

ent. It possessed the same general appearance, for those who saw Him, knew Him. It was a true body, for it was as before, the vehicle or organ of the soul, it obeyed the will. It was visible, and tangible; for they both saw and touched Him. But it was endowed with properties and powers which it had not before. It was so perfectly the organ of the soul that it was not bound by the limitations which had formerly held it. It went from place to place with the speed of thought. When before His death He desired to be with His disciples who were in distress. He came to them walking upon the water, indeed, but still walking. Although he made nature His servant, His Body was still bound by the laws of time and space. But when after His Resurrection He desired to be with them, He simply appeared in their midst, and presently He "vanished out of their sight." He passed through closed doors when He thus appeared; hence His Body was not as before His death subject to certain laws of matter. Above all, it was not mortal. As was Christ our Head so shall we His members be. If then we wonder how are the dead raised up, and with what body do they come, let us remember that when He shall appear in the last day to call back from death our souls and take them to Himself we shall be "like Him."

What is it which constitutes identity. Not the material substance certainly, for that is constantly changing. There is not an atom of material in my body now that was there when I was born. It is many times larger and much changed in every way. The particles of matter which composed it then I have long since parted with, and they have gone their way to enter other bodies, and I have borrowed other and entirely different particles. But I am the same person that I was when I first drew the breath of life. It is not material identity that we retain, but spiritual. The germ of life which constitutes the living soul is the principle of identity.

It seems strange that with all the passages of Scripture which the Hebrew nation acknowledged as canonical and inspired, any should have been found who taught that "there is no resurrection." But since such was the case, Christian writers do not attempt to prove the doctrine from the Old Testament, but only to see there its fore-shadowing. We must, however, except the one passage which our Lord Himself quotes as implying the truth. And since He has set the seal of His own interpretation upon it, we cannot but so receive it. He says that the Almighty calls Himself "the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead but of the living," quoting these words to prove not merely the fact of immortality but of the resurrection of the body; that is, not only that their souls were still living but that their bodies should rise again. Our Lord could not have meant less than this; the words imply that God by calling Himself their God had some great good in store for them. He had made certain promises to Abraham, to Isaac and to Jacob, the fulfilment of which they had not received, they had died before the promises were fulfilled. Although dead, the promised blessing was still in store for them; consequently they will be raised to a future life in which they will receive it. It implies that a man is not really living, i. e., living in its highest and fullest and most perfect sense, when soul and body are sundered.

In order that he may really live again, body and soul must be re-united.

Let us notice now some of the most explicit declarations of the New Testament proving that the doctrine of the resurrection of the body was most fully revealed to the apostles as was every other vital truth. And we note first of all that one inspired writer classes this article of faith among the principles or in the foundation of Christian perfection: "Wherefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of

faith toward God, of the doctrine of Baptism and of laying on of hands, of the resurrection of the dead, and eternal life." Let us remember that an inspired apostle puts this among the fundamental principles of the doctrine; we must therefore accept it, though like every other article of God's truth it implies much that is beyond the scope of our reasoning powers.

We might well speak of St. Paul as the apostle of the resurrection, because this is the special truth upon which he loves to dwell. And in his writings more than in those of any other writer, are we to look for explicit declarations concerning it. It is St. Paul who tells us that "He that raised up Christ from the dead (Rom. 8: xi) shall also quicken your mortal bodies." It is he who declares that "we must all appear before the Judgment seat of Christ, that every one may receive the things done in the body." II Cor. v: 10. It is St. Paul who tells us that "the dead in Christ shall rise first, then they who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall they ever be with the Lord." I Thess. vi. 16-17. It was he who professed when on trial for his life that he cherished the blessed hope "that there shall be a resurrection of the dead."

More than all, it was his pen which wrote those glowing words which have so many times brought comfort to our hearts bowed down with grief: "As in Adam all die, even so in Christ shall all be made alive." The words declare the resurrection of the body, because the future tense is used. If the immortality of the soul alone were meant, the words would have been: "As in Adam all die, in Christ all are kept alive." But when he says, "all shall be made alive" he means evidently that a more full and perfect life than that which the spirit alone is leading shall be restored to man.

This brings us to the consideration of the power by which we shall be raised or rather of the reason why. It is because we are "in Christ." In that text which I quoted a moment ago, St. Paul declares that God "shall quicken our mortal bodies by His spirit that dwelleth in us." This is another way of saying that it is because "our bodies are temples of the Holy Ghost, Who dwelleth in us." Our bodies shall be raised because they are structures in which God dwells. How are they made "temples of the Holy Ghost?" and what does this divine indwelling mean, what is its significance? Again St. Paul answers us: "By One Spirit ye are all baptized into one Body." What body? "Ye are the Body of Christ and members in particular: for as many of you as have been baptized into Christ, have put on Christ." His Spirit dwelling in our bodies, then, makes them "members of Christ," "members of His Body, of His Flesh and of His Bones." Because Christ's Body was raised from the dead so shall ours be, "in Christ shall all be made alive." We inherit death because our bodies are partakers of the substance of Adam's body; we inherit resurrection because our bodies are partakers of the substance of Christ's body, grafted into that.

Do we not now see a very deep truth not only in the sacrament of the new birth which makes us members of Christ's Body, but in the perpetual Sacrament of Communion which keeps us so? And can we ever again hear lightly those solemn words: "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life?"

BISHOP SEYMOUR ON THE PAPACY.

"Rome and its Influence on Western Christendom," was the title of a lecture which the Right Rev. Dr. Seymour, Bishop of Springfield, lately delivered under auspices of the Church Club:

"There is no name with which a student of

the past can more successfully conjure than with that of Rome," began Bishop Seymour. "When one utters the magic name 'Rome,' he throws a spell upon memory. The past gives up its treasures, a panorama passes before the mind which covers a period of nearly three thousand years and illustrates the fortunes of mankind as they grow and advance and reach down from century to century."

The lecturer then gave a rapid but graphic sketch of the advance of Rome, from the little settlement on the Palatine hill until she gathered the civilized world around her and made it tributary to her power. He emphasized the fact that when Christianity began its career, Rome was the mistress of the nations, and Hebrews from Rome were present at Jerusalem on the Day of Pentecost.

"Ten days after the Ascension," continued the Bishop, "the Church on the Day of Pentecost became a living reality, and the Apostles began to execute their functions and fulfil the duties to which they had been called as a corporate body. Christ laid down certain fundamental rules for the government of His Church, and the question we must consider now is how these principles came to be subverted in the West. That such is the case in the patriarchate of Rome to-day there can be no doubt. Rome has revolutionized the divinely appointed form of government into one of her own creation—an absolute monarchy—in which one man rules without limitation from beneath and with scarcely any from above. How came this radical change about? Can we account for it as a human development?"

"The colossal city of Rome made its bishop colossal. On his human side the bishop represents his see, and he is great and grand in proportion as his see is great and grand. As regards their office all bishops are equal, but their influence is measured chiefly by the secular interests over which they preside. Hence from the first, as soon as Christianity emerged from the Catacombs, the Bishop of Rome became the greatest bishop of Christendom. Again, we must remember how much importance the primitive Church attached to an apostolic see, because in an apostolic see the stream could be traced back to an apostle of Jesus Christ. In this respect Rome had a transcendental advantage in the West, since she was the only see of undoubted apostolic origin. Moreover, during the heresies of the fourth and three following centuries. Rome was on the side of truth until the lapse of Honorius. Among other causes which aided Rome were the influx of barbarians who accepted her power; conciliar action and the consequent appellate jurisdiction; the Mohammedan conquest and the fact that from A.D. 500 to A.D. 1400 the Papacy was the great spiritual influence of the world."

The lecturer concluded by saying that Rome is at present irrevocably committed to a form of Church government which is irreconcilable with that established by Christ. "Rome," were the Bishop's last words, "has revolutionized this limited oligarchy established by Christ into an absolute monarchy. Therefore, we can make no terms with her as she now stands, for we cannot be disloyal to Christ. To-day Italy replaces Palestine; Rome Jerusalem; the Vatican the Temple and the Pope the High Priest. The way seems open for us to bring all the ancient patriarchates outside of Rome into communion with ourselves and then historic Christianity will be banded against Rome as a system of yesterday, without the warrant of Scripture or the support of antiquity. Then, perchance, our brethren who have wandered away from the divinely organized Church will gladly return to their old home and rejoice to share in the good things of ministry, sacraments and liturgies which we have kept stored up for them as well as for ourselves, and we shall be enabled in the wonderful Providence of God to give practically, when we become the bond of union of a divided