denied and rejected it. So taken up were they with the thought of a triumphant and royal Messiah, that only an humble few knew him when he appeared as a lowly and suffering Messiah. Is it not true, on the other hand, that we are so absorbed with the idea of the suffering, peace-bringing Messiah,—and we cannot be too deeply absorbed with him,—that we have largely ceased to watch for the sign of the victorious, conquering Messiah, coming to reign on earth as a prince, and to sit upon the throne of his father, David? And is it not in the Church to-day a sign that is spoken against? Both signs are true. They shine on the pages of prophecy as we read, like the dazzling lenses of a revolving light-house, first one and then the other; now the glory and now the humiliation, now the suffering and now the conquest. The one has been fulfilled; the other is yet to be fulfilled. Glory, then, in the accomplishment of the one; watch for the appearing of the other. “What I say unto one I say unto all, Watch.”

XIII.

THE LIVING DEAD AND THE DEAD LIVING.

"I am crucified with Christ, nevertheless I live."—Gal. ii: 20.
"Thou hast a name that thou liest, and art dead."
—Rev. 3: 1.

The question, Who among men are the dead and who are the living? is often the most difficult to answer. Indeed, there is but one person who can determine this point with absolute certainty, and that is he who alone among men has dared to take to himself the name of “The Life.” He, looking at those who seemed to bear every semblance and feature of living men, startled and maddened them by declaring that they were but “whited sepulchres, which indeed appear beautiful without, but are within full of dead men’s bones and all uncleanness.” Looking, again, upon one who was lying upon her couch, pale and pulseless and without breath, he allowed himself to be laughed to scorn for saying “The maid is not dead, but sleepeth.”

These are but illustrations of Christ’s deep discrimination, and of the divine answers which he
constant gives to the questions, Who are the dead and who are the living? The Lord of life often places a tombstone where we should put a door-plate, telling us that here is a sepulchre instead of a residence; while, on the other hand, he writes in the book of life many a name that we should consign to the list of the dead. And looking through his eyes this world presents a strange medley of moving corpses and inanimate lives,—the living who are dead, and the dead who are living. Let us, in the light of Scripture, try to unravel this mystery, and to sort and separate in this strange conglomeration those who belong on the muster-roll of the living, and those who belong on the list of the dead.

I. Let us consider, in the first place, the living dead that are in the world.

There are such. St. Paul declares, “I am crucified with Christ: nevertheless I live.” Crucifixion certainly means death; not a mere maimed and mutilated life, as some have supposed. It was not simply that Paul was constantly finding his Master’s cross in the midst of his labors, and being wounded by the offence and persecuted by the enmity which it stirred up. In a very real, though mystical, sense he had been crucified with Christ in his crucifixion on Calvary, and had become dead with him. Nor was he alone in this.

He was constantly addressing his fellow-Christians as those that were dead. “Ye are dead, and your life is hid with Christ in God.” “For if we be dead with him, we shall also live with him.” These and similar passages emphasize in the most solemn manner the fact that the believer has died in Christ; but this death is everywhere represented as the counterpart and condition of a far more exalted life than was ever known before. The cross has cut us off from the world only that we might be joined on to God; the nail has penetrated and slain the old life only that it might find and lay open the fountains of a new life in the wounded heart of Jesus Christ. “Dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”—this is the signature which has been stamped upon all who have been new created after the image of Christ. “The church is born crucified,” says Lacordaire. The death of the outer man is the birth of the inner man, and the cross that slays our sins is the door through which we pass into the risen life of Christ in God.

Now, that this doctrine may not be mystical to you, but practical and real, let me throw light upon it from several passages of Scripture.

The Apostle Paul exclaims: “God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and
"I unto the world." Is not his meaning plain? His attachment to this present evil world, his bondage to its laws and principles, had been sundered by a stroke of crucifixion light. But the blow that cleft him from his earthly connections liberated him unto the life of God through Jesus Christ. Have we seen nothing like this in nature and human experience? What does the husbandman's axe do which lays the branches of a tree sundered and dead upon the ground? It cuts off the limbs indeed, but it sends their sap upward, and turns into fruit the life which was wasting itself in building wood and leaves. That we know is the philosophy of pruning,—cutting off and making dead the suckers that are wasting the vitality of the tree, that the fruitful boughs may have more abundant life. And the cross is God's pruning knife, for severing his people from the world, that the life of their souls, which has been going to feed the fleshly lusts and appetites, may be turned upward into the fruits of righteousness and true holiness. So, as a matter of fact, you will find that it is those who have died in some part of their nature that have the most abundant life towards God. If affections have been slain by the cutting off of some cherished object; if the selfishness has been pruned by the loss of property; if the pride has been slain by some great humiliation;

if the self-reliance has been weakened by some sore defeat or sickness, then God's strength, which is made perfect in weakness, has an opportunity for exercise unknown before. And this necessity has passed into a law of grace. Repression, mortification, death, have to be going on all the time in our carnal natures if the life of God is to be made manifest in our mortal bodies.

This is a hard saying I know, and we can only understand it by remembering that the two parts of the Christian, the flesh and the spirit, are "contrary one to the other." What is given to the flesh is generally taken from the spirit: so that one cannot feed his pride and his pleasure, his love of gain and his love of applause, without at the same time starving his soul. Every cent of your wealth which you put into needless luxuries constitutes a draft on your spirituality; every redundant pleasure which you indulge in is a lien upon your religious life. And this is the contest that is going on with every one of you, unless you have surrendered or made a truce with your self-love, the contest for supremacy between the two elements of your double nature. It is the question which shall gain the mastery and finally subdue the other, and change it into its own substance. Shall the spirit subdue the flesh more and more, assimilating it to itself, warming it with divine life
and energy while quenching its unnatural ardors; or shall the flesh chill the spirit, and reduce it little by little to its own temperature, till in the end it freezes it, and the spirit passes into flesh, hard, stolid, relentless, the two no longer different substances but one, and the end of that corruption? Oh, if there is anything for which we ought to pray with strong crying to God, it is that we may be saved from such a living death!

Here is the secret of the apostle's glorying in the cross that had crucified him to the world. His old man he declared had been slain with Christ; the rooted affections of the natural heart, the insatiable ambitions of the carnal man, had been pierced with the nail of crucifixion. Not utterly freed from them all was he as yet. But they had been delivered over to death, and their destruction was certain. And now life was dominating him, and not death. "They that are Christ's," says the same apostle, "have crucified the flesh with the affections and lusts." Here certainly are living men,—"they that are Christ's." They are the only living men according to Scripture. "He that hath the Son hath life, and he that hath not the Son of God hath not life." But the condition and proof of this life is that they have died with Christ as to their carnal natures; that they have given over their lusts and affections to be mocked and scourged in the judgment-hall of self-denial; to be nailed to the cross of mortification; to be answered in their cries for indulgence with the vinegar and gall of sharper and sharper refusals, till they have become dead indeed. This is the austere and exacting ideal of the Christian who is wholly Christ's.

But you will ask with astonishment, perhaps, why the Lord Jesus must be so hard a Master. Does he delight in the stern exactions that gall and hurt, and perhaps repel us from his service? He is a hard Master in this matter only because he has a hard master with which to contend. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And what cannot be subdued to God must be slain. Hence the Son of God, having borne the cross himself, has left it for us to bear after him, that it may complete in our persons what it began for us in his; that, as we have been justified by the cross which he endured for us, we may be sanctified by the cross which we endure for him. Christ did not die to exempt us from crucifixion, but to lead our way to it. "Forasmuch, then, as Christ hath suffered for us in the flesh," says Peter, "arm yourselves likewise with the same mind." And all this is that we may have life instead of death, and be heavenly men instead of earthly. For we are to
remember that self-denial is never an end, but always a means. We are to reduce the area of our carnal affections only that we may broaden and extend the horizon of our heavenly.

Have you never observed how the privation of any bodily sense increases the power of those that remain? If one's sight is impaired, his touch becomes more acute; if his hearing is lost, his sight learns to read, from the lips, the sounds which the ear can no longer interpret. It is a striking illustration of death in one part working life in another. And the principle holds just as truly of the outer senses in their relation to the inner. When worldly affections have been blunted, and selfish desires have been denied, and carnal appetites have been repressed, then it often is that for the first time the spiritual senses come into the largest and finest exercise. It is just as the apostle describes it,—the outward man perishing and the inward man renewed day by day.

It is not always so. Indeed, there may be no such result with one whose moral life has never been quickened by the Spirit of God. But with those in whom the heart has been renewed by the Holy Ghost it is quite certain that this will be the issue. Think you, then, that God is a cruel Master that he sometimes permits the avenues of external sense to be closed by affliction, and that he requires you to narrow them rather than to widen them to the pleasures of this world? It is only that he may compel you to retreat to the inner sanctuary of the spirit, where he reveals himself. The Holy of Holies of the Temple had no windows. It was left utterly dark, that it might be lighted by the glory of God. And when the High Priest entered the Holiest he left the sun behind him only to behold a brightness above the sun at noonday. And so when the outer courts of our bodies, those temples of the Holy Ghost, are closed to pleasure, barred to the lusts of the flesh and the lusts of the eye, then it is as never before that we enter into the inner shrine of the spirit, where God reveals himself to us and the light of life shines upon us. Man is alive unto God just in proportion as his spirit is in contact with God's spirit, and as his moral faculties are quickened and refined to commune with that spirit. And whatever, therefore, throws added necessity for exercise and action upon these faculties intensifies this life. One's physical vitality is measured, other things being equal, by the soundness and activity of his five senses. It is the man that can see most, and hear most, and taste most, that can live most in the earthward and temporal direction. Reflect, then, that the spiritual senses are the reverse of the physical; faith the opposite of
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