

**THE GLORY OF GOD IN
MAN; FOUR SERMONS.
OCTOBER, 1864**

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The Glory of God in Man; Four Sermons. October, 1864 by E. H. Gifford

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E. H. GIFFORD

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MAN; FOUR SERMONS.
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SERMONS.



THE GLORY OF GOD IN MAN;

FOUR SERMONS

Preached before the University of Cambridge,

IN OCTOBER, 1864.

BY

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SERMON III.

LIFE IN CHRIST.

	<i>Page</i>
ROMANS VI. 9—11. Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord	58

SERMON IV.

THE LOVE OF THE SPIRIT.

ROMANS V. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us	90
NOTES	115

SERMON I.

THE UNRIGHTEOUSNESS OF MAN.

ROM. III. 22, 23.

*For there is no difference: for all have sinned,
and come short of the glory of God.*

MAN is a mystery to himself: He is beset on all sides with wonders that pass his understanding, but the greatest wonder in the world is man¹.

If the mixture of 'order and disorder, of happiness and suffering, of life and death in the world around us, has tempted men to doubt whether this be indeed the work of almighty love, much more may the contrasts of the moral world, of the life within us, perplex, and baffle, and dismay. Listen to man in one mood, and he seems to belong already

to a higher world: "How noble in reason; how infinite in faculties: in action, how like an angel; in apprehension, how like a God." But hear him again, and all is changed: "A being full of contradictions, made wretched by wants transcending the bounds of his nature, and desires that can never be satisfied; his nature itself a lie, uniting the greatest poverty with the greatest pride. Among such evils, the greatest good,—that he possesses the power of taking his own life²."

To what can we attribute this contradiction between man's aims and his attainments, his conscience and his life, his vague longings after some higher good, and his restless pursuit of things which can never satisfy?

Must we not believe that this schism of the soul points to a corruption of its true nature; and that in these utterances of man's experience and these tendencies of his half-conscious desires, we have a testimony to that which the Scriptures teach us of his Creation and his Fall?