

THE BODY OF HUMILIATION AND THE BODY OF GLORY.

BY THE EDITOR.

WHEN Archbishop Whateley lay dying, and his chaplain was reading the Scriptures to him, he came to the passage, "Who shall change our vile body"— "Stop!" said the dying churchman; "read that in the original." The chaplain obeyed, and read as our Revised Version, "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." "Ah! that is it," said Dr. Whateley. "It is not a vile body: it is 'the temple of the Holy Ghost,' only it is now in humiliation, darkened by sin and shadowed by sickness, and by and by it will become a temple of glory." Now, this humiliation began in the garden, when our first parents fell from their innocence. The body of humiliation belongs to the Paradise lost; the body of glory to the Paradise regained. And death, so far from being the end of this humiliation, is its consummation. Then, mortality will be swallowed up in death. It is only at the resurrection, when Christ cometh, that "this mortal shall put on immortality. Pember, in "Earth's Earliest Ages," has this striking view of the change which sin wrought in the body, and of that which resurrection will effect. Speaking of the fall and the nakedness of our first parents, he says:—

"Their sin was followed by an instant and visible change in their outward appearance. For while they remained in obedience, the spirit which God had breathed into them retained its full power and vigor. Its pervading influence defended their whole being from the inroads of corruption and death; while at the same time its brightness, shining through the covering of flesh, shed a lustrous halo around them; so that the grosser elements of their bodies were concealed within a veil of radiant glory. And thus, as the rulers of creation, they were strikingly distinguished from all the creatures which were placed under them.

But by their sin, the overborne spirit was reduced to the condition of a powerless and almost silent prisoner; and consequently its light faded and disappeared. Its influence was gone: it could no longer preserve their bodies from decay, or clothe them in its glory as with a garment. The threat of God was an accomplished fact; the reign of death had commenced.

Nor is it difficult to prove that the recovery of a visible glory will be the instant result of the restoration of spirit, soul, and body to perfect order and harmony—the sign of

our manifestation as the sons of God. But it will then shine with far more intense brilliancy than it did in Adam; for, as we have before seen, the body of unfallen man was not a spiritual body. The spirit did indeed exercise a mighty and vigorous influence, but the soul was the ruling power, even as it continues to be; for the first man became a living soul. But when the resurrection, or the change consequent upon our Lord's return, takes place, our bodies will become spiritual; the God-consciousness will be supreme in us, holding both soul and body in absolute control, and shedding forth the full power of its glory without let or hindrance.

Hence, in speaking of that time, Daniel says: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." So, too, the Lord himself declares: "Then shall the righteous shine forth as the sun in the kingdom of their father."

And yet, again, both John and Paul tell us that, when we are summoned into the presence of the Lord Jesus, we shall be like him; that he will change the body of our humiliation into the likeness of the body of his glory.

Nor are we left in ignorance as regards the nature of the body of His glory; for upon the mount of transfiguration he permitted the chosen three to behold the Son of man as he will appear when he comes in his kingdom. Then His Spirit, ever restrained and hidden during his earthly sojourn, was suddenly freed, and in an instant his whole person was beaming with splendor; so that his face did shine as the sun, and his raiment was white as the light.

Because, therefore, of what the body has been and is yet to be, it ill becomes us to speak slightly of it, as though it were the impediment of the spirit instead of its vehicle. The asceticism that would unduly mortify the body in order to make the spirit more bouyant; the Manicheism which would locate all evil in the flesh, and so make it essential for us to get out of the body in order to get into holiness and purity—are errors which are plainly in the face of Scripture. In the work of his redemption, Christ embraced both soul and body. The same inspired Word that tells us that our Saviour "*bore our sins* in his own body on the tree," declares also that he "*bore our sickness*;" the maladies of the soul and the maladies of the body were both taken upon himself, that he might take them away. And in "the redemption of the body," for which the whole creation groans and travails in pain until now, there will be full and perfect consummation of this redemptive work. Indeed, it seems to us that sanctification is only perfectly completed when the glorified spirit and the glorified body

are reunited at the resurrection of the just. "The very God of peace sanctify you *wholly*," is the apostle's prayer for the Thessalonian Christians. What such sanctification includes and when it occurs is told in the next clause of the same verse: "And may your *spirit and soul and body* be preserved entire without blame *at the coming of our Lord Jesus Christ*"—2 Thess. v. 23, R. V. It is for us, therefore, to join with the whole groaning and travailing creation in "waiting for the adoption; to wit, the redemption of the body."

THE TEST.

BY MISS H. A. DODGE.

To him who receives Christ, is given the power to become a "son;" all who do his pleasure become "servants;" but except the servant and son forsake "all that he hath," he cannot be a "disciple."

"There are many gains and many losses in Christ over and above the great and inappreciable loss of the soul."

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Down the ages still is heard,
Far and faint, or loud and clear,
Jesus' stern, far-reaching word,
Testing each with ears to hear:
"Who would my disciple be,
All must leave to follow me."

Hath he gathering, growing gold,—
Growing fast from much to more?
Sow it thick on mount and wold,
For the blind, and sick, and poor;
Who would my disciple be
This must leave to follow me.

Hath he lands with corn and wheat;
Houses tall, and spreading wide,
Kine that low, or sheep that bleat?
All he owns for use or pride,
Would he my disciple be,
Must be left to follow me.

Father, mother, sister, brother,
Son or daughter, or sweet wife—
Dear are these? Now must Another
Deeper sway both heart and life:
Who would my disciple be,
Love, life — all — forsakes for Me.

LATTER-DAY DELUSIONS.—I. Spiritualism.

BY T. W. GREENWELL, F.R.S.L.

WE propose to present our readers with a brief, concise view of the aspect of modern Spiritualism in regard to its origin and latest developments. It is a remarkable fact that a system which commenced with such a trifling manifestation as three raps at Hydesville, in 1848, should, in 1884, have reared a stately temple in the center of Boston. The year 1846, in all probability, marks the real commencement of the spiritualistic delusion; for in that year Andrew Jackson Davis published "The Principles of Nature: her Divine Revelations and A Voice to Mankind," dictated whilst in a clairvoyant state, by spirits. This was a sort of premonitory voice.

Again, in 1843, the Shakers at New Lebanon, Watervliet, N. Y., had strange psychological experiences; they were entranced, and foretold Spiritualism.

It is singular, also, that Swedenborg, on his death-bed, in 1772, prophesied the advent of a new religion, to make its appearance in eighty years. There were doubtless sporadic cases of what may be termed spiritualistic phenomena, prior to the date 1848, in England and elsewhere, but the great modern outbreak of demonology dates from the knockings at Hydesville, N. Y. The facts are very generally known concerning these "Rochester knockings." Suffice it to say, that the self-assigned origin of the system is satanic. On the night of March 31st, 1848, the Fox family all lodged in the same room. At an early hour the rappings commenced with unusual violence. Thinking the noise might proceed from the rattling of the sashes, it being a windy night, Mr. Fox tried them, but found them all secure. Kate observed that when he shook the sashes the noises responded; and turning in the direction from which the sounds proceeded, snapped her finger and exclaimed, "Here, old Splitfoot, do as I do." The knockings instantly responded, replying three times, or "Yes." The "intelligence" afterwards purported to be that of a murdered man, but there seems to be great doubt about the facts, and the whole affair was probably a case of demon impersonation. Dr. Hare ("Spiritual-