

2 Corinthians Exposition 1 - Maclaren

2 CORINTHIANS EXPOSITION: ALEXANDER MACLAREN, D. D., Litt.D.

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II. CORINTHIANS

GOD'S YEA; MAN'S AMEN

'For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen.'—2 Corinthians i. 20 (R. V.).

This is one of the many passages the force and beauty of which are, for the first time, brought within the reach of an English reader by the alterations in the Revised Version. These are partly dependent upon the reading of the text and partly upon the translation. As the words stand in the Authorised Version, 'yea' and 'amen' seem to be very nearly synonymous expressions, and to point substantially to the same thing—viz. that Jesus Christ is, as it were, the confirmation and seal of God's promises. But in the Revised

Version the alterations, especially in the pronouns, indicate more distinctly that the Apostle means two different things by the 'yea' and the 'amen'. The one is God's voice, the other is man's. The one has to do with the certainty of the divine revelation, the other has to do with the certitude of our faith in the revelation. When God speaks in Christ, He confirms everything that He has said before, and when we listen to God speaking in Christ, our lips are, through Christ, opened to utter our assenting 'Amen' to His great promises. So, then, we have the double form of our Lord's work, covering the whole ground of His relations to man, set forth in these two clauses, in the one of which God's confirmation of His past revelations by Jesus Christ is treated of, and in the other of which the full and confident assent which men may give to that revelation is set before us. I deal, then, with these two points—God's certainties in Christ, and man's certitudes through Christ.

Now these two things do not always go together. We may be very certain, as far as our persuasion is concerned, of a very doubtful fact, or we may be very doubtful, as far as our persuasion is concerned, of a very certain fact. We speak about truths or facts as being certain, and we ought to mean by that, not how we think about them, but what they are in the evidence on which they rest. A certain truth is a truth which has its evidence irrefragable; and the only fitting attitude for men, in the presence of a certain truth, is to have a certitude of the truth. And these two things are, our Apostle tells us, both given to us in and through Jesus Christ. Let me deal, then, with these two sides.

I. First, God's certainties in Christ.

Of course the original reference of the text is to the whole series of great promises given in the Old Testament. These, says Paul, are sealed and confirmed to men by the revelation and work of Jesus Christ, but it is obvious that the principle which is good in reference to them is good on a wider field. I venture to take that extension, and to ask you to think briefly about some of the things that are made for us indubitably certain in Jesus Christ.

And, first of all, there is the certainty about God's heart. Everywhere else we have only peradventures, hopes, fears, guesses more or less doubtful, and roundabout inferences as to His disposition and attitude towards us. As one of the old divines says somewhere, 'All other ways of knowing God are like the bended bow, Christ is the straight string.' The only means by which, indubitably, as a matter of demonstration, men can be sure that God in the heavens has a heart of love towards them is by Jesus Christ. For consider what will make us sure of that. Nothing but facts; words are of little use, arguments are of little use. A revelation, however precious, which simply says to us, 'God is Love' is not sufficient for our need. We want to see love in operation if we are to be sure of it, and the only demonstration of the love of God is to witness the love of God in actual working. And you get it—where? On the Cross of Jesus Christ. I do not believe that anything else irrefragably establishes the fact for the yearning hearts of us poor men who want love, and yet cannot grope our way in amidst the mysteries and the clouds in providence and nature, except this—'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.'

The question may arise in some minds, Is there any need for proving God's love? The question never arose except within the limits of Christianity. It is only men who have lived all their lives in an atmosphere saturated by Christian sentiment and conviction that ever come to the point of saying, 'We do not want historical revelation to prove to us the fact of a loving God.' They would never have fancied that they did not need the revelation unless, unconsciously to themselves, and indirectly, all their thoughts had been coloured and illuminated by the revelation that they profess they reject. God as Love is 'our dearest faith, our ghastliest doubt,' and the only way to make absolutely certain of the fact that His heart is full of mercy to us is to look upon Him as He stands revealed to us, not merely in the words of Christ, for, precious as they are, these are the smallest part of His revelation, but in the life and in the death which open for us the heart of God. Remember what He said Himself, *not* 'He who hath listened to Me, doth understand the Father,' but 'He that hath *seen* Me hath seen the Father.' 'In Him is yea,' and the hopes and shadowy fore-revelations of the loving heart of God are confirmed by the fact of His life and death. God *establishes*, not 'commends' as our translation has it, 'His love towards us in that whilst we were yet sinners Christ died for us.'

Further, in Him we have the certainty of pardon. Every deep heart-experience amongst men has felt the necessity of having a clear certainty and knowledge about forgiveness. Men do not feel it always. A man can skate over the surface of the great deeps that lie beneath the most frivolous life, and may suppose, in his superficial way of looking at things, that there is no need for any definite teaching about sin and the mode of dealing with it. But once bring that man face to face, in a quiet hour, with the facts of his life and of a divine law, and all that superficial ignoring of evil in himself and of the dread of punishment and consequences, passes away. I am sure of this, that no religion will ever go far and last long and work mightily, and lay a sovereign hand upon human life, which has not a most plain and decisive message to preach in reference to pardon. And I am sure of this, that one reason for the comparative feebleness of much so-called Christian teaching in this generation is just that the deepest needs of a man's conscience are not met by it. In a religion on which the whole spirit of a man may rest itself, there must be a very plain message about what is to be done with sin. The only message which answers to the needs of an awakened conscience and an alarmed heart is the old-fashioned message that Jesus Christ the Righteous has died for us sinful men. All other religions have felt after a clear doctrine of forgiveness, and all have failed to find it. Here is the divine 'Yea!' And on it alone we can suspend the whole weight of our soul's salvation. The rope that is to haul us out of the horrible pit and the miry clay had much need to be tested before we commit ourselves to it. There

are plenty of easygoing superficial theories about forgiveness predominant in the world to-day. Except the one that says, 'In whom we have redemption through His blood, even the forgiveness of sin,' they are all like the rope let down into the dark mine to lift the captives beneath, half of the strands of which have been cut on the sharp edge above, and when the weight hangs on to it, it will snap. There is nothing on which a man who has once learned the tragical meaning and awful reality and depth of the fact of his transgression can suspend his forgiveness, except this, that 'Christ has died, the just for the unjust, to bring us unto God.' 'In Him the promise is yea.'

And, again, we have in Christ divine certainties in regard to life. We have in Him the absolutely perfect pattern to which we are to conform our whole doings. And so, notwithstanding that there may, and will still be many uncertainties and much perplexity, we have the great broad lines of morals and of duty traced with a firm hand, and all that we need to know of obligation and of perfectness lies in this—Be like Jesus Christ! So the solemn commandments of the ethical side of Divine Revelation, as well as the promises of it, get their 'yea' in Jesus Christ, and He stands the Law of our lives.

We have certainties for life, in the matter of protection, guidance, supply of all necessity, and the like, treasured and garnered in Jesus Christ. For He not only confirms, but fulfils, the promises which God has made. If we have that dear Lord for our very own, and He belongs to us as He does belong to them who love Him and trust Him, then in Him we have in actual possession these promises, how many soever they be, which are given by God's other words.

Christ is Protean, and becomes everything to each man that each man requires. He is, as it were, 'a box where sweets compacted lie.' 'In Him are hid all the treasures,' not only of wisdom and knowledge, but of divine gifts, and we have but to go to Him in order to have that which at each moment as it emerges, we most require. As in some of those sunny islands of the Southern Pacific, one tree supplies the people with all that they need for their simple wants, fruit for their food, leaves for their houses, staves, thread, needles, clothing, drink, everything—so Jesus Christ, this Tree of Life, is Himself the sum of all the promises, and, having Him, we have everything that we need.

And, lastly, in Christ we have the divine certainties as to the Future over which, apart from Him, lie cloud and darkness. As I said about the revelation of the heart of God, so I say about the revelation of a future life—a verbal revelation is not enough. We have enough of arguments; what we want is facts. We have enough of man's peradventures about a future life, enough of evidence more or less valid to show that it is 'probable,' or 'not inconceivable,' or 'more likely than not,' and so on and so on. What we want is that somebody shall cross the gulf and come back again, and so we get in the Resurrection of Christ the one fact on which men may safely rest their convictions of immortality, and I do not think that there is a second anywhere. On it alone, as I believe, hinges the whole answer to the question—'If a man die, shall he live again?' This generation is brought, in my reading of it, right up to this alternative—Christ's Resurrection,—or we die like the brutes that perish. 'All the promises of God in Him are yea.'

II. And now a word as to the second portion of my text—viz. man's certitudes, which answer to God's certainties.

The latter are *in* Christ, the former are *through* Christ. Now it is clear that the only fitting attitude for professing Christians in reference to these certainties of God is the attitude of unhesitating affirmation and joyful assent. Certitude is the fitting response to certainty.

There should be some kind of correspondence between the firmness with which we grasp, the tenacity with which we hold, the assurance with which we believe, these great truths, and the rock-like firmness and immovableness of the evidence upon which they rest. It is a poor compliment to God to come to His most veracious affirmations, sealed with the broad seal of His Son's life and death, and to answer with a hesitating 'Amen,' that falters and almost sticks in our throat. Build rock upon rock. Be sure of the certain things. Grasp with a firm hand the firm stay. Immovably cling to the immovable foundation; and though you be but like the limpet on the rock hold fast by the Rock, as the limpet does; for it is an insult to the certainty of the revelation, when there is hesitation in the believer.

I need not dwell for more than a moment upon the lamentable contrast which is presented between this certitude, which is our only fitting attitude, and the hesitating assent and half belief in which so many professing Christians pass their lives. The reasons for that are partly moral, partly intellectual. This is not a day which is favourable to the unhesitating avowal of convictions in reference to an unseen world, and many of us are afraid of being called narrow, or dogmatists, and think it looks like breadth, and liberality, and culture, and I know not what, to say 'Well! perhaps it is, but I am not quite sure; I think it is, but I will not commit myself.' All the promises of God, which in Him are yea, ought through Him to get from us an 'Amen.'

There is a great deal that will always be uncertain. The firmer our convictions, the fewer will be the things that they grasp; but, if they be few, they will be large, and enough for us. These truths certified in Christ concerning the heart of God, the message of pardon, the law for life, the gifts of guidance, defence, and sanctifying, the sure and certain hope of immortality—these things we ought to be sure about, whatever borderland of uncertainty may lie beyond them. The Christian verb is 'we *know*,' not 'we hope, we calculate, we infer, we think,' but 'we *know*.' And it becomes us to apprehend for ourselves the full blessedness and power of the certitude which

Christ has given to us by the certainties which he has brought us.

I need not speak about the blessedness of such a calm assurance, about the need of it for power, for peace, for effort, for fixedness in the midst of a world and age of change. But I must, before I close, point you to the only path by which that certitude is attainable. ‘*Through Him is the amen.*’ He is the Door. The truths which He confirms are so inextricably intertwined with Himself that you cannot get them and put away Him. Christ’s relation to Christ’s Gospel is not the relation of other teachers to their words. You may accept the words of a Plato, whatever you think of the Plato who spoke the words. But you cannot separate Christ and His teaching in that fashion, and you must have *Him* if you are to get *it*. So, faith in Him, the intellectual acceptance of Him, as the authoritative and infallible Revealer, the bowing down of heart and will to Him as our Commander and our Lord, the absolute trust in Him as the foundation of all our hope and the source of all our blessedness—that is the way to certitude, and there is no other road that we can take.

If thus we keep near Him, our faith will bring us the present experience and fulfilment of the promises, and we shall be sure of them, because we have them already. And whilst men are asking, ‘Do we know anything about God? Is there a God at all? Is there such a thing as forgiveness? Can anybody find anywhere absolute rules for his life? Is there anything beyond the grave but mist and darkness?’ we can say, ‘One thing I know, Jesus Christ is my Saviour, and in Him I know God, and pardon, and duty, and sanctifying, and safety, and immortality; and whatever is dark, this, at least, is sun-clear.’ Get high enough up and you will be above the fog; and while the men down in it are squabbling as to whether there is anything outside the mist, you, from your sunny station, will see the far-off coasts, and haply catch some whiff of perfume from their shore, and see some glinting of a glory upon the shining turrets of ‘the city that hath foundations.’ We have a present possession of all the promises of God; and whoever doubts their certitude, the man who knows himself a son of God by faith, and has experience of forgiveness and guidance and answered prayer and hopes whose ‘sweetness yieldeth proof that they were born for immortality,’ *knows* the things which others question and doubt.

So live near Jesus Christ, and, holding fast by His hand, you may lift up your joyful ‘Amen’ to every one of God’s ‘Yeas.’ For in Him we know the Father, in Him we know that we have the forgiveness of sins, in Him we know that God is near to bless and succour and guide, and in Him ‘we know that, though our earthly house were dissolved, we have a building of God.’ Wherefore we are always confident; and when the Voice from Heaven says ‘Yea!’ our choral shout may go up ‘Amen! Thou art the faithful and true witness.’

ANOINTED AND STABLISHED

‘Now He which stablisheth us with you in Christ, and hath anointed us, is God.’—2 Corinthians i. 21.

The connection in which these words occur is a remarkable illustration of the Apostle’s habit of looking at the most trivial things in the light of the highest truths. He had been obliged, as the context informs us, to abandon an intended visit to Corinth. The miserable crew of antagonists, who yelped at his heels all his life, seized this change of purpose as the occasion for a double-barrelled charge. They said he was either fickle and infirm of purpose, or insincere, and saying ‘Yea’ with one side of his mouth and ‘Nay’ with the other. He rebuts this accusation with apparently quite disproportionate vehemence and great solemnity. He points in the context to the faithfulness of God, to the firm Gospel which he had preached, to God’s great ‘Yea!’ as his answer. He says in effect, ‘How could I, with such a word burning in my heart, move in a region of equivocation and double-dealing; or how could I, whose whole being is saturated with so firm and stable a Gospel, be unreliable and fickle? The message must make the messenger like itself. Communion with a faithful God must make faith-keeping men; the certainties of God’s “Yea,” and the certitudes of our “Amen,” must influence our characters.’ And so to suppose that a man, influenced by Christianity, is a weak, double-dealing, unsteadfast man is a contradiction in terms. In the text he carries his argument a step further, and points, not only to the power of the Gospel to steady and confirm, but also to the fact that God Himself communicates to the believing soul Christian stability by the anointing which He bestows.

So, then, we have in these words the declaration that inflexible, immovable steadfastness is a mark of a Christian, and that this Christian steadfastness, without which there is no Christianity worth the naming, is a direct gift from God Himself by means of that great anointing which He confers upon men. To that thought, in one or two of its aspects, I ask your attention.

I. Notice the deep source of this Christian steadfastness.

The language of the original, carefully considered, seems to me to bear this interpretation, that the ‘anointing’ of the second clause is the means of the ‘establishing’ of the first—that is to say, that God confers Christian steadfastness of character by the bestowment of the unction of His Divine Spirit.

Now notice how deep Paul digs in order to get a foundation for a common virtue. There are many ways by which men may cultivate the tenacity and steadfastness of purpose which ought to mark us all. Much discipline may be brought to bear in order to secure that; but the text says that the deepest ground upon which it can be rested is nothing less divine and solemn than this, the actual

communication to men, to feeble, vacillating, fluctuating wills, and treacherous, wayward, wandering hearts, of the strength and fixedness which are given by God's own Spirit.

I suppose I need not remind you that from beginning to end of Scripture, 'anointing' is taken as the symbol of the communication of a true divine influence. The oil poured on the head of prophet, priest, and king was but the expression of the communication to the recipient of a divine influence which fitted him as well as designated him, for the office that he filled. And although it is aside from my present purpose, I may just, in a sentence, point to the felicity of the emblem. The flowing oil smoothes the surface upon which it is spread, supple the limbs, and is nutritive and illuminating; thus giving an appropriate emblem of the secret, silent, quickening, nourishing, enlightening influences of that Spirit which God gives to all His sons.

And inasmuch as here this oil of the Divine Spirit is stated as being the true ground and basis of Christian steadfastness, it is obvious that the anointing intended cannot be that of mere designation to, and inspiration for, apostolic or other office, but must be the universal possession of all Christian men and women. 'Ye,' says another Apostle, speaking to the whole democracy of the Christian Church, and not to any little group of selected aristocrats therein—'ye have an unction from the Holy One,' and every man and woman who has a living grasp of the living Christ, receives from Him this great gift.

Then, notice further that this anointing by a Divine Spirit, which is a true source of life to those that possess it, is derived from, and parallel with, Christ's anointing. We use the word 'Christ' as a proper name, and forget what it means. The 'Christ' is *the Anointed One*. And do you think that it was a mere accident, or the result of a scanty vocabulary, which compelled the Apostle, in these two contiguous clauses, to use cognate words when he said:—'He that establisheth us with you in the *Anointed*, and hath *anointed* us, is God'? Did he not mean to say thereby, 'Each of you in a very true sense, if you are a Christian, is a *Christ*'? You, too, are anointed; you, too, are God's Messiahs. On you in a measure the same Spirit rests which dwelt without measure in Him. The chief of Christ's gifts to the Church is the gift of His own life. All His brethren are anointed with the oil that was poured upon His head, even as the oil upon Aaron's locks percolated to the very skirts of his garments. Being anointed with the anointing which was on Him, all His people may claim an identity of nature, may hope for an identity of destiny, and are bound to a prolongation of part of His function and a similarity of character. If He by that anointing was made Prophet, Priest, and King for the world, all His children partake of these offices in subordinate but real fashion, and are prophets to make God known to men, priests to offer up spiritual sacrifices, and kings at least over themselves, and, if they will, over a world which obeys and serves those that serve and love God. Ye are anointed—'Messiahs' and 'Christs,' by derivation of the life of Jesus Christ.

And if these things be true, it is plain enough how this divine unction, which is granted to all Christians, lies at the root of steadfastness.

We talk a great deal about the gentleness of Christ; we cannot celebrate it too much, but we may forget that it is the gentleness of strength. We do not sufficiently mark the masculine features in that character, the tremendous tenacity of will, the inflexible fixedness of purpose, the irremovable constancy of obedience in the face of all temptations to the contrary. The figure that rises before us is that of the Christ yearning over weaklings far oftener than it is that of the Christ with knitted brow, and tightened lips, and far-off gazing eye, 'steadfastly setting His face to go to Jerusalem,' and followed as He pressed up the rocky road from Jericho, by that wondering group, astonished at the rigidity of purpose that was stamped on His features. That Christ gives us His Spirit to make us tenacious, constant, righteously obstinate, inflexible in the pursuit of all that is lovely and of good report, like Himself. That Divine Spirit will cure the fickleness of our natures; for our wills are never fixed till they are fixed in obedience, and never free until they elect to serve Him. That Divine Spirit will cure the wandering of our hearts and bind us to Himself. It will lift us above the selfish and cowardly dependence on externals and surroundings, men and things, in which we are all tempted to live. We are all too like aneroid barometers, that go up and down with every variation of a foot or two in our level, but if we have the Spirit of Christ dwelling in us, it will cut the bonds that bind us to the world, and give us possession of a deeper love than can be sustained by, or is derived from, these superficial sources. The true possession of the Divine Spirit, if I might use such a metaphor, sets a man on an insulating stool, and all the currents that move round about him are powerless to reach him. If we have that Divine Spirit within us, it will give us an experience of the preciousness and the truth, the certitude and the sweetness, of Christ's Gospel, which will make it impossible that we should ever cast away the confidence which has such 'recompense of reward.' No man will be surely bound to the truth and person of Christ with bonds that cannot be snapped, except he who in his heart has the knowledge of Him which is possession, and by the gift of the Divine Spirit is knit to Jesus Christ.

So, dear friends, whilst the world is full of wise words about steadfastness, and exalts determination of character and fixity of purpose, rightly, as the basis of much good, our Gospel comes to us poor, light, thistledown creatures, and lets us see how we can be steadfast and settled by being fastened to a steadfast and settled Christ. When storms are raging they lash light articles on deck to holdfasts. Let us lash ourselves to the abiding Christ, and we, too, shall abide.

II. In the next place, notice the aim or purpose of this Christian steadfastness.

'He stablisheth us with you in Christ,' or as the original has it even more significantly, *into* or *'unto* Christ.' Now that seems to me to

imply two things—first, that our steadfastness, made possible by our possession of that Divine Spirit, is steadfastness in our relations to Jesus Christ. We are established in reference or in regard to Him. In other words, what Paul here means is, first, a fixed conviction of the truth that He is the Christ, the Son of God, the Saviour of the world, and my Saviour. That is the first step. Men who are steadfast without their intellect guiding and settling the steadfastness are not steadfast, but obstinate and pigheaded. We are meant to be guided by our understandings, and no fixity is anything better than the immobility of a stone, unless it be based upon a distinct and whole-brained intellectual acceptance of Jesus Christ as the All-in-all for us, for life and death, for inward and outward being.

Paul means, next, a steadfastness in regard to Christ in our trust and love. Surely if from Him there is for ever streaming out an unbroken flow of tenderness, there should be ever on our sides an equally unbroken opening of our hearts for the reception of His love, and an equally uninterrupted response to it in our grateful affection. There can be no more damning condemnation of the vacillations and fluctuations of Christian men's affections than the steadfastness of Christ's love to them. He loves ever; He is unalterable in the communication and effluence of His heart. Surely it is most fitting that we should be steadfast in our devotion and answering love to Him. And Paul means not only fixedness of intellectual conviction and continuity of loving response, but also habitual obedience, which is always ready to do His will.

So we should answer His 'Yea!' with our 'Amen!' and having an unchanging Christ to rest upon, we should rest upon Him unchanging. The broken, fluctuating affections and trusts and obediences which mark so much of the average Christian life of this day are only too sad proofs of how scant our possession of that Spirit of steadfastness must be supposed to be. God's 'Yea' is answered by our faltering 'Amen'; God's truth is hesitatingly accepted; God's love is partially returned; God's work is slothfully and negligently done. 'Be ye steadfast, unmovable, always abounding in the work of the Lord.'

Another thought is suggested by these words—viz. that such steadfastness as we have been trying to describe has for its result a deeper penetration into Jesus Christ and a fuller possession of Him. The only way by which we can grow nearer and nearer to our Lord is by steadfastly keeping beside Him. You cannot get the spirit of a landscape unless you sit down and gaze, and let it soak into you. The cheap tripper never sees the lake. You cannot get to know a man until you summer and winter with him. No subject worth studying opens itself to the hasty glance. Was it not Sir Isaac Newton who used to say, 'I have no genius, but I keep a subject before me'? 'Abide in Me; as the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in Me.' Continuous, steadfast adhesion to Him is the condition of growing up into His likeness, and receiving more and more of His beauty into our waiting hearts. 'Wait on the Lord; wait, I say, on the Lord.'

III. Lastly, notice the very humble and commonplace sphere in which the Christian steadfastness manifests itself.

It was nothing of more importance than that Paul had said he was going to Corinth, and did not, on which he brings all this array of great principles to bear. From which I gather just this thought, that the highest gifts of God's grace and the greatest truths of God's Word are meant to regulate the tiniest things in our daily life. It is no degradation to the lightning to have to carry messages. It is no profanation of the sun to gather its rays into a burning glass to light a kitchen fire with. And it is no unworthy use of the Divine Spirit that God gives to His children, to say it will keep a man from hasty and precipitate decisions as to little things in life, and from chopping and changing about, with a levity of purpose and without a sufficient reason. If our religion is not going to influence the trifles, what is it going to influence? Our life is made up of trifles, and if these are not its field, where is its field? You may be quite sure that, if your religion does not influence the little things, it will never influence the great ones. If it has not power enough to guide the horses when they are at a slow, sober walk, what do you think it will do when they are at a gallop and plunging? 'He that is faithful in that which is least is faithful also in much.' So let us see to two things—first, that all our religion is worked into our life, for only so much of it as is so inwrought is our religion—and, second, that all our life is brought under the sway of motives derived from our religion: for only in proportion as it is, will it be pure and good.

And as regards this special virtue and prime quality of steadfastness and fixedness of purpose, you can do no good in the world without it. Unless a man can hold his own, and turn an obstinate negative to the temptations that lie thick about him, he will never come to any good at all, either in this life or in the next. The basis of all excellence is a wholesome disregard of externals, and the cultivation of a strong self-reliant and self-centred, because God-trusting and Christ-centred, will. And I tell you, especially you young men and women, if you want to do or be anything worth doing or being, you must try to get your natures hardened into being 'steadfast, unmovable.' There is only one infallible way of doing it, and that is to let the 'strong Son of God' live in you, and in Him to find your strength for resistance, your strength for obedience, your strength for submission. 'I have set the Lord always before me; because He is at my right hand, I shall not be moved.'

There are two types of men in the world. The one has his emblem in the chaff, rootless, with no hold, swept out of the threshing-floor by every gust of wind. That the picture of many whose principles lie at the mercy of the babble of tongues round about them, whose rectitude goes at a puff of temptation, like the smoke out of a chimney when the wind blows; who have no will for what is good, but live as it happens. The other type of man has his emblem in the tree, rooted deep, and therefore rising high, with its roots going as

far underground as its branches spread in the blue, and therefore green of leaf and rich of fruit 'We are made partakers of Christ if we hold fast the beginning of our confidence, steadfast until the end.'

SEAL AND EARNEST

'Who hath also sealed us, and given the earnest of the Spirit in our hearts.'—2 Corinthians i. 23.

There are three strong metaphors in this and the preceding verse—'anointing,' 'sealing,' and 'giving the earnest'—all of which find their reality in the same divine act. These three metaphors all refer to the same subject, and what that subject is is sufficiently explained in the last of them. The 'earnest' consists of 'the Spirit in our hearts,' and the same explanation might have been appended to both the preceding clauses, for the 'anointing' is the anointing of the Spirit, and the 'seal' is the seal of the Spirit. Further, these three metaphors all refer to one and the same act. They are not three things, but three aspects of one thing, just as a sunbeam might be regarded either as the source of warmth, or of light, or of chemical action. So the one gift of the one Spirit, 'anoints,' 'seals,' and is the 'earnest.' Further, these three metaphors all declare a universal prerogative of Christians. Every man that loves Jesus Christ has the Spirit in the measure of his faith,' and if any man have not the Spirit of Christ he is none of His.'

I. Note the first metaphor in the text—the 'seal' of the Spirit.

A seal is impressed upon a recipient material made soft by warmth, in order to leave there a copy of itself. Now it is not fanciful, nor riding a metaphor to death, when I dwell upon these features of the emblem in order to suggest their analogies in Christian life. The Spirit of God comes into our spirits, and by gentle contact impresses upon the material, which was intractable until it was melted by the genial warmth of faith and love, the likeness of Himself, but yet so as that prominences correspond to the hollows, and what is in relief in the one is sunk in the other. Expand that general statement for a moment or two.

The effect of all the divine indwelling, which is the characteristic gift of Christ to every Christian soul, is to mould the recipient into the image of the divine inhabitant. There is in the human spirit—such are its dignity amidst its ruins, and its nobility shining through its degradation—a capacity of receiving that image of God which consists not only in voluntary and intelligent action and the consciousness of personal being, but in the love of the things that are fair, and in righteousness, and true holiness. His Spirit, entering into a heart, will make that heart wise with its own wisdom, strong with some infusion of its own strength, gracious with some drops of its own grace, gentle with some softening from its own gentleness, holy with some purity reflected from its own transcendent whiteness. The Spirit, which is life, moulds the heart into which it enters to a kindred, and, therefore, similar life.

There are, however, characteristics in this 'seal' of the Spirit which are not so much copies as correspondences. That is to say, just as what is convex in the seal is concave in the impression, and *vice versa*, so, when that Divine Spirit comes into our spirits, its promises will excite faith, its gifts will breed desire; to every bestowment there will answer an opening receptivity. Recipient love will correspond to the love that longs to dispense, the sense of need to the divine fulness and sufficiency, emptiness to abundance, prayers to promises; the cry 'Abba! Father!' the yearning consciousness of sonship, to the word 'Thou art My Son'; and the upward eye of aspiration and petition, and necessity, and waiting, to the downward glance of love bestowing itself. The open heart answers to the extended hand, and the seal which God's Spirit impresses upon the heart that is submitted to it, has the two-fold character of resemblance in moral nature and righteousness, and of correspondence as regards the mysteries of the converse between the recipient man and the giving God.

Then, mark that the material is made capable of receiving the stamp, because it is warmed and softened. That is to say, faith must prepare the heart for the sanctifying indwelling of that Divine Spirit. The hard wax may be struck with the seal, but it leaves no trace. God does not do with man as the coiner does with his blanks, put them cold into a press, and by violence from without stamp an image upon them, but He does as men do with a seal, warms the wax first, and then, with a gentle, firm touch, leaves the likeness there. So, brother! learn this lesson: if you wish to be good, lie under the contact of the Spirit of righteousness, and see that your heart is warm.

Still further, note that this aggregate of Christian character, in likeness and correspondence, is the true sign that we belong to God. The seal is the mark of ownership, is it not? Where the broad arrow has been impressed, everybody knows that that is royal property. And so this seal of God's Divine Spirit, in its effects upon my character, is the one token to myself and to other people that I belong to God, and that He belongs to me. Or, to put it into plain English, the best reason for any man's being regarded as a Christian is his possession of the likeness and correspondence to God which that Divine Spirit gives. Likeness and correspondence, I say, for the one class of results is the more open for the observation of the world, and the other class is of the more value for ourselves. I believe that Christian people ought to have, and are meant by that Divine Spirit dwelling in them to have, a consciousness that they are Christians and God's children, for their own peace and rest and joy. But you cannot use that in demonstration to other people; you may be as sure of it as you will, in your inmost hearts, but it is no sign to anybody else. And, on the other hand, there may be much of outward virtue and beauty of character which may lead other people to say about a man:

'That is a good Christian man, at any rate,' and yet there may be in the heart an all but absolute absence of any joyful assurance that we are Christ's, and that He belongs to us. So the two facts must go together. Correspondence, the spirit of sonship which meets His taking us as sons, the faith which clasps the promise, the reception which welcomes bestowment, must be stamped upon the inward life. For the outward life there must be the manifest impress of righteousness upon my actions, if there is to be any real seal and token that I belong to Him. God writes His own name upon the men that are His. All their goodness, their gentleness, patience, hatred of evil, energy and strenuousness in service, submission in suffering, with whatsoever other radiance of human virtue may belong to them, are really 'His mark!'

There is no other worth talking about, and to you Christian men I come and say, Be very sure that your professions of inward communion and happy consciousness that you are Christ's are verified to yourself and to others by a plain outward life of righteousness like the Lord's. Have you got that seal stamped upon your lives, like the hall-mark that says, 'This is genuine silver, and no plated Brummagem stuff'? Have you got that seal of a visible righteousness and every-day purity to confirm your assertion that you belong to Christ? Is it woven into the whole length of your being, like the scarlet thread that is spun into every Admiralty cable as a sign that it is Crown property? God's seal, visible to me and to nobody else, is my consciousness that I am His; but that consciousness is vindicated and delivered from the possibility of illusion or hypocrisy, only when it is checked and fortified by the outward evidence of the holy life which the Spirit of God has wrought.

Further, this sealing, which is thus the token of God's ownership, is also the pledge of security. A seal is stamped in order that there may be no tampering with what it seals; that it may be kept safe from all assaults, thieves, and violence. And in the metaphor of our text there is included this thought, too, which is also of an intensely practical nature. For it just comes to this—our true guarantee that we shall come at last into the sweet security and safety of the perfect state is present likeness to the indwelling Spirit and present reception of divine grace. The seal is the pledge of security, just because it is the mark of ownership. When, by God's Spirit dwelling in us, we are led to love the things that are fair, and to long after more possession of whatever things are of good report, that is like God's hoisting His flag upon a newly-annexed territory. And is He going to be so careless in the preservation of His property as that He will allow that which is thus acquired to slip away from Him? Does He account us as of so small value as to hold us with so slack a hand? But no man has a right to rest on the assurance of God's saving him into the heavenly kingdom, unless He is saving him at this moment from the devil and his own evil heart. And, therefore, I say the Christian character, in its outward manifestations and in its sweet inward secrets of communion, is the guarantee that we shall not fall. Rest upon Him, and He will hold you up. We are 'kept by the power of God unto salvation,' and that power keeps us and that final salvation becomes ours, 'through faith.'

II. Now, secondly, turn to the other emblem, that 'earnest' which consists in like manner 'of the Spirit.'

The 'earnest,' of course, is a small portion of purchase-money, or wages, or contract-money, which is given at the making of a bargain, as an assurance that the whole amount will be paid in due time. And, says the Apostle, this seal is also an earnest. It not only makes certain God's ownership and guarantees the security of those on whom it is impressed, but it also points onwards to the future, and at once guarantees that, and to a large extent reveals the nature of it. So, then, we have here two thoughts on which I touch.

The Christian character and experience are the earnest of the inheritance, in the sense of being its guarantee, inasmuch as the experiences of the Christian life here are plainly immortal. The Resurrection of Jesus Christ from the dead is the objective and external proof of a future life. The facts of the Christian life, its aspirations, its communion, its clasp of God as its very own, are the subjective and inward proofs of a future life. As a matter of fact, if you will take the Old Testament, you will see that the highest summits in it, to which the hope of immortality soared, spring directly from the experience of deep and blessed communion with the living God. When the Psalmist said 'Thou wilt not leave my soul in *Sheol*; neither wilt Thou suffer Thy Holy One to see corruption,' he was speaking a conviction that had been floated into his mind on the crest of a great wave of religious enjoyment and communion. And, in like manner, when the other Psalmist said, 'Thou art the strength of my heart, and my portion for ever,' he was speaking of the glimpse that he had got of the land that was very far off, from the height which he had climbed on the Mount of fellowship with God. And for us, I suppose that the same experience holds good. Howsoever much we may say that we believe in a future life and in a heaven, we really grasp them as facts that will be true about ourselves, in the proportion in which we are living here in direct contact and communion with God. The conviction of immortality is the distinct and direct result of the present enjoyment of communion with Him, and it is a reasonable result. No man who has known what it is to turn himself to God with a glow of humble love, and to feel that he is not turning his face to vacuity, but to a Face that looks on him with love, can believe that anything can ever come to destroy that communion. What have faith, love, aspiration, resignation, fellowship with God, to do with death? They cannot be cut through with the stroke that destroys physical life, any more than you can divide a sunbeam with a sword. It unites again, and the impotent edge passes through and has effected nothing. Death can shear asunder many bonds, but that invisible bond that unites the soul to God is of adamant, against which his scythe is in vain. Death is the grim porter that opens the door of a dark hole and herds us into it as sheep are driven into a slaughter-house. But to those who have learned what it is to lay a trusting hand in God's hand, the grim porter is turned into the gentle damsel, who keeps the door, and opens it for light and warmth and

safety to the hunted prisoner that has escaped from the dungeon of life. Death cannot touch communion, and the consciousness of communion with God is the earnest of the inheritance.

It is so for another reason also. All the results of the Divine Spirit's sealing of the soul are manifestly incomplete, and as manifestly tend towards completeness. The engine is clearly working now at half-speed. It is obviously capable of much higher pressure than it is going at now. Those powers in the Christian man can plainly do a great deal more than they ever have done here, and are meant to do a great deal more. Is this imperfect Christianity of ours, our little faith so soon shattered, our little love so quickly disproved, our faltering resolutions, our lame performances, our earthward cleavings—are these things all that Jesus Christ's bitter agony was for, and all that a Divine Spirit is able to make of us? Manifestly, here is but a segment of the circle, in heaven is the perfect round; and the imperfections, so far as life is concerned, in the work of so obviously divine an Agent, cry aloud for a region where tendency shall become result, and all that it was possible for Him to make us we shall become. The road evidently leads upwards, and round that sharp corner where the black rocks come so near each other and our eyesight cannot travel, we may be sure it goes steadily up still to the top of the pass, until it reaches 'the shining table-lands whereof our God Himself is Sun and Moon,' and brings us all to the city set on a hill.

And, further, that divine seal is the earnest, inasmuch as itself is part of the whole. The truest and the loftiest conception that we can form of heaven is as being the perfecting of the religious experience of earth. The shilling or two, given to the servant in old-fashioned days, when he was hired, is of the same currency as the balance that he is to get when the year's work is done. The small payment to-day comes out of the same purse, and is coined out of the same specie, and is part of the same currency of the same kingdom, as what we get when we go yonder and count the endless riches to which we have fallen heirs at last. You have but to take the faith, the love, the obedience, the communion of the highest moments of the Christian life on earth, and free them from all their limitations, subtract from them all their imperfections, multiply them to their superlative possibility, and endow them with a continual power of growth, and stretch them out to absolute eternity, and you get heaven. The earnest is of a piece with the inheritance.

So, dear brethren, here is a gift offered for us all, a gift which our feebleness sorely needs, a gift for every timid nature, for every weak will, for every man, woman, and child beset with snares and fighting with heavy tasks, the offer of a reinforcement as real and as sure to bring victory as when, on that day when the fate of Europe was determined, after long hours of conflict, the Prussian bugles blew, and the English commander knew that (with the fresh troops that came on the field) victory was made certain. So you and I may have in our hearts the Spirit of God, the spirit of strength, the spirit of love and of a sound mind, the spirit of adoption, the spirit of wisdom and of revelation in the knowledge of Him, to enlighten our darkness, to bind our hearts to Him, to quicken and energise our souls, to make the weakest among us strong, and the strong as an angel of God. And the condition on which we may get it is this simple one which the Apostle lays down; '*After that ye believed*, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance.' The Christ, who is the Lord and Giver of the Spirit, has shown us how its blessed influences may be ours when, on the great day of the feast, He stood and cried with a voice that echoes across the centuries, and is meant for each of us, 'If any man thirsts, let him come unto Me and drink. He that believeth in Me, out of his belly shall flow rivers of living water. This spake He of the Spirit which they that believe on Him should receive.'

THE TRIUMPHAL PROCESSION

'Thanks be unto God, which always leadeth us in triumph in Christ and maketh manifest through us the savour of His knowledge in every place.'—2 Corinthians ii. 14 (R. V.)

I suppose most of us have some knowledge of what a Roman Triumph was, and can picture to ourselves the long procession, the victorious general in his chariot with its white horses, the laurelled soldiers, the sullen captives, with suppressed hate flashing in their sunken eyes, the wreathing clouds of incense that went up into the blue sky, and the shouting multitude of spectators. That is the picture in the Apostle's mind here. The Revised Version correctly alters the translation into 'Thanks unto God which always *leadeth us in* triumph in Christ.'

Paul thinks of himself and of his coadjutors in Christian work as being conquered captives, made to follow their Conqueror and to swell His triumph. He is thankful to be so overcome. What was deepest degradation is to him supreme honour. Curses in many a strange tongue would break from the lips of the prisoners who had to follow the general's victorious chariot. But from Paul's lips comes irrepressible praise; he joins in the shout of acclamation to the Conqueror.

And then he passes on to another of the parts of the ceremonial. As the wreathing incense appealed at once to two senses, and was visible in its curling clouds of smoke, and likewise fragrant to the nostrils, so says Paul, with a singular combination of expression, 'He maketh *manifest*,' that is visible, the *savour* of His knowledge. From a heart kindled by the flame of the divine love there will go up the odour of a holy life visible and fragrant, sweet and fair.

And thus all Christians, and not Christian workers only in the narrower sense of the word, who may be doing evangelistic work, have set before them in these great words the very ideal and secret of their lives.

There are three things here, on each of which I touch as belonging to the true notion of a Christian life—the conquered captive; that captive partaking in the triumph of his Conqueror; and the conquered captive led as a trophy and a witness to the Conqueror's power. These three things, I think, explain the Apostle's thoughts here. Let me deal with them now.

I. First then, let us look at that thought of all Christians being in the truest sense conquered captives, bound to the chariot wheels of One who has overcome them.

The image implies a prior state of hostility and alienation. Now, do not let us exaggerate, let us take Paul's own experience. He is speaking about himself here; he is not talking doctrine, he is giving us autobiography, and he says, 'I was an enemy, and I have been conquered.'

What sort of an enemy was he? Well! He says that before he became a Christian he lived a pure, virtuous, respectable life. He was a man 'as touching the righteousness which is in the law, blameless.' Observant of all relative duties, sober, temperate, chaste; no man could say a word against him; he knew nothing against himself. His conscience acquitted him of wrong: 'I thought I ought to do many things,' as I did them. And yet, looking back from his present point of view upon a life thus adorned with many virtues, pure from all manifest corruption, to a large extent regulated by conscientious and religious motives of a kind, he says, 'Notwithstanding all that, I was an enemy.' Why? Because the retrospect let him see that his life was barren of the deepest faith and the purest love. And so I come to some of my friends here now, and I say to you, 'Change the name, and the story is true about you,' respectable people, who are trying to live pure and righteous lives, doing all duties that present themselves to you with a very tolerable measure of completeness and abominating and trying to keep yourselves from the things that your consciences tell you are wrong, yet needing to be conquered, in the deepest recesses of your wills and your hearts, before you become the true subjects of the true King. I do not want to exaggerate, nor to say of the ordinary run of people who listen to us preachers, that they commit manifest sins, 'gross as a mountain, open, palpable.' Some of you do, no doubt, for, in every hundred people, there are always some whose lives are foul and whose memories are stained and horrible; but the run of you are not like that. And yet I ask you, has your will been bowed and broken, and your heart overcome and conquered by this mighty Prince, the Prince of Peace, the Prince of Life? Unless it has, for all your righteousness and respectability, for all your outward religion and real religiousness of a sort, you are still hostile and rebellious, in your inmost hearts. That is the basis of the representation of my text.

What else does it suggest? It suggests the wonderful struggle and victory of weaponless love. As was said about the first Christian emperor, so it may be said about the great Emperor in the heavens, '*In hoc signo vinces!* By this sign thou shalt conquer. For His only weapon is the Cross of His Son, and He fights only by the manifestation of infinite love, sacrifice, suffering, and pity. He conquers as the sun conquers the thick-ribbed ice by raying down its heat upon it, and melting it into sweet water. So God in Christ fights against the mountains of man's cold, hard sinfulness and alienation, and by the warmth of His own radiation turns them all into rivers that flow in love and praise. He conquers simply by forbearance and pity and love.

And what more does this first part of my text say to us? It tells us, too, of the true submission of the conquered captive; how we are conquered when we perceive and receive His love; how there is nothing else needed to win us all for Him except only that we shall recognise His great love to us.

This picture of the triumph comes with a solemn appeal and commandment to every one of us professing Christians. Think of these men, dragged at the conqueror's chariot-wheels, abject, with their weapons broken, with their resistance quelled, chained, yoked, haled away from their own land, dependant for life or death on the caprice of the general who rode before them there. It is a picture of what you Christian men and women are bound to be if you believe that God in Christ has loved you as we have been saying that He does. For abject submission, unconditional surrender, the yielding up of our whole will to Him, the yielding of all our possessions as His vassals—these are the duties that are correspondent to the facts of the case.

If we are thus won by infinite love, and not our own, but bought with a price, no conquered king, dragged at an emperor's chariot-wheels, was ever half as absolutely and abjectly bound to be his slave, and to live or die by his breath, as you are bound to your Master. You are Christians in the measure in which you are the captives of His spear and of His bow; in the measure in which you hold your territories as vassal kings, in the measure in which you say, stretching out your willing hands for the fetters, 'Lord! here am I, do with me as Thou wilt.' 'I am not mine own; be Thou my will, my Emperor, my Commander, my all.' Loyola used to say, as the law of his order, that every man that became a member of the Society of Jesus was to be like as a staff in a man's hand, or like as a corpse. It was a blasphemous and wicked claim, but it is but a poor fragmentary statement of the truth about those of us who enter the real Society of Jesus, and put ourselves in His hands to be wielded as His staff and His rod, and submit ourselves to Him, not as a corpse, but yield yourselves to our Christ 'as those that are alive from the dead.'

II. Now we have here, as part of the ideal of the Christian life, the conquered captives partaking in the triumph of their general.

Two groups made up the triumphal procession—the one that of the soldiers who had fought for, the other that of the prisoners who had fought against, the leader. And some commentators are inclined to believe that the Apostle is here thinking of himself and his fellows as belonging to the conquering army, and not to the conquered enemy. That seems to me to be less probable and in accordance with the whole image than the explanation which I have adopted. But be that as it may, it suggests to us this thought, that in the deepest reality in that Christian life of which all this metaphor is but the expression, they who are conquered foes become conquering allies. Or, to put it into other words—to be triumphed over by Christ is to triumph with Christ. And the praise which breaks from the Apostle's lips suggests the same idea. He pours out his thanks for that which he recognises as being no degradation but an honour, and a participation in his Conqueror's triumph.

We may illustrate that thought, that to be triumphed over by Christ is to triumph with Christ, by such considerations as these. This submission of which I have been speaking, abject and unconditional, extending to life and death, this submission and captivity is but another name for liberty. The man who is absolutely dependent upon Jesus Christ is absolutely independent of everything and everybody besides, himself included. That is to say, to be His slave is to be everybody else's master, and when we bow ourselves to Him, and take upon us the chains of glad obedience, and life-deep as well as life-long consecration, then He breaks off all other chains from our hands, and will not suffer that any others should have a share with Him in the possession of His servant. If you are His servants you are free from all besides; if you give yourselves up to Jesus Christ, in the measure in which you give yourselves up to Him, you will be set at liberty from the worst of all slaveries, that is the slavery of your own will and your own weakness, and your own tastes and fancies. You will be set at liberty from dependence upon men, from thinking about their opinion. You will be set at liberty from your dependence upon externals, from feeling as if you could not live unless you had this, that, or the other person or thing. You will be emancipated from fears and hopes which torture the men who strike their roots no deeper than this visible film of time which floats upon the surface of the great, invisible abyss of Eternity. If you have Christ for your Master you will be the masters of the world, and of time and sense and men and all besides; and so, being triumphed over by Him, you will share in His triumph.

And again, we may illustrate the same principle in yet another way. Such absolute and entire submission of will and love as I have been speaking about is the highest honour of a man. It was a degradation to be dragged at the chariot-wheels of conquering general, emperor, or consul—it broke the heart of many a barbarian king, and led some of them to suicide rather than face the degradation. It is a degradation to submit ourselves, even as much as many of us do, to the domination of human authorities, or to depend upon men as much as many of us do for our completeness and our satisfaction. But it is the highest ennobling of humanity that it shall lay itself down at Christ's feet, and let Him put His foot upon its neck. It is the exaltation of human nature to submit to Christ. The true nobility are those that 'come over with the Conqueror.' When we yield ourselves to Him, and let Him be our King, then the patent of nobility is given to us, and we are lifted in the scale of being. All our powers and faculties are heightened in their exercise, and made more blessed in their employment, because we have bowed ourselves to His control. And so to be triumphed over by Christ is to triumph with Christ.

And the same thought may be yet further illustrated. That submission which I have been speaking about so unites us to our Lord that we share in all that belongs to Him and thus partake in His triumph. If in will and heart we have yielded ourselves to Him, he that is thus joined to the Lord is one spirit, and all 'mine is Thine, and all Thine is mine.' He is the Heir of all things, and all things of which He is the Heir are our possession. 'All things are yours, and ye are Christ's.' Thus His dominion is the dominion of all that love Him, and His heritage is the heritage of all those that have joined themselves to Him; and no sparkle of the glory that falls upon His head but is reflected on the heads of His servants. The 'many crowns' that He wears are the crowns with which He crowns His followers.

Thus, my brother, to be overcome by God is to overcome the world, to be triumphed over by Christ is to share in His triumph; and he over whom Incarnate Love wins the victory, like the patriarch of old in his mystical struggle, conquers in the hour of surrender; and to him it is said: 'As a prince thou hast power with God and hast prevailed.'

III. Lastly, a further picture of the ideal of the Christian life is set before us here in the thought of these conquered captives being led as the trophies and the witnesses of His overcoming power.

That idea is suggested by both halves of our verse. Both the emblem of the Apostle as marching in the triumphal procession, and the emblem of the Apostle as yielding from his burning heart the fragrant visible odour of the ascending incense, convey the same idea, viz. that one great purpose which Jesus Christ has in conquering men for Himself, and binding them to His chariot wheels, is that from them may go forth the witness of His power and the knowledge of His name.

That opens very wide subjects for our consideration which I can only very briefly touch upon. Let me just for an instant dwell upon some of them. First, the fact that Jesus Christ, by His Cross and Passion, is able to conquer men's wills, and to bind men's hearts to Him, is the highest proof of His power. It is an entirely unique thing in the history of the world. There is nothing the least like it anywhere else. The passionate attachment which this dead Galilean peasant is able to evoke in the hearts of people all these centuries after His death, is an unheard of and an unparalleled thing. All other teachers 'serve their generations by the will of God,' and then their names become speedily less and less powerful, and thicker and thicker mists of oblivion wrap them round until they

disappear. But time has no power over Christ's influence. The bond which binds you and me to Him nineteen centuries after His death is the very same in quality as, and in degree is often far deeper and stronger than, the bond which united to Him the men that had seen Him. It stands as an unique fact in the history of the world, that from Christ of Nazareth there rays out through all the ages the spiritual power which absolutely takes possession of men, dominates them and turns them into His organs and instruments. This generation prides itself upon testing all things by an utilitarian test, and about every system says:—'Well, let us see it working.' And I do not think that Christianity need shrink from the test. With all its imperfections, the long procession of holy men and women who, for nineteen centuries, have been marching through history, owning Christ as their Conqueror, and ascribing all their goodness to Him, is a witness to His power to sway and to satisfy men, the force of whose testimony it is hard to overthrow. And I would like to ask the simple question: Will any system of belief or of no belief, except the faith in Christ's atoning sacrifice, do the like for men? He leads through the world the train of His captives, the evidence of His conquests.

And then, further, let me remind you that out of this representation there comes a very stimulating and solemn suggestion of duty for us Christian people. We are bound to live, setting forth whose we are, and what He has done for us. Just as the triumphal procession took its path up the Appian Way and along the side of the Forum to the altar of the Capitol, wreathed about by curling clouds of fragrant incense, so we should march through the world encompassed by the sweet and fragrant odour of His name, witnessing for Him by word, witnessing for Him by character, speaking for Him and living like Him, showing in our life that He rules us, and professing by our words that He does; and so should manifest His power.

Still further, Paul's thanksgiving teaches us that we should be thankful for all opportunities of doing such work. Christian men and women often grudge their services and grudge their money, and feel as if the necessities for doing Christian work in the world were rather a burden than an honour. This man's generous heart was so full of love to his Prince that it glowed with thankfulness at the thought that Christ had let him do such things for Him. And He lets you do them if you will.

So, dear friends, it comes to be a very solemn question for us. What part are we playing in that great triumphal procession? We are all of us marching at His chariot wheels, whether we know it or not. But there were two sets of people in the old triumph. There were those who were conquered by force and unconquered in heart, and out of their eyes gleamed unquenchable malice and hatred, though their weapons were broken and their arms fettered. And there were those who, having shared in the commander's fight, shared in his triumph and rejoiced in his rule. And when the procession reached the gate of the temple, some, at any rate, of the former class were put to death before the gates. I pray you to remember that if we are dragged after Him reluctantly, the word will come: 'These, mine enemies, which would not that I should reign over them, bring hither and slay them before Me.' Whereas, on the other hand, for those who have yielded heart and soul to Him in love and submission born of the reception of His great love, the blessed word will come: 'He that overcometh shall inherit all things.' Which of the two parts of the procession do you belong to, my friend? Make your choice where you shall march, and whether you will be His loyal allies and soldiers who share in His triumph, or His enemies, who, overcome by His power, are not melted by His love. The one live, the other perish.

TRANSFORMATION BY BEHOLDING

'We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image.'—2 Corinthians iii. 18.

This whole section of the Epistle in which our text occurs is a remarkable instance of the fervid richness of the Apostle's mind, which acquires force by motion, and, like a chariot-wheel, catches fire as it revolves. One of the most obvious peculiarities of his style is his habit of 'going off at a word.' Each thought is, as it were, barbed all round, and catches and draws into sight a multitude of others, but slightly related to the main purpose in hand. And this characteristic gives at first sight an appearance of confusion to his writings. But it is not confusion, it is richness. The luxuriant underwood which this fertile soil bears, as some tropical forest, does not choke the great trees, though it drapes them.

Paul's immediate purpose seems to be to illustrate the frank openness which ought to mark the ministry of Christianity. He does this by reference to the veil which Moses wore when he came forth from talking with God. There, he says in effect, we have a picture of the Old Dispensation—a partial revelation, gleaming through a veil, flashing through symbols, expressed here in a rite, there in a type, there again in an obscure prophecy, but never or scarcely ever fronting the world with an unveiled face and the light of God shining clear from it. Christianity is, and Christian teachers ought to be, the opposite of all this. It has, and they are to have, no esoteric doctrines, no hints where plain speech is possible, no reserve, no use of symbols and ceremonies to overlay truth, but an intelligible revelation in words and deeds, to men's understandings. It and they are plentifully to declare the thing as it is.

But he gets far beyond this point in his uses of his illustration. It opens out into a series of contrasts between the two revelations. The veiled Moses represents the clouded revelation of old. The vanishing gleam on his face recalls the fading glories of that which was abolished; and then, by a quick turn of association, Paul thinks of the veiled readers in the synagogues, copies, as it were, of the lawgiver with the shrouded countenance; only too significant images of the souls obscured by prejudice and obstinate unbelief,

with which Israel trifles over the uncomprehended letter of the old law.

The contrast to all this lies in our text. Judaism had the one lawgiver who beheld God, while the people tarried below. Christianity leads us all, to the mount of vision, and lets the lowliest pass through the fences, and go up where the blazing glory is seen. Moses veiled the face that shone with the irradiation of Deity. We with unveiled face are to shine among men. He had a momentary gleam, a transient brightness; we have a perpetual light. Moses' face shone, but the lustre was but skin deep. But the light that we have is inward, and works transformation into its own likeness.

So there is here set forth the very loftiest conception of the Christian life as direct vision, universal, manifest to men, permanent, transforming.

I. Note then, first, that the Christian life is a life of contemplating and reflecting Christ.

It is a question whether the single word rendered in our version 'beholding as in a glass,' means that, or 'reflecting as a glass does.' The latter seems more in accordance with the requirements of the context, and with the truth of the matter in hand. Unless we bring in the notion of reflected lustre, we do not get any parallel with the case of Moses. Looking into a glass does not in the least correspond with the allusion, which gave occasion to the whole section, to the glory of God smiting him on the face, till the reflected lustre with which it glowed became dazzling, and needed to be hid. And again, if Paul is here describing Christian vision of God as only indirect, as in a mirror, then that would be a point of inferiority in us as compared with Moses, who saw Him face to face. But the whole tone of the context prepares us to expect a setting forth of the particulars in which the Christian attitude towards the manifested God is above the Jewish. So, on the whole, it seems better to suppose that Paul meant 'mirroring,' than 'seeing in a mirror.'

But, whatever be the exact force of the word, the thing intended includes both acts. There is no reflection of the light without a previous reception of the light. In bodily sight, the eye is a mirror, and there is no sight without an image of the thing perceived being formed in the perceiving eye. In spiritual sight, the soul which beholds is a mirror, and at once beholds and reflects. Thus, then, we may say that we have in our text the Christian life described as one of contemplation and manifestation of the light of God.

The great truth of a direct, unimpeded vision, as belonging to Christian men on earth, sounds strange to many of us. 'That cannot be,' you say; 'does not Paul himself teach that we see through a glass darkly? Do we not walk by faith and not by sight? "No man hath seen God at any time, nor can see Him"; and besides that absolute impossibility, have we not veils of flesh and sense, to say nothing of the covering of sin "spread over the face of all nations," which hide from us even so much of the eternal light as His servants above behold, who see His face and bear His name on their foreheads?'

But these apparent difficulties drop away when we take into account two things—first, the object of vision, and second, the real nature of the vision itself.

As to the former, who is the Lord whose glory we receive on our unveiled faces? He is Jesus Christ. Here, as in the overwhelming majority of instances where *Lord* occurs in the New Testament, it is the name of the manifested God our brother. The glory which we behold and give back is not the incomprehensible, incommunicable lustre of the absolute divine perfectness, but that glory which, as John says, we beheld in Him who tabernacled with us, full of grace and truth; the glory which was manifested in loving, pitying words and loveliness of perfect deeds; the glory of the will resigned to God, and of God dwelling in and working through the will; the glory of faultless and complete manhood, and therein of the express image of God.

And as for the vision itself, that seeing which is denied to be possible is the bodily perception and the full comprehension of the Infinite God; that seeing which is affirmed to be possible, and actually bestowed in Christ, is the beholding of Him with the soul by faith; the immediate direct consciousness of His presence the perception of Him in His truth by the mind, the feeling of Him in His love by the heart, the contact with His gracious energy in our recipient and opening spirits. Faith is made the antithesis of sight. It is so, in certain respects. But faith is also paralleled with and exalted above the mere bodily perception. He who believing grasps the living Lord has a contact with Him as immediate and as real as that of the eyeball with light, and knows Him with a certitude as reliable as that which sight gives. 'Seeing is believing,' says sense; 'Believing is seeing' says the spirit which clings to the Lord, 'whom having not seen' it loves. A bridge of perishable flesh, which is not myself but my tool, connects me with the outward world. *It* never touches myself at all, and I know it only by trust in my senses. But nothing intervenes between my Lord and me, when I love and trust. Then Spirit is joined to spirit, and of His presence I have the witness in myself. He is the light, which proves its own existence by revealing itself, which strikes with quickening impulse on the eye of the spirit that beholds by faith. Believing we see, and, seeing, we have that light in our souls to be 'the master light of all our seeing.' We need not think that to know by the consciousness of our trusting souls is less than to know by the vision of our fallible eyes; and though flesh hides from us the spiritual world in which we float, yet the only veil which really dims God to us—the veil of sin, the one separating principle—is done away in Christ, for all who love Him; so as that he who has not seen and yet has believed, has but the perfecting of his present vision to expect, when flesh drops away and the apocalypse of the heaven comes. True, in one view, 'We see through a glass darkly'; but

also true, 'We all, with unveiled face, behold and reflect the glory of the Lord.'

Then note still further Paul's emphasis on the universality of this prerogative—'We all.' This vision does not belong to any select handful; does not depend upon special powers or gifts, which in the nature of things can only belong to a few. The spiritual aristocracy of God's Church is not the distinction of the law-giver, the priest or the prophet. There is none of us so weak, so low, so ignorant, so compassed about with sin, but that upon our happy faces that light may rest, and into our darkened hearts that sunshine may steal.

In that Old Dispensation, the light that broke through clouds was but that of the rising morning. It touched the mountain tops of the loftiest spirits: a Moses, a David, an Elijah caught the early gleams; while all the valleys slept in the pale shadow, and the mist clung in white folds to the plains. But the noon has come, and, from its steadfast throne in the very zenith, the sun, which never sets, pours down its rays into the deep recesses of the narrowest gorge, and every little daisy and hidden flower catches its brightness, and there is nothing hid from the heat thereof. We have no privileged class or caste now; no fences to keep out the mob from the place of vision, while lawgiver and priest gaze upon God. Christ reveals Himself to all His servants in the measure of their desire after Him. Whatsoever special gifts may belong to a few in His Church, the greatest gift belongs to all. The servants and the handmaidens have the Spirit, the children prophesy, the youths see visions, the old men dream dreams. 'The mobs,' 'the masses,' 'the plebs,' or whatever other contemptuous name the heathen aristocratic spirit has for the bulk of men, makes good its standing within the Church, as possessor of Christ's chiefest gifts. Redeemed by Him, it can behold His face and be glorified into His likeness. Not as Judaism with its ignorant mass, and its enlightened and inspired few—we *all* behold the glory of the Lord.

Again, this contemplation involves reflection, or giving forth the light which we behold.

They who behold Christ have Christ formed in them, as will appear in my subsequent remarks. But apart from such considerations, which belong rather to the next part of this sermon, I touch on this thought here for one purpose—to bring out this idea—that what we see we shall certainly *show*. That will be the inevitable result of all true possession of the glory of Christ. The necessary accompaniment of vision is reflecting the thing beheld. Why, if you look closely enough into a man's eye, you will see in it little pictures of what he beholds at the moment; and if our hearts are beholding Christ, Christ will be mirrored and manifested on our hearts. Our characters will show what we are looking at, and ought, in the case of Christian people, to bear His image so plainly, that men cannot but take knowledge of us that we have been with Jesus.

This ought to lead all of us who say that we have seen the Lord, to serious self-questioning. Do beholding and reflecting go together in our cases? Are our characters like those transparent clocks, where you can see not only the figures and hands, but the wheels and works? Remember that, consciously and unconsciously, by direct efforts and by insensible influences on our lives, the true secret of our being ought to come, and will come, forth to light. The convictions which we hold, the emotions that are dominant in our hearts, will mould and shape our lives. If we have any deep, living perception of Christ, bystanders looking into our faces will be able to tell what it is up yonder that is making them like the faces of the angels—even vision of the opened heavens and of the exalted Lord. These two things are inseparable—the one describes the attitude and action of the Christian man towards Christ; the other the very same attitude and action in relation to men. And you may be quite sure that, if little light comes from a Christian character, little light comes into it; and if it be swathed in thick veils from men, there must be no less thick veils between it and God.

Nor is it only that our fellowship with Christ will, as a matter of course, show itself in our characters, and beauty born of that communion 'shall pass into our face,' but we are also called on, as Paul puts it here, to make direct conscious efforts for the communication of the light which we behold. As the context has it, God hath shined in our hearts, that we might give the light of the knowledge of the glory of God in the face of Christ Jesus. Away with all veils! No reserve, no fear of the consequences of plain speaking, no diplomatic prudence regulating our frank utterance, no secret doctrines for the initiated! We are to 'renounce the hidden things of dishonesty.' Our power and our duty lie in the full exhibition of the truth. We are only clear from the blood of men when we, for our parts, make sure that if any light be hid, it is hid not by reason of obscurity or silence on our parts, but only by reason of the blind eyes, before which the full-orbed radiance gleams in vain. All this is as true for every one possessing that universal prerogative of seeing the glory of Christ, as it is for an Apostle. The business of all such is to make known the name of Jesus, and if from idleness, or carelessness, or selfishness, they shirk that plain duty, they are counteracting God's very purpose in shining on their hearts, and going far to quench the light which they darken.

Take this, then, Christian men and women, as a plain practical lesson from this text. You are bound to manifest what you believe, and to make the secret of your lives, in so far as possible, an open secret. Not that you are to drag into light before men the sacred depths of your own soul's experience. Let these lie hid. The world will be none the better for your confessions, but it needs your Lord. Show Him forth, not your own emotions about Him. What does the Apostle say close by my text? 'We preach not ourselves, but Christ Jesus the Lord.' Self-respect and reverence for the sanctities of our deepest emotions forbid our proclaiming these from the house-tops. Let these be curtained, if you will, from all eyes but God's, but let no folds hang before the picture of your Saviour that is drawn on your heart. See to it that you have the unveiled face turned towards Christ to be irradiated by His brightness, and

the unveiled face turned towards men, from which shall shine every beam of the light which you have caught from your Lord. 'Arise! shine, for thy light is come, and the glory of the Lord is risen upon thee!'

II. Notice, secondly, that this life of contemplation is therefore a life of gradual transformation.

The brightness on the face of Moses was only skin-deep. It faded away, and left no trace. It effaced none of the marks of sorrow and care, and changed none of the lines of that strong, stern face. But, says Paul, the glory which we behold sinks inward, and changes us as we look, into its own image. Thus the superficial lustre, that had neither permanence nor transforming power, becomes an illustration of the powerlessness of law to change the moral character into the likeness of the fair ideal which it sets forth. And, in opposition to its weakness, the Apostle proclaims the great principle of Christian progress, that the beholding of Christ leads to the assimilation to Him.

The metaphor of a mirror does not wholly serve us here. When the sunbeams fall upon it, it flashes in the light, just because they do not enter its cold surface. It is a mirror, because it does not drink them up, but flings them back. The contrary is the case with these sentient mirrors of our spirits. In them the light must first sink in before it can ray out. They must first be filled with the glory, before the glory can stream forth. They are not so much like a reflecting surface as like a bar of iron, which needs to be heated right down to its obstinate black core, before its outer skin glows with the whiteness of a heat that is too hot to sparkle. The sunshine must fall on us, not as it does on some lonely hill-side, lighting up the grey stones with a passing gleam that changes nothing, and fades away, leaving the solitude to its sadness; but as it does on some cloud cradled near its setting, which it drenches and saturates with fire till its cold heart burns, and all its wreaths of vapour are brightness palpable, glorified by the light which lives amidst its mists. So must we have the glory sink into us before it can be reflected from us. In deep inward beholding we must have Christ in our hearts, that He may shine forth from our lives.

And this contemplation will be gradual transformation. There is the great principle of Christian morals. 'We all beholding ... are changed.' The power to which is committed the perfecting of our characters lies in looking upon Jesus. It is not the mere beholding, but the gaze of love and trust that moulds us by silent sympathy into the likeness of His wondrous beauty, who is fairer than the children of men. It was a deep, true thought which the old painters had, when they drew John as likeliest to his Lord. Love makes us like. We learn *that* even in our earthly relationships, where habitual familiarity with parents and dear ones stamps some tone of voice or look, or little peculiarity of gesture, on a whole house. And when the infinite reverence and aspiration which the Christian soul cherishes to its Lord are superadded, the transforming power of loving contemplation of Him becomes mighty beyond all analogies in human friendship, though one in principle with these. What a marvellous thing that a block of rude sandstone, laid down before a perfect marble, should become a copy of its serene loveliness just by lying there! Lay your hearts down before Christ. Contemplate Him. Love Him. Think about Him. Let that pure face shine upon heart and spirit, and as the sun photographs itself on the sensitive plate exposed to its light, and you get a likeness of the sun by simply laying the thing in the sun, so He will 'be formed in, you.' Iron near a magnet becomes magnetic. Spirits that dwell with Christ become Christ-like. The Roman Catholic legends put this truth in a coarse way, when they tell of saints who have gazed on some ghastly crucifix till they have received, in their tortured flesh, the copy of the wounds of Jesus, and have thus borne in their body the marks of the Lord. The story is hideous and gross, the idea beneath is ever true. Set your faces towards the Cross with loving, reverent gaze, and you will 'be conformed unto His death,' that in due time you may 'be also in the likeness of His Resurrection.'

Dear friends, surely this message—'Behold and be like'—ought to be very joyful and enlightening to many of us, who are wearied with painful struggles after isolated pieces of goodness, that elude our grasp. You have been trying, and trying, and trying half your lifetime to cure faults and make yourselves better and stronger. Try this other plan. Let love draw you, instead of duty driving you. Let fellowship with Christ elevate you, instead of seeking to struggle up the steep on hands and knees. Live in sight of your Lord, and catch His Spirit. The man who travels with his face northwards has it grey and cold. Let him turn to the warm south, where the midday sun dwells, and his face will glow with the brightness that he sees. 'Looking unto Jesus' is the sovereign cure for all our ills and sins. It is the one condition of running with patience 'the race that is set before us.' Efforts after self-improvement which do not rest on it will not go deep enough, nor end in victory. But from that gaze will flow into our lives a power which will at once reveal the true goal, and brace every sinew for the struggle to reach it. Therefore, let us cease from self, and fix our eyes on our Saviour till His image imprints itself on our whole nature.

Such transformation, it must be remembered, comes gradually. The language of the text regards it as a lifelong process. 'We are changed'; that is a continuous operation. 'From glory to glory'; that is a course which has well-marked transitions and degrees. Be not impatient if it be slow. It will take a lifetime. Do not fancy that it is finished with you. Life is not long enough for it. Do not be complacent over the partial transformation which you have felt. There is but a fragment of the great image yet reproduced in your soul, a faint outline dimly traced, with many a feature wrongly drawn, with many a line still needed, before it can be called even approximately complete. See to it that you neither turn away your gaze, nor relax your efforts till all that you have beheld in Him is repeated in you.

Likeness to Christ is the aim of all religion. To it conversion is introductory; doctrines, devout emotion, worship and ceremonies, churches and organisations are valuable as auxiliary. Let that wondrous issue of God's mercy be the purpose of our lives, and the end as well as the test of all the things which we call our Christianity. Prize and use them as helps towards it, and remember that they are helps only in proportion as they show us that Saviour, the image of whom is our perfection, the beholding of whom is our transformation.

III. Notice, lastly, that the life of contemplation finally becomes a life of complete assimilation.

'Changed into the same image, from glory to glory.' The lustrous light which falls upon Christian hearts from the face of their Lord is permanent, and it is progressive. The likeness extends, becomes deeper, truer, every way perfecter, comprehends more and more of the faculties of the man; soaks into him, if I may say so, until he is saturated with the glory; and in all the extent of his being, and in all the depth possible to each part of that whole extent, is like his Lord. That is the hope for heaven, towards which we may indefinitely approximate here, and at which we shall absolutely arrive there. There we expect changes which are impossible here, while compassed with this body of sinful flesh. We look for the merciful exercise of His mighty working to 'change the body of our lowliness, that it may be fashioned like unto the body of His glory'; and that physical change in the resurrection of the just rightly bulks very large in good men's expectations. But we are somewhat apt to think of the perfect likeness of Christ too much in connection with that transformation that begins only after death, and to forget that the main transformation must begin here. The glorious, corporeal life like our Lord's, which is promised for heaven, is great and wonderful, but it is only the issue and last result of the far greater change in the spiritual nature, which by faith and love begins here. It is good to be clothed with the immortal vesture of the resurrection, and in that to be like Christ. It is better to be like Him in our hearts. His true image is that we should feel as He does, should think as He does, should will as He does; that we should have the same sympathies, the same loves, the same attitude towards God, and the same attitude towards men. It is that His heart and ours should beat in full accord, as with one pulse, and possessing one life. Wherever there is the beginning of that oneness and likeness of spirit, all the rest will come in due time. As the spirit, so the body. The whole nature must be transformed and made like Christ's, and the process will not stop till that end be accomplished in all who love Him. But the beginning here is the main thing which draws all the rest after it as of course. 'If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by His Spirit that dwelleth in you.'

And, while this complete assimilation in body and spirit to our Lord is the end of the process which begins here by love and faith, my text, carefully considered, adds a further very remarkable idea. 'We are all changed,' says Paul, 'into the *same* image.' Same as what? Possibly the same as we behold; but more probably the phrase, especially 'image' in the singular, is employed to convey the thought of the blessed likeness of all who become perfectly like Him. As if he had said, 'Various as we are in disposition and character, unlike in the histories of our lives, and all the influences that these have had upon us, differing in everything but the common relation to Jesus Christ, we are all growing like the same image, and we shall come to be perfectly like it, and yet each retain his own distinct individuality.' 'We being many are one, for we are all partakers of one.'

Perhaps, too, we may connect with this another idea which occurs more than once in Paul's Epistles. In that to the Ephesians, for instance, he says that the Christian ministry is to continue, till a certain point of progress has been reached, which he describes as our *all* coming to 'a perfect *man*.' The whole of us together make a perfect man—the whole make one image. That is to say, perhaps the Apostle's idea is, that it takes the aggregated perfectness of the whole Catholic Church, one throughout all ages, and containing a multitude that no man can number, to set worthily forth anything like a complete image of the fulness of Christ. No one man, even raised to the highest pitch of perfection, and though his nature be widened out to perfect development, can be the full image of that infinite sum of all beauty; but the whole of us taken together, with all the diversities of natural character retained and consecrated, being collectively His body which He vitalises, may, on the whole, be a not wholly inadequate representation of our perfect Lord. Just as we set round a central light sparkling prisms, each of which catches the glow at its own angle, and flashes it back of its own colour, while the sovereign completeness of the perfect white radiance comes from the blending of all their separate rays, so they who stand round about the starry throne receive each the light in his own measure and manner, and give forth each a true and perfect, and altogether a complete, image of Him who enlightens them all, and is above them all.

And whilst thus all bear the same image, there is no monotony; and while there is endless diversity, there is no discord. Like the serene choirs of angels in the old monk's pictures, each one with the same tongue of fire on the brow, with the same robe flowing in the same folds to the feet, with the same golden hair, yet each a separate self, with his own gladness, and a different instrument for praise in his hand, and his own part in that 'undisturbed song of pure content,' we shall all be changed into the same image, and yet each heart shall grow great with its own blessedness, and each spirit bright with its own proper lustre of individual and characteristic perfection.

The law of the transformation is the same for earth and for heaven. Here we see Him in part, and beholding grow like. There we shall see Him as He is, and the likeness will be complete. That Transfiguration of our Lord (which is described by the same word as occurs in this text) may become for us the symbol and the prophecy of what we look for. As with Him, so with us; the indwelling glory

shall come to the surface, and the countenance shall shine as the light, and the garments shall be 'white as no fuller on earth can white them.' Nor shall that be a fading splendour, nor shall we fear as we enter into the cloud, nor, looking on Him, shall flesh bend beneath the burden, and the eyes become drowsy, but we shall be as the Lawgiver and the Prophet who stood by Him in the lambent lustre, and shone with a brightness above that which had once been veiled on Sinai. We shall never vanish from His side, but dwell with Him in the abiding temple which He has built, and there, looking upon Him for ever, our happy souls shall change as they gaze, and behold Him more perfectly as they change, for 'we know that when He shall appear we shall be like Him, for we shall see Him as He is.'

LOOKING AT THE UNSEEN

'While we look not at the things which are seen, but at the things which are not seen.'—2 Corinthians iv. 18.

Men may be said to be divided into two classes, materialists and idealists, in the widest sense of those two words. The mass care for, and are occupied by, and regard as really solid good, those goods which can be touched and enjoyed by sense. The minority—students, thinkers, men of ideas, moralists, and the like—believe in, and care for, impalpable spiritual riches. Everybody admits that the latter class is distinctly the higher. Now it is from no disregard to the importance and reality of that broad distinction that I insist, to begin with, that it is not the antithesis which is in the Apostle's mind here. His notion of 'the things that are seen' and 'the things that are not seen' is a much grander and wider one than that. By 'the things that are seen' he means the whole of this visible world, with all its circumstances and relations, and by 'the things that are not seen' he means the realities beyond the stars.

He means the same thing that we mean when we talk in a much less true and impressive contrast about the present and the future. To him the 'things that are not seen' are present instead of being, as we weakly and foolishly christen them, 'the future state.' And it makes all the difference whether we think of that august realm as lying far away ahead of us, or whether we feel that it is, as it is, in very deed, all round about us, and pressing in upon us, only that 'the veil'—that is to say, our 'flesh'—has come between us and it. Do not habitually think of these two sets of objects according to that misleading distinction 'present' and 'future,' but think of them rather as 'the things that are seen,' and 'the things that are not seen.'

I. Now, first, I wish to say a word or two about what such a look will do for us.

Paul's notion is, as you will see if you look at the context, that if we want to understand the visible, or to get the highest good out of the things that are seen, we must bring into the field of vision 'the things that are not seen.' The case with which he is dealing is that of a man in trouble. He talks about light affliction which is but for a moment, working out a far more exceeding and eternal weight of glory, 'while we look at the things which are not seen.' But the principle on which that statement is made, of course, has its widest application to all sorts and conditions of human life.

And the thought that emerges from it directly is that only when we take the 'things that are not seen' into account, and make them the standard and the scale by which we judge all things, do we understand 'the things that are seen.' That triumphant paradox of the Apostle's about the heavy burdens that pressed upon him and his brethren, lifelong as these burdens were, which yet he calls 'light' and 'but for a moment' is possible only when we open the shutter of the dungeon which we fancied was the whole universe, and look out on to the fair land that stretches beyond. A man who has seen the Himalayas will not be much overwhelmed by the height of Helvellyn. They who look out into the eternities have the true measuring rod and standard by which to estimate the duration and intensity of the things that are present. We are all tempted to do as villagers in some little hamlet do—think that their small local affairs are the world's affairs, and mighty, until they have been up to London and seen the scale of things there. If you and I would let the steady light of Eternity, and the sustaining pressure of the 'exceeding weight of glory' pour into our minds, we should carry with us a standard which would bring down the greatness, dwindle the duration, lighten the pressure, of the most crushing sorrow, and would set in its true dimensions everything that is here. It is for want of that that we go on as we do, calculating wrongly what are the great things and what are the small things. When, like some of those prisoners in the Inquisition, the heavy iron weights are laid upon our half-crushed hearts, we are tempted to shriek, 'Oh, these will be my death!' instead of taking in that great vision which, as it makes all earthly riches dross, so it makes all crushing burdens and blows of sorrow light as a feather.

But, on the other hand, do not let us forget that this same standard which thus dwindles, also magnifies the small, and in a very solemn sense, makes eternal the else fleeting things of this life. For there is nothing that makes this present existence of ours so utterly contemptible, insignificant, and transitory, as to block out of our sight its connection with Eternity. And there is nothing which so lifts the commonplace into the solemn, and invests with everlasting and tremendous importance everything that a man does here, as to feel that it all tells on his condition away beyond there. The shafting is on this side of the wall, but the work that it does is through the wall there, in the other chamber; and you do not understand the cranks and the wheels here unless you know that they go through the partition and are doing something there beyond. If you shut out Eternity from our life in time, then it is an inexplicable riddle; and I, for my part, would venture to say that in that case, the men who answer the question, 'Is life worth living?' with a distinct negative, are wise. It is a tale told by an idiot, 'full of sound and fury, signifying nothing,' unless the light of 'the things not seen'

flashes and flares in upon it.

Further, this look of which my text speaks is the condition on which Time prepares for Eternity.

The Apostle is speaking about the effect of affliction in making ready for us an eternal weight of glory, and he says that is done while, or on condition that during the suffering, we are looking steadfastly towards the 'things that are not seen.' But no outward circumstances or events can prepare a weight of glory for us hereafter, unless they prepare us for the glory. Affliction works for us that blessed result, in the measure in which it fits us for that result. And so you will find that, only a verse or two after my text, Paul, using the same very significant and emphatic verb, writes inverting the order of things, and says 'He that hath wrought *us for* the self-same thing is God.' So that working the thing for us, and working us for the thing, are one and the same process. Or, to put it into plain English, our various duties and circumstances here will prepare the glory of Eternity for us if they prepare us for the glory of Eternity. But only in the measure in which these outward things do thus shape and mould our characters do they work out for us 'an exceeding weight of glory.'

It is often thought that a man has been so miserable here that God is sure to give him future blessedness to recompense him. Well! 'that depends.' If he has used his miserableness as he will use it when he lets the light of 'the things not seen' in upon it, then, certainly, it will work out for him the blessed results. But if he does not, then, as certainly, it will not. Whilst there are many ways by which character is hammered and moulded and shaped into that which is fit to be clothed upon with the glory that is yonder, one of the foremost of these is the passing through things temporal with a continual regard to the things that are eternal. If you want to understand to-day you must bring Eternity into the account, and if you want to use to-day you must use it with the light of the eternal world full upon it. The sum of it all is, brethren, that the things seen cannot be estimated in their true character, unless they are regarded in immediate connection with the things that are unseen; and that the things seen will only prepare an eternal weight of glory for us when they prepare us for an eternal weight of glory.

II. And so, I note that this look at the things not seen is only possible through Jesus Christ.

He is the only window which opens out and gives the vision of that far-off land. I, for my part, believe that, if I might use such a metaphor, He is the Columbus of the New World. Men believed, and argued, and doubted about the existence of it across the seas there, until a man went, and came back again, and then went to found a new city yonder. And men hoped for immortality, and believed after a fashion—some of them—in a future life, and dreaded that it might be true, and discussed and debated whether it was, but doubt clouded all minds, until One, our Brother, went away into the darkness, and came back again, in most respects as He had gone, and then departed once more to make ready a city in which all who love Him should finally dwell, and to which you and I may be sure that we shall emigrate. It is only in Jesus Christ that the look which my text enjoins is possible.

For not only has He given a certitude so that we need now not to say 'We think, we hope, we fear, we are pretty well sure, that there must be a life beyond,' but we can say 'We know.' Not only has He done this, but also in Him and His life of glory at God's right hand in heaven, is summed up all that we really can know about that future. We look into the darkness in vain; we look at Him, and, our knowledge, though limited, is blessed. All other adumbrations of a life beyond must necessarily be cast into the metaphorical forms or the negative symbols in which the New Testament abounds. We may speak of golden pavements, and thrones, and harps, and the like. We may say: 'No night there, no sighing, nor weeping, no burdened hearts, no toil, no pain, for the former things are passed away.' But a future life which is all described in metaphors, and a future life of which we know only that it is the negation of the disagreeables and limitations of the present, is but a poor affair. Here is the positive truth, 'To him that overcometh will I grant to sit with Me on My throne.' 'We shall be like Him, for we shall see Him as He is.' And beyond that nearness to Christ, blessed communion with Christ, likeness to Christ, royalty derived from Christ, I think we neither know nor need to know anything about that life.

Not only is He our sole medium of knowledge and Himself the revelation of our heaven, but it is only by Him that man's thoughts and desires are drawn to, and find themselves at home in, that tremendous thought of immortality. I know not how it may be with you, but I am not ashamed to confess that to me the idea of eternal continuance of my conscious being is an awful thought, rather depressing and bewildering than delighting and attractive. I, for my part, do not believe that men generally do grapple to their hearts, with any gratitude or joy, that solemn belief of immortal life unless they feel that it is life with, and in, and like, Jesus Christ. 'To depart' is dreary, and it is only when we can say 'and to be with Christ' that it becomes distinctly 'far better.' He is, if I may so say, at once telescope and star. By Him we see Him; we see, seeing Him, that the things that are unseen all cluster round Himself and become blessed.

III. And now, lastly, this look should be habitual with all Christian people.

Paul takes it for granted that every Christian man is, as the habitual direction of his thoughts, looking towards those 'things that are not seen.' The original shows that even more distinctly than our translation, but our translation shows it plainly enough. He does not say 'works for us an exceeding weight of glory *for*;' but '*while*' we look, as if it were a matter of course. He took it for granted as to

these Corinthians. I wonder if he would be warranted in taking it for granted about us?

Note what sort of a look it is which produces these blessed effects. The word which the Apostle employs here is a more pointed one than the ordinary one for 'seeing.' It is translated in other places in the New Testament, '*Mark*' them which walk so as ye have us for an ensample, and the like. And it implies a concentrated, protracted effort and interested gaze. A man, standing on the deck of a ship, casts a languid eye for a moment out on to the horizon, and sees nothing. A keen-eyed sailor by his side shades his eyes with his hand, and shuts out cross-lights, and looks, and peers, and keeps his eyes steady, and he sees the filmy outline of the mountain land. If you look for a minute, not much caring whether you see anything or not, and then turn away, and get your eye dazzled with all those vulgar, crude, high colours round about you here on earth, it is very little that you will see of 'the things that are not seen.' Concentrated attention, and a steadfast look, are wanted to make the invisible visible. You have to alter the focus of your eye if you are to see the thing that is afar off.

There has to be a positive shutting out of all other things, as is emphatically taught in the text by putting first the not looking at 'the things that are seen.' Here they are pressing in upon our eyeballs, all round us, insisting on being looked at, and unless we resolutely avert our eyes, we shall not see anything else. They monopolise us unless we resist the intrusive appeals that they make to us. We are like men down in some fertile valley, surrounded by rich vegetation, but seeing nothing beyond the green sides of the glen. We have to go up to the hill-top if we are to look out over the flashing ocean, and behold afar off the towers of the mother city across the restless waves. Brethren, unless you shut out the world you will never see the things that are not seen.

Now, as I have said, the Apostle regards this conscious effort at bringing ourselves into touch, in mind and heart and faith, with 'the things that are not seen' as being a habitual characteristic of Christian men. I am very much afraid that the present generation of Christian people do not, in anything like the degree in which they should, recreate and strengthen themselves with the contemplation which he here recommends. It seems to me, for instance, that we do not hear nearly as much in pulpits about the life beyond the grave as we used to do when I was a boy. And, though I confess I speak from limited knowledge, it seems to me that these great motives which lie in the thought of Eternity and our place there, are by no means as prominent in the minds of the Christian people of this generation as they used to be. Partly, I suppose, that arises from the wholesome emphasis which has been given of late years to the present day, and this-side-the grave effects of Christianity, upon character and life. Partly it arises, I think, from the half-consciousness of being surrounded by an atmosphere of scepticism and unbelief as to a future life, and from the most unwise, inexpedient, and cowardly yielding to the temptation to say very little about the distinctive features of Christianity, and to dwell rather upon those which are sure to be recognised by even unbelieving people. And it comes, too, from the lack of faith, which, again, it tends mightily to increase.

Oh, dear brethren! our consciences tell us what different people we should be if habitually there shone before us that great, solemn issue to which we are all tending. Variations in the atmosphere there will always be, and sometimes the distant outlines will be clearer and sharper than at others, and the colours will shine out more distinctly. But surely it should not be that our vision of the Eternal should be like the vision that dwellers amongst the mountains have of the summits. They say that some of the great peaks of the world are swathed in mist all day long, and that only for a few moments in the morning, or for a brief space in the evening, does the solemn summit gleam rosy in the light. And that, I am afraid, is very much like the degree in which most of us look at 'the things that are not seen' and so we are feeble, and we do not understand 'the things that are not seen'; and we do not get the good out of them.

Dear brethren, let us turn away our eyes from the gauds that we can see, and open the eyes of our spirits on the things that are, the things where Christ is, sitting at the right hand of God. Surely, surely, it is madness that when two sets of objects are before us, the one lasting for a moment, and then dying down into black nothingness, and the other shining on for ever; and when our 'look' settles whether we shall share the fate of the one or of the other, we should choose to gaze with all our eyes and hearts at the perishable and turn away from the permanent. Surely, if it is true that the things which are seen are temporal, common-sense, and a reasonable regard for our own well-being, bid us look at the eternal 'things which are not seen,' since only so can the light and the momentary afflictions, joys, sorrows, or circumstances, work out for us, and work us for 'a far more exceeding and eternal weight of glory.'

TENT AND BUILDING

'For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens.'—2 Corinthians v. 1.

Knowledge and ignorance, doubt and certitude, are remarkably blended in these words. The Apostle knows what many men are not certain of; the Apostle doubts as to what all men now are certain of. '*If* our earthly house of this tabernacle be dissolved'—there is surely no *if* about that. But we must remember that the first Christians, and the Apostles with them, did not know whether they might not survive till the coming of Christ; and so not die, but 'be changed.' And this possibility, as appears from the context, is clearly before the Apostle's mind. Such a limitation of his knowledge is in entire accordance with our Lord's own words, 'It is not for you to

know the times and the seasons,' and does not in the smallest degree derogate from his authority as an inspired teacher. But his certitude is as remarkable as his hesitation. He knows—and he modestly and calmly affirms the confidence, as possessed by all believers—that, in the event of death coming to him or them, he and they have a mansion waiting for their entrance; a body of glory like to that which Jesus already wears.

I. So my text mainly sets before us very strikingly the Christian certitude as to the final future.

I need not dwell, I suppose, upon that familiar metaphor by which the relation of man to his bodily environment is described as that of a man to his dwelling-place. Only I would desire, in a word, to emphasise this as being the first of the elements of the blessed certitude in which Christian people may expatiate—the clear, broad distinction between me and my physical frame. There is no more connection, says Paul, between us and the organisation in which we at present dwell than there is between a man and the house that he inhabits. 'The foolish senses crown' Death and call him lord; but the Christian's certitude firmly draws the line, and declares that the man, the whole personality, is undisturbed by anything that befalls his residence; and that he may pass unimpaired from one house to another, being in both the self-same person. And that is something to keep firm hold of in these days when we are being told that life and consciousness are but a function of organisation, and that if the one be annihilated the other cannot persist. No; though all illustrations and metaphors must necessarily fail, the two which lie side by side here in my text and its context are far truer than that pseudo-science—which is not science at all, but only inference from science—which denies that the man is one thing and his house altogether another.

Then again, note, as part of the elements of this Christian certitude, the blessed thought that a body is part of the perfection of manhood. No mere dim, ghostly future, where consciousness somehow persists, without environment or tools to act upon an outer world, completes the idea of God in reference to man. But the old trinity is the eternal trinity for humanity, body, soul, and spirit. Corporeity, with all that it means of definiteness, with all that it means of relation to an external universe, is the perfection of manhood. To dwell naked, as the Apostle says in the context, is a thing from which man shudderingly recoils; and it is not to be his final fate. Let us take this as no small gain in reference to our conceptions of a future—the emphatic drawing into light of that thought that for his perfection man requires body, soul, and spirit.

And now, if we turn for a moment to the characteristics of the two conditions with which my text deals, we get some familiar enough but yet great and strengthening thoughts. The 'earthly house of this tabernacle is dissolved,' or, more correctly, retaining the metaphor of the house, is to be pulled down—and in its place there comes a building of God, a 'house not made with hands, eternal in the heavens.'

Now the contrast that is drawn here, whilst it would run out into a great many other particulars, about which we know nothing, and therefore had better say nothing, revolves in the Apostle's mind mainly round these two 'earthly' as contrasted with 'in the heavens'; and 'tabernacle,' or tent, as contrasted, first of all with a 'building,' and then with the predicate 'eternal.'

That is to say, the first outstanding difference which arises before the Apostle as blessed and glorious, is the contrast between the fragile dwelling-place, with its thin canvas, its bending poles, its certain removal some day, and the permanence of that which is not a 'tent,' but a 'building' which is 'eternal.' Involved in that is the thought that all the limitations and weaknesses which are necessarily associated with the perishableness of the present abode are at an end for ever. No more fatigue, no more working beyond the measure of power, no more need for recuperation and repose; no more dread of sickness and weakness; no more possibility of decay, 'It is sown in corruption; it is raised in incorruption'—neither 'can they die any more.' Whether that be by reason of any inherent immortality, or by reason of the uninterrupted flow into the creature of the immortal life of Christ, to whom he is joined, is a question that need not trouble us now. Enough for us that the contrast between the Bedouin tent—which is folded up and carried away, and nothing left but the black circle where the cheerful hearth once glinted amidst the sands of the desert—and the stately mansion reared for eternity, is the contrast between the organ of the spirit in which we now dwell and that which shall be ours.

And the other contrast is no less glorious and wonderful. 'The *earthly* house of this tent' does not merely define the composition, but also the whole relations and capacities of that to which it refers. The 'tent' is 'earthly', not merely because, to use a kindred metaphor, it is a 'building of clay,' but because, by all its capacities, it belongs to, corresponds with, and is fitted only for, this lower order of things, the seen and the perishable. And, on the other hand, the 'mansion' is in 'the heavens,' even whilst the future tenant is a nomad in his tent. That is so, because the power which can create that future abode is 'in the heavens.' It is so called in order to express the security in which it is kept for those who shall one day enter upon it. And it is so, further, to express the order of things with which it brings its dwellers into contact. 'Flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption.' That future home of the spirit will be congruous with the region in which it dwells; fitted for the heavens in which it is now preserved. And thus the two contrasts—adapted to the perishable, and itself perishable, belonging to the eternal and itself incorruptible—are the two which loom largest before the Apostle's mind.

Let no man say that such ideas of a possible future bodily frame are altogether inconsistent with all that we know of the limitations and characteristics of what we call matter. 'There is one flesh of beasts and another of birds,' says Paul; 'there is one glory of the sun

and another of the moon.' And his old-fashioned argument is perfectly sound to-day.

Do you know so fully all the possibilities of creation as that you are warranted in asserting that such a thing as a body which is the fit organ of the spirit, and is incorruptible like the heavens in which it dwells, is an impossibility? Surely the forms of matter are sufficiently varied to make us chary in asserting that other forms are impossible, to which there may belong, as characteristics, even these glorious ones of my text. The old story of the king in the tropics, who laughed to scorn some one who told him that water could be turned into a solid, may well be quoted in this connection. Let us be less confident that we know all that is to be known in regard to the sweep of God's creative power; and let us thankfully accept the teaching by which we, too, in all our ignorance, may be able to say, 'We know that ... we have a building of God ... eternal in the heavens.'

Now there is only one more remark that I wish to make about this part of my subject; and it is this, that the teaching of my text and its context casts great light—and I think by many people much-needed light—on what the resurrection of the dead means. That doctrine has been weighted with a great many incredibilities and I venture to say absurdities, by well-meaning misconceptions and exaggerations. We have heard grand platitudes about 'the scattered dust being gathered from the four winds of heaven,' and so on, but the teaching of my text is that the contrast between the present physical frame and the future bodily environment is utter and complete; and that resurrection does not mean the assuming again of the body that is left behind and done with, but the reinvestiture of the man with another body. And so the Scriptural phrase is, not 'the resurrection of the body,' but 'the resurrection of the dead.' It is a house 'in the heavens.' It comes 'from heaven.'

We leave the tent. Life and thought

... have gone away, side by side, Leaving doors and windows wide; Careless tenants they!

And they may well be careless, because in the heavens they have another mansion, incorruptible and glorious.

We leave the 'tent'; we enter the 'building.' There is nothing here of some germ of immortality being somehow extricated from the ruins, and fostered into glorious growth. Or, to take another metaphor of the context, we strip off the garment and are naked; and then we are clothed with another garment and are not found naked. The resurrection of the dead is the clothing of the spirit with the house which is from heaven. And there is as much difference between the two habitations as there is between the grim, solid architecture of northern peoples, amidst snow and ice, needed to resist the blasts, and to keep the life within in an ungenial climate, and the light, graceful dwellings of those who walk in an atmosphere of perpetual sunshine in the tropics, as there is between the close-knit and narrow-windowed and narrow-doored abode in which we now have to pass our days, and that large house, with broad windows that take in a mightier sweep and new senses that have relation with new qualities in the world then around us. Therefore let us, whilst we grope in the dark here, and live in a narrow hovel in a back street, look forward to the time when we shall dwell on the sunny heights in the great pavilion which God prepares for them that love Him.

II. And now note, again, how we come to this certitude.

My text is very significantly followed by a 'for,' which gives the reason of the knowledge in a very remarkable manner. 'We know, ... for in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven.' Now that singular collocation of ideas may be set forth thus—whatever longing there is in a Christian, God-inspired soul, that longing is a prophecy of its own fulfilment. We know that there is a house, because of the yearning, which is deepest and strongest when we are nearest God, and likeliest what He would have us to be—the yearning to be 'clothed upon with our house which is from heaven.' That is a truth that goes a long way; though to enlarge on it is irrelevant to our present purpose. It has its limitations, as is obvious from the context, in which are human elements which are not destined to be gratified, mingled with the yearning, which is of God, and which is destined to be satisfied. But this at least we may firmly hold by, that just because God will not put men to confusion intellectually, and does not let them entertain uncherished—still less Himself foster and excite—longings which He does not mean to gratify, a Christian yearning for immortality is, to the man who feels it, a declaration that immortality is sure for him. 'Delight thyself in the Lord, and He shall give thee the desires of thine heart.' Whatsoever, in touching Him, we do deeply long for may have blended with it human elements, which will be dispersed unsatisfied, but the substance of it is a prophecy of its own fulfilment. And as surely as the stork in the heavens, flying southward, will reach the sunny lands which draw it from the grim northern winter, so surely may a man say, 'I know that I have a house in heaven, because I long for it, and shrink from being found naked.'

Of course such longing, such aspiration and revulsion are no proofs of a fact except there be some fact which changes them, from mere vague desires, and makes these solid certainties. And such a fact we have in that which is the only proof that the world has received, of the persistence of life through death and the continuance of personal identity unchanged by the grave, and that is the Resurrection of Jesus Christ from the dead. Our faith in immortality does not depend merely on our own subjective desires and longings, but these desires and longings are quickened, confirmed, and certified by this great fact that Jesus Christ has risen from the dead; and therefore we know that the yearnings in us are not in vain. So we come to this certitude, first, by reason of his experience; and, second, by reason of the longings which that experience fosters if it does not kindle, within our hearts.

And let no man take exception to the Apostle's word here, 'we know,' or tell us that 'Knowledge is of the things we see.' That is true, and not true. It is true in regard to what arrogates to itself the name of science. And we are willing to admit the limitation if the men who insist upon it will, on their sides, admit that there are other sources of certitude than so-called 'facts,' by which they mean merely material facts. If it is meant to assert that we are less sure of the love of God, of immortality, than we are of the existence of this piece of wood, or that flame of gas; then I humbly venture to say that there is another region of facts than those which are appreciable by sense; that the evidence upon which we rest our certitude of immortal blessedness is quite as valid, quite as true, quite as able to bear the weight of a leaning heart as anything that can be produced, in the nature of evidence, for the things round us. It is not, 'We fancy, we believe, we hope, we are pretty nearly sure,' but it is 'We *know* ... that we have a building of God.'

III. Lastly, note what this certitude does.

The Apostle tells us by the 'for' which lies at the beginning of my text, and makes it a reason for something that has preceded, and what has preceded is this, 'We look not at the things which are seen, but at the things which are not seen.'

That is to say, such a joyous, calm certitude draws men's thoughts away from this shabby and transitory present, and fixes them on the solemn majesties of that eternal future. Yes! and nothing else will. Take away the idea of resurrection, and the remaining idea of immortality is a poor, shadowy, impotent thing. There is no force in it; there is no blessedness in it; there is nothing in it for a man to lay hold of. And, as a matter of fact, there is no vivid faith in a future life without belief in the resurrection and bodily existence of the perfected dead.

And we shall not let our thoughts willingly go out thither unless our own personal wellbeing there is very sure to us. When we know that for us individually there is that house waiting for us to enter into it, when the Lord comes, then we shall not be unwilling to turn our hearts and our desires thither. We look at the things which are not seen, for we know that we have a house eternal.

And such a certitude will also make a man willing to accept the else unwelcome necessity of leaving the tent, and for a while doing without the mansion. It is that which the Apostle is speaking of in subsequent verses, on which I cannot enter now. He says—and therein speaks a universal experience—that men recoil from the idea of having to lay aside this earthly body and be 'naked.' But we know that we have that glorious mansion waiting for us, and that till the day comes when we enter upon it we may be lapt in Christ instead, and, in that so-called intermediate state, may have Him to surround us, Him to be to us the medium by which we come into connection with anything external, and so can contentedly go away from our home in the body; and go to our home in Christ. 'Wherefore, we are always confident, and willing rather to be absent from the body, and to be at home with the Lord.'

Oh, brethren! do we think of our future thus? If we do, then let us lay to heart the final words of our teacher in this part of his letter: 'Wherefore we make it our aim, whether at home or absent, to be well-pleasing unto Him.'