

all was perfect in his nature; but as for us, we cannot forgive ourselves. Our past is so sinful that we falter before it. Man feels his guilt so vividly and so deeply that he seems to think that the only place fit for him henceforth is the darkness of hell. That is true. You all feel sometimes when you are confronted with your sins as though you would wish to be in the very bottomless pit rather than go into the light of the Heaven of God. You are afraid; and you are told that hell is darkness. Is forgiveness possible? Is peace of conscience a thing which can be attained? Can you re-commence life and look forward with hope? Dr. Newman said that a good man can never forgive himself. Robertson, of Brighton—and when I have named these two men I have named the two greatest preachers of the century, although they were men of a very different stamp, and I personally prefer Robertson, and I will tell you why—because that man has drawn his theology from his own experience. Well, Robertson has said, that man can afford to forgive himself if Jesus Christ can afford to forgive him! That is right; that is true. It is possible to break the links connecting the man with the old life and to restart in a heavenly and spiritual direction by the aid of the Holy Spirit of God.

4. The Christ of the gospel is a living Christ. That is the foundation of the gospel. It would not be worth while for me to come here to address you this morning but for this. It would not pay me to preach philosophy to you, if I could do so. I would not preach poetry without a living Christ; I would not preach doctrine to you without a living Christ; I would not preach theology to you without a living Christ. The Bible would not be worth anything for the purpose of preaching but that it contains a living Christ. The atonement would be valueless except for a living Christ. Christ Himself would be worth nothing as a text for sermons but that that Christ is a living Christ.

RISEN WITH CHRIST.

By RT. REV. DEAN VAUGHAN, D.D.,
LONDON.

If ye then be risen with Christ, seek those things which are above, etc.—Col. iii:1-3.

ST. PAUL's words bring out his characteristic doctrine. The Christian is a man *in* Christ, *inside* Christ, for all things. The text expresses this union in a retrospective way. Paul bids the man say: "If I am in Christ I am in Him as that which He is *now*; it is not as a man living upon earth—a man encased in a mortal body, subject to all its wants and pains, liable to assault from the world, the flesh and the devil, having death before him with all its terrors and all its agonies. It is as One who has died, and risen, and ascended; it is as One present in the presence of God; it is as One having all power in heaven and in earth; it is as One hereafter to be seen as He is, manifested in glory. It is thus that Christ has me in Him, and if I am to realize my inclusion in Him, it must be by living his present life, which is a life after death, a life entered upon by a resurrection. I must say to myself this: When Christ died I died, and when Christ rose from the dead, I, too, rose, when God exalted Christ to His own right hand in heaven He set me there in Him; henceforth I must live the risen life—I must live above the world as one who has done with its cares, and its toils, and its lying vanities; I must live above sense and time as one who already inhabits eternity; I must live as much above sin as the dead man in his grave, who is physically incapable of it, even as Paul says in another place, 'He that is dead,' the man in his grave, 'is free from sin'; and St. Peter, 'He that hath suffered in flesh,' he that has once died, 'hath ceased,' has been effectually made to cease, 'from sin.' " If once ye were raised with Christ, seek the things above; if ye died with Christ, mind the things above, have them for your interest, have them for your employment, have them for your study, and have them for your affection; so when at last Christ is manifested, when the veil is taken away,