

to the effect that Christ rose from the dead, to the evidence of this fact, and also to the theoretical consequences resulting from its denial, proceeds to say:

"But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterwards they that are Christ's at His coming." (I Cor. xv, 20-23.)

The resurrection of Christ and that of His people are here connected, the former being regarded as the guaranty and model of the latter. Their humanity participating in the fate of His humanity in the fact of death will also participate in the destiny of His humanity in the fact of resurrection. His resurrection as "the first-fruits" is already an accomplished fact; and theirs will be such "at His coming." His was a bodily resurrection, and so will theirs be. His humanity and their humanity are allied in death and in the resurrection, and hence participant in essentially the same facts. Such is the import of the above passage.

Second. This, however, is not all that Paul says on the subject. He further remarks: The first man (Adam) is of the earth, earthy; the second man (Christ) is the Lord from Heaven. As He is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. xv, 47-49.)

It is important to observe that the Apostle is here speaking simply of the body, or corporeal part of human nature, alike with reference to Christ and to Christians. Here they bear "the image of the earthy," and in this respect are like Adam as he was when on earth; but in Heaven they will bear "the image of the heavenly," and in this respect be like Christ as He is in Heaven, having bodies "fashioned like unto His glorious body (Phillip. iii, 21.) "Community of nature with mankind" will, according to Paul's conception, be as true of Christ in Heaven as it was on earth.

The amazing wonder of Providence and revelation involved in the doctrine of the God-Man as established in the historic Christ—than which nothing can be more wonderful—has, as already intimated, for its object the restoration, pardon, justification, exaltation, glorification, and eternal

salvation of the human race. Whether God would do anything for the attainment of this end—and, if so, what it would be—are questions in respect to which, except as informed by His action, I am neither a competent judge nor a competent objector. The case, however, in its relation to human thought is most materially altered when God Himself has acted and given us such a system as that contained in the Christology of the Bible. We are competent to apprehend and believe this system as true; and thus see the divine Christ in His humanity and work on earth, and in His humanity and work in Heaven.

This is the one great idea—Christ in His permanent humanity in both worlds, and essentially the same in both, which it has been the object of this article to set before the reader. Such a Christ exalts and glorifies humanity in the very act of taking it upon himself, and therein showing the high spiritual elevation which is possible to it. Such a Christ offers to humanity its clearest, simplest and best facility for becoming acquainted with the "invisible God," especially in relation to the affections of His infinite heart. Such a Christ, in himself having tasted death, and also risen from the dead and ascended into Heaven, guarantees a like resurrection to all His people, and in His own history opens the gate of immortality to human hope. He puts the stamp of immortality on humanity and brings immortality to light in His own record. Such a Christ, in what He was and what He did when "in the flesh" on earth, supplies historical materials that enable us to follow Him into Heaven, to identify Him as a personal reality there, to think of Him as He is there, and in what He is doing there in human behalf; in a word, to make Him the most familiar and best-known object presented to thought in the spirit realm. Such a Christ, possessing our nature alike on earth and in Heaven, invested with human sympathies, bestowing these sympathies on all who seek His help, and "once in all things tempted like as we are," is eminently adapted to inspire the heart with comfort and hope in the great struggle of life. Such a Christ, in a nature and under conditions common to Him and the race, teaching us by His own living example, as well as by His words, presents to us a lovely and beautiful life to imitate—a life not foreign to our nature, not out of harmony with our relations, not above our apprehension; a life that speaks to the heart and with the warm and eloquent affections of the heart as no mere words can

such a Christ, by His own life, simplifies the idea of perfect virtue and gives it a sweetness and charm that cannot be found in the technicalities of formulated dogma. The life of such a Christ, in the person who lived it, brings before the eye of thought an object to love, a friend to trust and a hallowed companionship to bless us forever. The existence of such a Christ, declared to be real, and on earth believed to be real, enriches our existence here and clears away all doubt as to our more glorious existence hereafter.

It is well known to every careful reader of the Bible that the second coming of Christ was to the Apostles a cherished and delightful thought. While not informed as to the date of His coming, they nevertheless believed in it, and by Him were taught so to believe. The Christ of whom they thought as thus coming, and whose coming was so precious to them, is the divine and human Christ whom they preached to the world, not the divine without the human or the human without the divine, but both in the same person. The humanity of Christ in His return to this world was identified with that return. The fact was to them not a dry dogma merely for the intellect to handle, but a practical and cheering power. They felt it as a living inspiration.

The humanity of Christ—begun on earth, continued in Heaven, and lasting forever—is, then, an element in His glorious personality with which we cannot dispense in our conception of Him. It brings us near to Him and Him near to us. This humanity, while no superfluity in His person, and certainly no degradation of that Person, when connected with His divinity, and interpreted by the purpose for which it was assumed, and also when considered in the absolute purity that adorned it, shines out as the climax of remedial grace. Infinite power, infinite goodness, and amazing condescension come before us in the same Person. Such a Savior may well command the best service of human thought, and evoke alike the admiration and gratitude of all hearts.

I cannot conceive how the God and Father of our Lord Jesus Christ could have interposed in our behalf by any method better than the one He has adopted. In Christ He comes to us in our nature, and makes that nature our facility in coming to Him. The words, "I am the Way, the Truth, and the Life" fall very appropriately from the lips of this Christ. Happy is that man who, believing in the truth of these words, makes Christ his personal Savior.

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