

## "DEAD IN TRESPASSES AND SINS."

AN ADDRESS BY PROFESSOR J. Y. SIMPSON, M.D., OF EDINBURGH, SCOTLAND.

There are many figures and similes employed by God in the Holy Scriptures to represent to us our lost condition as sinners, such as "rebels," "slaves," "blinded," "deaf," etc.; but to my medical mind there is none more solemn than that which occurs twice in the second chapter of Ephesians, namely—"Dead in trespasses and sins." The unregenerate, unbelieving soul is compared here by God to a corpse; it is "dead in sins."

Of all of you who are now living by faith in Christ it may be as truthfully said today, as it was said eighteen centuries ago of the Ephesian converts to whom the apostle Paul wrote, "You hath he quickened, who were dead." As many of you, however, as are unbelievers are, in the strong language of Scripture, "dead."—You are dead in the eye of Divine justice; for as the condemned criminal is as a "dead man," when his crimes have brought on him the legal doom of death, you are likewise "dead," because "he that believeth not is condemned already." Further, you are also spiritually dead on account of being cut off by your sins from communion with the living God. For as a corpse moves not, stirs not, feels not, and cannot be roused, so are you dead to all love of God, and to everything pertaining to the wondrous gospel of Jesus Christ. Of the dread and crushing burden of their own sins your souls are not at all conscious; for the dead feel not; corpses are not sensible of any, even the heaviest, loads heaped upon them.

It is not improbable that many of you may have much to do with Divine things, and may take part in the services of religion, but yet be really dead. Now it is possible by galvanic means to render a recent corpse temporarily instinct with apparent vitality. But this galvanised life ceases with the removal of the external cause of it; and though the eyes and mouth be thus made to open, and the limbs to

quiver, the body is still a clay-cold corpse. So are you dead, notwithstanding all your occasional appearances of interest in the things of God. The outward machinery of the Christian system being applied to you, the result is so much of galvanised life as makes you hear sermons, partake of sacraments, attend religious services, etc.; but still you have no heartfelt pleasure, no peace, and no joy, in Divine things. For your souls are still "dead." That word explains it all.

And how awfully cold is a corpse! I can never forget the case of a very intellectual patient of mine, who, amid other so-called illusions of the senses, was troubled, for a time, nightly, by the vision of the spectral corpse of her dead father being carried in by a spectral procession, and laid in front of her bed. At her own urgent solicitation, she was taken by her husband and myself to the dissecting-room, and shown a dead body. She rushed forward, clutched the cold arm of the corpse, and held it firmly in her hand. She was impressed with the idea that if she once felt the coldness of a real dead body, she would thus have a power of distinguishing between it and her dreaded spectral visitant; and the very thought banished the latter. And what is this appalling coldness of the corpse but an emblem of the freezing and frightful coldness of the unbelieving soul towards God, and Christ, and matters of true holiness?

The unregenerate man may be said to be made up of two parts—a living body and a dead soul. In states of disease and injury we occasionally find something analogous, in one part of the body being full of life, and another part of it palsied and dead. I have seen a person after injury of the lower part of the neck surviving for a time; the head perfectly alive and well, but the body and limbs perfectly motionless. In the last fatal duel fought near Edinburgh, a bullet struck the spine