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Defining God's Love, God's Nature Poured into us—The Love That Prompted a Life of Sacrifice to God's Glory.

["Reported by The Guardian's Stenographer."]

TEXT:—God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. John III. 16.

Let us in the first place have clear ideas of the words perish and everlasting life. Perish may say a great many things: it may destroy a city, break up an organized army into units, lose a ship at sea, or annihilate a substance. It is translated lose and lost in the fifteenth chapter of St. Luke—the shepherd lost his sheep, the woman her money, the prodigal son was lost. In all these cases the lost was found again. In the Romans it is a translated destroy. When that state takes place that we call death, the physical compound that we know as the body begins to decompose, that is, break up again into units. Such a state of things may be expressed by the word perish. Or to be separated from the organization as a unit is to perish. The shepherd's sheep left the flock, the prodigal left his home, they both were said to perish. To be out of harmony with the nature of things is to perish. Men are perishing now because of this. So far as the words everlasting life are concerned, they do not refer so much to time as to quality. Aristotle defined life as that which guides matter in organizing. This is the life which we receive by the law of inheritance from our forefathers, the life common to the race, the life that organizes our bodies. Whether this life is mortal or immortal I do not know, but it is not the life spoken of in our text. The life spoken of in the text is that which made Jesus of Nazareth what He was and what He is; it is the life that organizes and developes moral character, and which is not received by any of us by the law of heredity. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Whether the theory of evolution be a correct theory of the universe or not I do not know, but every careful student of the Bible recognizes a gradual evolution of the thought and purposes of God for at least six thousand years. God seems to be gradually coming out of the darkness as the ages pass by so that men can understand Him better—have a clearer conception of His Being. In the Old Testament he reveals Himself to man by words and actions, and by dwelling more or less fully in the hearts of men, but in no case was the revelation so clear as to enable men to understand clearly God's essential nature, or if you will allow the words, His moral character. Abstract statements are apt to degenerate into casuistry when applied to morals, that is to matters of right and wrong. This was one of the weaknesses of the Jews; they applied hair-splitting logic to every statement concerning right and wrong until every commandment was burdened with a hundred details. In fact it is difficult for the human mind to build up out of abstract statements an ideal manhood. I do not think it can be done. To meet this want of the human mind, God sent His only begotten Son who embodied in a concrete life all the statements about goodness and holiness and purity and manhood, that the Old Testament contains. He is God's only begotten Son: this gives Him a unique place in the universe, the Son of God gs no other King is, as no other King will be. "God so loved the world that He gave His only begotten Son." In this gift God revealed to the race His own moral being which is the eternal standard of right and wrong in the thought of God. It is the standard of God's actions, it is the standard by which God judges right and wrong throughout the universe, it is the standard by which He judges you and me today, the standard by which our eternal destiny will be fixed. The moral character of Jesus Christ is the moral character of God, and the moral character of Christ is that which God is trying to develope in every Christian's life. Christ's coming not only revealed the eternal standard of right and wrong for God and man, but He assured us as plainly as language can express assurance, that God's purposes toward us are that we shall be like Him, for whom he did foreknow He did predestinate to be conformed to the image of His Son and we know that when He shall appear we shall be like Him. He gave us also these wonderful statements in the sermon on the Mount, most of them taking the form of promise. "Blessed are the poor in Spirit for theirs is the Kingdom of Heaven Blessed are the meek for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness for they shall be filled. Blessed are the pure in heart for they shall see God." The whole teaching of Christ and His Apostles assumes that man in moral character may become like Jesus Christ. In fact there is no other way in which man can be a peace with God but by loving what God loves, and hating what God hates. So then the moral character of Jesus Christ is the Christian's standard of right and wrong. Some time ago Sheldon wrote a book entitled "What would Jesus do." I received much criticism, but the fact remains that what Jesus would do in our circumstances is the only lawful thing for us to do. "I know that what is right in Him can not be wrong in me," and you may reverse Whittier's statement if you will, and it still holds true that what is wrong in Him cannot be right in us.

I do not think that the New Testament teaches that any Christian can reach the full height of Christ's moral character. He was the only begotten Son of God, a manhood unmarred by sin, every power at its best; but the New Testament does teach, and teach most emphatically, that while our moral character may differ from that of Christ's in degree, it must be essentially the same in quality. It must conform to the eternal standard. It will differ in degree because our powers are weakened by sin, we can not see the full beauty of moral character as Christ saw it; we are also conditioned by our ignorance, our natural limitations. How far the grace of God may overcome all these I do not know but one thing is very certain, the New Testament teaches that each man is under obligation to strive after the moral character of Christ as far as it is possible for him to do and as far as he is able to conceive of it. Anything lower than this would in the Christian be sin. This is the thought in the Apostle's mind when he says, "This one thing I do, forgetting the things which are behind I press toward the mark for the prize of the high calling of God in Christ Jesus," or as it is put in the Hebraws, "Laying aside every weight and the sin that doth so easily beset us, let us run with patience the race that is set before us looking unto Jesus."

When Jesus Christ had revealed God's mature, His relations to man, His standard of action as the standard of right and wrong for the universe, He told His disciples that it was expedient for them that He should go away, He had finished His work, He had uttered the promises, He could do no more for man as the Christ. But He told them that He would send the Holy Spirit who should be with them and in them and fulfil in their individual experiences the promises which He had given unto them. Without attempting any theological definitions of the Holy Spirit, let us simply say that the Holy Spirit is God working in the world, in the church, and in the individual soul, in order to realize Christ's promises in individual experiences. This truth is the hope of the world in general, as well as the hope of every Christian. This in dwelling of God in the human soul is not a temporary thing, but something that abides, and the effects are beyond human imagination. It begins by what is known in theology as the new birth. Paul calls it a new creation. In the Galatians it is called Christ formed in us. In another place it is represented as God working in us, to will and to do. God in the deepest depths of our being energizing, strengthening, purifying, and illuminating our being so that we may not only see the moral beauty of Christ's character but grow to love it, and struggle toward it with all our powers. The indwelling of God, His abiding presence in the human soul, must be a truth in the Christian's life if he is to see and appreciate Christ's moral character. It is an old truth that we can only see in the picture that to which the picture corresponds in our own soul, that we can only appreciate the music to the extent that it awakens the corresponding notes in our own nature.

"The poem hangs on the berry bush
Where comes the poet's eye;
The street is one vast masquerade
When Shakespeare passes by."

It is the moral character of the Christ in us that enables us to see and appreciate the beauty and loveliness of the moral character of Jesus. "Except a man be born again he cannot see the Kingdom of God" must in the very nature of the case be eternally true. God comes into our lives by the Holy Spirit, and as a life within us He begins to organize moral character, and as the moral character developes we begin to know the Christ and hunger and thirst after his righteousness.

God coming into our natures in the Person of the Holy Spirit brings with Him into us the nature of God Himself. This truth is taught in such passages as "There have been unto us exceeding great and precious promises by which we may become partakers of the divine nature." This is not a thelogical statement, a mere figure of speech, your Salvation and mine depend upon it being eternally true. We have the same truth in another form where we are told that the love of God is poured out into our hearts by the Holy Spirit that is given unto us. This is not our love for God, but God's love, God's nature, poured into us. So far as we know every life is true to the law of its species. So the love of God is ever true to the law of its nature. This is the love which prompted God to love the world and give His only begotten Son; it was this love that bound the Christ to the Father and prompted Him to a life of sacrifice for God's glory. This love shed abroad in our hearts will be as true to the laws of its nature as it was in Christ if we will only allow it free course in our being. God's love is co-extensive with the human race, He loves the Asiatic and the European, the black and the white, the rich and the poor. God loves the world. This is not like human love. We love our friends, our countrymen, but care little for our enemies and the alien. The Frenchman does not love the German nor does the German love the Frenchman. The German keeps six thousand armed men on one side of the Rhine to keep French men from plundering Berlin; the Frenchmen keep an equal number on the other side of the Rhine to keep the German from plundering Paris. This is not Christian, this is not Christ-like. "God so loved the world that He gave His only begotten Son," To be Christian, is to be Christ-like, to be Christ-like is to be like God. The Christian's patriotism must be bounded only by the human race.

The love of God that is shed abroad in our hearts by the Holy Spirit that is given unto us finds its first manifestation in love to God. The very nature of such love demands this, for God is the perfectly good and pure and true, and as such is worthy of love. We love Him too because He first loved us. So this is the first and greatest Commandment, "Thou shalt love the Lord thy God with all thy heart." The second manifestation of the love of God when shed abroad in our hearts is toward our neighbour. The lowest form of its manifestation is seen in doing our neighbour no harm. The Christian can not treat his neighbour in such a way as to cause him to perish, or in any way to injure him. To be a Christian is to do unto others as we would that others should do unto us. I do not think the Christian can defraud his neighbor; the love of God shed abroad in his heart will not allow him to give his neighbor opium, liquor, or in any way debauchhim, it will not allow him to supply his neighbour with literature that is impure, or demoralize his character and thus cause him to perish. The love of God in the human heart has already made slavery and polygamy things of the past, and as sure as God is truth, the day is hastening when drunkenness and war shall be done away with. But the love of God manifests itself by doing good to our neighbor in all manner of helpfulness, kindness, gentleness, giving the best that is in us to help him to a better life, illustrating to him by our life the beauty of Christ's moral character. So "Thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself."

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." We have said that eternal life as it is found in the text does not refer so much to time limit as it does to the quality of life. It is a life differing from the life which we have received from the race, it is the life that organized the moral character of Jesus Christ. It is for want of this life that men are perishing. We have not to wait till the Judgment to perish, we are perishing now. Every man and every woman devoid of this eternal life is perishing. For want of it nations have perished in the past, nations are perishing now and will perish in the days to come. "God so loved the world that He gave His only begotten Son" that men and nations might know what eternal life means and by accepting the moral character of Jesus Christ and by working it out in private life and public institutions, the world might be saved from perishing and brought back to God.

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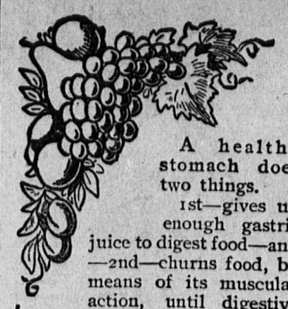

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