get personal otherness from Him? You are asking about the whole mystery of life. I do not know. I know that a substantial something cannot be created out of nothing. I know that we are not God. I know that we are not separate parts of God. I am shut in, therefore, to the conclusion that our constitutional relation to God can be expressed only, as the Bible does express it, by this word *image*. It is certain we have not the ground of our being within ourselves. The truth, thus stated, no one will question. And yet the truth thus stated is simply the truth that we have not within ourselves the *substance* of our being. The substance of our being — the original and prototype of our humanity — is in God.

It is in the Logos, or Word, or Son of God, of Whom it is revealed that not only through Him were all things made that have been made, but *in* Him all things consist; He is the Mediator not in Redemption only, but in Creation. He is the Unity of the Infinite and the Finite. In Him Divinity and Humanity stand related in a way which we may think of as the relation to one another of the two poles of a magnet. In Christ, says a profound thinker, "the transition from one nature to another is not over any chasm or even line of division, but clear and continuous, as the transition from one pole of the magnet to the other. . . . He is thus the way to the Father, as a mountain path is the way to the mountain top. And as the eye of a traveller at the foot may slowly travel up the majestic slope till it is lost in the clouds, so the mind may contemplate Christ from His lowliest and most human traits, where He is one with the humblest of ourselves, up

beyond the highest reach and limit of humanity—‘far above all principalities and powers, and every name that is named’—to that dazzling summit of glory where He is one with God.”

The Nicene Creed declares, I know that the Eternal Son “was made man.” I accept the statement in what I take to be its intended sense. But the expression itself is not in Scripture. The Scripture expressions are that “the Word was made flesh”—that the Son was “manifest in the flesh”—that because the children were partakers of the flesh and blood, He also Himself likewise took part in the same. There is nothing to imply that the Word, in becoming incarnate, became other in essential nature than He had been. It is simply taught that He became other in condition—that He laid aside, as St. Paul declares, the form of God, and took upon Him the form of a servant. I do not say, with the ancient Apollinarians, that He simply took upon Him a fleshly body and

an animal soul ; I say that He took upon Him our whole condition, that He descended into all the limitations of our nature—body, soul, and spirit.

The view thus stated does not attempt to modify any of the conclusions of the Church as regards the person of our Lord. It simply attempts to make the foundation upon which those conclusions rest more scriptural, more rational, more stable. It exposes no point of the faith to attack—so far from that, it protects the faith just at the point where attacks have been most frequent. It meets the whole Socinian error by first conceding the demand out of which the Socinian error grew—the demand, I mean, for unity in the person of our Lord. Socinianism could find no ground of unity for the person of our Lord except in His Humanity to the exclusion of His Divinity. Our present thought finds such ground of unity in the Divinity of our Lord as including the type and substance

of His Humanity. It sees in Christ not the conjunction of two alien natures, but the sublime reality which He Himself disclosed in declaring, "I am the root and the offspring of David,"—not the offspring only, but the root. He was the root of David, just because He is the root of every man. He is the root of our whole Humanity. He is the ideal man. We are apt to think of Him as an exceptional man—exceptional, I mean, to the type of man. We are apt to think this of Him because of His Divinity. We are mistaken. Between Divinity and Humanity there is no opposition. Christ was perfectly human for the very reason that He was perfectly Divine. *He* is the typical man. It is we who are exceptional. He is the normal man. It is we who are abnormal. In Him—in His character, in His life—is the pattern of all true manliness; and just in the degree that we depart from that pattern, just in the degree that we turn from

truthfulness, and purity, and love, and gentleness, and devotion to the Father—just in that degree we become unmanly.

Christ, again, being the ideal man, is, of course, the complete man. It is seldom, that, among our fellows, we meet with more than an approach to roundness of character. We develop—where we develop at all in the right direction—without much regard to symmetry. We find one manly trait prominent in one man, and another in another man. In Christ, all manly traits were perfect, and in perfect balance. All *manly* traits, I say—but I use the word in its broad, generic sense; for whereas among mere men humanity is divided into male and female, neither man alone nor woman alone representing it in its totality, in Christ these two types of character were united. The distinction of sex is the distinction of the entire nature. It runs through the whole spiritual constitution; and in this sense Christ was as truly

womanly as He was manly. Christ, again, is the universal man. He showed no trace of his age or circumstances. He was born under the reign of Augustus Cæsar; but for anything in His life or teachings He might as well have been born in the nineteenth century. He was born a Jew; but for anything Jewish in His character, He might as well have been born on the planet Uranus. He was born in poverty and obscurity; but there was nothing in Him to suggest a question as to rank or condition. He was superior to His whole environment. But He is the universal man in a sense far deeper than this. He is the ideal man in every actual man—the universal man in every particular man. St. Paul teaches that every man is made up of two very different men—the natural man and the spiritual man. The natural man is that which constitutes our separate individuality. The spiritual man is the universal man within us—*i. e.*, the humanity

of Christ. Did it ever occur to us what precisely is meant by loving our neighbor—that is, all other men—as ourselves? To love individuals, as individuals, we must know them. In this sense we could love only a very few. In this sense we could n't possibly love people in China or Central Africa. The author of *Ecce Homo* says that Christ begot in men the sentiment which he calls the *Enthusiasm of humanity*. "Enthusiasm of humanity" is an expression meaning not love for human individualities, but love for the universal man in every particular man. Love for Christ means love for the whole race in which Christ insphered Himself. It is the only love that is, or can be, universal. Not until Christ came into the world did the world so much as dream of a universal brotherhood; and not until the world receives Christ into its heart will its dream of brotherhood be realized.

Christ, finally, being the universal man, is also the representative man. He is

the second man. He stands to the whole race in the relation of Head—to whom we, by the operation of His Spirit, may be personally joined, and so through Him be saved. He is the one Hope for man. There is no other. There never has been. He is the Light of men. He is the Light of all men ; and everywhere and always, men who have followed the light as they have seen it have consciously or unconsciously been led to Him. Through Him, the only Door between earth and heaven, all the millions of the saved have passed ; and the solemn words, written as if to stand over the portals of the world of life, stand true for us and will stand true for the last redeemed child of man—“ I am the Way, the Truth, and the Life : no man cometh unto the Father but by Me.”

THE RESURRECTION

Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.— St. Luke xx. 37, 38.

MY purpose is to preach three sermons this Eastertide in a series—the first, on the Resurrection, the second, on the Resurrection-body, and the third, on the Resurrection-world: and I hope that no one will undertake to pass judgment on any part of my teaching until the whole shall have been placed before you.

My subject this morning is the Resurrection. Let me say at the outset that in the New Testament this word *resurrection* means one thing, and one thing only. It means simply what is commonly meant by immortality. It means simply the survival of a man's personality in the

next world after his death in this. It is something that is predicated only of persons—never of their bodies. Certainly the New Testament teaches that men are to have bodies in the resurrection, and that in the truest sense they are to have the same bodies then as they have now. It teaches this as a fact of the resurrection life; but it does not teach that this fact is what the resurrection means. In the New Testament, I repeat, the word *resurrection* means but one thing—personal survival after death. And in saying this, let me add, I am not saying something that was never said before. I find it said in the writings of great scholars and divines as well of the past as of the present, as well within our own communion as without. If I seem to make but little of such authority, it is for the simple reason that no authority of the kind is needed. The Divine Authority is enough.

There are three places in the New Testament where the resurrection is spoken of

in the literal, as distinguished from the apocalyptic style. In the celebrated fifteenth chapter of the first Epistle to the Corinthians, St. Paul first argues for the resurrection — for the resurrection simply ; and in the entire course of this argument there is not one word of allusion to the body. The substitution of *re-animation of the dead body* for resurrection would turn the reasoning into the sheerest absurdity. The whole point of the argument is in the words, “As in Adam all die, even so in Christ shall we all be *made alive*.” It is not until the Apostle has said all that he has to say touching the question of the resurrection that he takes up the further question of the resurrection-body — beginning with the words, “But some man will say, How are the dead raised up, and with what body do they come?”

In the other two places of Scripture to be mentioned in this connection we have the recorded words from our Lord Himself. In one of them we have His interview

with Mary weeping for the death of Lazarus. "Thy brother," He said, "shall rise again." "I know," she answered, "that he shall rise again in the resurrection at the last day." Then came the solemn assurance that the resurrection consists, not in the re-animation of dead matter at some future and far-off day, but solely in the unbroken continuity of life beyond the grave. "I am the Resurrection and the Life . . . Whosoever liveth and believeth in Me shall never die." Not one word about the body, but simply "shall never die." Of course, our Lord, in making resurrection to depend upon belief in Himself, distinguishes between resurrection and resurrection, just as, in saying, "It is not all of life to live," we ourselves distinguish between life and life. But this does not, in the least, affect the point that I am making. The point that I am making is simply this, that, in the teaching of our Lord, the idea of resurrection concerns simply the survival of persons,

and is wholly distinct from the idea of body.

In the place remaining to be spoken of, this point is brought out with such perfect clearness that I see not how any one can doubt regarding it. Our Lord was speaking to the Sadducees. The Sadducees did not believe in any resurrection; but they did believe in the writings of Moses. It was from the writings of Moses, accordingly, that our Lord drew His argument. He laid His finger on a passage whose genuineness they could not dispute, and it flashed with a meaning they had not suspected. "Now that the dead are raised," He said, "even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living." His argument was this—that Abraham, and Isaac, and Jacob had, long before the time of Moses, passed out of this world; and that if they had, at the

same time, passed out of existence, they were nothing, and nothing could have no God. If the Lord was their God still, then the personal relation between God and them was still in force, and they, therefore, must have survived death ; and in the fact of their surviving death was seen the fact of their resurrection. If they were still alive in some other world, they would have risen into that world from this.

Our Lord was not using the argument that would be the most convincing to all men. But He was using the argument that would be the most likely to convince the Sadducees. With our modern scientists, and with those whom our modern scientists have made sceptical, of course the writings of Moses go for nothing. But is there no argument whose force even these men must own?—no argument to justify, even to the coldest intellect, the grand conclusion of the text, that “unto God, the dead all live”?

The question of the continued existence of the human soul hereafter depends first and mainly upon what answer is given to the question, Is there such a thing as a human soul existing here? I appeal, for the answer to this question, to the authority of consciousness. We know that there is a world around us—but how? By demonstration of reason? So far from that, philosophy concedes, and long ago conceded, that no rational demonstration of this fact is within the limits of possibility. We know that there is a world around us by what we feel within the sphere of our own consciousness. And in precisely the same way we know that there is a soul within us. We are conscious of personality. We are conscious of will. We are conscious of moral obligation. We are just as distinctly conscious of these facts of our own interior experience as we are conscious of a feeling of resistance when we strike a rock. If we set aside these facts of conscious-

ness, we set aside the only ground on which we can believe in anything—even in the fact of our own existence.

Now what is the argument on the other side? On what ground is it urged that mind is but a mode of physical energy?—that reason, and will, and conscience, and love are but secretions of the brain? The argument is this—absolutely this, and nothing more: that mental activity is dependent upon physical condition. We admit the fact. It has been admitted always. The brain is the organ through which, in this world, the mind is manifested. When the brain is disordered, it executes the mandates of the mind confusedly. When the brain is dead, it can execute no mandate of the mind at all. But to argue from this that it is the brain that thinks, and sorrows, and fears, and loves is not one whit less absurd than to argue from the fact that when the strings of a violin are loosened or broken the instrument can give forth no sound,

therefore a violin in good condition really makes its own music—the necessity of a violin-player being a popular but baseless assumption. It is one of the prevalent impressions just now that recent science has furnished materialism with arguments of a very formidable kind. In fact, one of the leading dailies in this city devoted an editorial, some time ago, to saying this very thing. It more than intimated that Christian scholars are in no state of preparedness to defend the position in which they find themselves. And just here, let me say, is the great difficulty with which, in contending for the faith, we find ourselves confronted. It is not the writings of really thoughtful men. It is the vague and ignorant impressions of those writings that are imposed upon the public mind through the columns of the newspaper press. As a matter of fact, science has furnished materialism with no arguments at all. I do not ask you to take my own authority for the truth of this statement.

I shall quote two of the foremost thinkers of the day, both swinging clear of all authority—Bible, Church, and Creed,—the one an Englishman, the other an American. The Englishman is Professor Tyndall. “When you have proved every fact that you claim to prove,” he writes to the Materialists, “you have proved nothing. You leave the connection between the mind and the body exactly where it was before.” The American is Mr. John Fiske, of Harvard University. “I believe,” this author says, “that modern scientific philosophy, as represented by Spencer and Huxley, not only affords no support to materialism, but condemns it utterly, and drives it off the field altogether. I believe that it is even clearer to-day than it was in the time of Descartes, that no possible analytic legerdemain can ever translate thought into extension, or extension into thought. The antithesis is of God’s own making, and no wit of man can undo it.” This is as

reasonable as it is candid. Science—that is, the science of nature—cannot touch the question of the soul. But the testimony of consciousness can, and it does. Consciousness, in revealing the soul as personal, as volitional, as moral, declares it to be, not the product of the body, but an entity different from the body. This entity now exists. What reason we have for supposing that when separated from the body it ceases to exist, I challenge any man to tell me. No man can tell me. There is no reason for it. There is not the faintest shadow of a reason for it. The fact that in death the body is unconscious furnishes no ground for even a suspicion that the soul becomes unconscious with it. The body ought to be unconscious in death. It is precisely what the believer in the survival of the soul ought to expect. The body is but matter ; and matter, into whatever forms it may be organized, can never become a conscious thing. To suppose that it could, would be to suppose the

utter annihilation of its nature, and the substitution of something else in place of it. The body is not conscious even in life. It is only the soul that is ever conscious; and when the soul leaves the body it is like the breaking up of a temporary partnership in which, according to agreement, each party takes out what is properly belonging to him. In this partnership in man, the outer body belongs to the natural world, and the natural world would take back the outer body. The conscious soul belongs to the spiritual world; and the spiritual world takes back the conscious soul. This is all. This, I believe, is the only view of the facts in the case that reason, left to itself, would think of taking. But this is a matter in which, unhappily, reason is not always left to itself. It is, perhaps, seldom, if ever, left to itself. The thing that seems to furnish the strongest argument, with most men, against our survival of death, has nothing at all to do with reason; it is simply an

appeal to sense. It is the spectacle of death, as its effects are seen in the body. The body is all of man that we ever really see; and hence it is that, in spite of our philosophy, we come, without being aware of it, to think of the body as the man; and when we see the body bereft of every sign of consciousness, we can hardly persuade ourselves that it is otherwise as regards the soul. This comes from the infirmity of mental habit.

But the infirmity of mental habit is seconded in this same direction by infirmity of another kind. It is seconded by moral infirmity. A downright practical conviction of the immortal life cannot come through the understanding only. Within the sphere of the supersensible, a man can really believe only according to what the man himself is. He cannot really believe in anything the truth of which finds no correspondence within himself. Evidence in such a case may silence, but it cannot satisfy. "A true and satis-

fyng sense of immortality," says a great divine, "cannot be taken at second hand. We cannot read it in the pages of a book, whether of nature or of inspiration. There must be fellowship with the Christ of the Resurrection before we can feel its power." "Join thyself to the eternal God," says St. Augustine, "and thou wilt know thyself eternal." Just in the degree in which we feel the stirrings of the immortal life within us here and now will the conviction of the immortal life beyond become real and abiding. The blank and dreary wall of doubt that sense has built between that life and faith cannot be broken down by any battering-rams of arguments; it need not be. All that we need is to let God's spirit take hold of us, and lift us up so high that we can reach over and feel for ourselves that there are things on the other side.

THE RESURRECTION-BODY

But some man will say, How are the dead raised up? and with what body do they come?—I COR. xv. 35

IN my first sermon on the Resurrection it was my aim to show that the word *resurrection* is used, in the New Testament, to mean one thing, and one thing only—the rising of the real man into the life of another world when the material body dies in this.

In this meaning of the word, the resurrection must, of course, take place, not at one and the same time to all men at some future and far-off day, but to every man in his own order—that is, at the time of his death. That there are passages in the New Testament which might seem to support the traditional view as against my own—of this I am well aware. The fact is easily accounted for. It was natural

that when our Lord referred to the resurrection with a distinctly didactic purpose, He should present it in one style, and when He referred to it with a merely moral purpose, He should present it in another. In the former case, speaking to the understanding, His aim would be clearness. In the latter case, speaking to the heart, His aim would be impressiveness. In the one case, His language would be literal; in the other case, it would just as naturally be figurative. And so, in fact, we find it. In His conversations with the Sadducees, and with Mary near the grave of Lazarus, we find our Lord speaking of the resurrection of the dead literally, as a present fact; while, at another time, we find Him presenting the same fact in a picture—a method of presentation, of course, in which there can be no such thing as succession in time, but, instead of it, only contiguity in space.

But the chief thing that has kept men

from accepting our Lord's plain teaching about the resurrection is the belief that the resurrection-body is to be material—that it is to be composed, in fact, of the very particles of matter that are laid aside at death. It is seen that no such resurrection as this belief demands has taken place as yet, and from this it is concluded, in the very face of our Lord's most literal and most positive teaching, that no resurrection is to take place until the end of the world.

This belief is certainly unreasonable. It is just as certainly unscriptural. Our Lord, indeed, says nothing about the resurrection-body. He says to the Sadducees that Abraham, and Isaac, and Jacob must have risen from the dead, because they are now living. He urges upon Martha, in proof of the immediate resurrection of the dead, that those who believe in Him can never die. But as to the question : "With what body do they come?" He says not one word. For

answer to this question we must go to St. Paul—to the fifteenth chapter of his first Epistle to the Corinthians. In that chapter, as I said in my first sermon in this course, St. Paul argues, first of all, for the resurrection as a fact—using the word *resurrection* in precisely the same sense as that in which our Lord had used it, in the sense, that is, of personal survival after death. Then, when he has finished his direct argument for the resurrection, he conceives of an objection which might be offered, and takes up that. “But some man will say, How are the dead raised up? and with what body do they come?” Remember, St. Paul does not identify the question of the resurrection-body with that of the resurrection. He treats it as simply something with which the question of the resurrection might be complicated. To him the question of the resurrection-body was so clear as to need no arguing. It was so perfectly clear to him, in fact, that he could hardly speak patiently about

it even to a merely supposed objector. "Thou fool!" he said, "look at the plant unfolding from the seed, and learn from that." In this illustration we are taught one thing with absolute certainty; and that is, that in the production of the resurrection-body there is to be nothing miraculous. Like the various forms of plant-life in nature, it is to be the result of a perfectly normal process of growth. To this teaching of St. Paul's the traditional view of the question stands pointedly opposed. It makes the production of the resurrection-body a miracle. In saying this, I speak advisedly. The last particles of matter that enter into one's natural body can have no more germinative force to shape themselves into a spiritual body than any of the particles of matter that entered into it years before and have gone to waste. It is not claimed, in fact, that they have. The claim is that God's omniscience knows exactly where each one of those last particles is, and

that at the end of the world His almighty power will bring them all together again, and rebuild them into the body of the resurrection. The claim is, most distinctly, that the resurrection will be brought about by miracle. And this, I say, is pointedly opposed to the teaching of St. Paul,—just as much so as any two things could be. St. Paul did not believe in the existence of persons in a disembodied state. He does not raise the question, nor conceive it possible to be raised, whether men shall, or shall not, have bodies in the life beyond. He considers only what bodies they shall have, and how they are to get them. The resurrection-body, he says, is to be a spiritual body; or, rather, he says that it *is* a spiritual body. He speaks of it as existing now. “There is a natural body,” he says, “and there is a spiritual body”; the natural being first, not in the order of existence, but simply in the order of disclosure. It is my own most clear conviction—more than once ex-

expressed from this pulpit—that the spiritual body is man's true body ; the natural body being but its changeful and transitory wrapping : nor in this connection do I stand by any means alone. In one of the published sermons of one of the profoundest thinkers of the Church of England, the Rev. Mr. Baring-Gould, I find a passage so pertinent to the point in question that I shall venture here to introduce it. "Have you ever seen," he says, "a water-spout, or a column of sand traversing the desert? . . . Both are produced by the same cause. There is an eddy, a spin of wind which passes over sea and land. As it sweeps along the ocean, it catches up the water, and whirls it up in a pillar to the clouds ; and there it stands—an opaque trunk, like that of a gigantic palm-tree—between the sea and the sky. It passes on till it touches the land : then there is no more supply of water to feed it, and at once it dies away to the eye and discharges itself in a

torrent of rain. Is it gone altogether? No. It moves on, but it is invisible. The same windy spiral sweeps farther inland, and now it crosses a desert. At once it draws the light particles, and in a minute is again visible to the eye—now as a red-brown pillar, stalking over the waste. It travels beyond the verge of the desert and at once vanishes again. It has nothing more to feed it and make it manifest ; but it is there still, and the line of its course is marked by the effects it produces. We may," he continues, "take this as an illustration—not a very perfect one, but still as one—of the spiritual body, and its relation to matter. We are, each of us, as it were, some such a spiritual existence as a whirlwind, and life here is but the catching up of elements—the assimilation and sifting out of the earthly atoms which give us a visible existence. As long as we eat and take to us material to raise the column of the visible body, so long we may be said to live

in the world; but at last the spiritual-elective current sweeps on to other soil, and then the sandy pillar crumbles away, and all that is left of the living, carnal body is the little heap of dust in the church-yard. Are we no more? By no means. The spiritual body still lives, but is passing over the tract of immaterialism. It takes up no more earth, and is therefore no more seen of men."

In this illustration we must beware of one thing—I mean that the spiritual body, here likened to a whirlwind, is in itself invisible, impalpable, unsubstantial. It is all that to us here in the material body for the simple reason that material senses can comprehend nothing but material substance. But our present power of apprehension is not the measure of all reality; and when we pass into the spiritual condition, we shall certainly find neither our bodies nor our surroundings in any way less real than we find them here and now. Of this, however, I am

to speak in my sermon on the resurrection-world.

If now the question be asked as regards the germ of the spiritual body, I answer that this germ must itself be spiritual. The material could as little be sublimated into the spiritual, as the spiritual could be condensed into the material. But the traditional view says *no*. It says that the germ of the spiritual body is material. It is marvellous how men will seize upon some accidental circumstance in a comparison, and let it run away with them. They have done this with St. Paul's comparison of the growth of the resurrection-body to that of a plant. With St. Paul himself, clearly, the significant point of the comparison was the law of germination in the seed, and not the mere circumstance of place where the seed is sown. And yet, fastening upon this mere circumstance—fastening upon the fact that, as a rule, although by no means universally, seeds germinate under ground

—men have built upon it the argument that, since the only part of man that is ever buried in the ground is the dead body, therefore it is the dead body that must become the seed of the spiritual body. If cremation, instead of burial, had always been the universal mode of disposing of dead bodies, the argument, probably, would never have occurred to any one. Certainly, nothing could be more irrational. A dead body is nothing like a seed. It is only like the empty hull of a seed. A seed is a living thing. It is, in fact, the whole embryonic plant — with a covering to nourish and protect it during the first stage of its growth. When that first stage of growth is completed, the outer covering falls away, and the plant stands disclosed to the sunlight and the air. That, in man, which answers to the embryonic plant, is the spiritual body. That which answers to the outer wrapping is the material body. That which answers to the ground is the world.

The spiritual body is to be unfolded from the living man, planted here in this world at birth, and not from his mouldering remains, buried in the ground at death. "The time," says the great philosopher, John Locke, "that man is in this world, affixed to this earth, is his being sown, and not when, being dead, he is put into the ground; as is evident from St. Paul's own words: For dead things are not sown. Seeds are sown being alive, and die not until after they are sown." And as here in this world is the sowing, so here in this world must be the growing. I do not mean, of course, that the spiritual must in this world reach its full perfection; but here it must continue until the material body falls away. Then it rises.

To all this, I know, there are certain popular objections.

The first is, that our Lord's resurrection was a pattern of our own, and that our Lord, after His resurrection, appeared to His disciples in a material body. It is

true that our Lord appeared to His disciples in a material body; but it is not true that His resurrection was a pattern of our own. It was a pledge of our own resurrection; but in one respect, at least, it certainly was not a pledge. Our Lord had to make His resurrection manifest. He had to prove it to men's senses. Men's senses could not discover His spiritual body. It was necessary, therefore, that He should reappear in material form. This He had claimed the power to do. He had claimed the power to lay down His life—that is, His physical life—and to take it up again. And this He did. During the great forty days between His resurrection and His ascension He did it repeatedly; and the last time with this peculiarity—that, instead of vanishing, as at other times, from their midst, He first rose slowly and solemnly above them—thus impressing the fact upon their minds that His sensible intercourse with them was about to close forever—and then gave back

His material form to the world of material things. Our Lord did not always, during those forty days, appear in the same form. To Mary in the Garden He appeared in one form, and, in the afternoon of the same day, to the disciples on their way to Emmaus in another form. But in whatever form He appeared it was undeniably in a body of flesh and blood; and into that Kingdom whither He withdrew (both Scripture and reason assure us) flesh and blood could never enter. Plainly, the body of our Lord's post-resurrection appearances was not His resurrection-body, but simply what I may call His *evidential* body. Such a body as that we ourselves shall not need. We shall not need to prove our own resurrection. We shall not need, therefore, to return, even for a moment, to the material condition.

It may be objected again that there is at least one passage in the New Testament between which and what I have been saying there seems to be no possible

harmony. The passage meant is that in which St. Paul speaks of the Lord's descending from Heaven with a shout, with the voice of the archangel and the trump of God, the dead rising from their graves, the living caught up from the earth, and all together meeting the Lord in the air. This passage was written by St. Paul in his earlier ministry. It was written, it would seem, before the writer had attained to that large grasp of the resurrection which he shows in his argument to the Corinthians. The Apostle speaks with great caution. He begins with the words, "Now this we say unto you by the word of the Lord,"—meaning, as I understand him, not that he was about to speak by inspiration, but that he was about to speak without inspiration; that he was simply going to repeat the words of the Lord as recorded or remembered by His disciples, claiming no exceptional influence to aid him in their interpretation. If I am right in this position,—a position

which has been taken by men very eminent in exegesis,—then certainly the objection in question is utterly without force.

The third and last objection that I shall mention is this—that the view that I have now been setting forth involves the denial of the identity of our future bodies with our present bodies. It is positively and exactly the other way. It is only the spiritual body that furnishes any shadow of basis for the identity even of the natural body. If the identity of the natural body were in the particles at any time composing it, then that identity would be losing itself continually; for such particles are certainly changing. The truth is, the only thing that identifies your present body with the body that you had ten years ago, is the fact that that was your own body, and that this is your own body. Wherever you may be, in whatever world, your body, let it be composed of whatever substance it may, will be your body; and for this reason it will be as thoroughly

identical with the body that you have to-day as the body that you have to-day is identical with the body that you had ten years ago. All this fear about the loss of bodily identity is an idle fear. It is a thing which belongs simply to the realm of speculation. It can never invade the realm of fact. When the mother throws her arms around the boy that has been ten years at sea, she never thinks of raising any question as to where he got his present body. Tell her that it came from the soil and the air of the Indies—tell her that she never touched nor saw one particle of it before—it makes no difference. There is *her* boy, and that is his body—just the same boy that she sang to in his infancy, and that she pressed to her heart when he left her to cross the seas. It will be quite the same when we meet on the farther shore of the ocean of Time. Certainly, that which gives identity to the body here cannot be thought of as losing its own identity there. Speaking for my-

self, I can say that, although the expression “the resurrection of the body” is nowhere to be found in the Bible, I believe in the resurrection of the body a thousand times more firmly than I could have believed in it had I retained the teaching concerning it which was instilled into my mind in childhood, and which, as a student of theology, I learned in a more formed way from Bishop Pearson on the Creed. The old theology of this subject cannot stand. It is bound to go. It is going fast. The newer doctrine is making its way with all schools of thought, with all communions, with all creeds. It has invaded even the Roman Church itself. Indeed, an English Romanist has furnished one of the most important of the books written in its explanation and defense—a work in which the author says: “When the idea of the spiritual body was first suggested to me, it broke on my mind like a flash of heavenly light; and now that I have brooded over it for years, it seems to me the true

and only solution of many scriptural, theological, and scientific difficulties. It displaces no stone in the edifice of Christian doctrine, but gives unity and consistency to the entire building. It breaks through the doors closed against it, and stands in the midst of other doctrines, as Christ, in His spiritual body, stood in the midst of His disciples, saying, 'Peace be unto you.'" But this doctrine brings not only conviction to the understanding. It brings also comfort to the heart — banishing forever that dreary dream that ages, perhaps, on ages must roll by before we can know again, as we know them here, the loved ones who have passed within the veil. And it brings, besides, the most solemn of all motives for life. To some extent, we know, even the outer body reveals spiritual character. The spiritual body will reveal it perfectly. The spiritual body will contain the whole record of our lives — of which kind they were. That record we are making now. That record will

constitute the books out of which we shall be judged—yea, out of which we shall judge ourselves. Let no man deceive himself. Let no one think that he can long deceive others. “There is nothing hid that shall not be made manifest.”

THE RESURRECTION-WORLD

WHEN the light of the first Easter dawned, the disciples had already yielded to their foes the great point in question. What the Master had told them about His rising from the dead, they had never clearly understood; and now, it would seem, they had dismissed it from mind. The spectacle of the dead body had proved too much for their faith. They were utterly overwhelmed with disappointment and sorrow. They had lost all hope. They had lost everything but memory and love. "On the first day of the week, very early in the morning," came the faithful Galilean women to the sepulchre, bearing sweet spices and ointment to anoint the body—a proof not

more of their devotedness than of their despair. But spices and ointment had been brought in vain. The stone they found rolled away — the sepulchre empty — and from two angels robed in white they heard the strange, glad greeting : “Why seek ye the living among the dead? He is not here, but is risen.” Quickly the tidings sped to the other disciples. The excitement among them was intense. It was indescribable. They could hardly believe for joy. In fact, they could not believe until the Master, by repeated personal appearances, had compelled belief. Of such appearances, five He granted as on this day ; while afterward, for forty days, He remained in intimate intercourse with His followers, being seen, on one occasion, by as many as five hundred of them at once.

If there is anything in this world that is certain, it is that the disciples believed that their Master had risen from the dead. They believed it with as little

doubt as they believed in their own existence. Were the truth of this assertion challenged, I should appeal, in the first place, to the testimony of the Gospels. Were it denied that the Gospels were written in the lifetime of the Apostles, I should pass on at once — without stopping to show the groundlessness of such denial — to the unimpeachable testimony of St. Paul. About the time when St. Paul lived and labored, there is no question. He was converted in the year of our Lord 41. He wrote his first Epistle to the Corinthians in the year 57. The genuineness of that Epistle is undisputed. It has never been disputed by any one. In that Epistle St. Paul says: “I declare unto you, first of all, that which I also received,” and then goes on to give the main facts in the history of the resurrection, just as they are given in the Gospels.

Now, remembering that this testimony was something that St. Paul had not

evolved out of his own consciousness, but had "received,"—remembering also that St. Paul was personally acquainted with the other Apostles, that he had met them all at the Council at Jerusalem, and that he had been a fellow-laborer with St. Peter at Antioch,—it becomes as certain, I say again, as anything in this world can be, that the Apostles all believed in the resurrection of Christ as a most literal fact. It was to the resurrection of Christ that they were wont, on all occasions, to make appeal. It was to the resurrection of Christ that they were wont to point as to the very keystone in the whole stupendous arch of Gospel truth. They put it forth as their peculiar claim to a hearing that they had seen the risen Lord. When a successor to the traitor Judas was to be chosen, they insisted on this as an indispensable qualification for the office—that he should be one who could bear the same witness with them. They showed their belief in the resurrection in

this way, and they showed it in other ways. They showed it in their constant observance of this Holy Sacrament that we are about to celebrate—an observance that spans the whole gulf of years between them and us, and that without the resurrection would be as utterly meaningless as it would be without the crucifixion. They showed their belief in the resurrection in the fact that, Jews though they were, with all the reverence of Jews for the commandments and ordinances of the Law, they at once transferred their Sabbath observance from the last day of the week to the first—connecting it no longer with the deliverance of Israel from the bondage of Egypt, but with the deliverance of all mankind from the bondage of death. They showed their belief in the resurrection in the very zeal with which they began at once to plant the Church—one day, dispirited, fearful, aimless, hiding away in an upper room; a few days later reappearing in the Temple

overflowing with hope and joy—full of plans for work—with a courage that could look death in the face and not falter.

It may indeed be said—it has been said, in fact—that the Apostles lived in an uncritical age, and were themselves men of uncritical minds. There was in this case no need of the critical mind. There was need of nothing, besides honesty of purpose, but eyes and ears and memory. Certainly these disciples were critical enough to know their Master when they saw Him. Certainly they could not have been persuaded that, for forty days after His crucifixion, they had seen Him, touched Him, talked with Him, been taught by Him, if nothing of all this had been true. The delusion theory is utterly inadmissible. It is weak. It is puerile. It is absurd. St. Paul meets it in this way: “If Christ be not risen, then are we false witnesses before God.” “Either our declarations concerning the resurrection

are true or we stand before God perjured men. There is no middle ground. We have not been deceived in this matter; and whether or not we have been trying to deceive others—let our own lives and teachings, to say nothing of the testimony of hundreds of others still living, settle that.” The ready test of false assumption is found in the inconsistencies to which it leads. Any false theory of facts always throws the facts themselves into irreconcilable confusion. It is so in this case. Set out with a denial that Christ rose from the dead, and then His life, His character, His teaching, the testimony of His disciples concerning Him, His own testimony concerning Himself, at once involve the mind in difficulties more perplexing—I may safely say a thousand-fold—than any that confront belief. “The man,” said Dr. South, “who would not believe the resurrection upon a statement of its claims, would not believe it if he himself should rise from the dead.”

De Wette, the leader of German Rationalism in the first half of the present century, wrote and published, the year before he died, an essay which took the world by surprise. The surprise was occasioned by these words: "The fact of the resurrection, although a darkness which cannot be dissipated rests upon the way and manner of it, cannot itself be called into doubt." A fact about which such a mind as De Wette's, after studying the matter for a lifetime, not only critically but sceptically, could entertain no doubt, may well be regarded as resting on sufficient evidence.

As to "the darkness" that De Wette speaks of as resting "on the way and manner of the resurrection," that certainly is something that men have made for themselves. They have assumed, as De Wette himself seems to have assumed, that the body in which our Lord appeared to His disciples was His true resurrection-body. "A material body,"

it is said, "endowed with spiritual properties." This assumption at once throws all the facts of the case into hopeless confusion. Upon what I feel very sure is the plain truth of this matter, I can at the time only touch. Every man, even in this world, has, besides the material body which he knows of through the natural senses, a spiritual body, which until, at death, his spiritual senses shall be opened, he cannot directly know of in any way. The true body of our Lord's resurrection was His spiritual body. But because natural faculties cannot discern any spiritual thing, our Lord resumed, from time to time, during the great forty days, the material condition—re clothed Himself with a material body—putting such body on and off at will, just as He had claimed the power to do—doing this, not as any essential part of His resurrection, but simply to make His disciples sure that He had risen.

It may be said that, in this view, we

are confronted with quite as great a mystery as that of "a material body endowed with spiritual properties." Let it be granted. But there is this difference: in this view we are confronted with a mystery, and nothing more; while the idea of "a material body endowed with spiritual properties" confronts us with a downright contradiction in terms. Did we refuse to accept facts simply on the ground of their involving mystery, we should accept nothing at all—not even, or rather, least of all, the fact of our own existence; but contradictions we can accept only on the condition of stolidly refusing to think. The root of the whole difficulty in this question of the resurrection-body—of our Lord's resurrection-body and of our own—lies in a failure to grasp the truth that the spiritual can be substantial. Ask for a definition of the spiritual, and eight men out of ten, perhaps, will get no further than to say that it is the immaterial—"the immaterial" meaning that which is

not matter, a mere negation. Spiritual body thus comes to mean the negation of body. And so as regards the whole spiritual world, I am satisfied that for multitudes of men to-day the supreme difficulty in believing in any resurrection is not the question, "If a man die, shall he live again?" but, "If a man live again, where shall he find a world to live in—a world real, and yet not material?" Modern thought, in its deeper reaches, has been helping us to answer this question. It has been showing us that all that we call material is in reality but phenomenal—the joint product of that Divine energy, on the one hand, which we apprehend, under various forms, as Force, and, on the other hand, of the constitutive powers of creature mind. Modern thought has thus been showing us that, in whatever sense matter may be called substance, in that same sense precisely there may be—nay, must be—as many different kinds of substance as there are possible modes of per-

ception—all conceivably coexisting in the order of time, and yet bearing no sort of relation to one another in the order of space. Our only mode of perception here in this world is through the natural senses; matter thus becomes the only substance that we can possibly perceive. But if man be a spiritual being, he must, of necessity, have spiritual senses; and when these are freed from their material wrapping, he must perceive another substance—another world.

Perhaps the most significant book that has appeared the present year—the most significant, I mean, among books touching upon matters of religious belief—is Canon Maccoll's "*Christianity in Relation to Science and Morals*," and I have found this work so strikingly confirmatory of my own teaching as regards the subject now in hand that I shall venture to quote from it a single passage: "If we are to believe the Bible," says the author, "the spiritual world is not a region far away in space,

but a higher plane of being, permeating the natural world, and requiring spiritual faculties to apprehend it. We are thus in the condition of a man born deaf and blind into this world of solid matter. He is in the midst of two worlds of which he knows next to nothing—the world of colors and the world of sounds. For him the abounding beauties of nature do not exist. He cannot reach them by traveling through space. He might visit every world in the visible universe in search of them, but his search would be in vain. What he needs is not a change in his surroundings, but a change in himself. Open his eyes and ears, and then, without any change of place, he finds himself introduced into the worlds which he had vainly sought by changing his environment. This," adds Canon Maccoll, "is the kind of relation in which Holy Scripture represents us as standing towards the spiritual world." The meaning of this author is, in other words, that what divides

the world in which we are and the world in which we shall be, is simply two different modes of perception—two different sets of senses. We stand in the spiritual world to-day as really as we ever shall—only we stand there within fleshly masks. When the masks fall from us, we shall have no pilgrimage to make to see the world of spirits; the world of spirits will be all around us—as real, as natural, as stable as this world of matter is to us here and now.

Now in this view we can see the reason why St. Paul wrote to the Corinthians that “flesh and blood could not inherit the kingdom of God.” A material body has no place in a spiritual world. A material body could no more be perceived in a spiritual world than a spiritual body can be perceived in this material world. It is not rationally conceivable that our Lord’s material body was the body of His resurrection. Nor is it rationally conceivable that our material

bodies are to be the bodies of our resurrection. The notion of the resurrection of the flesh at the end of the world was not of Christian origin. It originated with Zoroaster, who taught it a thousand years before the time of Christ; and it was imported by the Jews from the East. Our Lord condemned it, positively and pointedly. To Martha, He proclaimed that the resurrection was not something to take place at some distant future, but a present fact. To the Sadducees He declared that, if Abraham and Isaac and Jacob were still alive, that settled the question of the resurrection. If they were still alive in the world of spirits, that was proof of their having risen to that world from this. Our Lord's conception of the resurrection—as good Bishop Newton, Dr. Timothy Dwight, and others have been at pains to show—was simply that of the rising of the spiritual out of the material. He made no mention of a resurrection-body. He does not seem to have thought

it necessary. He never seems to have entertained the idea that man could exist without a body. All the teaching that we find in the New Testament about the resurrection-body is from St. Paul; and St. Paul's teaching as to this point is clear and ringing. It is, that in the resurrection we are to have bodies; that such bodies are to be not material, but spiritual; that they are not to be miraculously re-created at the end of time, but developed within the living man here and now, by a process as purely normal as the unfolding of a plant from its parent seed; and, what is more, that our resurrection-bodies are to be thoroughly identical with our bodies here—identical, that is, in the same sense that our bodies now are identical with the bodies that we had ten or twenty years ago, not identical in substance, but identical as being the outcome, the expression, of the identifying principle within us. To my mind it is inconceivable that the identity of the body, or the possibility of

recognition of friend by friend, should any more be lost in the next world than in this.

I am well aware that in the New Testament passages may be found which, superficially interpreted, would seem to make against what I have now been setting forth. The characteristic of all such passages is that they are conceived in the apocalyptic style — a style in which, instead of literal descriptions, we have dramatic pictures. Pictures, of course, cannot represent events as occurring in temporal succession ; and hence it is that, in the representations of the resurrection and the judgment, we find events which were to occur to “every man in his own order” grouped together as occurring to all men at one and the same time. These pictures certainly contain no error. In past ages, perhaps, it mattered little even if they were mistaken for literal description. But in such an age as ours — when the spirit of inquiry is so thoroughly aroused — such a mistake might easily,

in the case of many a mind, prove fatal to belief.

The teaching of this sermon, let me say in closing, would in no way mar any feature of the Faith as handed down from age to age in the Church's venerable Creeds. It would leave the grand and solemn verities of resurrection and judgment all untouched — only it would give them a firmer hold upon intelligent conviction. It would not even affect the truth of what is called the Intermediate Abode; it would simply make the Intermediate Abode, instead of a place where spirits idly wait for judgment, a place of training, of education, of preparation for God's full disclosures. It would mar, I say, no feature of the Faith. It would simply remind us the more impressively of what too often we forget,— of the close and vital bond that links our daily life in this world of shadows with the eternal realities that shall stand revealed when the shadows shall be gone. It would simply fix it in

our convictions that every thought we think, every feeling we cherish, every motive to which we yield, is even now being woven into our spiritual vesture, and thus recorded in all within us that is deathless. Such would be its fruit. If the fruit be evil, then cannot the tree be good; but if the fruit be good, it can hardly be that the tree is evil.

THE HOLY TRINITY

I AM to speak this morning, as I have always spoken on the occasion of this festival, of the doctrine of the Holy Trinity.

That this doctrine involves a great mystery must certainly be admitted. But there is nothing in that to make it incredible. If we were to believe only what was not mysterious, we should not believe anything. We should not believe in the existence of a world around us. We should not believe even in our own existence. But in truth it is not mystery that ever perplexes any one. We are perplexed only when we try to accept as equally true things which we cannot reconcile with one another. There is nothing in the mere mystery of the Trinity at which any

man should stumble — nothing, in fact, at which any man ever has stumbled. Where there is stumbling at all, it is not because the doctrine is so mysterious, but because it is thought to involve contradictions which are so plain.

What the Church teaches, and has always taught, as touching the doctrine of the Trinity is this: that there are three Divine Persons, but that the fact, that the entire Godhead — *i. e.*, the substance, or nature, of God — is in each of those Persons, without any inequality or difference, makes the three Persons but one God — in other words, that God is one as to His substance, but three as to His manner of subsisting.

That the same nature in its entirety can at the same time belong to more than one person is a fact which admits of no question. It is a fact which is demonstrated in the very existence of man — in the existence, I mean, of *man as man*. In this fact lies the whole mystery of being — the

mystery of God's being, and the mystery of our own. The human *persons* upon this globe are numbered by hundreds of millions ; but not so the nature which makes these persons human. There are not even two human natures. Human nature is but one. It is never new created, but always communicated in the mystery of geniture—always “begotten, not made.” And always it remains entire. One person has not one fraction of it and another person another fraction, but in each person it is as whole and undivided as if it were in that person only. And thus, I believe, in the coming into life of every child of man, we behold the shadow of that mystery by which the Son is eternally begotten of the Father. It is not true that the idea of Fatherhood has been transferred, by way of figure, to God from man. The truth is, rather, that the whole relation of Fatherhood is but a reflection in man of that which subsists eternally in God.

You think, perhaps, that my illustration is not fortunate. You would tell me, perhaps, that any three persons among men, however they may have one and the same undivided substance or nature, are not, after all, one man, but three men. I know, but the two cases are not by any means the same. God is every way perfect. Man is every way imperfect. Perfection is always equal to itself, and therefore must always be one with itself. In imperfection, on the other hand, there must always be diversity. In imperfection, unity is impossible. The thoughts of a perfect person must always be perfect thoughts, and the actions of a perfect person must always be perfect actions. To such a person, any thoughts other than those which he actually thinks, and any actions other than those which he actually wills, would be impossible. It must follow, of course, that if there were other perfect persons, the thoughts and the actions of all would, in the same

circumstances, be the same. In one word, all these perfect persons, while retaining each his personal distinction, would be, intellectually and morally, as well as in substance or nature, one. This is what I mean in saying that perfection is always equal to itself, and therefore must always be one with itself. And when I say that in imperfection unity is impossible, I mean that no two imperfect persons—to say nothing of a whole race of persons—could be found always to think, and feel, and act alike. If it were otherwise,—if all men had, in the same circumstances, but one thought, one feeling, one will,—then we might speak of the unity of man in a multiplicity of persons, just as we now speak of the unity of God in a triplicity of persons,—and when we spoke thus, I believe that we should be speaking properly. Of course, in the case of men, however perfect, there would remain not only personal distinction, but bodily separation,—spatial individuation,

as the philosophers would phrase it,—but this element, in our thoughts of God, must be excluded.

What I have now been saying, I have said with a distinct purpose. The most serious, because the most practical, objection ever brought against the doctrine of the Trinity is that it would destroy the unity of the Godhead. This was the real secret of the great Unitarian movement led on by Channing in the early years of the nineteenth century. The real point against which that movement was directed was not the belief that there are three distinct persons in the one Godhead, but against the belief which made two of these persons not only personally distinct, but morally different. Calvinism did, in the minds of those who embraced it, destroy the unity of the Godhead. It did it unconsciously, but it did it effectually. It made the Father one kind of a God, and the Son a God of another kind. It pictured the Father with no lines in

His face but those of pitiless justice. In that system, the Son had to die for the world before the Father could be induced to love it; and even then the Father loved the world, or, rather, a part of it, not because there was anything in it worth loving, but because the Son had died. For this consideration He consented to elect certain persons to eternal life—in His own good time awakening them from their slumber of death by a call which they could not resist, and enabling them to persevere in their Christian course by a grace from which they could not fall away. The rest, He left to stumble on to their merited doom. It was this system against which the Unitarianism of Channing and his friends was an earnest protest. I honor those men, not for rejecting the Christian doctrine of the Trinity—God forbid!—but for refusing to accept the theological views with which good, but mistaken, men had contrived to make that doctrine

seem identical. The great strength of the Channing movement lay in the errors of the system against which it reacted. With those errors everywhere modified, if not yet everywhere removed, the movement has ceased to be aggressive. It has come to a standstill. I believe that if the doctrine of the Trinity had been presented in the latter part of the eighteenth century as it has been presented in our own day, that movement would never have been inaugurated. It is strange that occasion for such a movement should ever have been given. Certainly the doctrine of the Trinity, as held by the Church, and as we believe it is taught in Holy Scripture, is decisive enough as against the Calvinistic tritheism. That doctrine is not that the Son is of a different mind from the Father, but that He is the express image of the Father—that He came into the world to declare the Father. It teaches, not that the Son died to get the Father to love the world, but

that the Father "so loved the world that He gave His Son to die for it." It teaches that we are saved, not simply by Christ's throwing the mantle of His merits over us, but by His putting His own love, and truth, and purity, and peace within us.

Certainly, in all this teaching there is nothing to destroy the unity of the Godhead. The Scripture doctrine of the Trinity, I repeat, does not destroy the unity of the Godhead. So far from that, it establishes the unity of the Godhead. It takes more than a unit to make a unity. In a God who should be simply uni-personal, there could be nothing more than a bare and barren *unicity*. This last word I borrow from Coleridge, a writer who says (in his *Aids to Reflection*): "I am clearly convinced that the scriptural and only true idea of God will, in its development, be found to involve the idea of the Trinity." This testimony of Coleridge is substantially the testimony

of the profoundest and clearest minds that have given the matter their earnest study. It is well known that Schelling, in his latest years, renounced his dreary Pantheism to rest upon the doctrine of the Trinity. It is well known, also, that upon this doctrine as its foundation Hegel built the whole vast superstructure of his philosophical system; and to this day the entire Hegelian school — however they may differ as to other points — are at one in this: that to conceive of God as personal at all, He must be conceived of, not as a unit, but as a Trinity-in-unity.

I know, indeed, that this doctrine of the Trinity does not ask to be received on the ground of its inherent reasonableness. If it did, it could speak only to the educated few. It asks to be received on the ground of the authority of Him who openly revealed it, an authority resting not upon the evidence of abstract argument, but of the demonstrated, historical fact — a kind of evidence which

any man can judge of. But though it asks it not, it is receiving, and is, I believe, to receive still more and more, the willing homage of thoughtful minds to its own profound self-evidence. I believe that this very doctrine, which little or unlearned minds have so long derided, is yet to take its place among the most convincing evidences of the truth of the Son of God—that the day will dawn upon this earth when as Faith joins in the Thrice Holy of the Angels' cry, Philosophy, with uplifted hands, and calm, adoring gaze, will take up the grand ascription of the ages, and give to God the glory due His triune name of Father, Son, and Holy Ghost.

THE TRIUMPHAL ENTRY

If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.— ST. LUKE xix. 42.

WE commemorate to-day — the first day in Holy Week — our Lord's triumphal entry into the Holy City.

The day before this triumphal entry, our Lord arrived at Bethany; and there he accepted an invitation to a feast at the house of Simon the Leper. With Him, at the feast, sat Lazarus—whom, a little while before, He had called back from the dead.

Jerusalem — only about two miles from Bethany — was at this time filled with the pilgrims who had come from every quarter of the world to take part in the approaching Passover; and no sooner was it known that Jesus and Lazarus were at Bethany than multitudes began to pour

out of the city to see them. And again, the next day, when our Lord and His disciples were on the way to Jerusalem, "much people," it is written, "took branches of palm trees, and went forth to meet Him, and cried Hosanna ; Blessed is the King that cometh in the name of the Lord."

No one can fail to remark a very striking contrast here with the whole tenor of our Lord's previous life. Before, we find Him retiring from the public gaze — avoiding the homage of the crowd — withdrawing Himself from those who would make Him king. — Now all is changed. He no longer refuses the title of King : He accepts it. He is even at pains to assume something of the outward state of royalty. Can we divine the reason ? Events were at hand which it was necessary to His cause in the world that the world should know. It was necessary to concentrate upon Himself the attention of the whole Jewish nation — to make all, unwilling or willing, His witnesses. His triumph was

not for Himself, but for others. For Him it was no triumph. For Him, in all that homage, there was no gladness. As the long procession began to wind down the Mount of Olives, and the city, with its temple, and palaces, and towers, flashed upon the view, He wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." These words, while applying primarily to the people of Jerusalem, have certainly a meaning for us, and for all.

They remind us, in the first place, of the truth that God's mere omnipotence is not enough to save us. God being perfect, and we imperfect, His power is, in one sense, less than our own. We can do wrong: He cannot. We can be unreasonable: He cannot. We can be inconsistent: He cannot. It is clear, therefore, that if salvation means (as it does mean) being saved *from* our sins, God has no power to save us *in* our sins. It is clear

that salvation is not a question of disposition in God at all. It is simply a question of condition in ourselves. What God's disposition is, we know ; His will, we are told expressly, is that all men should be saved. But the thing decisive is, not the Divine will, but the human. God could not force a soul to be holy. No man can be made holy against his own will—in fact, without his co-operation. And if there is anything clear in the whole Bible, it is this, that without holiness there is, and can be, no blessedness. Blessedness cannot come from mere surroundings. Heaven, as well as Hell, will depend not upon *where* a man is, but upon *what* he is. This is something of which we ought to feel thoroughly assured. Hopes for Heaven, built on any other foundation than that of fitness for Heaven,—such fitness as only God's own Spirit can prepare,—must prove to be like houses built in drifting sands. Certainly, if God had had any arbitrary power to

save men, the Saviour would never have had to agonize in the Garden, or die upon the Cross. And just as certainly, if the Saviour Himself had had any power to set aside the eternal principles of judgment, He would never have wept tears of hopeless sorrow over impenitent Jerusalem. Palm Sunday, then, teaches us this lesson — that pardon without repentance is not possible. But it teaches us something more. It teaches us something about repentance. The Jewish people had so hardened themselves in impenitence that, to them, repentance was, practically, no longer possible. May persons bring themselves into a like condition now? Certainly, so far as human observation goes, the tendency of character is to settle down into forms that, more and more, become unchanging; while our Lord, we know, in warning His hearers of the sin against the Holy Ghost, spoke of the danger of an eternal sin — not an act, but a state, of sin. The intimations seem

to be that there is a possible condition in which there is no forgiveness, not because God is not willing to bestow forgiveness, but because that in man which alone could take forgiveness has been palsied. And surely in this possibility there is a warning — a warning against putting off that which we ought to do now, and could do if we would. The exhortation is, “To-day, if ye will hear His voice, harden not your hearts.” We read of no one in the Bible, who, having put off the call of God to a more convenient season, ever gave heed to it at all. I do not say that such a thing is not possible. I simply say that the Bible is silent respecting it. Do you remind me of the case of the penitent thief? The case of the penitent thief, I answer, is not in point. All that the penitent thief had ever heard of the Gospel was what he heard in the unearthly prayer upon the Cross, “Father, forgive them; for they know not what they do.” While, then, we look on Jerusalem to-day,

still unscathed by battles, still visited with tidings of redemption, and yet lost, may we not well ask whether the Saviour might not find among ourselves those for whom all His love and all His pity could not avail—those for whom, though He had shed His precious blood, He could shed now only bitter tears—those for whom, though He beheld in them the purchase of redemption, He could only exclaim, in helpless anguish, “O that ye had known, at least in this your day, the things that belong to your peace! but now they are hid from your eyes.”

But Palm Sunday has another lesson.

Although Jerusalem was hopelessly impenitent—although she had sinned away her last day of grace—yet she still kept up her zeal for her religion—such as her religion was. She was zealous for the law: she was never more punctilious in ritual observance; she was never more servile in regard for the traditions of the elders. Our Lord Himself bore witness to the

zeal of the Pharisees — the most rigid and the most orthodox of all the Jews — when He told them that they would compass sea and land to make one proselyte, even though they made him twofold more the child of hell than themselves. The most hardened, the most impenitent class in Jerusalem — those whom the Saviour so bitterly denounced — went the farthest in their devotion to the Church. Devotion to the Church was, with them, a thing of unmingled selfishness, it was a thing of the narrowest partisanship. In the vernacular of the present day, the Church was, with them, a mere *machine*. They regarded our Lord very much as a so-called machine-politician might regard a broad, high-minded, impartial statesman. For such a teacher, they simply had no use. They looked upon Him as the representative of a system that was utterly incompatible with their own pretensions. They could not appreciate the spirituality of His teachings. His breadth of view —

His catholicity of spirit — aroused all the venom of their bigotry. One who could make so little of the Church as He did — one who could exalt mere condition of the soul so far above the most venerable of institutions — one who could even see the marks of God's acceptance in persons who stood altogether outside the pale of the Church — in Syrophenician and Samaritan — such an one — no matter how good he might seem to be — had no shadow of right to call himself a churchman. This was the way they felt. When, for the moment, our Lord seemed to be coming over to their side, they began at once to move towards Him. Had He continued to assume the state of a Jewish King, they would gladly have continued to rend the air with hosannas to His name, as they did to-day all the way from Olivet to Jerusalem. This He did not do; and within five days their angry voices were shouting for His crucifixion. Ought this not to be, to all of us, a warn

ing? It is among the first of the warnings of Holy Week, and it seems to me one of the most solemn. It warns us, that if we have nothing broader, more spiritual, more Christ-like, to go upon than what we call our churchmanship, we are not only not prepared for the better life, but have missed the only way that would lead us to it.

There is still another thing of which Palm Sunday may remind us. It may remind us that nations, not less than individuals, must suffer for their sins. It may remind us, further, that, though the punishment of a nation's sins proceed along lines purely natural, that fact does not make the punishment, in its ordering, the less Divine. The destruction of Jerusalem had been predicted as a Divine judgment upon the Jewish nation. It had been so predicted by our Lord Himself. And yet in the means by which it was brought about there was nothing to strike the mind as supernatural. We know that Jerusalem was destroyed by the armies of

Rome ; and yet Christ speaks of them as the armies of the King of Heaven. We know that the Roman armies were led to Jerusalem by Vespasian and Titus—sent thither by Nero to quell revolt ; and yet Christ speaks of them as sent forth of God. The Roman Emperor was acting in his own freedom, and for his own purposes : and yet Vespasian and Titus, and their legions, unconsciously held their commissions from on high, and accomplished the Divine will as truly as ever did Moses or Joshua or David or Saul. I make no attempt to solve this mystery. The man who attempts to solve all mysteries—denying the truth of any mystery that he cannot solve—may at once be written down as a charlatan. We cannot deny the freedom of the human will without denying the whole authority of consciousness and blotting out every word that stands for human responsibility. We cannot deny the sovereignty of the Divine will without denying the only principle of unity and order in

human history. For my own part, I acknowledge both, and therefore I hold human history (to the extent that it is true) to be not only human, but Divine. It is Divine in the sense of being a record of God's dealings with men. In this sense, I believe the history we are making to-day to be as truly Divine,—not sacred, for that means written by sacred authors,—but as truly Divine as that which tells how the Israelites in their glory put to flight the armies of the aliens, or how, in their shame, they sat down and wept by the waters of Babel.

In the history of nations this principle of judgment, that I have been speaking of, has applications that are obvious. Of one such application, we have all, perhaps, been thinking. We have all, perhaps, been thinking of a power that once, for the vastness of its possessions, for the magnificence of its revenue, for the splendor of its court and the pride of its people, held a foremost place in the sisterhood of

nations. How stands that power to-day? Insignificant among the other powers of Europe. Bankrupt, or almost bankrupt at home; stripped of her foreign dependencies. If these results are to be thought of as Divine judgments, for what were they inflicted? The history of Spain has been the history of protracted and ruthless cruelty and crime against every dependent people beneath her sway. Almost her last possession in this western world is that fair island that lies far to our south, like a beautiful gem upon the bosom of the ocean; and there, by outrages at which all Christendom stands aghast, she has filled up the measure of her iniquity, until now a judicial blindness seems to have fallen like a thick curtain upon her eyes.

About the war, now so imminent¹ between Spain and ourselves, I need not, and do not care to speak. Such a war would be a judgment not only upon Spain.

¹ This sermon was delivered, I believe, on April 3, 1898. War was officially declared April 21st.

If ever a country was cursed with the spirit of greed and political dishonesty, and a readiness to subordinate the public welfare to personal, or corporate, or partisan ends, that country is certainly our own ; and if, in the strife now threatening, we should suffer (as it is likely that we should) we ought to be able to tell ourselves the reason why.

Let us hope that the conflict may not come, but, if it come, that it may be decisive and be brief. And may God hasten the coming of that day when Christian nations shall have reason enough and conscience enough to blot out aggressive war from the catalogue of human possibilities—not that we may live in supine and selfish safety—war itself would be better than that—but that a fuller and nobler tribute of bloodless victory may be brought to the feet of the Prince of Peace.

