

Not only is the doctrine taught in the Scriptures, but it is taught as the necessary outcome of the event.

2. Take e.g. The *Incarnation* of Christ. That was, of course, the great act of self-abasement. For in it God became man; the Almighty became a helpless little child; the Infinite became infinitely small. This is amazing beyond all conception. Now, out of this great, astounding act of self-abasement, spring the essential graces of Christianity, unselfishness, humility and self-denial for the sake of others. St. Paul says, in the Epistle to the Philippians, "do nothing through vain glory, but in lowliness of mind let each count others better than himself; not looking each of you to his own things, but each of you also to the things of others." And then the Apostle proceeds directly to connect all this teaching with the Incarnation of Christ, in one of the most remarkable passages that came from his pen.

3. Take, again, the *death* of Christ on the cross. Out of that springs directly the great doctrine of redemption. And not only in this form, "ye are bought with a price," but in this form also, "ye are dead," because Christ died, and the law which condemned you was abolished, being nailed to His cross.

4. Take, again, the *resurrection* of Christ. That is not only a fact abundantly attested, setting a seal to the work of Christ, and giving us a pledge of our redemption. But also out of it grows the fundamental doctrine of the renewal of the heart by the Holy Ghost, and of the total change in the whole tendency, object, and character of the life. "Rise from the death of sin." "Walk in newness of life."

5. Take, again, the *ascension* of Christ. It is a fact in the life of Christ. It is a proof of His Divinity. It is a prelude to His intercession. It is of the highest value in all those respects. But it is much more than that. Out of it springs, as a natural consequence, the great end and object of all our life—to be with God—to live in Heaven. The ascension teaches us, in a figure, this great end and purpose of all religion. It stands as the great invitation of the Gospel. It is the sign of God, as it were, in the heavens. It beckons to you and me to-day, and says: "Here is your home. Let not the things of earth enthral you. Live no longer to the world and the flesh. Be not enslaved by the things that are seen. Let not your business, nor your pleasures, nor your duties, nor your cares engross all your thoughts; but live the life of faith. Seek another, a heavenly country. Look up; aspire and ascend towards the things that are above. Live as citizens of heaven. Lift up your hearts and desires. Be not satisfied with the progress you have already made, with the object you have already attained. Come up higher." This is surely the great object and purpose of Christianity; and this is the teaching that is firmly