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I yield to no man in my interest in the New Testament doctrine of the resurrection—the glorious Pauline doctrine of the resurrection of the body, that, according to the constant belief of the Church through the ages, shall be realized "at the last day." But my decided impression is, that the great want of our humanity is a present spiritual resurrection; an awakening from the mortal torpor of spiritual death; a resurrection to a sense of the dignity, the duties, the worth, the powers constituting the birthright—the natural heritage—of
man. The fact is, mankind generally are scarcely conscious that they have souls. Such, ordinarily, is their struggle for daily necessities, or, still worse, such their habitual indulgence of low animal appetites and their confirmed ways of vice, that everything connected with the spiritual world—with eternity, judgment, God—becomes utterly uncongenial, not to say alarming. A faint echo, it may be, of a divine voice still lingers in these more or less sunken natures; but, virtually, these persons for the most part live on just as if no such voice had ever been uttered, or, at least, as if no echo of it whatever still lingered within them. Conversing only with objects of sense, putting forth no powers but those of the body or of sheer intellect, engrossed consequently with the labors, interests, attractions, duties, wants, pleasures, and rewards that belong exclusively to the present and to the external world, how can it well be otherwise than that, in the case of all such worldlings and unbelievers, there should be every thing to stupefy, to deaden, and nothing to stimulate or awaken, a sense of a higher, a spiritual nature? What is more evident, then, surely, than that, as I have just stated, humanity's great need is some supernal voice to awaken, to rouse, these dead souls from their mortal torpor; to chase this
dread slumber of religious insensibility from their spirits?

Where shall we look for this imperial, this all-penetrating voice? In the Gospel the sound of the needed life-giving voice is heard. It is the voice of Him who, standing at the portal of Lazarus's tomb, exclaimed, "I am the Resurrection and the Life"—a voice that, ringing out amid the fastnesses and reverberating among the labyrinthian recesses of man's nature, cries, "Awake, thou that sleepest! and ye that be dead in trespasses and sin, come forth!"

And what other voice ever had such power thus to wake the spiritually dead? so to quicken the same as to make them truly alive unto God—new creatures, indeed, as to their characteristic affinities, affections and aspirations?

Meantime precisely this spiritual awakening—this resurrection of manhood from the dust and darkness of spiritual ignorance and religious insensibility into a true newness of life—is manifestly the one essential thing. Once this result is realized, then, clearly, the "spiritual body" may be very safely left to take care of itself. It is all very well to desire to share finally in "the resurrection of the just;" but it is far more needful first of all to
seek inward and spiritual renewal; to be recreated, through an indwelling Christ, in righteousness and true holiness. The resurrection body is, doubtless, to be ineffably glorious; fashioned, indeed, like unto Christ's own glorious body; yet are we not too apt to suffer the glories of the resurrection body to eclipse the brighter glories of the redeemed—the transfigured character of that new man born of "Christ in you," and fashioned like unto the perfections of the Son of man?