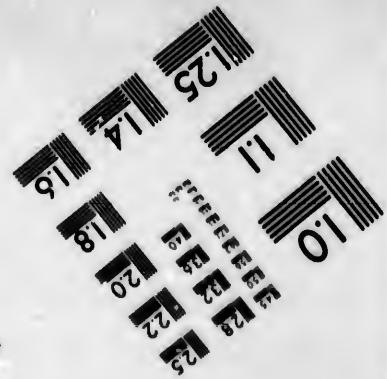
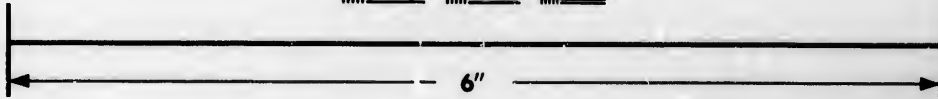
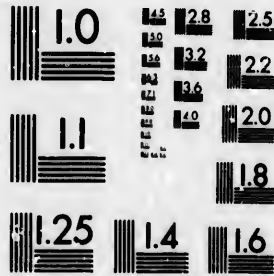


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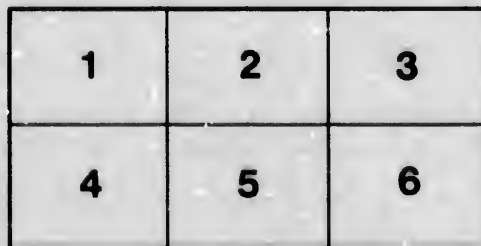
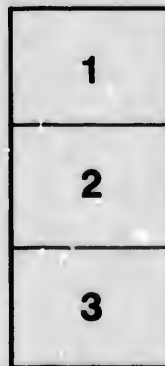
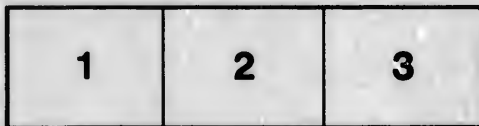
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Christ in You.

A SERMON

PREACHED IN

S. PAUL'S CHURCH, CHARLOTTETOWN,

ON THE

Eighth Sunday after Trinity,

1867.

BY THE

REV. G. W. HODGSON, M. A.

Published by Request.

CHARLOTTETOWN, P. E. I.,

HENRY A. HARVIE.

HALIFAX, N. S., M. J. KATZMANN,

1868.

accurately the time by a second watch, that it takes to float to the lower stakes. Repeat this, say five times, entering each trial in the proper column in Book No. 1. The mean time and velocity per second will afterwards be found in the office.

5. The cross sections where the stakes are driven will be measured by a line and rule or other means when the water falls.

6. Special observations will be required for large rivers, and full enquiries should be made with regard to the effects of ice, the highest known floods, &c , &c.

7. The velocity of very small streams such as those less than 2 feet wide and 6 inches deep need not be ascertained, but these and streams of every description should be entered in columns A and C, Book No. 2; and all but the exceptions named, in column B.

8. The inclination of streams may be ascertained at any time before or after the freshet, and entered in column A, Book No. 2; the tape and spirit-level should be used in making these measurements.

9. All field measurements and observations should be entered as they are made in the proper place in the books provided for the purpose. Field notes should be distinctly made in pencil, and remain unaltered. Notes recorded in the office should be in ink.

10. The mean sectional area, velocity, and volume, when ascertained, will be transcribed from Book No. 1 to Book No. 2.

11. As much accuracy as possible is requested, and it is especially enjoined that when a freshet occurs, whatever the condition of the weather or the travelling may be, the opportunity of obtaining the information desired will not be allowed to pass, and that means may be adopted to have every stream on the line examined whilst the water is high.

12. In the event of the water in any stream having fallen before being reached, the Engineer making the examination will judge from water-marks on the banks as to the greatest height of the water, and leave the cross section stakes driven at this height; he should, however, ascertain the velocity of streams

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“Christ in You.”

Colossians I. 27.

THAT our Blessed Lord lived upon this earth and died upon the Cross eighteen hundred years ago, we easily acknowledge as an article of our belief. We know very well, that we may hold this truth in such a way, that it will be to us no more than any other well founded fact in history—such an event happened so long ago,—we read that so it was, and so we believe. There is a step beyond this. We may come to look at the Life and Death of our Lord as for us or for me—now this surely is somewhat of a living faith; we have got beyond merely saying, Christ lived and died, we now say, Christ lived and died for *me*. But is this all? Having gone thus far, are we to be content and think we have now full Gospel faith? Eighteen hundred years ago Jesus lived, suffered, gave up His Life, and all that I might live. Surely then I owe Him much—He is much to me; I should thank Him, and endeavour by my life to show my thankfulness: this is good, but I repeat, is this all? Having gone so far, are we to desire nothing beyond? Certainly our creed does not stop here. Besides the belief in the Life and Death of our Lord, it adds, among other equally important truths, a

belief in "the Holy Catholic Church, the Communion of Saints." And further, most certainly Holy Scripture by no means stops there—it is impossible to read the various epistles, especially those of St. Paul to the Ephesians and Colossians, without seeing, that his faith was more even than a belief in the Death of Christ as a means of his own salvation—it was more than a looking back to something done in time past, it was an earnest belief in a *present Saviour* near His people, among them, nay *in* them; his preaching was "Christ crucified" but it was also "Christ in you."

Now this sometimes seems to be lost sight of. The bare intellectual assent to the facts of Christ's history is allowed on all sides to be utterly powerless as a motive to holiness, or as a saving faith; but when men are brought to look back upon these past events, as those in which they have an interest, then it is too often supposed that all is now believed that is required. And no doubt, that is the starting point, and it would be wrong to say, that such an imperfect faith as that is of no avail. But to rise to the full height of our Christian privileges, to grow up to the perfect man, to the measure of the stature of Christ, to gain all the comfort that our Holy Religion can give, to understand the grandeur of the position in which Christ has placed us, we must do more than think of ourselves as individually concerned in an event which took place in the far distant past; we must do more than believe in Christ's past work, we must think too of His *present* Life; we must do more than remember that "we were reconciled to God by the death of His Son," we must

remember also that "we shall be saved through His Life,"—we must believe, not in a dead Christ of the past, but in a living ever present Christ *in us*.

In the epistle from which the text is taken, but more definitely still in that to the Ephesians, the Apostle dwells upon this truth and unfolds somewhat of that great mystery. In his mind, he saw all Christ's Church (I use the word "Church" in its widest sense, as embracing every baptized Christian) as a body made up, as the body is, of many different members, each having its appointed work.

But what is it that makes our bodies live?—that gives this flesh and muscle and bones,—the power of making the many various works of human skill? How comes it, that all the members of this material body of mine are made one body, kept together, repairing their daily waste by their daily food? It is because there is life in them. Take that away and they become utterly powerless; they separate, dissolve,—take it away from any particular member, and it becomes withered, palsied, dead, though still the other parts may live. Now, then, that which the life is in the natural body, that is, Christ in us, in His Church—for Christ is "our Life." The natural body has its joints and bands, its nerves and veins, all its organs by which its nourishment is ministered, and by these it increaseth with the increase of a man. And Christ's Body, we need not fear to say God's body, has too its joints and bands, knitting and holding it together; by these its nourishment is supplied from Christ its Head, and so it increaseth with the increase of God. Is not this something more than merely thinking of ourselves as

isolated individuals, standing alone and looking back upon a past event as the cause to us of life? Now we see ourselves as part of a living Body whose Life is Christ—Christ in us.

Now observe! that here is brought in what Scripture most certainly insists upon, namely, the need of personal individual faith for justification; and God forbid, that in speaking of not looking only at a past event, it should be implied that the Death of Christ is not an object,—nay, the very foundation of all Faith. Personal faith is required most certainly; as I said, a particular member though still in the body may be dead and withered, if by any means the channels, through which the nourishment passes to it, should be closed, or if for any reason it would not benefit by the nourishment ministered—so no channel, no means of Grace can continue to benefit a member of Christ's Spiritual Body, without Faith. But then that Faith is just the belief we have been speaking of. A faith that merely says "Christ died" is little or nothing. A faith that says "Christ died for *me*" (and says nothing more) is good, but still embraces only part of the Truth, and so will keep life in the member, but not a healthy vigorous life. A Faith that says—Christ died for me and rose again, and has His Body here on earth, of which I am a member, in which He Himself is, and, therefore, He is in union with me and I with Him, and through Him with every other member of His Body;—this is the Faith that the Apostle delivered, when he preached to the Colossians "Christ in you, the Hope of Glory." And he preached it with no narrow

view, looking to or hoping for the salvation of a few at the best, but "warning *every man*, and teaching *every man*, in all wisdom, that he might present *every man* perfect in Christ Jesus."

So there is required personal faith; but we demand faith not only in part, but in all that the Son has revealed of the mystery of the Father's Will; and so the Death of Christ, though indeed the foundation, the beginning of our faith, is not its only object; with that we begin, but we do not stop there. That is the foundation, but on it the superstructure must be erected—that is cause of the existence, the first calling into being of the Church, as Christ's abiding presence is the cause of Her Life.

We have types of this in the Old Testament more or less full. Moses smote the rock and water came forth, and through all their desert travellings the Israelites drank of that smitten rock that followed them. "That Rock was Christ," whose sacred side was pierced by the soldier's spear, and there came forth water and blood, and that too has followed the Church in her many wanderings, since the visible Presence of her Lord has been removed, and has been her refreshment and her life. The work was finished upon the Cross, but its effects are constantly with us. Adam slept, and from his side God took one of the ribs and from it formed the woman who was to be with him, and Adam awoke from his sleep and said, "This is now bone of my bones and flesh of my flesh." They were one flesh. The Second Adam slept upon the Cross, and from His pierced side came the Water and the Blood by which His Church was to be

washed and sanctified; and after three days, He awoke, and said of His Church that we should be "members of His Body, of His Flesh, and of His Bones." We go back to Christ upon the Cross, but do not stop there; we begin there, but then we go on and think of Christ risen, Christ in Heaven, Christ present in His Church—in His people;—Christ the Head, ourselves the members of His Body.

As we are able to gain a clearer conception of this blessed Truth, we see more and more how full of meaning are the following words, "Christ in you *the hope of glory.*" No doubt, their full meaning must have come with special force to men who, for the first time, heard the sound of the Gospel, after having long lived in heathen darkness. Just imagine what a wonderful change it must have made in all their feelings. As they grew up to consciousness, they would find themselves in this world, but why they live here, whence they had come, or whither they were going, they had no idea; they felt within themselves a need for more than this world gave them; but where that was to be found which they wanted, nay, what it was, they scarcely knew. Virtue they would see as something hard to be practised, often getting them into trouble and difficulty; sin was easy, tempting, within reach; yet it had a sharp sting. And then at any hour they might cease to live, and then—they knew not what came. Thus bewildered by the strange unaccountable mystery of life, feeling an unsatisfied want, but despairing of having it supplied, they either waited in sullen despair for what they hoped or feared

would be the end, or else gave a loose rein to all sinful passions and "worked all uncleanness with greediness." To men in this condition, one came bearing what were indeed glad tidings of great joy, for he told them they were not here by chance, but that they were children of a loving Father who had placed them in this world to prepare them for a better. He told them the story of the Cross, and of the love of Him who had hung there, and of His intention "to gather together in one all things in Himself;" to take the men, the women, the children of the world to make them His Church, His Temple, to come and dwell among them and be in them. He told them that this connection commenced here should never, *never* end; but that throughout all eternity they should abide in Christ and Christ in them. How changed their lives, their thoughts have been; there had come to them "the hope of glory." No longer now could there be indifference, despair, or carelessness, for now they know whence they are, what they shall be; no longer sinful unholy livers, for their "bodies are the temples of the Holy Ghost"—Christ is in them. We can hardly realize what such a change must have been to them. Imagine one, brought up from earliest recollection in poverty and ignorance, suddenly told, that he is the son of a great King, and brother to many princes. Imagine one finding himself, as soon as he was conscious, in a dark gloomy cave, dimly seeing a few forms in the darkness around, and then suddenly brought out into the glorious sunlight of a bright summer's day, seeing all the beauties of creation, and told that he himself is a part of what he sees;

imagine this, and more than this, and you will not know all the change that it brought to men "having no hope, and without God in the world"—to have the Hope of Glory, Christ, in them.

And yet, may it not be possible, that although we have ever heard these glad tidings, we may, in some degree, or altogether, have forgotten them, and lived almost as though we had never known them. Suppose, that in the midst of the things of the world, we have forgotten, that we are members of Christ's Body, that Christ is in us; suppose that we walk by sight, not by faith, that we have many hopes, many fears, many rejoicings, many sorrowings about the things that we see and have to do with, but are uninterested about the things that are not seen, the things which are real and eternal; suppose, that as we think of religion, of God, and of Jesus, we think of them as something outside of ourselves, something with which we have nothing to do;—a few people who are better, or who think themselves better than others, lay claim to an interest in these matters; but for the greater number of us, we lay claim to no superior goodness, no inward Christian life; we live, have our work to do, our daily cares and labours, and God is merciful;—perhaps hereafter I can repent, and God will be reconciled to me, but I am not at all sure of it now,—by-and-by I may know more of these things. What! a Christian! a baptized Christian—a member of Christ's Body, a child of God speaking of "perhaps" and "hereafter," speaking of "by-and-by" having a "hope of Glory." O beloved, surely if this is the language of any, it is their own

fault: the "Hope of Glory" is theirs, the birthright is theirs, the privileges are sealed to them; all that is required is that they believe these truths, that they cherish that hope, claim that birthright, use those privileges. If any have forgotten these truths, and so, though indeed not to such an extent as the heathen, yet still, in a certain degree, are "having no hope and without God in the world," then surely the awakening to this knowledge will be to them a new life. And do let us remember, that the soul of each individual, as it is of priceless value to himself so it is inestimably precious in the sight of God. In outward appearances there may be much difference between us; there may be wealth to one, poverty to another; high position to one, a lowly station to another; knowledge to one, ignorance to another; but all these are but little differences; God regards them not; He is no respecter of persons. All souls are His; all are precious in His sight; He yearns to save them all. He is in you and among you all now, to save, to sanctify, to bless; only take heed lest you forget this, and so live that He be in you to judge and to condemn.

Thus far we have come—Christ died, rose, went up to Heaven, founded a Church to be His Body, in which He should dwell, has brought us (whoever or whatever we are) by Baptism into that Holy Catholic Church; we are therefore members of His Body. But now comes the important question which applies this subject to each individual conscience.—What sort of a member am I? A living or a palsied, withered one? Am I receiving nourishment from the Head, or are the channels choked

up? Am I increasing with the increase of God, or is my spiritual life dwarfed and stunted? These questions point us to the course in which our self-examination and prayers should run. It is not—am I God's child? O God make me Thy child! This is not a Christian's prayer; but—since Thou, O God, of Thy great Love, hath predestinated and elected me to be Thy child, am I an obedient child? O God, make me an obedient child. Our prayer is not—O Lord Christ, make me a member of Thy Blessed Body, but—since Thou, O Christ, hast made me Thy member, let me be living and useful; it is not—Lord, graft me into the True Vine, but—since Thou, O God, hast done this for me, let me not be withered and barren, so as to be hewn off and cast into the fire,—but purge me, O Lord, that I may bear more fruit.

Thus, then, I repeat; made, by Baptism, members of Christ's Body, in which He dwells, is Christ in us; then it is our part to see, that by our personal individual faith the channels are kept clean through which the nourishment is ministered. The great means whereby this is done, whereby the union between our dear Lord is maintained, is, of course, the other great Sacrament, that of His Blessed Body and Blood, as we saw, the stream that flowed from Christ's riven side has followed the Church through all her wanderings; that is, the two Sacraments, the Water and the Blood, Which, with the Spirit, are "the Three that bare record on earth," to the abiding Presence of Jesus in His Church. And so we have also "Christ in us" by means of the Sacrament of His Body and Blood. That is the great means whereby we are to be kept useful,

living, vigorous, healthy members of His Body. Of course it is not meant, that a mere formal reception of the Blessed Sacrament without penitence and faith is of any avail; rather we are told of those, who so receive It, that, discerning not the Lord's Body, they eat and drink to their own condemnation. But I am supposing the case of one who humbly, but yet confidently and undoubtedly accepts the position in which God has graciously placed him, as a member of Christ's Body, asking himself what must I do to preserve this union between myself and the Head? What, if Christ is to be in me, are the means which He has appointed to convey Himself to me? Are faith and prayer alone sufficient for this purpose? If they were, my Lord would not have appointed anything more. I know that faith and prayer will bring me to Him, but I want more than that; I want Him brought to me. And so our Blessed Lord has provided for His continual presence in His Church, a means whereby His very Self may be conveyed to all faithful souls, that "our sinful bodies may be made clean by His Body, our souls washed in His most Precious Blood, that we may evermore dwell in Him and He in us."

God provides us with something outside of ourselves on which we may rest; first of all, His own Love, then the Death of Christ, ourselves given an interest in that Death when we are brought into Christ's Church, of which our Baptism is at once the means and the pledge; then Christ's abiding Presence in His Church and His conveying Himself to us, of which the other great Sacrament is the pledge and the means; and not therefore to be looked

upon as if intended for a few, but for all who desire to have an assurance that Christ is in them. Surely the more we realize the noble position in which God has placed us, and the gracious help which He vouchsafes to us, the stronger will they be felt to be restraints upon sin and incentives to holiness.

O, if in all the relationships of life, as individual Christians, as members of the Christian Church, of a Christian community, if, in all these, we fully realized the presence of "Christ in us," in our midst, how would that thought act upon our religious life, upon the zeal and fervency of the Church, upon the harmony, good will, and unselfishness of our social intercourse: in everything in which we are engaged, whether business or pleasure, what a restraining thought to think, that our actions are the actions of Christ's Body. How repulsive then would seem unholiness in ourselves, coldness and deadness in our Churches, bitterness and wrath, injustice and selfishness in our community. How should we strive to outdo one another in Christ-like lives of holy love, that so the life of all might bear witness to the Power of Christ's Presence and the reverence which we owe Him. But if all this is forgotten, and men never think of that blessed indwelling of Christ in them and in their midst, what wonder if love waxes colder and colder, and the lives of most show too surely, that Christ dwells not in their heart by Faith.

And what a glorious prospect for the future of the individual Christian, and of the whole Church, is opened up, as we follow these truths to their final result. God's

appointment in grace and in nature is, that there shall be, whenever there is healthy life, growth, development, progress; checked it may be at times, but upon the whole, advance must be made. So it is in the natural growth;—see the infant just born, powerless, helpless, unable to use the members of the body; but there is life there; and so gradually strength increases, one member and another learns to obey the will, and when some years have passed, there is a man of strength and vigor, ruling and directing, by the spirit of a man which is in him, every member perfectly to his will.

So is it with the Christian Life, at first weak and powerless as a new-born babe, but growing more and more vigorous, gradually acquiring fresh powers—and when and what shall be its perfection? Hereafter it shall be, that we shall know no will but the Will of Christ, for our will shall be conformed to His, and then, in the highest sense, shall we be His members, fulfilling in all things the Will of Him our Head. Thinking nothing, speaking nothing, doing nothing, but that which shall be in conformity to His Will—just as every movement of a healthy body is in obedience to the will which animates it. And so too shall the whole Church come to its perfection. Let us not be surprised, if yet we see in it many failings, many imperfections; it is only yet learning, practising; hereafter we shall come “to the perfect man, to the measure of the stature of the fullness of Christ;” and the Church will know no will, do no other will, than the will of Her Lord; knit together in one glorious body, which, through all eternity, shall give expression in word and deed to the will of its Divine Head.

Meanwhile, let the thought that this is our destiny, if we prove true to ourselves, animate us here now to a life of ever-increasing personal holiness, yet so, though not yet full grown, we may feel we are growing in grace. Ever let us take heed, lest we so rest in any outward privileges, however great, or in any inward feelings, however ardent, as to be satisfied with these alone. To whom much is given, from him shall much be required. They who boast that Christ is in them must surely give evidence, not by their feelings alone, but by words and deeds, that they acknowledge His Presence and are striving more and more to bend their wills to His. God grant us so to believe and to live, that we be not cut off as withered members.

“O by Thy Love and Anguish, Lord!
And by Thy life laid down,
Grant that we fall not from Thy Grace,
Nor cast away our crown.”

To the Holy and Ever-Blessed Trinity be ascribed all honour and praise through Jesus Christ our Lord. Amen.

