

**SERMONS PREACHED
IN WESTMINSTER
ABBAY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649010332

Sermons preached in Westminster Abbey by Basil Wilberforce

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

BASIL WILBERFORCE

**SERMONS PREACHED
IN WESTMINSTER
ABBEY**

SERMONS

PREACHED IN WESTMINSTER ABBEY.

BY

BASIL WILBERFORCE, D.D.,

*Canon of Westminster,
Chaplain to the Speaker,
Select Preacher before the University of Oxford.*

REGIS
BIBL. MAJ.
COLLEGE



LONDON :
ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.
1898.

89552

EX
5133
W5

CONTENTS

	PAGE
THREE INSPIRED PROPOSITIONS - - - -	1
GOD'S RIDDLE - - - -	15
DOES GOD SUFFER? - - - -	31
THE FATHER IS GREATER THAN ALL - - - -	46
THE HOLY TRINITY - - - -	60
THE HOLY SPIRIT - - - -	72
THE UNPARDONABLE SIN - - - -	84
SEPTUAGESIMA—BACK TO ORIGINS - - - -	96
QUINQUAGESIMA—THE IMPULSE BEHIND ORIGINS	112
RESURRECTION - - - -	126
ASCENSION - - - -	141
PARADISE - - - -	152
HADES - - - -	164
THE COMMUNION OF SAINTS - - - -	180
PROPITIATION - - - -	192
DIVERSITY AND TOLERATION - - - -	206
UNBINDING THE WORD - - - -	223
NO WASTEFULNESS WITH GOD - - - -	236

THE following sermons would never have seen the light in their present form except in response to reiterated requests. They are, for the most part, printed exactly as they were taken down by shorthand writers; and no attempt has been made to recast them into more literary shape. I desire gratefully to acknowledge my obligation to all the writers of the "Theological-forwards" school of thought of our day, especially to Dean Farrar; to the Rev. Andrew Jukes; to the late Dr. Samuel Cox; to the late Rev. J. Pulsford; to Dr. Momerie; to the Rev. H. R. Haweis; to the Rev. W. W. Peyton, author of "The Memorabilia of Jesus" (A. and C. Black); to the gifted author of "The Divine Humanity" (Elliot Stock); and to the Rev. T. Allin, author of "Universalism Asserted" (Elliot Stock). I have not consciously quoted any of them; if I have done so inadvertently, I do not apologize, but rather again thank them for having so vividly impressed their valuable teaching upon my memory. If the following inadequate attempts to "speak

good of His name " (Ps. c. 3) have no other result than to induce some readers to study for themselves the writings of the authors enumerated above, they will not have appeared in vain. If, by the blessing of God, they help any soul into a clearer light and a completer trust, my thankfulness will indeed be beyond expression.

THREE INSPIRED PROPOSITIONS.

"For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected it. The creature also itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Rom. viii., parts of verses 20, 21, 19.

ASSUREDLY, no more magnificent revelation was ever made to a humanity struggling with its passions and its destinies than that which is contained in these three inspired propositions, for they reveal "the riddle of this painful earth"; they emphasize the unalterable basis of human assurance; and they indicate the unmistakable sphere of human responsibility. No teacher in any age of the world has ever dared to deal so boldly, so exhaustively, with the perplexing mystery of misery which hangs like a funeral pall over the world. "We know," says St. Paul, "that the whole creation groaneth and travaileth in pain together"; and if we are not sunk in selfishness, chloroformed by indifference, we do know it. Our ears are deafened by the cries of the agonized; the imagination staggers before the