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BEYOND DEATH

HUGH JOHNSTON

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BEYOND DEATH

By

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PREFACE

PREFACE

THE topics discussed in this volume, intimately associated with our most sacred thoughts and feelings, are practical, and of wide and deep interest, and by no means speculative. Though in the whirl and dust of a transition-period our age is entering with earnestness and intensity into the study of eschatology, and some of the views presented are startling and disconcerting. The only clear, comforting light we have is that which shines upon us from the word of God; but it is not within the purpose of research, as it is not within the power of reason, to outline the future in such clearly defined terms that diverse views cannot be taken by Bible students equally competent and devout. It becomes the wise and cautious investigator to speak in guarded tones, with charity and tolerance. The writer has held largely to the traditional view in the doctrine of Last Things, and his conclusions have been reached after many years of careful and prayerful study.

The present work, while theological and expository, is not a critical or formal treatise. It is designed to strengthen the faith of Christian men and women, to stimulate their piety and help them in their daily lives. The author has not attempted to dogmatize where the

Scriptures do not speak with unmistakable plainness, and he has been compelled to take a position antagonistic to some of the popular teachings of the present day. He has touched upon a few of the numerous questions which speculation suggests because the interest in these themes has been largely religious and practical. True, books on these obscure and difficult subjects have been given to the public by men of far greater learning and ability than the author can think of claiming, yet a number of them are all at sea as to the eschatological teaching of our Lord and the general tendency is toward extreme latitudinarianism; a new theology is growing into form, and some are predicting an entire reconstruction of the present teaching on "Last Things." The writer believes that these long-held *Credenda* of our holy faith can be reverently and conservatively maintained amid the fiercest light of critical and scholarly research. Authorities are quoted in the body of the book, and acknowledgment of indebtedness made where recognized, yet all such acknowledgment must of necessity be very partial. These chapters embody the results of years of preaching and discussion, so that many passages which seem to the author to be original may contain very little that is really new. So indebted to others are we, in these days of wide reading, that the very appearance of a *tabula rasa* is illusive. The citations of biblical passages are from the Revised Version throughout. Gratitude is expressed to Rev. William Sheers and Rev. W. L. McDowell, D.D., Professor Charles W. Hodell, Ph.D., of the Woman's College, of Baltimore, and Richard H. Johnston, B.A., of the Library of Congress, Washington, for valuable sugges-

tions and help given in many ways. With much hesitancy, yet with the prayer and the hope that his effort may prove of some service to the cause of the Master, the author gives to the public this humble contribution to the religious thought of the times.

Baltimore, Md.

H. J.

INTRODUCTION

“It is not yet made manifest what we shall be.”—1 John iii, 2.

“For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known.”—1 Cor. xiii, 12.

“It is human nature in its essential elements that is to inherit eternity; not an ethereal rudiment just saved from the wreck of the former fabric and just serving to connect as by a film of identity the earthly with the heavenly state. It is this ‘mortal that must put on immortality;’ the very nature now subject to dissolution is to escape from the power of death and to clothe itself in imperishable vigor. Do we want at once confirmation and exemplification of this doctrine? We have both in the resurrection of the Lord.”—Taylor, *Saturday Evening*, p. 316.

“And if as toward the silent tomb we go

Through love, through hope and faith’s transcendent power
We feel that we are greater than we know.”—*Wordsworth*.

INTRODUCTION

THIS book is a work on eschatology which deals with the final condition of men and of the world. There is an eschatology which concerns the individual and one which concerns the race as a whole.

The field is a wide and fascinating one, embracing events that are yet to occur in the history of the world and destinies that are yet to be unfolded. There is a temptation to assume that we know more about these subjects than we actually do; for we are utterly ignorant of the future. It lies beyond the grasp of our present faculties and the range of human experience, and we can only make shrewd guesses at what is to come. Theologians have ventured far beyond the statements of Scripture, seeking to satisfy and gratify curious inquiry. Philosophy, which has been defined as the attainment of truth by the way of reason, has long pondered the profound problems.

Possessing a nature that partakes of the infinite and divine, we have thoughts, desires, and aspirations that look beyond time. There are revelations that eye hath not seen nor ear heard; visions of realities that belong to a higher world; snatches of celestial harmony:

"The tides of music's golden sea
Setting toward eternity;"

ethereal hopes without which human life would be low and trivial, if not entirely earthly and sensual.

“It is not yet made manifest what we shall be.” All that we know is from the light of Christian revelation. We have to depend upon the oracles of God for all our knowledge concerning the future. The definite information that we have concerning the events of the future God alone has given. Prediction is the only means of information open to us. We must accordingly approach these subjects in full recognition of our limitations and of our dependence upon the light from on high to illuminate these themes of undying interest. We can carefully study the Scriptures and consider these vital questions in the light of their teaching. Divine revelation is the fountain head of all instruction in the doctrine of Last Things, and the word of Jesus Christ is the final authority.

In the gospels we have an authentic record of his life and sayings. He did not commit his teachings to writing. The only hint of a word written by our Lord was when he stooped down and wrote upon the sand while they were accusing the woman taken in adultery. There is no suggestion that he directed his disciples to make a record of his words and deeds, but his sayings and his acts were photographed upon the memories of his followers and carefully preserved in oral tradition. The words of him “who spake as never man spake” were written from the living and abiding voice upon the fleshly tablets of the hearts of his hearers and faithfully handed down.

The early Church in the first vigor of her life, when the current of oral teaching was so strong, felt no need of written memoranda. She had the full, living voice of her first teachers, to whom she could appeal in case

of doubt or uncertainty. But with the passing away of those eye and ear witnesses came the necessity of written records to preserve the Lord's words. These gospels came from the earliest direct sources of accurate knowledge of the Master's teaching and acts. The fundamental intention of these gospel narratives was to record what were truly and assuredly the words of the Lord Jesus. We take the four canonical gospels as credible, historical witnesses, and we find in their agreement that harmony and unity which is the best guarantee of their essential truth. Accordingly, in our study to get back as closely as possible to the actual words of the historic Founder of Christianity, we go to the Johannine testimony and to that of the synoptics. Here we find the essence of his teaching and see the clear reflection of his most inner life and thought. Taking our Lord's words as we find them in the New Testament we make him our Guide as we enter the untrodden regions of the future.

Jesus Christ did not come to introduce a wholly new religion; he built upon the Jewish system and took his stand upon the Old Testament. The Messianic kingdom was the goal of the hopes of ancient Israel; and their souls found satisfaction less in a personal immortality of blessedness than in the glory, the triumph, the final victory, of the Leader and King of redeemed humanity. He did not give any defined system or program of the future; but out of his recorded words has come a doctrine concerning Last Things—the parousia, the resurrection, the judgment, the final award of recompense and penalty—in affinity with the Hebrew faith and in essential harmony with the teachings of the

Old Testament, only more positive and more completely developed.

Our effort is to reproduce the teachings of Scripture on the Things of the End; the New Testament doctrine of Last Things. These teachings have not been so clear and final as to prevent their being variously expressed in the language of particular schools, although there has been a remarkable consensus of opinion down all the Christian centuries on these great themes of faith and hope.

“Our little systems have their day,
They have their day and cease to be,”

but the great Christian system of revealed theology is more durable. It abides through all change and can be traced along the river of time as the ecumenical faith of the Church.

In our day there is an earnest propaganda of Chilianistic or premillenarian views. While Chiliasm has never entered as an article into any of the creeds it has been held by individual Christians and able writers of the Church since apostolic times, and it concerns the relation of Christ's second advent to the millennium. It would seem from certain of the epistles that the early Christians did expect an immediate return of Christ. Some able expositors declare that our Lord did predict his speedy, visible return to earth, but there is a strong presumption against supposing that he definitely predicted what did not take place. He certainly used apocalyptic language when he spoke of his coming, of the triumphant manifestation of his power; and there was a strong tendency in the minds of the early disci-

ples to refer this language, symbolic of his spiritual coming, to his personal and visible return in glory to earth to consummate his kingdom. The Lord's second coming is also one of the most prominent themes of Paul's eschatology. Though the apostle did regard the parousia as near at hand, and expressed the hope of surviving the event, with the passing of time and the unfolding of events he began to emphasize considerations adapted to temper the expectation of an immediate personal advent. Many of his Thessalonian converts had gone off into fanatical excitement on the subject, giving up their daily employments, becoming idle and indifferent to the things of this present life, and he directs their attention to certain intermediate events that must take place before the "day of the Lord." These events are described as the "apostasy," the revealing of "the man of sin," "the mystery of lawlessness;" and not until these have occurred should the parousia be expected. The doctrine of the second advent has ever since been interpreted by two main theories, the premillennial and the postmillennial. The Apocalypse and Chiliasm go together.

In Rev. xx, 1-6, we read of a period of triumph for Christ on the earth, a thousand years, a golden age, called the millennium; and the questions of absorbing interest are whether the reign of Christ is personal or spiritual; whether the resurrection of the martyrs is literal or symbolical; and whether the second advent is to precede or follow this glorious event.

We have no sympathy with the premillennial hypothesis. The discussion of these divergent views may raise problems too imperious to be dismissed without

an attempt to solve them, but we will only say here that our Lord announced a dissolution of nature attending his second coming. The twentieth chapter of the Revelation tells of a dissolution of nature following the millennium. If, then, the coming of our Lord precedes the millennium there will be two dissolutions of nature separated by an interval of a thousand years. The same thing may be affirmed of resurrection and judgment: two bodily resurrections and two judgments. Indeed this theory furnishes four actual advents: one when the Word was made flesh; one for his saints before the great tribulation; one with his saints at the rapture and the opening of the millennial reign, and one after the millennium, at the judgment of the ungodly. There are many fanciful theories in connection with this doctrine of premillennialism and a personal reign of Christ upon the earth, but, as Pope has put it,

“’Tis with our judgment as our watches: none
Go just alike, yet each believes his own.”

We prefer to express our belief concerning the second advent in the language of the Apostles' Creed: “He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.”

But more dangerous than this, and subversive of the received eschatology of evangelical Christendom, is the teaching of the New Theology that no visible return of Christ to the earth is to be expected, nor a general resurrection, nor a final judgment. Professor George B. Stevens, of Yale, in a recent number of the *American Journal of Theology*, asks the question, “Is there a self-

consistent New Testament eschatology?" and reaches the conclusion that the making of a clear and self-consistent eschatological program out of biblical materials is impossible. Professor William M. Clarke, of Hamilton Theological Seminary, says: "If the coming of Christ is conceived as spiritual, not visible, and as a process, not an event, a change in one's idea of the resurrection will necessarily follow. If no visible descent of Christ is looked for no simultaneous resurrection of humanity on the earth will be expected. Each human being's resurrection takes place at his death, and consists in the rising of the man from death in another realm of life. The spirit does not rise thither alone, but whatever organism is needed for its uses in that other life the spirit receives; so that the man, complete in personality, stands up alive beyond that great change that we call death, having in the same hour died and risen again. According to this view resurrection is not simultaneous for all, but continuous or successive; and for no human being is there any intervening period of disembodiment. This is what we shall probably find to be the fact, when we have died, when first we shall really know what lies beyond." (*Outline of Christian Theology*, p. 410.)

This singularly gifted theologian, of great spiritual insight and resource of expression, in this the *opus magnum* of his life, does not speak as the mouthpiece of writers like Pfleiderer, or Matthew Arnold, but of a great body of Christian believers who have drifted away from the well-established eschatological beliefs of the Church, finding them incompatible with their new way of thinking. These views we conceive to be

held in violation of the great principles and ideas of both the Old and the New Testament Scriptures.

Undoubtedly the ethical character of these doctrines has largely been overlooked. There is a spiritual quickening, and the rising of the body at the last day may be the narrower idea of resurrection; but why call in question the Church's belief in a simultaneous corporeal resurrection as a future eschatological event for all mankind? In the doctrine of judgment there is the same twofold conception. Judgment is a process that is going on perpetually. Men are being morally tested day by day, the good being approved and the evil condemned; but why should this exclude the idea of a future final judgment? Indeed, does not a present and continuous process imply fulfillment, a consummation, a final crisis? The future judgment is the culmination, the end, of a process which is going forward constantly in the life of every man. Accordingly we read of the "resurrection of judgment"—of the "judgment of the last day." The general judgment at the end of the present world-period is the climax and issue of that principle or process of judgment which is continually going on in every life.

In like manner, the advent is both ethical and eschatological. Jesus spoke symbolically of his coming in the clouds with power and great glory, meaning his spiritual triumph over all hostile powers; of the Son of man coming in his kingdom; but he also spoke most emphatically of his personal visible appearing at the end of the present world-age. There are various "comings" of Christ referred to in the New Testament, some of which are to be regarded as the hour of death, when

he comes to the believer, others as representing crises in the progress of the kingdom, still others as referring to the descent of the Spirit at Pentecost and his coming in a spiritual power to the believer's heart; but how can men reduce this event, the *parousia*, a visible glorious personal return of Christ to earth, to a mere process or spiritual manifestation? Our Lord's whole conception of the kingdom of God implies the idea of its consummation when he is to come again. Even the Lord's Supper is the pledge of his great return, to be kept "until he come." He went away from earth personally and visibly; "in like manner" shall he return.

How can we read that great eschatological discourse found in the synoptics without believing that Jesus himself referred to something more than the destruction of Jerusalem or the establishment of the Church, even the crisis of the dissolution of nature and the convulsions and catastrophes attendant upon his second and glorious appearing to judge the world and to decide the everlasting destinies of men? Every visitation of the Spirit to the churches, every divine judgment, is a spiritual advent of the Messiah, but these invisible comings end in a final advent visible to all, a second and glorious appearing. No doubt the ideas of Jesus Christ respecting the Messiah and his kingdom were in sharp contrast with the popular expectation of the Jews; but how could he have suffered the early Church to entertain and propagate the views so prominent in the New Testament as to resurrection, judgment, and his second coming, without a warning of these errors, if errors they were? A religion that can ignore or play with such essential doctrines may borrow from the gospel,

as it borrows from philosophy, but it can scarcely be called Christianity.

We grant that much that has been taken for revelation is only speculation. We are naturally ignorant of the future, which hangs like an impenetrable veil before us, but with all this ignorance and uncertainty we do catch glimpses of things to come at the return of Jesus Christ; and the Church of God, which is historical and continuous, has held to a personal advent, a universal judgment, a resurrection of all mankind, the reward of eternal life, and the penalty of eternal death. Here is an eschatology which is consistent, and which in its broad and general outlines is taught in Scripture though not in explicit didactic fashion. Indeed, we nowhere find a systematized doctrine in the Bible. Doctrine is the result of a comprehensive survey of Scripture teaching, the result of a process of comparison and inference, the exercise of reason and reflection, the result of systematic thinking about divine truth. Accordingly, we seek to maintain those great and vital dogmas which have entered permanently into the faith and life of the Church.

So we believe and so we teach "until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God" (1 Cor. iv, 5).

"For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. v, 10).

I
DEATH

“It is appointed unto men once to die.”—Heb. ix, 27.

“But this is clear to me, that to die now and to be released were better for me.”—*Socrates before his judges.*

“Alas for him who never sees
The stars shine through his cypress trees;
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across his mournful marbles play;
Who has not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever Lord of Death
And Love can never lose its own.”

—*John Greenleaf Whittier.*

“The grave itself is but a covered bridge
Leading from light to light
Through a brief darkness.”—*Longfellow.*

I

DEATH

THE Old Testament doctrine of the Last Things is treated by Professor Salmond under two heads: the eschatology of the people and the eschatology of the individual person. In the eschatology of the individual the starting point is that change which sooner or later comes to every human being, that change which we call death. From this point we date the hereafter. We cannot enter upon the discussion of what follows it, until we know what death itself is.

What, then, is death? How our hearts and minds are concentrated upon this mystery! There is little that can be certainly known about death, yet we want to know that little. Death is the cessation of this present existence, which we call life, and it stands in direct contrast to life. This is why it is "the king of terrors," "the last enemy," the *ultimum terribilium*, the extremest of things terrible. In all ages it has been called a haunting specter, a monster anomaly in the universe, rather than an event as noble and natural as birth. Art has pictured it as a grim skeleton, brandishing a spear. Poetry has sung of it as a dark goblin. Only the Gospel speaks of it with hope and cheer. To the majority of us the very thought of it brings memories that are oppressive—of withered garlands, broken rings, vases shattered that once were fragrant with flowers, and of the white faces of those that have fallen asleep. Loved

ones have uttered their farewells and sailed away regardless of our outstretched hands and tearful faces. We have stood on the beach or waded far out into the rolling waves, wringing our hands at parting and waving our signals till the great waters hid them from sight. From the surf-beaten shore and hidden reef, from battlefields where life is thrown away as though it had no value, from the palace and the cottage, from the street and the shop, from every spot under the sun the chasm has opened and into it have dropped the infant that has never known sin, and the tender youth, manhood and womanhood in their beautiful prime, and old age in its feebleness and decay.

How shall we think of death, this unsurveyed land, this gate to the hall of judgment? We shall first give the answer of Science, and then the answer of Scripture, to the question, "What is death?"

What has Science to say concerning this world-long mystery? The master-science of our day is biology, the science of life; and biology in attempting to define life has helped us to a conception of death. A disciple of Confucius asked, "What is death?" The reply was, "You do not know life yet, how can you know about death?" Life is an unsolved riddle, its mysterious quality evades the philosopher and the scientist, yet on the essential meaning of life depends the meaning of death. Mr. Herbert Spencer, Professor Drummond, and others have made the functions of living organism to consist of assimilation, waste, reproduction, and growth, and the failure to perform these constitutes what we call death. In biological language, life is the continuous adjustment of internal relations to external

surroundings, a thorough correspondence with environment; and this want of correspondence means death. Everything that lives gives and takes, carries on a correspondence with its surroundings, and in that traffic life consists. To check this traffic, to cease this intercourse with surroundings, this correspondence with environment, is to die.

Life, therefore, is the correspondence between a living thing and its surroundings. Describe it in the meanest weed and you describe all life. Tennyson sings:

“Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.”

And, as life is everywhere one and the same thing, so is death. The range of death is coextensive with the range of derived life. As existence has its grades, its degrees of richness and variety, so death has its degrees from the partial to the complete. For illustration; a man that is deaf is thrown out of correspondence with the sounds of his environment; in respect to hearing he is dead. So a blind man is dead to the beauty of sea and sky, forest and field, the form and features of “the human face divine.” Few of us are alive to all that surrounds us, and these limitations of vital correspondence are of the nature of partial death.

Physical life consists in the adjustment of the body to the material world; and when some central part of the animal framework has broken down, when the lungs refuse to correspond with the air or the heart

with the blood, then the silver cord is loosed, the pitcher is broken at the fountain, and death is the result. Mental life is the intercourse of mind with the world of thought, and when there is no communication of thought with thought there is intellectual death. The life of the spirit depends upon vital intercourse with spiritual things, and when that correspondence ceases there is spiritual death. This is something of the answer which science gives to the question, What is death?

Now let us give the answer of revelation. Here we find how completely Scripture has anticipated the answer of Science.

There is physical death, which is the cessation of the natural life; the stopping of those vital processes by which the physical organism is maintained in action, and the separation of the soul from the body. The body is the organ of sensation and expression, the servant of the mind, the companion and temple of the soul. We speak of the twofold division of soul and body, but, strictly speaking, man consists of three elements: soul, *nephesh*; spirit, *ruah*; and body, *basar*. In 1 Thess. v, 23 these three words are used to designate the whole nature of man.

In the Old Testament soul and spirit were at first synonymous, meaning breath, or wind, and the *nephesh* was regarded as the principle of life; but the *ruah*, the spirit, has come to be regarded as the highest in man—the organ of divine life and communion with God, the seat of the divine indwelling—while the soul is the seat of the natural human life. It was when *inbreathed* by the Creator that man became a living soul. Soul and

spirit, then, are names of the same element in man viewed in different relations. When the soul or spirit leaves the body the latter ceases to correspond with its earthly environment and is left to the natural process of decay and disintegration. The avenues of its communication with the natural are all closed. That is physical death, the cessation of correspondence between the soul and the material world. Hence the scriptural representations of death, one of the oldest of which is the "dust of death." The animal framework is of the dust of the ground. "And the Lord God formed man of the dust of the ground" (Gen. ii, 7). In dissolution the body returns to the dust. "For dust thou art, and unto dust shalt thou return" (Gen. iii, 19). "And the dust return to the earth as it was, and the spirit return unto God who gave it" (Eccles. xii, 7). It is a removal, "absent from the body." The body is a tent, or lodgment, in which the spirit dwells during this earthly existence. "As long as I am in this tabernacle," says Peter. Death rends the curtains of this tent, and "the earthly house of our tabernacle" being destroyed we travel on; the soul enters upon another scene of action.

Death is thus an event in the career of the spirit; it closes the earthly life and opens the life beyond. Death is never thought of in Scripture as being actually the end of existence; it is the close of the earthly life, not the cessation of all existence, and so it is called a "departure," a "going away:" "The time of my departure is at hand." Another term used is "unclothing:" the soul is the personal, enduring being, the seat of thought, feeling, and motion, the expression of the individual conscious life; the body is merely the garment

of the soul. As long as the soul is in the body it is clothed; as soon as it is disembodied it is "unclothed," or "naked."

There is another word applied to physical death, when by euphemism it is called sleep. How beautiful is "tired nature's sweet restorer, balmy sleep"—image of death! when the body, tired with the heat of the long, long day or weary with pain, lies down to rest in that sleep which God giveth his beloved. How calm and gentle is the face! Not a tear on those cheeks that were continually wet. The frame once so full of passion and of pain lies in deep and unruffled peace. The Saviour said of the daughter of Jairus, "The maid is not dead, but sleepeth," and he took her by the hand and said unto her, "*Talitha cumi:*" "Damsel, arise." Of the brother of Mary and Martha he said, "Our friend Lazarus sleepeth," and addressing him as a self-conscious personality he cried, "Lazarus, come forth;" he would stir the sleeping man into full consciousness, appealing to his memory of muscular action and his will; "and he that was dead came forth." Death is a sleep; and Bryant says:

"So live that, when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

This is death, in the literal, everyday sense of the word.

Death is universal. "What man is he that liveth and shall not see death?" We have in Scripture recorded but two exceptions, in the translations of Enoch and Elijah, while St. Paul assures us that when our Lord shall come, to judge the quick—the living—and the dead, the living shall be changed without dying. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption" (1 Cor. xv, 51-53). But until that grand *finis*, that awful innovation, the law of death holds good for all.

Death is impartial. He holds his solemn court alike in hovel and in palace. Philip of Macedon had his page repeat in his chamber each morning, "Remember, O king, that thou art mortal." Before the funeral car of the body of Constantine VII a herald walked who cried, "Arise, O king of the world, and obey the summons of the King of kings." Alexander the Great ordered that when borne to his burial his dead hands should lie outside of the bier, that all beholders might see that they were empty. It is written, "Both the great and the small shall die in this land."

Death is inevitable. In the old colonial days the king's officers were wont to go through the forests and place upon certain trees the broad arrow of the British navy, indicating that they were to fall by the wood chopper and be put to the service of the state. So we bear upon us the mark to fall under the stroke of the death angel. Death is ever near, though he is noticed

only, as the beating of our heart is noticed, in moments of great fear.

“Well, what do you think of the world to come?”
“Truly, my lord, I think of it as little as I can.”

Thus we think of death.

But we have not yet exhausted the Scripture meaning of the word. There is death spiritual. The apostle reminds the Ephesians that they had been “dead in trespasses and sins.” He also declares that “the mind of the flesh is death” (Rom. xiii, 6), and “she that giveth herself to pleasure is dead while she liveth” (1 Tim. v, 6). She is alive as the mere animal, satisfied with breath and pulsation, with meat and drink, but not alive to the full extent of her being. She is dead to the spiritual world, dead to God.

Bear in mind the definition of biological science, that life is correspondence to environment. Environment means all that surrounds us; all else that is. The unspiritual man is not in correspondence with his whole environment. There is a sphere outside the circle of the natural which we term the spiritual world, and he has no traffic in that higher sphere; no commerce with eternal things, no communion with God. He is dead; spiritually dead. “To be carnally minded is death.” The earthly mind, no matter how noble, how enriched and enlarged by culture and art, if it knows not God is dead. Mind and soul may die as well as body. Does not science teach us that? If a man knows nothing about the musical world he is dead to that world, for he has no correspondence with it; if a man knows nothing about the spiritual world, if he be blind, deaf,

dumb, and torpid toward God, has no intercourse with this higher divine environment, then he is dead; even though he has the mind of a Homer, a Plato, a Shakespeare, or a Bacon, he is dead, spiritually dead.

Dead. What does it mean? When we see crape fluttering on the door we know that somebody within has ceased to breathe. Had we eyes anointed with spiritual eyesalve we should see the dead all around us: living men and women like tombs; in rosy health of body but dead in trespasses and sins; as wholly insensible to the higher verities of life as is the corpse waiting to be coffined. The thought should startle us if we are not in Christ.

A man, after a wreck, was drifting on the sea upon a life-preserver. He was alone in the night, floating in the darkness, and his soul was in deeper darkness, for he did not hope to outlive the night. He had long refused to accept Christ as his personal Saviour, and for hours he could not make up his mind to apply for mercy to him whom he had so long rejected. Suddenly the body of one dead, borne on the waves, struck him. The shock from the sudden touch of death broke the spell. He at once gave himself up to God and found peace and pardon. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (Eph. v, 14).

There is death in sin, where the man dies and sin lives; there is death unto sin when sin dies and the man lives and fills up the full orbit of his being. There is an eternal death, or what the Scriptures call the second death, the death of soul and body in hell. We read: "And I saw, and behold, a pale horse: and he that sat

upon him, his name was Death; and Hades followed with him" (Rev. vi, 8). And again, "and death and Hades were cast into the lake of fire. This is the second death, even the lake of fire" (Rev. xx, 14). This does not mean destruction of personal being. Physical death is the cessation of correspondence between the soul and the material world, but it does not involve the annihilation of the human being. So eternal death is the cessation of correspondence between the immortal spirit and God, but it by no means involves the annihilation of the spirit. This state is but the prolongation of spiritual death, a state begun in time prolonged into eternity; just as the life of the redeemed in glory is but the prolongation of that eternal life begun through believing in Christ and continuing forever and ever.

The outcast from grace may go into physical, spiritual, and eternal death at the same time, and yet be as wholly a personal, living being as when he was in the flesh. He is as far from ceasing to exist as he ever was, and eternity is before him as actually and consciously as if he were not spiritually dead. We here become what we shall be forever; only when death, the warder, takes us by the hand and ushers us into eternity our state is fixed and irrevocable.

We come to another main question: How do we account for this inevitable fact, this divine ordinance of death?

Death is the law to which all organisms are subject. From the moment of our birth we carry within us the seeds and secrets of dissolution. In this wonderful universe of being, by the never-ceasing processes of

growth and decay, life is being perpetually forfeited and perpetually renewed. Our bodies will go to pieces just as surely as do the bodies of animals and the forms of plants around us. When Socrates was told, "The thirty tyrants have sentenced thee to death," he answered, "And Nature has sentenced them." It is a part of the order of the universe. It is a law of nature, it is also a law of the divine government. It is a fact which in its highest aspects belongs to the spiritual. It is God's way of tracing out before our eyes what sin is; because sin has entered into the very heart and marrow of our life and so is transmitted, with the inheritance of life, from father to son. It is letting sin take its natural course, for in its essence sin is the germ and principle of death, and arms death with all its terrors.

In Genesis the mortality of the human body results from eating the fruit of the forbidden tree. By this means our first parents became mortal and transmitted disordered and dying bodies to their posterity. And so St. Paul says, "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. v, 12). If Adam had not sinned he would not have died. He would have left the world by a nobler exit—passing, perhaps, as the flowers pass into bud and fruit; the experience being rather a transfiguration than a mournful spectacle, a violent wrenching of the soul from the body.

True, physical death had long reigned over the brute creation. It was once held that the death of every living creature was caused by Adam's transgression. But, evidently, death reigned over the lower animals

millenniums before the appearance of man. Every fossil, every river bed and every mountain cavern gives evidence of this. Much of the earth's surface is made up of the remains of ancient sea and land animals; and, just as when the fierce Alaric died, a river was turned out of its bed that the great warrior might lie down in its place, then over the grave the waters were turned again to roll on as before, so the stream of life sweeps on over the wreck of the animal life of former periods of the world's history. Yet our spiritual and physical death began on the day when Adam broke away from God. That first transgression poisoned human nature at its root. The sin of disobedience, to which all other sin is traceable, is not simply that of an individual historic person but of humanity as embodied in him.

"In Adam's fall
We sinned all;"

and we suffer not for Adam's sin only but also for our own.

But here comes a geologist, with human bones that he has found with the mammoth-elephant, the cave-tiger, and other extinct animals of a bygone age; and he tells us that these tokens of man's existence on the earth long ages before the Adam of Genesis prove that human death must have been much older than Adam. Granted that these bones do belong to beings very like ourselves, and give to them a higher antiquity than that of Adam of Scripture, yet the admission does not invalidate the statement of St. Paul; for it is yet to be proved that these beings, so like men in their animal form, were really men in their spiritual being; not merely of the

same animal-type as Adam but his actual ancestors. The earth may have been for long ages the dwelling place of other beings, preadamites, more or less resembling ourselves but not the same as ourselves. The Scriptures are concerned, and we are concerned, only with that new and more perfect type of manhood which, commencing with Adam, culminated in the second Adam, the Lord from heaven, the Head of our redeemed race, and the Son of the Highest. This first Adam was the beginning of a new and spiritual order of men. He had in paradise the endowment of bodily immortality; but by his sin he lost it, for himself and for his children, and introduced death, with its sting and bitterness, its ghastly skeleton and scythe, into the world. And this doctrine involves no conflict whatever with the theories of science concerning a preadamite race and prehistoric man.

Another asks, "Was not Adam's body made of precisely the same materials as ours, and was not he liable to the same disintegrating processes? How, then, could his sin introduce death?" The Scriptures do not teach that God, in making man, made his bodily life immortal. He was made neither mortal nor immortal, but living. In Wisdom it is stated that "God created man for incorruption." Upon his obedience depended his continuance in the blessed state of Eden; and when he sinned did not God put him away from the tree of life, lest he should put forth his hand and pluck of the fruit, and eat, and live forever? Do we not believe that in the resurrection God will raise up these bodies and endow them with the quality of incorruption? Had he not, then, power to confer immortality upon Adam's physical

frame? The Scripture account is not open to the objections of the chemist, for Adam's immortality was not a necessary quality of his body but a superadded endowment. It was relative, not absolute; it depended upon Adam's faith and obedience. Paul's thought is this: had there been no sin death, with its accompaniments of sorrow, pain, and fear, would not have entered the world. He does not mean that there would have been no cessation of earthly existence, the biological meaning of death; but there would have been some other transition into another state.

There is yet another answer to the question, "How is physical death the consequence of sin, as set forth in the Scriptures?" The Hebrew mind did not regard death from the standpoint of the physiologist but in its ethical aspects; not with dread of the physical dissolution, but of the weakness, the sickness, and the sorrow which are the accompaniments of death, and especially with dread of the dark underworld. It was the greatest of misfortunes; being nothing less than the forfeiture of life and departure to Sheol, a gloomy realm, the land of shadows and forgetfulness. This was the primary significance of the fact of death.

All this has been changed by Christ, the Redeemer, who has made death the gateway into eternal life. Hence Paul could say that Christ had "abolished death." As involving the dissolution of man's earthly body death remained the same, but, as the Jew knew and dreaded it, it existed no more. To the Christian it was departure to be with Christ, and death was "swallowed up in victory." "The sting of death is sin," but for the believer the "sting" is taken away, its power

broken. It is sin that makes death terrible, while redemption has robbed death of all its terrors.

Yet another asks, "Is it not contrary to the divine justice to involve the whole race in the consequences of one man's sin?" Every man may be regarded under two aspects: as an individual, separated from all besides, and as a member of a race, part of an organic whole. Now, while our destiny as individuals depends upon our personal faithfulness, yet we cannot dissociate ourselves from others. Each one of us is involved in obligations not of his own making. Adam, as head of the race, had it in his power to compromise us all. He sinned, and as a sinner he could not transmit to his children the gift that he had lost.

You may reject this doctrine of depravity but you cannot deny the plainest facts of heredity, of race-connection. Parents transmit to their children enfeebled constitutions. From their own excesses they bequeath to them terrible legacies of pain and weakness. Every man brings with him into the world an inheritance of tendencies to sin, a bias toward evil. This is the significance of the phrase "original sin;" the transmission of sinful tendencies by heredity, "hereditary sin." Sin began in Adam's transgression and, since death was to be the penalty of sin, death entered the world when sin entered; and death has become the portion of all men, even of those "that had not sinned after the likeness of Adam's transgression."

Sin gives death all its terrors. The inferior tribes know nothing of the alarms of death. The lamb gambols with no dread of slaughter; the bird trills its matins up to the last flutter of its wings; man, the only immor-

tal being, because of sin lives in dread of death. While dissolution comes peacefully over the landscape, and nature puts on her death robes without a pang, man feels the wrench and agony of dying and shudders at death as at a dark-faced monster. Yet what was lost in Adam is restored and more than counterbalanced in Christ, the second Adam. He is the conqueror of death, he led captivity captive and took away the sting, the humiliation, and the terror of death. He illumined the grave with light that shall never fade and banished forever its darkness. He took away the fear of death. As a father wades out into the middle of the stream to encourage his faltering child to cross it, so he went down into the river which men have dreaded so long and showed that its chill was gone and that its farther waves beat on a golden shore. The believer does not see death; he only sees heaven open and Jesus standing at the right hand of God. Let us then "put the robe of preparation on" and bow to the inevitable. Not like the dying Augustus, who said, "Have I played my part well? Then give me your applause;" or Rabelais, who said, "Let down the curtain, the farce is over;" but in self-resignation say, like the Redeemer, "Into thy hands, O Father, I commend my spirit." Let us in hope await the emancipating hand of death.

It is the unsealing of new powers within us; the opening of immeasurable possibilities. Death is not sunset; it is glorious sunrise. No such sunrise ever purpled the hills or flooded the skies as that which breaks upon the enraptured soul when the gates of eternity are thrown open and upon it streams the down-flashing glory of the upper and better day. We have stood by trium-

phant deathbeds, when the throbbing heart was already rising for immortality, and when the closing eyes already saw heaven open and all the hills of God radiant with everlasting light. Thus Browning passed, exclaiming with his latest breath, "Never say of me that I am dead." So Tennyson, entering the mysterious door into the yonderland, whispered, "I have opened it."

Then is brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

II
LIFE BEYOND DEATH

“If a man die, shall he live again?”—Job xiv, 14.

“Jesus Christ, who abolished death, and brought life and incorruption to light through the Gospel.”—2 Tim. i, 10.

“Thou wilt not leave us in the dust,
Thou madest man, he knows not why;
He thinks he was not made to die;
And Thou hast made him; Thou art just.”
—*Tennyson*.

“We do not believe in immortality because we have proved it,
but we are forever trying to prove it because we believe it.”
—*Martineau*.

“I feel my immortality o’ersweep
All pains, all fears, all time, all tears, and peal
Like the eternal thunders of the deep,
Into my ears this truth: Thou livest forever.”—*Byron*.

“Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I put out to sea;
But such a tide as, moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

“Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell
When I embark;
For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar.”—*Tennyson*.

II

LIFE BEYOND DEATH

WE have shown that physical death is the separation of the soul from the body and the close of earthly existence. But the human spirit lives on and is destined to live forever. It is the common belief of humanity that we continue to exist after death. Is this hope of immortality an illusion and a dream? A strict demonstration of the future life is impossible, for events lying in the future belong to faith, not to knowledge. But what of this hope? Professor Goldwin Smith, in his article "Is There Another Life?" while criticising Dr. Salmond's volume on the Christian doctrine of immortality, yet says, "He who believes that he has a divine revelation in the Gospel, and a pledge of immortality in union with Christ, can stand in no need of further assurance otherwise than in the way of corroboration." In his "Guesses at the Reason of Existence" he observes, "Never before has the intellect of man been brought so directly face to face with the mystery of existence as it now is."

Let us, before we come to the Scripture teaching, examine some of the rational arguments in favor of immortality. Reason cannot answer the question, Does death end all? It lies outside our experience, and revelation alone can inform us. All that reason can do is to show us that the presumptions are in favor of this doctrine, and so put the burden of proof upon those who

deny a future existence. What, then, are the probabilities in favor of life beyond death? What evidence have we that mind is indestructible? Why assume that the soul is immortal, and abides after death, and that it is not with man as with the lower order of animals and of plants that die and cease to be?

First, there is the universal belief in immortality. The religious consciousness of man bears testimony to the life beyond the grave. "If a man die, shall he live again?" "Yes!" say all the great religions of the world, from the gray antiquity of the East to the higher civilizations of the West. "Yes," say the religions of ancient Egypt, Greece, and Rome; "Yes," say Hinduism, Brahmanism, Confucianism, and Mohammedanism. "Yes," say the fierce nations of the North, the Indian races of America, the savage tribes of Africa and of the islands of the sea. "Yes," say poetry, legend, and romance.

All ages, lands, civilizations, races, and religions have believed in a hereafter. All souls, from the lowest in the scale of human development, the simple, unsophisticated pagan, right up to the highest in mental and moral power have held more or less clearly the same faith. The Egyptians built the pyramids to defy the centuries; so that "all things dread time, but time itself dreads the pyramids." They embalmed their dead to preserve them from decay, and placed them within these enduring structures. They looked upon the seed in its progress from germination to decay, they beheld the yellow Nile in its rise and fall, and they thought that everything must have its cycle. They set the soul's cycle at three thousand years, after which it would re-

turn to the body again. The Egyptian Book of the Dead is but a record of the soul's passage to its new abode. The one Babylonian epic which has come down to us from the most remote antiquity, turns on a visit of its hero to the nether world, where he meets the patriarch of the flood. The inscriptions of Pan Ammu I, found on a statue of the god Hadad, the chief god of Damascus, whose name appears in Hadadrimmon, written in the language of the Phœnicians, show the strongest belief in the immortality of the soul.

In Persia the custom is to leave the grave partly open, to facilitate the resurrection of the dead. We know how strongly the Hebrew people held to this doctrine, which seems inseparable from religion in any form and which has entered into every system of religion that has prevailed since the world began. The untaught Indian places upon the grave of the dead brave his bow and arrows and other things necessary for his comfort in the Happy Hunting Grounds of the Hereafter. Even the degraded Patagonian believes in a future state of conscious existence. And thus, says Emerson, "In the minds of all men, or wherever man appears, this belief appears with him, in the savage savagely, in the pure purely."

The ancient Scythians believed that death was only a change of habitation. Zoroaster taught a future state, a general resurrection and a day of judgment. The Hindu believes in the transmigration of souls, and will eat no animal food lest he should eat the dwelling place of some friend or relative. The idea that the soul is living runs through the great "Iliad" of Homer and the future life is but a shadow of the present. It throbs

through Plato's "Phædo," the greatest and profoundest argument that reason ever produced. Wherever men have given up their hopes, their desires, their longings after immortality they have become beastly in their lives. The doctrine that there is no God, and that death is an eternal sleep, was the gospel of the French Revolution, and what a hell it kindled upon earth! The streets of Paris ran red with blood until, in horror, the leaders called a convention and sent out the declaration, "The French nation believes in God, and in a future state."

What means this world-wide belief, this universal faith? Men believe it because they desire a future life. Why should they have the wish to live hereafter, if there be no after life? Why this universal desire, if all that men know and love and hope for is here? Every other instinct has its appropriate object. There is an instinctive desire for food, and food is provided; a hunger for knowledge, and knowledge is given; a sense of beauty, and beauty is everywhere; a hunger for society, and society is provided. If, therefore, there is planted within us an instinctive hunger of soul, a longing, for immortality, we may be sure that the original instinct was given to be satisfied. These aspirations toward the life to come are native and divine. These heaven-born desires are destined to be realized. Addison puts the grounds of this conviction in the mouth of Cato:

"It must be so; Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, this inward horror
Of falling into naught;

Why shrinks the soul
Back on herself and startles at destruction?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man."

Closely allied to this is the opinion, held in all ages, that man is endowed with an immortal nature and that he continues in conscious existence after the dissolution of the body. What are the facts of history? Why, this conviction is the foundation of the greater part of the literature that has come down to us from Chaldean tablets, Egyptian papyri, from polished Greek and crude Norseman; from modern poet and philosopher. It forms the speculations of Plato and Aristotle. Pythagoras held that a man's soul comes to him from the body of some man that it has left, and that, leaving him, it will pass on to another; thus wandering on through eternal ages as the transient guest of myriads of successive bodies. Cicero accepted Plato's metaphysical arguments for the endless permanence of the human soul, and in his Tusculan Disputations he frequently uses the phrase *immortalitas animorum*, the immortality of souls.

Socrates, the great truth-seeker, while the poisoned cup was being prepared for him calmly and without fear devoted his last hours to answering the objections against immortality, and assured his friends that death would only touch his body and not his mind. When Crito asked, "How would you like to have us bury you?" the great philosopher, with a smile, replied, "Any way you wish, if you can catch me. Have I not shown you, Crito, that I who have been talking to you am not

the Socrates who will soon be a dead body? Do not call this body Socrates, for when I have drunk the poison I shall depart to the occupations of the blessed. Do not say at my funeral, 'Let us bury Socrates;' say that you bury his body only."

Do not men everywhere believe that the soul may exist independently of the body? They believe in ghosts. Even Dr. Johnson believed in ghosts and was anxious to investigate all stories referring to them. What is a ghost? It is a being, without a body, capable of action, seeing, moving, speaking, and preserving its personal identity. Now either there are ghosts or there are no ghosts. If ghosts exist, then, clearly, the soul may exist when it has thrown off this

"Muddy vesture of decay
That doth so grossly close us in."

If there be no ghosts, then, clearly, mankind has always believed it possible for souls to exist without the body, though they have no proof of it whatever. This instinctive belief, like all other instincts, must have something in reality corresponding to it. This crude creed, that the ghost of a dead man continues to live, proves that there is something within us which feels itself capable of existing without the body. To explain that consciousness we must assume the reality of such a soul; one which, using the body as a means of communicating with the world, is capable of existing in some other way hereafter.

The conscious self or Ego, the "I," is the most perfect unity of which we have any knowledge. It abides through all our experiences, absolutely one and the

same through all the stream of events. This abiding self-conscious "I" is able to discern the flux and transiency of things about it, while it remains unchanged. It belongs to an order of being which is above time. Our knowledge is a thing of time in the sense that it is progressive, and is acquired by successive steps; also in the sense that it takes time to think. But, with all the incessant changes of our individual life and the never-ending flow of ideas and feelings, the principle by which we know ourselves belongs, essentially, to an order of things which is superior to change and death and is unaffected by the fluctuations which condition all finite things.

This abiding continuance of conscious identity from youth to age, notwithstanding the changes of our bodily frame, the constant flux of its component particles, in spite of sleep and periods of insensibility, is one of the strongest proofs that the thinking principle continues after death and survives the dissolution which takes place when the body molds in the grave. Professor Huxley, who, with advancing years confessed to a growing desire after immortality, has asked, "Is there any means of knowing whether the series of states of consciousness which has been casually associated, for threescore years and ten, with the arrangements and movements of innumerable millions of material molecules can be continued in like association with some substance which has not the properties of matter?" As Kant said, on a like occasion, "If anybody can answer that question he is just the man I want to see. If he says that consciousness cannot exist, except in the relation of cause and effect, with certain organic molecules,

I must ask how he knows that; and if he says that it can, I must ask the same question." Think of this abiding unity of consciousness: everything else in constant flux, the course of rivers changing, mountains leveled, old landmarks removed, but human personality, from childhood to old age, holding fast to its identity. Such a spirit must be an abiding part of the universe.

We may also argue from the distinctions between the mind and all material forms. Animals and vegetables grow and decay around us, but the more we know of mind the more we realize the boundlessness of its powers. A tree grows, bearing leaves, flowers, and fruit, but it can do no more. It has reached its end, accomplished its purpose, exhausted its force. Not so with mind. You can never say, "It has now accomplished its whole purpose and reached the end of its progress." No matter what are man's attainments, he is conscious that he has not reached the limit of his power of knowing and acquiring; conscious that he is capable of still greater things.

This led Cicero to say, "The nature that contains so many things within itself cannot be mortal." The bodily life is limited to threescore years and ten, but no such limitation applies to the soul. Michael Angelo accomplished his greatest work at sixty-seven and at ninety his powers were in full activity, and he was creating ideals he could not embody in concrete form. Humboldt for ninety years, up to the last day of his life, was acquiring knowledge in all sciences, all languages, all history. Milton wrote "Paradise Lost" in his old age, only a few years before his death. The mind of Gladstone, the great octogenarian, was continually ex-

panding with advancing years. Dr. Martineau at ninety was in full possession of his profound mental powers. So with Bismarck, the Iron Chancellor; so with the octogenarian poet-thinker of Weimar, while the greatest scientist of our day, Professor Virchow, retained his intellectual vigor to the last, and at eighty was pursuing his pathological investigations. Beethoven said "Music ushers me into the portals of an intellectual world always ready to encompass me, but which I can never compass. I feel that there is an eternal and an infinite to be attained." "The consciousness of finiteness has always oppressed mankind," says Lotze. "Man's unhappiness comes of his greatness," says Carlyle. He is never satisfied with his attainments, and the soul is in conscious possession of endowments and capacities which appear in their very nature to be indestructible. In the South Kensington Museum, London, you are shown the rough sketches of the artist Turner; while over against them are the finished pictures of the master in all the magnificence of execution. Here we see, at best, but the rude efforts of the human mind with its royal powers; shall no finality be reached? Shall we not have the finished pictures?

The tree grows and stops, for to grow forever would be an infinite mischief; it would preclude every other growth, destroy other products, and yield its own fruit alone. But the indefinite expansion of mind does not interfere with the order of nature; it only awakens other minds, and more and more spreads life and blessing around it. Every high achievement in every form of excellence is linked with new development of thought, virtue, and goodness. The very reason which requires

the limitation of material forms seems to demand the illimitable growth of mind. These unexhausted and seemingly inexhaustible endowments appear to show that we have a nature inherently and indefeasibly immortal. Man is called the "heir of all the ages," "the paragon of the world," the fruit and crown of the long past, the best that nature in her strength and opulence can produce.

"What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel, in apprehension how like a god!"

Now what becomes of the dignity and worth of man and of his high place in creation if his ultimate goal is not to pass on to some higher life? His life on earth is of briefer duration than that of many plants and animals; and is dwarfed into insignificance by other magnitudes. Only in the conviction and expectation of a future life does man rise out of nature and assert his infinite superiority over it.

Another argument is from the great law of the conservation of matter and of force. Nature, by which we mean the immanent energy of the Creator, never lets one atom of matter perish. All is changed, but nothing is lost. What we call the destruction of material things is not annihilation, but only change. The tree is burned down; but collect the ashes, the smoke, the carbonic dioxide, and you will find that not a particle is lost. The animal form is resolved into its elements; but the elements survive, and survive to accomplish the same end which they before accomplished. Not a power of nature is lost. Now here is the mind of man, conscious of

its inherent supremacy over the accidents and mutations of time and having the deepest interest in its own existence; is that to vanish as a firework in the night? To the animal the past is a blank, and so is the future. But the human mind has power over the past and over the future, and existence becomes infinitely dear. The thought of all the glittering resources of mind, its matured skill, its profound insight and affection, being blotted out suggests a loss absolute and irretrievable. Such endowments are absolutely personal and inalienable. For mind is something individual. It cannot be broken into parts, or enter into union with other minds. I am myself, and can become no other being.

Positivism offers an impersonal immortality and talks about the immortality of the race. But an impersonal being, unconscious so far as sensations are concerned, is not distinguishable from one annihilated. Of what value is an immortality of which we shall not be individually conscious? My experiences, my history, my consciousness, my memory, my feelings, my hopes, can never become parts of another mind. In the extinction of a thinking, moral being there would be not an eclipse of the sun but the quenching of its light; an absolute destruction of being; a ruin infinitely more appalling than the annihilation of the outward universe. For what are material suns and systems in their intrinsic worth in comparison with persons? and what the blotting out of rolling spheres compared, in wastefulness, with the extinction of conscious being? Would the Almighty, who is so careful of what he has made that not a particle or an atom can be lost, allow such powers as these to be resolved back into nothingness? Does he

preserve every atom of matter, yet annihilate great minds as if they were of no value? We believe in the physical law of persistence of force; is there no law of conservation of the spirit? Do not the analogous presumptions of nature point to the existence of a future life?

This brings us face to face with a materialism which proclaims that all life and thought are mere results of organization. We are told that soul, instead of being an independent entity, is simply a convenient word to designate the complete sum total of the highest output of organized matter. The latest word of science on the soul is that it is dependent upon matter for its being, as matter is dependent upon it for its organization. Science, it is said, has put an end to the traditional belief in the soul as being separate from the body and breathed into the body by a distinct act of the Creator. The phenomenon of a human personality is no longer accounted for by the assumption of a temporary union of an immortal soul with a perishable body. What we call soul and body, the product and blending of two parental cells to form one indivisible whole, are adapted in their whole career, from the germ cell to the dissolution of the grave; and we cannot think of the psychic personality surviving the break-up of the physical organism.

But there are two things in the universe: mind and matter. My body is not myself. I call it mine, not me. Connected with it, I yet know that from it "I" am distinct as is the swimmer from the flood. My thoughts, emotions, and acts of will are not mere acids and phosphates. But, says the materialist, has not Cabanis de-

livered his dictum, "The brain secretes thought as the liver secretes bile"? Here is the brain, made up of eighty parts water, seven of albumen, five of fatty matter—and so on; is it any one or all of these that thinks, reasons, wills, and remembers? The brain is the instrument that the mind employs in thinking, and it has its sense-centers and its thought-centers; but to affirm that thinking is a property of matter is absurd beyond description. Can we see thought, hear it, touch it, taste it, smell it, or weigh and measure it?

True, the power of thought is affected by the condition of the brain. The story is told of a wounded soldier who lay in one of the London hospitals in a state of utter insensibility for two years, having been wounded in the head at the battle of Corunna. In the year 1809 Astley Cooper examined him and found the skull pressed down upon the brain. By the use of the trephine he contrived to raise the bones. When consciousness was restored the first words the man uttered were, "Who won the battle?" The attendants stared at him in astonishment. "Who has won the battle? I say," he shouted in great excitement. They had to tell him that he had been carried off the field, put on board ship, and that it was two years since the battle had been fought. The man burst into laughter and shook his head in utter incredulity. He had been in a state of unconsciousness during all that time, and it seemed to his own mind that he had just come from the field of Corunna.

Injury of the brain will blur the mind's perceptions just as with a grand piano—when under the musician's touch it is pouring forth the most exquisite music the sudden breaking of the strings will stop the full tide of

harmony. Mental action does seem dependent upon definite functions of the brain. Yet, even half of the brain has been taken away, paralyzing half of the body, while the mind continued its operations. Raphael, while painting the "Transfiguration," might have been stopped by some defect in his oils or canvas; but that would not prove that this masterpiece of art was the result simply of his implements. The mind uses the brain as the artist uses his materials. Every mental action is accompanied by certain movements and rearrangements of the molecules of the brain. John Stuart Mill admitted that "the relation of thought to the brain is no metaphysical necessity, but simply a constant coexistence within the limits of observation. There is the reciprocal relation of body and mind, but mind is something better than the product of matter." The mind uses the brain; without it it is helpless; but that does not prove that thought is the result of matter. The power of memory, amid all the changes of the brain, proves that mind is a spiritual substance; for, if there be no soul, what retains the remembrance of facts and events when the worn-out fibers have passed away?

"O," you say, "the old brain cells leave their impressions upon the new brain cells." What impressions? Do you mean that the old brain cells leave thoughts to the new brain tissues? Fancy those minute globules of the brain, that are constantly forming and passing away, leaving their impressions on and on, so that we can call up as from the grave of fifty years a long-forgotten event! What pigeon holes and shelves, what maps and charts the brain must have! No. It is the mind that stores these facts, and memory is a spiritual

act; it is something else than the output of organized matter.

So with consciousness. I know that I am I, and not another. I know the existence of mind better than I know the existence of matter. When I reflect on my own existence, when I say to myself, "I know that I exist," this is no material process, it is a mental action; it is purely an attribute of the spirit.

Now, when we have proved the mind immaterial, we have gone a long way toward proving it immortal. If the soul, spite of the apparent dependence of mental action upon bodily organization, is independent of its relations to the body then it can survive death; and if it can survive death and the grave it can survive forever. The great Webster, when dying, said, "I should like to bear witness to the Gospel before I die;" and having uttered those words, carved on the marble shaft over his sacred dust, though scarcely able to whisper, he asked, as though anxious to preserve his consciousness to the last, whether he were alive or not. On being assured that he was he responded "I still live." They were his last words. Does not his mighty soul still live?

Who has not heard of that ancient ring, taken from the flanks of a brazen horse, which when the stone was turned inward made the wearer of it invisible? Suppose this Gyges's ring were placed upon an organist's fingers and he became invisible as he sat at the organ. We see the motion of the keys and hear the music swelling. We note the perfect correspondence between the motion of the keys and the pulsations of the music, and an observer says that the keys cause the music.

How so? "Because with the rise and fall of the keys come the notes of music?" True, but keys in motion is not music; there must be a musician somewhere. He replies, "I see no musician; I see the keys in motion, and therefore those keys must be the cause of the music." But how can that be? No musician is seen, yet there must be one, unseen, at the organ. There is more than motion in that music; there is something that takes hold of the heart, that expresses soul, and somehow, mind must go into that instrument, for mind comes out.

The moving keys will not explain the music. In like manner the brain can never explain thought. There is a musician playing on the instrument, though he is invisible.

Now, while the organist with Gyges's ring sits there, invisible, suppose the strings break, or the wind no longer moves through the organ. The music dies, but the organist still lives. That is the relation of the soul to the body. The harp is broken at death, but the harper is unhurt. If, then, death does not end all, what does or can? If I can sail down the Potomac and out of the Chesapeake Bay into the ocean I can go where I please; and if the soul can sail past death and enter on the ocean beyond it, what shall arrest its progress in the endless futurity of being?

Rev. Dr. S. D. McConnell in his recent singular work, *The Evolution of Immortality*, asks, "Is man immortal or is he only immortable?" He maintains that if any human life become capable of passing into another life, with personality intact, it is not because all men are inherently immortal, but because such a life

has reached a stage of spiritual fixedness and stability which will make survival natural to it and destruction unnatural. And such achievement must be by an extension of the long path by which the soul has climbed up from the primordial slime. He thinks that the ultimate goal of each individual is to pass on to some other than the life it possesses. He cannot define the point at which the capacity for eternal life is reached in the development of the individual, but the idea is always associated with that of moral goodness. "This is eternal life, to know God." And God is apprehended only through the moral sense.

A finely constructed theory; but, if immortality is to be predicted of some members of the race and not of all, where is the line to be drawn? Upon what does this potential immortality depend? It is simply the old doctrine of "conditional immortality" in new dress. Man's unique and solitary position, at the head of the sentient creation, points to the probability of a life hereafter. There is a wide gulf, if not an impassable one, between man and the animal creation. True, man's descent from prehuman or semihuman ancestry is a current theory of science. But he stands alone in the place assigned him in the universe and in the care bestowed upon him by Providence. He also possesses reason, sympathy, memory, and love. True, germs of these mighty capabilities are shown in the creatures below man. "The difference in mind," says Darwin, "between man and the higher animals, great as it is, is one of degree and not of kind." The senses and instincts, the various emotions and faculties of which man boasts, may be found incipient, or even

sometimes in a well-developed condition, in the lower animals. The animal is conscious but not self-conscious; the animal is sentient but not personal. The animal reasons, has maternal affection, in many interesting ways brute natures resemble man's nature. Yet there is a difference that is fundamental. The intelligence of the animal is for the outward life and for the guidance of its purely animal existence; with man the outward life is for the inward. With the animal the physical life is the all in all; with man, the true relation of the physical is in subordination to the moral and spiritual.

"The body at its best
How far can it project the soul on its lone way?"

Bodily strength and grace we all admire, but who would not sacrifice an athlete to gain a sage or a saint?

Again, the outfit of the animal is for a purely terrestrial sphere. If man is to be confined to this sphere then he has a vast overpossession of powers. The range of the animal is the immediate and the present. Its space is here; around it bends the narrow circle of the horizon. Its time is now; behind it is a past that invites no retrospect, before it a future that beckons with no wondrous vision. But man has not only ability to draw food from the earth, provide clothing for protection, medicine for his ills, wood and brick for his dwellings, make servants of wind and wave, fire and electricity, construct an alphabet and a language, build up a social and civil structure, but the scope of his powers reaches immeasurably beyond all these realities. He has ideas and hopes that wander through infinity. While other creatures live in time, time lives in man

alone; to him alone is the past, with its glories and shames, and the future with its radiant hopes or dreads. He has a spirit that has power to realize itself; and before it stretches a future of illimitable knowledge. For while, in one point of view, the realm of knowledge extends far and forever beyond the powers of the highest human intelligence, yet, with all the illimitableness, it is not a foreign territory but a realm increasingly its own. To be capable of this life of thought is to be capable of a life that is eternal; capable of participating in the life of that Intelligence for which and in which all things have their being. Let the fact of immortality be taken for granted and there is no incongruity between the powers of man and the career appointed for him. If these vast endowments are only for the life that now is, then why has a ship been builded to sail all the seas, when it is to be confined to the harbors and creeks of this terrestrial sphere? Why this surplus of faculty and capacity? Why bring together all the materials necessary to construct a Westminster Abbey if only a temporary shanty is needed? What an enormous waste of gifts and powers? If in this life only we have hope we are of all men most miserable; and we cry out, "Wherefore, O God, hast thou made all men in vain?"

We have given the argument from the general consent of mankind and the argument from the constitution of things around us. If the principle of conservation exists everywhere then surely man's nature cannot be exempted from its operation. Death puts a stop to bodily activities; what has become of that to which these activities were due? We have also dwelt upon

man's rational endowments and his evident possibilities of a life beyond the grave. There is, further, what may be called the argument from moral considerations. Deep-seated in the soul is the sense of justice. There is confusion in the moral world; there must be an after life in which right and wrong will ultimately be dealt with. The law which conscience declares, and which is at work in the world about us, is the law of righteous retribution. Goodness deserves happiness, sin deserves misery and suffering; but the good suffer, the wicked prosper; vanity rises, merit languishes. There is a disproportion between character and happiness; between moral deserts and the rewards and penalties attached to them. Perfect justice demands that goodness and happiness, sin and misery, should be invariably connected. The present moral discord makes necessary a future life in order to redress the unequal or inequitable distribution of outward good and evil in the present life. Shall this life end all, and the greatest benefactors of our race rot, undistinguished, in the grave with the worst enemies of mankind? Against this belief our moral nature rebels. Shall there be no connection between right and blessedness, between wrong and pain? Shall villainy carry off so many of the prizes of life and might be right? If so, the Power that rules the universe cannot be just. Let this life be but the vestibule of a life to come, assume the reality of a future existence, and all is clear. Many a blighted life shall bloom again. Anomalies will all be explained and countless enigmas solved. Socrates said, "I believe a future life is needed to arrange the things of this present life." Here are darkness and clouds, but

"Once reach the roof,
Break through, and there is all the sky above."

Our moral instincts are to be trusted just as well as the instincts of bodily sense.

Allied to these moral considerations is the religious argument for an existence that does not terminate with bodily death. Man is a religious being. He has essential kinship with the everliving God. Plato called the soul a divine idea bound up in the very image of God. Man alone has communication with the divine. He possesses a life that is spirit, a life that is one with the life that is eternal. His capacities are correlated to an infinite environment, and his ethical relations to God show that he is capable of a life wholly divine and therefore immortal. "The soul of man," says Professor Drummond, "in the highest sense is a vast capacity of God." "Every rational being, as such, is a religious being," says Professor Caird in his *Evolution of Religion*. "Man is made for the Infinite," says Pascal. "We desire immortality, not as the reward of virtue, but as its continuance," says Jean Paul Richter. So close is this kinship with the divine that to lose faith in God and immortality is to lose hope in the world. Professor Le Conte has wisely said, "Without immortality this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when it has run its course and all is over would be precisely as if it had never been, an idle dream, an idle talk, signifying nothing" (*Evolution in Relation to Religious Thought*, p. 329). Sully says, "To abandon hope of a future life is a vast loss, not to be made good, so far as I can see, by any new idea of service to humanity."

Strauss confessed that when he had lost his faith in God and immortality he lost his interest in human life and in the world he inhabited. He saw nothing to live for. And Professor Clifford, after losing his religious faith, said, "We have seen the sun shine out of an empty heaven to light up a soulless world; we have felt with utter loneliness that the Great Companion is dead." A being thus related to God, made in his image and fitted for communion with him, endowed with the capacity of knowing, loving, and enjoying him forever, prepared and disciplined for a career of never-ending glory and blessedness hereafter, can have its full fruition only in a life beyond the grave. If, then, there be a God, if he is a spiritual being, the Father of all spirits, no need of fear but that this treasure which we now have in an earthen vessel will find adequate scope and enjoyment of all its capacities and endowments in a life that is immortal.

These are the nonscriptural arguments upon which we base our belief in a life hereafter. They do not amount to a demonstration, for that is impossible; but they are cumulative, and they furnish an irrefutable presumption in favor of immortality. The conviction deepens as life is keyed to the highest pitch. Let men live nobly and they have the assurance that they shall live forever. The worldly and sensual life tends to throw doubt upon a future life, while the belief in immortality grows brighter and brighter with each new experience of divine goodness and divine love.

On this supreme subject, however, "we see through a glass, darkly," until we come to the sure, authoritative light of God's word. Immortality is the grand discov-

ery of Christianity. It animates the hopes and sustains the courage of all true believers by the revelations of an endless life beyond the grave. It has converted the vague hopes and fond desires of the race, the better guesses and speculations of philosophy, into a glorious certainty. Destructive criticism has of late been asserting that the Old Testament does not recognize the continuance of the soul after death, and that death is synonymous with cessation of existence. Nothing, it seems to me, could be farther from the truth. There are two immortalities in the Old Testament: a corporate, national one, the immortality of the people of God; and an individual one, the immortality of the person. The immortality of man is everywhere taken for granted while the fact of survival after death is often distinctly stated. The doctrine of a life beyond death underlies the history of the creation and of the fall of man. When it is said of Enoch, "He was not; for God took him" (Gen. v, 24), it cannot mean that he ceased to exist, any more than the declaration concerning another prophet, "And Elijah went up by a whirlwind into heaven" (2 Kings ii, 11) can mean that he ceased to exist. When it is said of one patriarch after another that he was "gathered to his people," "gathered to his fathers," it does not refer to burial, for many were laid away far from the graves of their ancestors; it can only refer to the gathering place of souls. It is a familiar phrase for death and a clear intimation of the continued existence of the fathers. The book of Job is, throughout, a very hymn of immortality. In the depth of his anguish the afflicted sheik of Uz knows that his Redeemer liveth. "And after my skin hath been thus destroyed, yet from

my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix, 26, 27). The sweet singer Asaph and Israel's saintly shepherd king pour out in clear, exultant notes the songs of immortality: "My flesh and my heart faileth; but God is the strength of my heart and my portion forever" (Psa. lxxiii, 26). "As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psa. xvii, 15).

The prohibition of necromancy by the Jewish law and the story of King Saul's experience with the witch of Endor show clearly the prevalent view of the Hebrew people as to survival after death. It is said of the king of Babylon when he is smitten down, "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the shades for thee, even all the chief ones of the earth; it hath roused up from their thrones all the kings of the nations. All they shall answer and say unto thee, Art thou also become weak as we? art thou become like unto us? (Isa. xiv, 9, 10.)

In the Old Testament the doctrine is dimly outlined in the prophecies of resurrection. "Thy dead shall live; thy dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead" (Isa. xxvi, 19). It is also indicated in the doctrine of rewards and punishments in the other world. "For their worm shall not die, neither shall their fire be quenched" (Isa. lxvi, 24). "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii, 2).

But the gospel turns a flood of brightness on the life

to come. It "illuminates" the old truth, so that in the New Testament all obscurity disappears. Christ "abolished death, and brought life and incorruption to light through the gospel" (2 Tim. i, 10); that is, revealed the life of the soul and the imperishableness of the body. The Lord Jesus Christ gave a new and deeper meaning to the words life and death. He said, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John xvii, 3). "He that believeth on me hath eternal life" (John vi, 47). He also said, "And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. x, 28). Bruce in his exposition holds that the person to be feared is not God or the persecutor but the tempter—"not the man who wants to kill you, but the man who wants to buy you off, and the devil whose agent he is." But even this fanciful exegesis does not destroy the force of the truth which lies in the background of the text. He confounded Sadducean unbelief—which taught that man had no spirit, that life was his only destiny and the grave his end—by showing that Jehovah, who revealed himself to Moses at the bush, declared himself to be the God of the Patriarchs long since dead. "I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living; ye do greatly err" (Mark xii, 26, 27). He appeals to what God is and to what man is. He places the subject upon the deepest and broadest basis. To God all are living; in his eyes there are no dead. He further declares that all "that are in the

tombs shall hear his voice, and shall come forth" (John v, 28). Of himself he says, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die" (John xi, 25, 26). And he consoles his faint-hearted disciples with the assurance "Because I live, ye shall live also." He, the author of immortality, resplendent with such titles as "the Prince of life," "the Living One," "the Life and the Light of men," "the same yesterday, to-day, and forever," whose "goings forth have been from everlasting," whose name is "Father of eternity," formally pledges his own existence for theirs; as if they might fear extinction when he, the "Lord of life," should be no more.

Especially by his own resurrection in power and glory has he bridged over the gulf between this life and the next. He has swept away the darkness of the grave, vanquished death, and proclaimed the immortal destiny of redeemed humanity. It is in the gospel that we have light, light beyond doubt. There are some who have never believed strongly enough to doubt. They have never thrown their hopes with such earnestness into the other world as to have anxiety for fear it should not all be true. O, to see the coffin lowered into the grave, and when the heart is wrung with the sense of desolation to have the thought intrude, "What if the life to come be all a dream, and my buried treasure shall never come forth again!"

But our Lord's resurrection is a world-fact and the anchor holds. At the bedside of the dying and beside the open grave how glorious this truth! Man is an immortal being. And it is a personal immortality. No

mere projection of ourselves into the future as an influence, will satisfy the cravings of the soul. It is not enough to join the invisible choir

“Of those immortal dead who live again
In lives made better by their presence.”

Each one of us shall live forever, in our own proper personality, with memory, will, self-consciousness, and love. Before this certainty all else fades into utter insignificance. Some preparation we should surely make for the hereafter. Who would attend only to the present and ignore the life to come? If there be a future life it has a most important connection with the present. Is it of no consequence that childhood should prepare for youth, and youth for manhood, and manhood for the period of age? Yet childhood, youth, manhood, age are but successive waves on the river of years which rolls onward to that mighty ocean whose tideless waves beat on for evermore.

Who would cast himself, reckless, from the headlands of time? If we are afloat, and the shores are receding from us, and farewells are wafted from the pier, shall we not ask, Whither are we going? Whither? “If a man die shall he live again?” “Yes,” says reason. “Yes,” says revelation. “For me to live is Christ; to die is gain.” “So shall we be ever with the Lord.”

“Forever with the Lord!

Amen, so let it be!

Life from the dead is in that word,

’Tis immortality.”

III
THE INTERMEDIATE STATE

“To-day shalt thou be with me in paradise.”—Luke xxiii, 43.

“Revelation distinguishes two great stages in the history of the world, separated from each other by the second coming of Christ, the resurrection and the last judgment. The first is called by theologians the intermediate state; the second the final state, which reaches into eternity.”—*Stearns*.

“The prevailing New Testament view of resurrection and judgment, as well as the passages in 1 Peter, strongly favor a middle state.”—*Professor Stevens*.

“Life, we’ve been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear.
Then steal away, give little warning,
Choose thine own time.
Say not, Good night, but in some brighter clime
Bid me good morning.”—*Letitia Barbauld*.

III

THE INTERMEDIATE STATE

By the intermediate state is understood that state of existence which intervenes between death and the general resurrection; that middle state into which departed spirits go immediately upon death. The New Testament passes rather lightly over this intermediate state. That there is such a state all Christians believe who believe in the resurrection of the body and in a general judgment.

There is the Swedenborgian figurative or spiritual theory that man has, during this life, two bodies, an internal and external; a spiritual body within this physical body. At death the spiritual body, released from its clay tenement, lives on, while the natural body sinks into the grave. Resurrection simply means the rising of the spiritual body out of the physical. It is the *anastasis* of the real person, not the reanimation of the garment of the flesh.

The teaching of the New Theology seems to be that there is no general resurrection or general judgment. It puts an entirely new construction upon these terms. For each human being resurrection takes place at his death, and it consists of the rising of the man from death to life. Whatever organism is needed by the soul in the other life it receives; so that the man, complete in all that personality requires, stands before God, having in the same hour died and risen again. Such doc-

trine dispenses with the intermediate state altogether. According to this belief, resurrection is not simultaneous, but continuous and successive, and for no human being is there any intervening period of disembodiment. But it would seem that, if Scripture language can be understood, it teaches a general resurrection at the end of the world and in connection with a final judgment.

Take such passages as "He that raised up Christ Jesus from the dead shall quicken also your mortal bodies" (Rom. viii, 11); "Who shall fashion anew the body of your humiliation, that it may be conformed to the body of his glory" (Phil. iii, 21). "For we must all be made manifest before the judgment seat of Christ: that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. v, 10). "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment" (John v, 28, 29). "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. iv, 15-17).

To make such passages, which assert in strongest terms the universality of resurrection and judgment, mean a resurrection and judgment that are now progressing, and not an audible and visible return of Christ

from heaven to earth to raise his dead servants and bring with him a day of absolute and final determination of man's moral relation to God, is certainly not a satisfactory interpretation of Scripture. We therefore believe in what is called the intermediate state; that mysterious interval between the close of man's probation on earth and the judgment of the great day.

Now, what is the nature of that spirit-world? What is the condition of those who have been called to occupy that interval which separates the day of disembodiment from the day of final account, when the Almighty will judge the secrets of men that everyone may receive the things done in the body, whether they be good or evil? How does this condition differ, not only from the present, but from the final state? What becomes of the soul after it leaves the body? Does it immediately enter heaven? or where is its new abode, and what its new life? Amid so much uncertainty we must not dogmatize.

We have more evidence that we have souls, or spirits, than that we have bodies. We are surer that we think and feel than that we have hands and feet. Not the eye but that which brightens the eye; not the voice but that which sounds through the voice; not the body but that which animates the body is the personal being, the ego, the man. In death the spirit flies. As the opening of the cage door means freedom to the imprisoned bird so dying means freedom to the disembodied spirit. Whither does it go? We neither see nor hear the vanishing spirit, and no report of any kind floats back over the silent sea. The far-away coast we cannot discern, nor can we turn our eyes to any spot of the universe

and say that the spirit is there. On his deathbed lies our beloved friend. While we converse with him, while we grasp his hand and hold communion with him, lo! a change comes. There is a quiver of the lip, a sighing of the heart and all is still. Our friend has gone. He has vanished away. Whither has he gone? The house of clay in which he dwelt lies pulseless on the bed, but the inhabitant has moved away. Where is his new abode?

What do we know about that other and future life? Very little. Only what the light of revelation enables us to discern. It seems intended that we should not know much. Just as God has placed a gulf of space between the planets, so he has placed a great gulf between this world and the next; between the living present and the unseen future. The spirit-world is very near, and very real, as we follow into it our loved ones, but they will not, cannot, must not, answer our eager questionings. The only glimpses we get are from the words of Revelation. Even here we "see through a glass, darkly;" but what we do see is truth, is reality, and the revelation opens to us a field of profoundly interesting inquiry.

Where are the dead? They are somewhere; why need we think of a place? Is it merely the consciousness of the body that ties us down to a fixed place? The final heaven and hell must become fixed and unchangeable quantities, for when soul and body are once more united the correlative ideas of time and space must resume their place in the mental processes of our being. Yet the soul is a substantial entity, and those who talk of states rather than places in the other world

give us hazy and undefined ideas. We can conceive of the infinite Jehovah, who inhabited eternity before time and space were created, as existing in a purely spiritual state, yet since the universe has been ushered into being he has also a throne. Can we conceive a finite spirit as being unlocalized? The intermediate state is somewhere. How startling the thought: the place of the spectral dead! The patriarch Job said, "then a spirit passed before my face; the hair of my flesh stood up;" "fear came upon me." The disciples cried out for fear when they supposed that they had seen a spirit. Here is a world of spirits with nothing material pertaining to them; simply the higher essence, the conscious self, the spiritual being, with all of subsisting life, all of actual perception, all of capacity to will and know and fulfill. The topography of the place is unknown. It may be within this earthly sphere. The realms of matter and spirit may interpenetrate each other; and so does Milton sing,

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep."

In the word of God we have spirit-appearings which uncover eternal realities. Jacob's vision of angels, the engirdling chariots of fire that appeared to the servant of Elisha, the appearance of Moses and Elias to the disciples, the apocalyptic vision of St. John, all these teach us that the place of departed spirits may be separated from us, not by distance, but only by the veil of sense.

In the Old Testament this place is called Sheol, the house appointed for all living. It denotes a subterranean, hollow, cave-like resting place, the common

receptacle of the dead. It also means asking, demanding, in reference to its insatiable demand for souls, as if it were asking ever, never full. Sheol is insatiable; it enlarges itself; it is a great city of many gates. The word is often found in the Hebrew Scriptures, and the Authorized Version of 1611 translates it thirty-one times the "grave," twenty-four times "hell," three times "pit." In the Revised Version it is translated fifteen times "grave," fifteen times "hell," and twenty-five times the word Sheol remains. It is a region of darkness, "A land of thick darkness," "without any order, and where the light is as darkness" (Job x, 22). Sheol is the place of departed personalities, of disembodied souls, without distinction as to moral character. Jacob expects to see his son Joseph in Sheol, but he did not regard it as a place of punishment for himself and his son. In Num. xvi, 30, Korah and his company descend to Sheol, the place where the wicked are gathered. In Psa. xvi, 10, the psalmist says, "Thou wilt not leave my soul in Sheol." Here Sheol is the common abode of the dead. Job knows that his body is to lie in the dust and be destroyed, yet in his disembodied condition he will be favored with the sight of God's face.

The Jewish idea of Sheol, then, was that of an underworld forming the abode of the dead between death and judgment. In the New Testament this unseen world is called Hades. Now it is differentiated, and becomes a dual world. There are hints in the Old Testament of distinct allotments of doom, and in later Hebrew thought it was regarded as having two divisions, caused by the separation of the righteous from the wicked; but when the True Light comes he pours radiance over this

unseen world and divides it into two distinct compartments, Paradise and Gehenna. According to the Old Testament all the dead are in Sheol. The Sheol of the Old Testament becomes the Hades of the New, but the term Hades is not used with reference to the abode of the righteous. It is like the pagan distinction made between Elysium and Tartarus, in this subterranean world of shadows.

In Luke xvi, 23, it is said of the rich man that "in Hades he lifted up his eyes, being in torments." The beggar was carried by the angels into Abraham's bosom, the happy side of Hades; a term belonging to a later period of the Hebrew faith. The Saviour also uses the term Paradise, a word borrowed from the Persian, and doubtless introduced into the religious vocabulary of the Jews after the Captivity. This "Paradise" which our Lord promised to the dying thief seems synonymous with the "third heaven" of Paul: "I know a man in Christ, fourteen years ago (whether in the body I know not; or whether out of the body I know not; God knoweth), such a one caught up even to the third heaven" (2 Cor. xii, 2); and is identified with "the tree of life, which is in the Paradise of God" (Rev. ii, 7). The Hades of the wicked, where the rich man was, is also called the place of the "spirits in prison:" "In which also he went and preached unto the spirits in prison" (1 Pet. iii, 19). "God spared not angels when they sinned, but cast them down to hell" (2 Pet. ii, 4).

There is, then, the general Old Testament term Sheol, the abode of all the dead, the righteous and unrighteous; and the Greek term Hades, corresponding with it. Then there is the Paradise-Hades, the tem-

porary abode of the righteous, which begins with death and ends with the resurrection. It is not the heaven of judicial rewards, the full inheritance of glory, for that is entered upon after the judgment, when soul and body are reunited to be forever with the Lord. There is the Hades of the wicked, the temporary imprisonment of the unrighteous, till after the judgment, when they are cast into the Gehenna of fire. "And I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades (Rev. i, 18). "And death and Hades were cast into the lake of fire. This is the second death" (Rev. xx, 14). Paradise cannot mean the final heaven, nor can Hades mean the final hell, the Gehenna of fire. So much for the existence and location of the world of spirits.

Now, what do the Scriptures tell us concerning the nature and character of this dual world? They teach us that it is a state of real and continued existence. The material body dies but man never dies; the spirit, which is the real man, continues to live. The parable of the Rich Man and Lazarus distinctly asserts this real and continuous existence. It refers to a state after death and before the judgment. Christ's words to the dying thief are "To-day shalt thou be with me in Paradise." His argument with the Sadducees proves the continuous life of the soul: "But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living; ye do greatly err" (Mark xii, 26, 27).

We hear much of "Conditional Immortality" and the terms "death," "perdition," and "destruction" are taken to point to annihilation as the final lot of the wicked. The growth of the humanitarian spirit during the century has led to a modification of views as to the final destiny of the wicked; and many who cannot accept old-fashioned Universalism, or the theory of ultimate universal restoration, have been led to accept the doctrine of Conditional Immortality as the best solution of the difficulty. They say our Lord alone hath immortality inherently and naturally; man's assurance of immortality is conditioned on his being in harmony with God. Man has lost his union with the divine, and can be reunited to God only through faith in Christ, who came to restore this lost immortality. Sin, they say, is corruption, and the soul that sinneth shall die. As disease destroys the physical life so sin destroys the spiritual life, and the process ends in the annihilation of personality. But immortality is not merely the prerogative of the believer, it is the common destiny of mankind. The soul seems by its nature inherently and indefeasibly immortal; although that is not a demonstrated fact of science. The thinking principle continues down to death, and presumably is the same after death; the individual self, the thinking essence, the conscious ego, remaining unchanged. It is better to trust to the teachings of Christ, and believe that the retributions of eternity are in harmony with the love and justice of God than seek to undermine the sublime verity of man's immortality and accept the doctrine of extinction.

Again, the Scriptures tell us that it is a state of con-

scious existence. So far as physical conditions are concerned, the earthly body is left behind while the resurrection body is not yet given. Paul speaks of the condition into which he would enter upon dying as "naked," as being "unclothed," as being "absent from the body" (2 Cor. v, 3, 4, 8). But he is not unconscious. It is "absent from the body;" "at home with the Lord." This brings us to the popular theory called the sleep of the soul; the notion that the dead are unconscious, in a state of torpor, having no feeling, perception, or activity until the period of the resurrection. The soul is held to be the result of physical organization. It has no existence separate from the body, or, if it has a spiritual entity distinct from the organism, it is so dependent upon the body that when deprived of it it becomes inactive, and remains so until rehabilitated at the resurrection. This theory is unauthorized by reason and contradicted by Scripture. True, death is called a sleep. "Our friend Lazarus is fallen asleep" (John xi, 11). "Whether we wake or sleep" (1 Thess. v, 10). The righteous dead are sleeping. But bodily sleep is not always a state of unconsciousness. The metaphor of sleep is used by the Greeks to describe death, but it does not involve unconsciousness; for in the "Odyssey" the slain heroes are pictured as fully conscious and deploring their unfortunate lot.

All the New Testament references to the condition of the departed, whether good or bad, indicate a state of intelligent consciousness. Paul speaks of the living as "at home in the body, . . . absent from the Lord," and he desires "to be absent from the body, and to be at home with the Lord." In Phil. i, 23, he speaks

about death as being with Christ, a state far better than his present life on earth. In the parable of the Rich Man and Lazarus we hear a conversation between Abraham and a departed spirit in torment. In Rev. vi, 9, 10, the souls of martyred servants of Christ cry to God from beneath the altar for vengeance upon their murderers. Are they inanimate? The loss of consciousness virtually dislocates our being. If I cease to be I cease to be, and I never can begin to be again; because a creature that began to be at any date could not be one and the same with one that existed years before. If when we die we drop into a state of unconsciousness for a period of thousands of years it might almost as well be forever. Unconsciousness for six thousand years, as with Adam, is not a very promising outlook for the future. In the eye of God there are no dead men, all are living; Adam, Cain, Abel, Abraham, Isaac, Jacob, and Moses all live. They are thinking, feeling, and acting now.

Again, it is a fixed moral state. It is a state of separation between the righteous and the wicked. Each, at death, goes to his own place. The righteous enjoy a state of blessedness; the wicked suffer for their sins. "Between us and you is a great gulf fixed." That separating gulf is character. The distance may be no greater than a hand's breadth, as the Jews fabled it, or the width of a thread, yet the separation is eternal. "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is holy, let him be made holy still" (Rev. xxii, 11). "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may

rest from their labors, for their works follow with them." These words strongly support the popular belief that the fate of every one is determined at death, and that the present life settles finally and irrevocably the destiny of every human being.

Then a view is being largely adopted that there will be a probation after death. Of this we have no hint in the entire Scriptures. Christ gave no message to this purpose. What is called the "Larger Hope" anticipates that the offers of mercy made through the Redeemer will be extended to and availed of in the intermediate state. Reference has been made to 1 Pet. iii, 19, "in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah;" and to 1 Pet. iv, 6, "For unto this end was the gospel preached even to the dead." There are three principal theories as to the meaning of these verses: 1. Christ preached in and through Noah, a preacher of righteousness to the men of Noah's time. The spirits in prison, the dead to whom he preached, are now dead, but were living when he preached to them. 2. In the interval between Christ's death and resurrection he went to the realm of the dead and presented the offer of salvation to the men of Noah's time, who were called spirits in prison. 3. By spirits in prison are meant the sinful angels, the sons of God, in Gen. vi, 1-4, who led away the daughters of men and whom God had cast down to Tartarus. To these Christ went and preached; that is, proclaimed their judgment.

We set aside the third view and deal only with the first and second. In favor of the first view are the

following considerations: The idea of a preaching in Hades is unsupported elsewhere in Scripture. The historical references in the passage are adapted to carry the mind back to the days of Noah as the time which is in the apostle's mind; namely, the long-suffering of God, the building of the ark, the saving of a few. The whole sentence would mean, Christ preached to those who are now spirits in prison when once they disobeyed; that is, in Noah's time. The phrases "in the flesh" and "in the spirit" most naturally designate two aspects of Christ's being, and thus the latter points not to a post-mortem activity of Christ, but simply to his activity in a spiritual form of existence.

The second view is that Christ, in the spirit, went down to Hades in order to bear the message of salvation to the spirits who were found there in prison. The statement made is that Christ preached to those who formerly disobeyed, not that he formerly, or once, preached to the disobedient. If the apostle were thinking of a vicarious preaching, through Noah, he might easily have made it apparent. "In the spirit" cannot denote the divine nature of the preexistent *Logos*, because it is the correlative of "in the flesh." In this element of his being he continued to live and act.

Delitzsch says: "Christ manifesting himself to the dead in Hades preached to them the victory that had come to pass. He preached to the Old Testament dead the New Testament Gospel of the now completed redemption." Christ preached to the dead in order that they might be judged on the same basis and in the same manner as other men. The only thing that is clear respecting the purpose of the preaching is that it was

an offer of salvation. It was done in order that those to whom it came might live according to God in the spirit. No intimation is given in the passage respecting the effect of the preaching to the dead. Without venturing to speak dogmatically we think that the passage simply means that Christ preached during their lifetime to those who are now dead? The *argumentum e silentio* is sometimes misleading, but is not the silence of Scripture elsewhere, concerning a redemptive activity of Christ in Hades, an objection that cannot well be overcome? No clear revelation anywhere of a post-mortem salvation.

These are obscure passages on which to build up the stupendous doctrine that our Lord, during the few hours between his death and his rising, went into the world of the dead and there set up an economy of grace which has continued to the present time and will continue till every soul has actually received him. And yet this doctrine is held by the English school, like Maurice, Farrar, and Plumptre; the German school, like Dorner and Müller; and by many in America. How this work of grace, introduced by our Lord, during the few hours between his death and resurrection, is carried on in the underworld we are not told. It is all a mere speculation, an unscriptural and dangerous error.

There is also for those who are determined to find the dogma of "universal restitution" the passage in 1 Cor. xv, 25: "For he must reign till he hath put all his enemies under his feet." It is held that so long as Christ is on his Mediatorial throne, administering the government over the moral and spiritual affairs of men, his offers of mercy extend to those for whom he came

and whom he died to save wherever they may be, whether in this world or in the intermediate state beyond this life. Phil. ii, 10, 11, "That in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," is quoted to show that the definite purpose of redemption was to rescue the human race, individually and collectively, from sin and all its consequences; and so the terms of salvation offered in this life extend beyond the boundaries of earth and time, even to the myriads throughout the vast realms of the dead. Even if the gates of mercy should not be closed to the unrepentant sinner, after the brief span of our earthly life, we must admit that the inferences are uncertain. The question is not what we wish, but what hope God's word justifies us in cherishing and preaching to our fellow-men. Bishop Elliott has said, "Where God puts no limitations let man be silent." But better our silence, where God is silent, than a false hope. The theory of a second probation for the heathen who in this life have remained in ignorance of the Saviour and his Gospel is prompted by the seeming unfairness, in many cases, of the present probation. But we are sure of God's love and righteousness, and that he will condemn none who have not had ample opportunities for accepting his grace. It is certain that none can be condemned for rejecting the Gospel of which they have never heard. The rejection of the Gospel will not be the only ground for condemnation on the great day. True, all will be judged by Christ's standard. But he is "the light which light-

eth every man that cometh into the world," and "as many as have sinned without law shall also perish without law," while "as many as have sinned under law shall be judged by law" (Rom. ii, 12). As to idiots, and those who die in infancy, they can be saved without any probation, and they will be dealt with according to divine wisdom and love.

Dr. Denny has well said, "The hypothesis in this question is that only those have a future probation who have no chance here. The real argument against it is that it depreciates the present life and denies the infinite significance that, under all conditions, essentially and eternally belongs to the actions of a self-conscious moral being." The warnings of the Gospel are against the perils of delay, of trifling with the divine offer. The day of moral opportunity is now. "Now is the acceptable time; behold, now is the day of salvation."

A kindred error, which Protestantism has universally rejected as unwarranted by the word of God, is the papal dogma of purgatory. The Roman Catholic Church gives this name to the intermediate state and defines it as "a temporary middle state in which those who depart this life in the grace of God are detained, to expiate by suffering any of the slighter offenses not forgiven before death and to complete the expiation of previous sins which had not been forgiven." This is a third division of Hades, where those who die in a state of salvation must be perfected by purgatorial flame before entering Paradise. It is a kind of quarantine, a spiritual lazaretto, from which the priest alone can give a certificate of discharge after prayers and masses have been said. This notion came not from the word of God

but from heathenism, for poets like Virgil sang of a state where souls endured a process of purification, "Some hung to bleach upon the wind, some plunged into waters, and others into fires." Roman Catholics find a foundation for this dogma in the words of the Apostles' Creed, "He descended into hell." But evidently the word "hell" means "Hades," the common receptacle of departed souls, and is taken from the words of the apostle, "He descended first into the lower parts of the earth," the underworld of spirits.

Professor Bruston has shown how—in the teeth of the gospels—it early became the doctrine of the Church that at the moment of his death the soul of Jesus descended to Hades and remained there till the moment of his resurrection; and that during this interval he subdued the powers of hell, preached the Gospel to the dead, and brought up from the underworld the saints of the Old Covenant. In the Apostles' Creed it is taught that Jesus in his disembodied state descended into hell. These words naturally suggest to the popular mind his descent into the place of final doom; but this Hades is not the Jewish Gehenna, but the place of all departed spirits; the unseen world into which all, good and bad alike, pass at death. What is the Scripture foundation for this belief? Take Psa. xvi, 10. "Thou wilt not leave my soul in Sheol," the Hebrew word corresponding to the Greek Hades, the unseen world. St. Peter, in his sermon on the day of Pentecost, applies these words directly to Christ. "He," the psalmist, "foreseeing this spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption" (Acts ii, 31); a statement

which clearly implies that the soul of Christ had been in Hades. In Rev. i, 18, he has the keys "of death and Hades." The soul of Christ went not to purgatory but to Paradise; for he said to the penitent thief, "This day shalt thou be with me in Paradise." Another stronghold is the passage in Peter about preaching to the spirits in prison. But, as we have shown, these were the disembodied antediluvians who perished in the flood; men who died in mortal sin, whereas the Council of Trent declares that in the fire of purgatory the souls of just men are cleansed by a temporal punishment in order to be admitted into heaven.

Another passage pressed into service in support of this doctrine is that in Corinthians, "The fire shall try every man's work, of what sort it is." But the fire of purgatory is to purge and purify, while this fire of the word consumes and destroys "the wood, hay, stubble," and makes manifest true character. Even the parable of the Rich Man and Lazarus has been made to serve the cause of this dogma, by showing that Lazarus reposed among the other just souls in a middle state till the ransom was paid. But, if purgatory is such a happy abode, what need of being prayed out of it? Souls are tortured in purgatory but Lazarus is comforted. Besides, the illustrious patriarch Abraham is there also, for Lazarus reclines in his bosom. Think of that friend of God and father of the faithful, after having walked with God for nearly a hundred years, being unceremoniously thrust into purgatory! This doctrine perverts the word of God and puts dishonor upon the atonement. Does not the blood of Christ cleanse from all sin? This is salvation by merit, by masses, and

purifying flames, whereas Christ's is the only name under heaven given wherein we must be saved.

Allied to this error is the offering of Prayers for the Dead, a practice commended as "pious and full of comfort" by many members of a Protestant Church whose Twenty-second Article calls purgatory "a fond thing vainly invented." With this dogma goes the whole conception of intercession for the dead, who are beyond the reach of our help when they leave the body and enter upon the untried mysteries of the world beyond.

Prayer for the dead, says Bishop Dahle in his *Life After Death*, is very natural. We have been so accustomed to pray for them while they lived that it is not easy to stop the habit after they are gone. It is not strange, therefore, that we should find the early Church offering prayer for the dead, for we can trace the custom back even to the second century. Prayer for the dead helped forward the doctrine of purgatory, and purgatory once received, prayer for the dead became a great necessity. The reformers, while rejecting the dogma of purgatory, did not wholly forbid intercession for the dead. Dr. Johnson used to pray for his deceased friends thus: "O Lord, if I may do so, I commend to thy paternal love my father and my brother." Bishop Dahle finds no Scripture authority for it and thinks it highly dangerous. The only possible prayer for the dead is prayer for their spiritual development, not for their purification. Yet even for this it is not possible to find a rational ground or a valid Scripture argument. The doctrine has always had advocates among the divines of the Church of England; but, as prayers for the dead found in the 1549 Prayer Book

are entirely omitted from the revision of 1662, the inference is irresistible that the revisers meant to discountenance all prayer for the departed in the public services of the Church. The question has been recently before the public because of a form of service which was drawn up or sanctioned by the archbishops of Canterbury and York for British soldiers in South Africa. One sentence recommended prayer for the dead; but the Church of England was not prepared for an official recommendation of prayer for the dead and a mighty storm arose.

There does not seem to be any evidence in the Bible of an extension of probation into the intermediate state. The New Testament unfolds to us only the two conditions, with their appropriate localities; the one of certain salvation, where all the influences are holy and good, and the other of irremediable separation from God and the good, where all influences are evil. It is an imperfect state and may include development and moral growth. It is one of waiting and longing for the "adoption, to wit, the redemption of the body." The Bible teaches a resurrection of the just and of the unjust. It consistently affirms a real and complete continuance of being; not an incorporeal immortality, but a bodily immortality in the integrity of man's entire nature.

This is why the life hereafter must be treated of under two aspects and in two separate periods. When that stupendous event, the resurrection of the dead, shall occur, a vast change will be made in the conditions of human existence, a change resulting in the reunion of the soul with the body, its final, everlasting, glorified

tenement. It did not lie in the Creator's original purpose that body and soul, these two component parts of man's nature, should be violently disrupted, as death severs them. Death is an abnormal fact in the history of the race, and redemption is the restoration to man of his original completeness as a personal being. The human spirit without the body is in an imperfect and mutilated condition. Even should the soul have a temporary organism in the intermediate state it is not in its own body. In the resurrection "death is swallowed up in victory" and man is once more in the fullness of his essential being.

Though we do not accept the intermediate state as one of probation or purification, yet we may suppose there is such a thing as education and development. The best Christians are imperfect when they die. One third of the human race die in infancy, before their moral powers are developed, while multitudes entering the spirit world, though in salvation, are yet unfit for the higher blessedness. This shadowy world beyond the tomb may be a state of developing energies, of ripening growth, of augmenting spiritual life. How does this idea of educational discipline differ from the Roman Catholic doctrine of purgatory? Why, first, we deny that there is subjection to punishment; and, secondly, we affirm the certainty of their salvation. What we conceive is that the Paradise-Hades is a school where, under the gracious tutelage of the Church, holy angels and redeemed souls of high spiritual development, the weak, imperfect souls in their disembodied state, the boundless hosts of children and the heathen who are saved, the vast multitudes

born in Christian lands that are undeveloped in character, are disciplined and trained for that fullness of joy and blessedness which the Father has in store for his redeemed children.

Does this imply that there is sin in this Paradise of believers? No, but inferiority and imperfect development. This is what we conceive of that state: growth, development, and the attainment of the highest and the best, in a perfectly holy environment; the soul separated from the earthly body, with its temptations and impulses to sin, enjoying the vision of Christ; the intellect expanding, the conscience growing more and more sensitive, the tastes refining, the affections becoming tenderer and stronger, and the whole being possessed by truth, dominated by righteousness and saturated with the Spirit of God. What a blessed work for the teachers of righteousness, the Christians who have made highest attainments here, assisting those who have only reached the A B C of heavenly knowledge! What opportunities for those who have been taken from this world in the fullness of their powers and in the midst of unfinished work! May they not have been called to a higher ministry in this school of Christ which will engage to the full their best endowments, and give scope to all the attainments they have acquired here?

If this be mere speculation it is not inconsistent with the teachings of revelation. We know from the Scriptures that this state is a life of rest and enjoyment. "They rest from their labors." "There are pleasures for evermore." It is a life with Jesus and the redeemed. To depart is to be with Christ and an in-

numerable company of pure beings, the spirits of just men made perfect; the "general assembly and church of the firstborn." It is a life of endearment. It is a world of love, where friendships are treasured, where the intercourse is unmarred and trustful as childhood, where every heartbeat is an echo of the pulsebeats of the Infinite heart. A life of development. "They go from strength to strength." They mount upward toward God. They see him in all his works, the splendor, the beauty, the grandeur of his ever-unfolding, ever-mysterious universe.

And yet this state is provisional. In comparison with what is to be the final heaven it is an expectant state. They are waiting the consummation of God's great plan, the completion of the family of the redeemed. The blessed ones are ravished with their happiness, yet they are in expectation of further glory. God has "better things" in store for them. They are waiting the "adoption, to wit, the redemption" of the body; when a transformed, glorified, incorruptible body will be given them and the King shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then the whole family shall be gathered home.

What of the unsaved in this intermediate state? We must not think that we have learned the whole mind of the Spirit concerning God's work and purposes in the interval that lies between death and the final judgment. What of those who have refused to obey the voice of God; and the pagans who have passed through life under such heavy moral disabilities? We remember Whittier's pathetic words:

“O, those generations old
Over whom no church-bell tolled!
Christless, lifting up blind eyes
To the silence of the skies!
For the innumerable dead
Is my heart disquieted.”

They are reserved for judgment. A judgment must take place at death, when each one enters a fixed moral state, but no man can be finally judged until the consequences of all his acts are fully determined, and then the reunited soul and body shall receive their full reward or doom. Then it is that the wicked “shall depart into everlasting punishment, but the righteous into life eternal.” Meanwhile there is in this dread state the anguish of fearful expectation; the soul unhinged and consciously miserable, separation from the good, companionship with the wicked of all ages, with remorse of conscience, and the alarms and terrors of the coming judgment. Revelation only partially lifts the veil of this wretched existence. They are separated from God, moving on in a life of sin and moral deterioration. The law of retribution works on in our present life. Sin must bring forth its fruit in another world, and hell, the eternal punishment for the incorrigibly wicked, is only farther down the stream. Eternity is the dim haze which ends our view, as we look over the dark horizon.

And is the great majority of our race to be condemned forever? We cannot believe it. Heaven is God’s joy, hell his sorrow. Mysterious are those isothermal lines which bend and curve, according to mountain ranges and ocean currents, showing us that

strange and distant places have yet the same genial air ; so the lines of infinite and eternal justice wind in and out among the masses of humanity, discerning between right and wrong, taking into account outward conditions and inward motives, so that what is darkness and uncertainty with us, what is doubt and misgiving now, will at last be swallowed up in light and love eternal ; and the whole universe of being will unite in the cry, "O the depth of the riches both of the wisdom and the knowledge of God ; how unsearchable are his judgments, and his ways past tracing out !"

IV
MESSIAH'S KINGDOM

“God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds.”

—Heb. i, 1, 2.

“And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so; but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.”—Luke xxii, 25-27.

“It needs a mighty lever to heave a planet from its orbit and to set it circling round another sun; and there is nothing that will deliver any man in any rank of life from the dominion of self except submission to the dominion of Him who, because he died to serve, deserves and has now the supreme right of authority and dominion over human life.”—*Alexander Maclaren*.

“On thy Church, O Power divine,
Cause thy glorious face to shine,
Till the nations from afar
Hail her as their guiding star;
Till her sons from zone to zone
Make thy great salvation known.”—*Harriet Auber*.

IV

MESSIAH'S KINGDOM

ANOTHER matter of surpassing interest—next to the question, What shall we ourselves be?—is the question, What shall become of the world? And so we turn from the future of the individual to the future of God's kingdom upon earth and the final condition of mankind. There are things to come in this world, as well as the things to come in the world beyond. The things to come in this world relate to the glory of the Messianic kingdom, the second advent and the end of this age. We are to consider in this chapter the future unfoldings of Christ's kingdom on the earth. The scriptural view of the final condition of things is simply the history of redemption.

The goal toward which the world is moving is that of a redeemed and regenerated humanity, as set forth in the Messianic idea and hope. The central figure of this ideal is Jesus Christ, the living Master and Sovereign of men, the Head of his Church, and the King of all hearts. The first intimation of God's purpose touching this kingdom, and of the ultimate destiny of mankind was that promise, after the terrible catastrophe of the fall, of a new factor to enter into human history, and that the "seed" of woman should "bruise" the serpent's head (Gen. iii, 15). Next came the wide outlook of the promise to Abraham, the very basis of the divine kingdom, "in thee shall all the families of the

earth be blessed" (Gen. xii, 3). The blessing of Noah, "Blessed be the Lord, the God of Shem; and let Canaan be his servant. God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant" (Gen. ix, 25-27), was universal, while those of Jacob and Moses were rather of a national character. The prophecy of Isa. ii, 2, "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it," foreshadows the establishing of this divine commonwealth upon the earth; while the last words of David (2 Sam. xxiii), give assurance of a kingdom of righteousness. The Old Testament ideal was a theocracy, a complete rule of Jehovah in human life. God had revealed himself to Israel as their God, the God of their nation, and he claimed them as his people. He was the invisible head of the nation, inspiring and controlling its actions and shaping its destinies. The religion and the history of the Jewish people were interwoven, and the spiritual development advanced from truth to truth until it was consummated in the final revelation of the personality of Christ. This, the prophetic doctrine of the coming kingdom, was the Messianic hope of the nation. This Messianic or theocratic kingdom was to consist of a regenerated nation, an organized society, welded together and shaped to ever higher issues by the actual presence of God. Prophets preached the advent of this kingdom, and the hopes of Israel centered upon a coming personage, the "desire of all nations." The "day of the Lord" was the day on which he was to manifest himself in victory over

his enemies, when the saved people should have the presence of God in the midst of them and the kingdom "should be given to the people of the saints of the most high." The wide universality of this kingdom is expressed in the Psalms as well as in Mal. i, 11: "From the rising of the sun even unto the going down of the same my name is great among the Gentiles; and in every place incense is offered unto my name and a pure offering; for my name is great among the Gentiles, saith the Lord of hosts." Jerusalem was to be the center of this everlasting kingdom, and all nations, being converted, were to be incorporated into it. This Jewish conception was thoroughly political and national: a world-wide political dominion, a kingdom of this world, though supernaturally established; a kingdom for Israel, with Jewish law and Jewish ritual. True, the Gentiles were to participate in its blessings, but it was because they had been circumcised and adopted as sons of Israel.

When our Lord appeared upon the earth he came as the Holy One of Israel, the Messianic King of whom Jehovah had said, "Thou art my Son; this day have I begotten thee." The synoptic gospels leave us in no doubt that he claimed to be the Messiah of the Old Testament Scriptures. In Matt. iii, 16, 17; Mark ii, 10, 11; Luke iii, 21, 22, he heard "a voice out of the heavens, saying, Thou art my beloved Son, in whom I am well pleased." When the confession of Peter was made, in the words of Matt. xvi, 16; Mark viii, 29, "Thou art the Christ, the Son of the living God," Jesus rejoiced in spirit and pronounced it a revelation from above, saying, "Blessed art thou, Simon Bar-Jonah;

for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Demoniacs knew him as the Messiah, the Consecrated, the Son of God: "and he suffered them not to speak, because they knew that he was the Christ."

When, at his trial before the Sanhedrin, under a solemn appeal to the living God, the high priest demanded of him whether he was the Son of the Blessed, he calmly and deliberately answered, "I am" (Matt. xxvi, 63, 64; Mark xiv, 61, 62; Luke xxii, 66-70). The high priest knew well the meaning of this solemn affirmation, and rending his garments in apparent indignation and horror he exclaimed, "Thou hast spoken blasphemy."

In the fourth gospel Jesus plainly uses this Messianic title, "Son of God." He tells the Samaritan woman that he is the Messiah (John iv, 26). He calls himself the only begotten Son of God (John iii, 16), and says that the sickness of Lazarus "is not unto death, but . . . that the Son of God may be glorified" (John xi, 4). Not less than sixteen times he declares that he came not of himself, but was sent by the Father. He accepted worship from the blind man whose eyes he had opened (John ix, 38); and he said to the caviling Jews, "Say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said I am the Son of God?" (John x, 36.)

But he calls himself also the Son of man, another official designation of the Messiah. No less than eighty times he uses that title, which, in consequence of the vision of Daniel (vii, 13), sets forth his Messianic dignity. In the synoptics we read, "The Son of man has

authority to forgive sins" (Mark ii, 10). "The Son of man must suffer many things" (Mark viii, 31). "Ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven" (Mark xiv, 61, 62). "The Son of man must be delivered up into the hands of sinful men" (Luke xxiv, 7). "When the Son of man shall come in his glory" (Matt. xxv, 31). In John also we read, "Even so must the Son of man be lifted up" (iii, 14). "The Son of man, which is in heaven" (iii, 13). "When ye have lifted up the Son of man" (viii, 28).

His allusions to preexistence: John vi, 62, "What, then, if ye should behold the Son of man ascending where he was before?" "Before Abraham was born, I am" (John viii, 58); his other titles: "the Son of David," "the King of Israel;" his claims that he was greater than the Temple, greater than Jonah, greater than Solomon; his saying, "I and the Father are one" (John x, 30), "He that hath seen me hath seen the Father" (John xiv, 9)—all show that he applied the Messianic prophecies to himself and was indeed the consummator of Israel's hope and redemption.

His ministry and his earthly work all concerned the establishing of Messiah's kingdom. The watchword of his earliest preaching was, "the kingdom of heaven is at hand; repent ye, and believe in the Gospel" (Mark i, 15). His Gospel was the "Gospel of the kingdom." He came to fulfill the law and the prophets: to realize the ideal divine rule over the hearts and lives of men. This kingdom was ethical and spiritual: a divine force, a spiritual dominion over the heart and life. "The kingdom of heaven is among you;" "The kingdom of

God is within you;" it is "not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." As the future abode of the redeemed and the heavenly consummation it is "my Father's kingdom" (Matt. xxvi, 29), but it was also present on the earth and was beginning to be realized in the hearts and lives of his followers. This kingdom was not an outward state or condition, it was not a social or political organization, and it did not involve a national restoration. It takes its place on the earth, amid the substantial realities of human existence, yet it is not an ordered territory with steady outlines and firm frontier. He said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John xviii, 36). It is the rule of truth, the rule of God in the heart, the doing of the divine will. It is hearing and doing the word of God, believing and receiving Christ. "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John v, 24).

He is himself the spring and source of all that constitutes his kingdom, which is one of living personalities leading up into his living Person. The entrance into this kingdom is by a new birth, a birth from above, a birth which involves a turning to God from self and sin. It is receiving Christ as the sent of God, with full approval of the understanding, allegiance of the will, and devotion of the heart. It is to "eat the flesh of the Son of man, and drink his blood." It is feeding on Christ, appropriating his Spirit, until his nature passes

into and becomes a part of our own. It is the "mind of Christ"—the living, vital principle, the practical manifestation of his Spirit, his pure deep, unselfish love—exemplified in daily life: even as "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark x, 45). The term is indefinite, and he uses a variety of symbols to illustrate his kingdom. It is like "unto a sower sowing" and to "seed growing," unto a field of mingled "wheat and tares," like "leaven hid in meal," like a dragnet "filled with good fish and bad," like "treasure hid in the field," like a rare and beautiful "pearl," like a "marriage feast," like "a man traveling into a far country," like unto "ten virgins, five of whom were wise and five foolish."

How is all this to be put together? The solution lies in personality; the personality of Jesus Christ; for through all these issues, through all this variety of actions, there remains a consistent identity, a single will, a single character: the Messiah. Thus Jesus began to realize the Messianic ideal by calling men "to repent and believe the Gospel." He taught the people, and then was lifted up on the cross that he might "draw all men" unto him. His death was but the realization of his purpose to establish his kingdom. He gave "his life a ransom for many." His death was his glorification, and his blood was shed "for the remission of sins." It was a part of the Messianic purpose: "Behoved it not the Christ to suffer these things, and to enter into his glory?" After three days he rose from the grave, another sign of his Messiahship. His visible manifestation to his disciples after the resurrection was

Messianic, the final proof of his divine authority and power.

But his chosen ones had still that old political conception of the kingdom, the conception of the five thousand whom he had fed and who were about to make him king; the conception of Salome, who asked for her two sons, James and John, that they might sit on his right hand and on his left, places of honor, in his glory; the conception of the multitude who spread their robes on the ground, carried palm branches in their hands, and burdened the air with hosannas, as he made his triumphal entry into the city. Accordingly, on the ascension mount, while the angel hosts were gathering to escort him back to his native skies, his followers press around him with the eager question, "Lord, dost thou at this time restore the kingdom to Israel?" (Acts i, 6.) The kingdom which they thought Jesus would restore was that which Israel had lost. They looked for the trampled nation to rise in its might and reach out its arms of power to the ends of the earth. They expected this Messianic emancipator to break the foreign yoke, lift up the fallen banners of Israel, establish the throne of Solomon again in its splendor, clothe the nation with jewels and scarlet, and make Jerusalem the capital of the world. The risen Redeemer had no sympathy with their views. He was instituting a work that should be as wide as humanity. He had already commissioned them to disciple all nations, and he answered their inquiry in blended rebuke and tenderness: "It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye

shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts i, 7, 8). He depended upon personal witnessing for the extension of his kingdom, and they were to wait the promise of the Father, "Ye shall be baptized with the Holy Ghost not many days hence." On the day of Pentecost the promise was fulfilled. "They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." This was the "mouth and the wisdom" promised, the "Lo, I am with you alway," the promised Comforter, the *alter ego*, the other self of Jesus, and in the power of this Spirit they went everywhere "preaching the kingdom of God." The work of the Spirit in the disciples is simply a continuation of the work of Jesus. The mission and function of the Spirit are exclusively Messianic. The Holy Ghost is the successor of Jesus in the work of realizing the Messianic purpose. The dominant thought of the Messiah in regard to the future of his kingdom on earth is that of development and victory. He saw increasing blessedness and glory in the coming years; the Gospel preached throughout the whole earth, the leaven of the kingdom permeating the whole mass of humanity. He said, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come." When Peter answered his question, "Who say ye that I am?" with, "Thou art the Christ, the Son of the living God," Jesus replied, "Thou art *Petros*, and upon this *petra* I will build my church; and the gates of Hades shall not prevail against it" (Matt. xvi, 18). The Church is his spiritual agency, his chosen ma-

chinery for extending his kingdom in the world. The Church is the developed kingdom, while the kingdom is the undeveloped Church.

The Acts of the Apostles and their epistles, the records of evangelists as well as apocalyptic visions, all are occupied with the issues of this divine kingdom and its consummation. As the Gospel swept in triumph over the whole Roman empire, which stretched from the Euphrates in the East to the Pillars of Hercules in the West, and from the mouth of the Rhine to the slopes of the Atlas, it seemed even in the apostolic age that the harvest of the world was at once coming in, and the hopes of the Church grew high that the consummation of the kingdom was at hand. The apostle Paul had seen such a wonderfully rapid progress of the kingdom that he ventured to hope that he would survive the coming of Christ, yet he declares "It will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped. . . . And this mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming" (2 Thess. ii, 3-7). Here we find set forth in figurative language the unceasing battle of the Church with sin and error, strongly intrenched in the world's political, social, intellectual, and industrial institutions.

This hope of a speedy coming of Christ, joined with the Jewish conception of an earthly kingdom, gave rise

to the Chiliasm of the first century, and the doctrine of a millennial reign of Christ flourished till the middle of the third century. Then it lost its hold on the faith of the Church and has never since had the general support of Christian believers. Millenarianism is still held and taught by many, and, being based upon the same literalism, materialism, and secularism which characterized the Jewish conception of our Lord's first advent, it obscures the spirituality of Christ's kingdom and fails to recognize that he is now a king, and that his kingdom is a reign of spiritual forces for the promotion of righteousness and holiness. This doctrine of a Messianic kingdom of temporary duration, a personal advent, a material presence, and a royal court at Jerusalem, to accomplish a work that can only be accomplished by the preaching of the Gospel and the power of the Spirit, appears so contrary to the teaching of Scripture and the whole character of Christianity that we shall devote our next chapter to the subject.

V

THE MILLENNIUM

“And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. xx, 1-6.

“Millenarianism or Chiliasm is a certain scheme of the Second Advent. At Christ’s coming the just only are raised from the dead; they reign with Christ on earth a thousand years (the binding of Satan); then the wicked are raised, Satan is unloosed, and the Last Judgment takes place. The chief points are the two resurrections and the thousand years’ visible reign on earth. The whole theory is taken from Rev. xx, 1-10, and is established if that passage is meant to be taken literally. But is it? All probability is against the notion. . . . No one dreams of taking the rest of the description literally; and yet it would be as reasonable to do so as to take this literally. . . . The theory supposes that spiritual means have failed or only partially succeeded; Christ has at last to rely on an overwhelming manifestation of power, and to overcome all opposition by sheer force. . . . If the theory has not its root in despair at the slow progress of truth, and the slow success of spiritual means, it finds its chief support in such a feeling.”—Banks, *Manual of Christian Doctrine*.

V

THE MILLENNIUM

A PERIOD PRECEDING THE SECOND ADVENT, AND NOT A
PERSONAL REIGN OF CHRIST ON EARTH

THE long and steady advance of Christ's kingdom is to have a glorious consummation and is to end in his coming again. By this we mean his visible personality; the *parousia*. There are many "comings" of the Lord where there is no visible appearing. According to the Scripture mode of speaking, God is said to "come" in any event that produces a vivid sense of his presence and power. He comes in the lightning, comes in the tempest, comes in the pestilence, comes in death. He came in the destruction of Jerusalem; and he said unto the church of Ephesus, "Repent, and do the first works; or else I come to thee, and will remove thy candlestick out of his place, except thou repent" (Rev. ii, 5). There is to be, however, an actual, personal manifestation of Christ, called his second coming. That the Lord Jesus will come again in like manner as he ascended to the Father after his glorious resurrection, in a visible form, is clearly taught in the word. This *apokalupsis*, revelation; this *parousia*, presence, advent; this *epiphancia*, appearance, manifestation, is brought to view in almost every doctrine, every duty, every privilege which the Gospel reveals. The blessed Jesus himself said, "It is expedient for you that I go

away." "And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (John xiv, 3). The angel said to the disciples who witnessed his ascension, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts i, 11).

The apostles gave great prominence to this doctrine, and in two of his epistles Paul mentions the second advent in every chapter. It is the central theme of the Apocalypse. It opens with "Behold, he cometh with the clouds; and every eye shall see him." It goes on with "Behold, I come as a thief." It ends with "Behold, I come quickly." As the first advent of the Redeemer was the polestar of hope to the Old Testament Church, so his second advent is the polestar of hope to the New Testament Church; and the volume which records the first advent closes expecting, desiring, beseeching the second. "Even so, come, Lord Jesus; come quickly!" The attitude of the Church is one of expectancy. "Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." "Christ also . . . shall appear a second time apart from sin, to them that wait for him, unto salvation."

Just as surely as Christ stood upon this globe so surely shall he come to the earth again; just as surely as men beheld him in human form, so surely every eye shall see him when he shall be revealed "in the last time;" not in the weakness and humiliation of his humanity, but in the glory, the lustrous light, the majestic

splendor, the flaming fire, and brightness of manifest divinity. Thus far, then, we stand upon common ground. The Church universal has held to the certainty of the second advent, and the bride, the Lamb's wife, waits, with kindling eye and beating heart, the "appearing" of her Lord. Now comes the important question: "At what period may the second advent be expected to occur, and what will be the leading circumstances connected with his coming? Will Christ's personal advent be premillennial or postmillennial? Is Christ coming to inaugurate a personal reign on the earth, with his saints, for a thousand years, when he will have a central place of power and authority—most likely the ancient Jerusalem, which is to become the metropolis of the earth; when his apostles and risen saints will be magistrates and governors everywhere; when by a new dispensation, the power of the Son of God, the world will be subdued and converted, and then, at the close of this period, the affairs of earth be consummated? This is the premillennial theory. The general Church doctrine is that Christ's second advent is the last great act of the world's drama, the goal to which all things are tending; that when he comes it is not to have a gala day with his saints upon the earth, but to judge the world; that his coming will be associated with the catastrophe of the universe, the closing of the volume of human history, the ending of time and the ushering in of eternity. It is, in short, the grand and final consummation of these last things beyond which all human speculation is the idlest dream: the general resurrection, the final judgment, heaven, with its unspeakable rewards, and hell, with its endless pen-

alties. We have already shown that the Messianic kingdom is not of this world, that it is realized from within, that it is not to come with observation, so that men could see it and say "Lo, here!" or "Lo, there!" The means of extending it are purely spiritual, and we believe it contrary to the whole tenor of Scripture to expect that Christ will reign personally and corporeally on the earth for a thousand years between the resurrection of the righteous and that of the wicked. The strength, the progress, and the victory of the kingdom belong to the present order of things, and the only reign of a thousand years, the literal meaning of the word millennium, will be the victorious war carried on by Christ's Church against those powers of evil and darkness which resist the advance of his Gospel.

But there is a passage in the book of Revelation, twentieth chapter, which seems to teach that this great and blessed event is not an evolution out of present agencies, but a creation; that Christ will descend from heaven to reign personally on the earth for a thousand years; that the righteous dead will also be raised a thousand years previous to the resurrection of the wicked and reign with Christ over a world of men in the flesh. This is the premillennial doctrine. We believe that this passage is to be understood symbolically, not literally: that there is coming to the Church a period of long prosperity, when a restraint will be put upon Satanic agency and Christ shall reign upon the earth in all the glories of his spiritual character; when the spirit of the martyrs shall be revived and "the souls of them that were beheaded" shall live and reign, not by literally rising from the dead, but in a race of men

possessing their spirit and devotion to the Saviour and his cause; when the principles of the Gospel shall govern the hearts and bless the existence of the redeemed millions that dwell upon the earth. Let us examine the passage:

“And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection . . . over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev. xx. 1-6).

This passage is the corner stone of the Chiliastic or premillennial theory. It is the only verse in the whole Bible in which the word millennium occurs; and on this single passage rests the entire doctrine of the first resurrection and the personal reign of Christ.

Let us look at this highly figurative and symbolical vision. Prophetic events have been converging to a

focus until, in the preceding chapter, the heaven opens, a conqueror rides forth, and armies pass after him on white horses. On his head are many crowns, out of his mouth there goeth a sharp sword; he is clothed in a vesture dipped in blood; and on his thigh is written, "King of kings and Lord of lords." He maketh war upon the beast and false prophet and, having destroyed these great enemies of the Church, the last obstacles in the way of the universal triumph of the Gospel are removed and the Messiah enters upon his long-expected reign. That such a day will dawn upon the world has been foretold by prophets, prayed for by martyrs, anticipated by saints, and declared by the word of God. It is the Church's future and blessed hope. It is the desire of all nations, the true Utopia, the good time coming. This long-wished-for day will dawn. Is it to be a literal and personal reign of Christ or a spiritual reign? Now, if this passage is to be understood literally, the matter is largely decided; but we strongly object to a literal interpretation. The principle that such predictions are to be understood in their literal signification is preposterous and untenable. Take the prediction of Isa. xi, 6-9: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the

waters cover the sea." What reader supposes that such changes are to take place in the animal creation? Rather, is not the language bold and beautiful imagery, setting forth the power of the Gospel to change the fierce passions of brutish men? Apply the principle of a literal interpretation to this book of Revelation and you convert it into unmeaning jargon. The whole book is written in the language of symbol, and the vision is highly wrought and figurative. Certainly all the laws of sound criticism demand that the entire passage be taken either literally or symbolically. Suppose we take it literally. To commence with the angel; who is this angel? This angel has "the key of the abyss." Is that key literal? "And a great chain in his hand." Is the chain literal? Then of what strong material it must be made! And the seizing of the "serpent" and binding him; is that literal? and the casting of Satan into an abyss and putting a seal over him. Is it all literal? The idea is absurd; these are only symbols of great spiritual realities. Now if the literal will not apply to the first part of the passage we infer that it cannot apply to the latter part; for on what principle will you pass at once from the symbolical to the literal, from the figurative to the direct and simple, from the style of prophecy to the style of history?

In this passage attention is called to "a resurrection" and a "reign." The resurrection we hold to be spiritual and not literal. Millenarians maintain that there is here an announcement of the resurrection of the righteous a thousand years before that of the wicked. If this be true, is it not strange that this is the only passage which gives the intimation; that nowhere else in

the Scriptures is there the slightest hint of such a doctrine? There is a passage in 1 Thess. iv, 16, 17, which says "the dead in Christ shall rise first," but the priority referred to is not of saints over sinners at the resurrection, but rather of the pious dead as distinguished from the righteous living. Those "that are left" says the apostle, "unto the coming of the Lord shall in nowise precede them that are fallen asleep." On the contrary, the dead in Christ shall rise first. "Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air. So shall we ever be with the Lord." Paul does not conceive of two resurrections separated from each other by a thousand years. The correlatives "first" and "then" refer to the rising of the dead in Christ as a first event, to be followed next by the transformation of believers. The passage, therefore, contains no reference to a second resurrection. Nor is there any such idea in those words in 1 Cor. xv, 23, 24, "Christ the first fruits; then they that are Christ's, at his coming. Then cometh the end"—not the end of the resurrection, the resurrection of the wicked, as some have erroneously interpreted it, but the end of the present world period, the consummation of Christ's kingdom—"when he shall deliver up the kingdom to God, even the Father."

Why, then, oppose this obscure passage, about which there is confessedly much diversity of opinion, to the many clear, distinct declarations of a simultaneous resurrection of the whole race, the righteous and the wicked? Christ himself says, "The hour is coming when the dead shall hear the voice of the Son of God; and they that hear shall live" (John v, 25). And again,

“Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment” (John v, 28, 29). This is plain statement. Would anyone imagine on reading such a passage that the wicked dead were to come out of their tombs a thousand years after they had heard the voice of the Son of God? Nor does this passage give the idea of a literal resurrection of all the saints. Admit that it is an actual rising from the grave, still the description confines it to those who were “beheaded for the testimony of Jesus” and “such as worshiped not the beast, neither his image;” and to make a partial resurrection include all classes of the righteous dead is surely not consistent in those who plead for such literality.

Bishop Ellicott, in company with some of the best expositors of our day, maintains the belief that this first resurrection is a literal resurrection of the martyrs and holy elect who will judge the very angels and be around the Lamb of God when he returns to judge the quick and the dead. But why should this isolated passage of deep apocalyptic mystery be pressed as setting forth a distinct and definite doctrine? Let it be spiritual, and the first resurrection is a definite reality, so transcendent and divine that “blessed and holy is he that hath part in it.” His quickening of those who were dead in trespasses and sins will be succeeded by another resurrection, different in nature and character and later in point of time and manifestation. They shall have part in the better resurrection which takes

place after the thousand years, a resurrection which is synchronous with the second advent.

This first resurrection is simply a revival of the spirit of the martyrs; living, mortal men on the earth having the same principles and devotion to the Saviour's cause which characterized those early Christians who braved every assault and remained faithful unto death. It is said, "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power." If this be a literal rising there is no meaning in such an assurance; but, if figurative, there is evident propriety in saying that those who are actuated by the spirit of the holy martyrs shall not be hurt by the second death. Once they shall die, but the second death shall not reach them. Again, only two classes are referred to, those who have "part in the first resurrection" and those over whom the "second death" has power. Then where will you put the millions who shall people the earth during the ages of the millennium? If the first resurrection is a bodily one they have no part in that. Must they then be handed over to the powers of the second death? Let this resurrection be spiritual and all is plain. Those who have part in it cannot be hurt of eternal death.

The time mentioned is against the literal interpretation. How long are they to live and reign? A thousand years—and no longer? What a disappointment! We have been taught that the risen saints were to live and reign forever: "so shall we ever be with the Lord." Let the thousand years mean a long period of temporal prosperity to the Church and of great spiritual power and glory in the world and we understand it all.

Again, with the literal construction, what is to become of the "rest of the dead," who "lived not until the thousand years should be finished"? Surely they must be raised up at the close! Not a word of it. When the thousand years are ended Satan is loosed for a little season; the nations are deceived by him; they gather together to battle and encompass the camp of the saints, when "fire came down out of heaven and devoured them." Then follow the final judgment and the closing scenes of this world's history.

Let these phrases be regarded as symbolical and the narrative is clear. Satan is loosed, the power of the evil one is no longer restrained, the rest of the dead live again; there is the reappearance of the spirit and character of the hostile foes of Christ. The cause of the wicked, which was as good as dead, is revived. They live again in their successors of the "little season" who seek to gain a triumph over the Lord's cause. And, finally, as if to set every possible guard against a literal construction, there is no reference to the bodies of the dead at all. John saw "the souls of them that had been beheaded" living and reigning with Christ. The word "souls," on its very face, excludes the idea of a literal resurrection. By no possible construction can the word "*psuche*" mean body, and it would not have been used if a resurrection of the body were here taught. The soul is but one part of humanity. John beheld "souls" living, but not bodies raised. The whole is a martyr scene and is connected with the vision described in Rev. vi, 9-11: "And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God and for the testimony

which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled."

These are the martyrs under the persecutions of pagan Rome. They are under the altar crying for judgment, but it is delayed; they must wait for the other martyrs, until their brethren "should be killed even as they were." Farther on, in the thirteenth chapter, we read of other martyrdoms: the beast having seven heads and ten horns that caused "that as many as should not worship the image of the beast should be killed." Now judgment is given to the whole of the slain witnesses. Two companies of martyrs are seen: the martyrs under pagan Rome, those "beheaded for the testimony of Jesus and for the word of God," decapitation being the well-known mode, and "such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand"—the martyrs of papal Rome "killed by the beast." Now their cries are answered, their blood is avenged, "judgment is given unto them." They get judgment on the cause which slew them, for we have the words, "Rejoice over Babylon, thou heaven, and ye saints, . . . for God hath judged your judgment on her" (Rev. xviii, 20). The martyrs rejoice as if personally avenged in the destruction of that antichristian system which destroyed them. Their cause is now triumphant,

and they live and reign for a thousand years in a race of successors animated by their spirit. This vision, then, is exclusively a martyr scene. None else are in it but the slain witnesses; and how it ever could be interpreted as a resurrection of all believers, bodily, from the grave, is certainly beyond our comprehension.

But one asks, "Is not this language too strong if it is only symbolical? Can it be proper to call a period of new spiritual life to the Church a resurrection?" It is the language of Scripture: "You did he quicken, when ye were dead through your trespasses and sins" (Eph. ii, 1). Paul (Rom. xi, 13), speaking of the conversion and restoration of the Jews, says, "What shall the receiving of them be, but life from the dead?" There is yet a more conclusive illustration. In Mal. iv, 5, we read: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come." On the principle of a literal interpretation we must contend for the actual coming of Elijah previous to the Messiah's appearance, and, like the Jews, reject the Redeemer. What says the Lord Jesus? "Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. . . . Then understood the disciples that he spake unto them of John the Baptist" (Matt. xvii, 12, 13). The old prophet had appeared in the person of John the Baptist, who came "in the spirit and power of Elijah." So in the millennial age there shall be such a revival of the holy zeal, ardent faith, and burning love of the first witnesses for Christ that it will be as if the martyrs did live again upon the earth, not to have their blood shed but to

triumph with their redeeming Lord and King. Thus fades away, "like the baseless fabric of a vision," this dream of the resurrection of all the righteous a thousand years before the wicked; and if it receives no scriptural support here it is confessedly taught directly nowhere else in the word of God.

But there is not only a resurrection referred to, there is also a reign. Is this reign personal, or is it spiritual? While we acknowledge the difficulty of distinguishing between the symbolical and the literal in apostolic prophecy, yet unhesitatingly we answer, "It is spiritual." The entire vision is a spiritual transaction. Satan, who is bound, will be invisible then, as he is now; and the invisibility of the vanquished enemy goes far to determine the character of the kingdom won by the conquering Son. It is not the secular pomp of a temporal reign, but the triumph of truth, righteousness, and peace. If this is a personal reign, when did Christ make his appearance? When he comes "every eye shall see him," for he will "appear in the clouds of heaven with power and great glory." There is no account of any such *parousia* before this reign. According to Scripture, the second advent will not occur until the end of the world, the very close of the Gospel dispensation. His Church will be complete. All the agencies of salvation will terminate. The commission to teach and baptize will end. The observance of the Lord's Supper will altogether cease, for it is the pledge of his great return, to be kept "until he come." The intercession of Christ will be over, also the renewing, sanctifying agency of the Spirit ended. The bride, the Lamb's wife, will then be presented to the Bridegroom,

“a glorious Church, not having spot or wrinkle nor any such thing.” Now, if all have been brought in before Christ comes, what folly to expect any to be evangelized by the Saviour’s advent, or after it has occurred! Yet the millennial era is to be a period of great spiritual transformations. “There shall be showers of blessing.” “The Lord shall cause righteousness and praise to spring forth before all nations.”

Says one, “If you put the millennium before our Lord’s second advent you cannot believe in the near approach of the *parousia* and cannot teach the waiting attitude.” Why not? These are times of rapid development, and if they indicate the speedy triumph of the Gospel they tell also that his advent draweth nigh. Moreover, shall we indulge in foolish prognostications of his coming? Has he not made us sure of the event, but uncertain of the time? “Of that day and that hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only” (Matt. xxiv, 36). He would have us desire and expect him; but we must not define “times or seasons which the Father hath set within his own authority” (Acts i, 7). Christ said, “Behold, I come quickly;” “Behold, I come as a thief in the night.” James announces that “the coming of the Lord is at hand.” Peter says, “the end of all things is at hand.” Paul declares “Yet a very little while, he that cometh shall come, and shall not tarry.” These expressions seem to indicate his speedy appearing. But when our Lord exhorted his disciples to watch, “for ye know neither the day nor the hour wherein the Son of man cometh,” he certainly did not mean to teach that his advent would occur in their lifetime, for he knew

that it would not; and he compares his return to that of a master who comes after a long time, "to reckon with his servants." Even James, who speaks of the coming of the Lord as "at hand," exhorts also to "long patience," and Peter, who says, "the end of all things is at hand," also adds, "that a thousand years are with the Lord as one day," and that "the Lord is not slack concerning his promise, as men count slackness." Even Paul, who longed for the "appearing" of Christ, beseeches the Thessalonian brethren not to be troubled, "as that the day of Christ is now present," for that day "will not be, except the falling away come first." All this shows that the coming of Christ may be distant, as measured in the scale of human life, while in the light of eternity it is "near at hand," "at the door." Whatever is transcendently great is constantly near. It shows also that we may wait for the Lord's advent even though we believe that certain events must take place before he comes. The words of the apostle, "waiting for the appearing of the glory," and "in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake," seem to express that double anticipation which we too may cherish, desiring and looking, on one hand, for the coming of the Saviour; desiring, on the other hand, "to be absent from the body, and to be at home with the Lord." Paul's desire for death and his readiness to be offered show that he did not look for Christ's advent in his own lifetime. But he was ever standing as one that waits for his Lord, which shows that in the believer's experience the mental attitude is the same. We

may wait in the body, in the hope of being caught up to meet him in the air; or we may wait with the ten thousand saints, out of the body and present with the Lord, rejoicing in the hope of coming with him in "the clouds of heaven."

A fatal objection to premillennialism is that it contradicts all the leading circumstances connected with Christ's advent. The Scriptures teach, as we shall show in another chapter, that immediately upon his second coming the righteous and the wicked will be raised up together, and the living transformed; that there will not only be the simultaneous rising of the just and the unjust but the public and final judgment of all mankind, the dissolution of nature, and the conflagration of the world. "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matt. xvi, 27). "For we must all be made manifest before the judgment seat of Christ: that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. v, 10). Thus, Christ's second advent will not take place until the winding up of all terrestrial scenes. If it is premillennial, then, plainly, unless we have two advents, two bodily resurrections, and two burnings of the world, the resurrection, the judgment, and the dissolution of nature must all take place before the millennium. If so, the millennium is in the immortal state, and not in time. Then, why is the final conflict between light and darkness, Gog and Magog, placed after the millennium? and why does the judgment scene follow at the end of the chapter? Moreover, the premillennial

view obscures the spirituality of Christ's kingdom. Our Lord has a kingdom now on the earth. It is not of this world; it is spiritual. How unscriptural to deck out an empire with all the trappings of worldly royalty for Christ to reign over, rather than one that "is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." It may be natural to prefer the sensible and material to the unseen and spiritual; but that Christians should seek to revive the notions of the unbelieving Jews, who rejected the Saviour just because he did not come clothed in outward pomp and power, is strange indeed. What is the difference between the faith of the Jew who believes that the Messiah is yet to come, to restore the Jewish nation and set up a kingdom of unexampled splendor, and the faith of the Christian who believes that he has come once, but is coming the second time to do the very thing which he disavowed when he dwelt among us? One would think that the words of the Master, "If I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also," were too plain for even his premillennial followers to pervert into, "I will come again and remain with you, that where ye are there I may be also."

The entire theory is a Judaizing of Christianity. Jerusalem is to be the great center of worship, as of old, in spite of what the Saviour declared to the woman of Samaria. The Temple is to be rebuilt, and we must go back from the substance to the shadow; from the only true sacrifice to the blood of bulls and goats; from the perfect system, which was to endure forever, to that which was swept away and disannulled because of the

weakness and unprofitableness thereof. And why? Because the prophecies speak of "all nations" flowing to Mount Zion, of "all nations" going up to Jerusalem, from year to year, to keep the feast of Tabernacles, and that must be interpreted to mean Mount Zion and Jerusalem geographical, and not the Church spiritual, the City of our God.

This hypothesis involves a mixture of faith and sight. A visible glory is to take up its abode on earth. Christ will appear to men of flesh and blood and reign over them with his glorified saints, the courtiers about his Messianic throne. And shall mortal flesh be able to gaze upon the glories of his dazzling countenance and hold endearing fellowship with the King? Men like Peter know not what they say when they talk of a personal reign of Christ over men in the flesh. How could mortals endure the awful blaze and splendor of his presence, and the scenes of surpassing grandeur that must surround him! If the disciples on the Mount of Transfiguration were bewildered with the glory, and John on Patmos fell down as one dead at the revelation of the Living One, how impossible must it be for men in their mortal state to bear up under the exceeding and eternal weight of glory of the Redeemer's presence! Moreover, how is he to manifest himself unto all mankind as the sovereign Ruler on David's throne? That the whole race might have the evidence of his personal being, they must see him, and to soar past all the towns and cities of the world, not pausing an hour in a single community to receive such expressions of loyalty as we would accord to the head of a nation, would require at least two hundred years. And if he

is to assume a fixed location like Rome, Constantinople, London, or Jerusalem, as the seat of his earthly kingdom, what will become of the rest of the world? He would not surely come in his man-being and his spiritual presence at the same time. Christ said to his disciples, "If I go not away the Comforter will not come." That is, the dispensation of the Holy Ghost could not begin until the withdrawal of the incarnate One from the earth. His bodily presence, therefore, would tend to the localization of the Church, for on his second coming in the flesh the presence and power of his Spirit would be withdrawn. This is certain: if the disciples had retained the Master they could not have received the Holy Ghost; when he comes again in bodily presence does not that involve the withdrawal of the power and agency of the Holy Spirit? Our Lord is now an autocratic potentate. The government is upon his shoulder. By him "kings reign and princes declare justice." "And of the increase," the extension and duration, "of his government and peace there shall be no end."

This brings us to another weighty objection against this theory. It does dishonor to the Holy Ghost and puts contempt upon the God-appointed agencies for the salvation of mankind. According to this method of interpreting prophetic Scripture the world is not to be converted by the preaching of the Gospel, and the affluent outpouring of the Spirit, but by a personal return of Christ, by judgments, earthquakes, plagues, famines, and fires. Yet it is not such outward manifestations that renew the soul, but rather the inward and gracious operations of the Holy Ghost. So utterly inadequate

are present instrumentalities and the dispensation of the Spirit to the great work of renewing the earth in righteousness that they must be supplemented by more potent agencies: the personal presence of the King, a visible, flaming brightness, to cut short the work in righteousness. The proclamation of the Gospel is nothing more than a "testimony" or "witness" to the world. The divine Master mocked his followers with a hopeless mission when he bade them "go into all the world and preach the Gospel to the whole creation" (Mark xvi, 15). How these people who talk of the impotence of the Gospel are rebuked by the Scriptures which declare that it is "the power of God unto salvation to every one that believeth."

This system is open to another charge. It not only flings contempt upon the God-appointed agencies for the salvation of the world, but it neutralizes personal effort. The one who believes that the world is growing worse and worse, that the general spread of truth is not to be expected till after the second advent, when more powerful means will be introduced, is not likely to waste his energies and means or engage with self-denying zeal in the holy enterprises of the Church. What is the use of working in a losing cause, or pumping in a sinking ship? To this it may be answered, "Many brethren who hold these views are most active and zealous in Christian work." We grant it. But they are earnest and aggressive in spite of, and not in consequence of their belief. They throw a wet blanket upon missionary effort, teaching that civilization is a failure, Christianity a failure, and that the only purpose of the present dispensation is to gather out of the world

an elect people. We believe that the world is not growing worse, but better, under Gospel influences; that we are on the winning side; that the blessed flowering time of humanity is near, and that to-day the Master's voice is clearly ringing out to the Church to advance to the triumphant conquest of the world.

This interpretation of prophecy tends to lead men to calculate "times and seasons." It practically asserts that the apostles and early Christians mocked themselves with false hopes, inasmuch as they looked for the speedy personal coming of Christ whereas eighteen centuries have rolled by without his blessed appearing. It also sets men meddling with things of which even the angels know nothing. There have been continually found among premillennialists those who have professed to have found the precise time when our Lord should come. Such men have been so often put to shame by results that their followers are now slow to forecast the precise day of his appearing; yet all around us are seen men with the prophecies in one hand and the newspaper in the other, endeavoring to cast the horoscope of the Church and of the world. The first advent of the Messiah was expected long before it occurred, as shown by Eve in the name she gave her firstborn; as shown in the prophecy of Enoch, and by the Jews in the days of Malachi; but we know that four thousand years intervened between the original promise and the fulfillment. Now, if so long a preparation was necessary for this first advent, need we be impatient because all his purposes of salvation on earth must be accomplished before he comes a second time? Adventists lay great emphasis upon the kingly office of

Christ, and talk much about his taking possession of the throne of David and reigning on that throne. Well, have they never read the sermon of Peter, in the second chapter of Acts, where he proves that this promise was fulfilled in the resurrection and exaltation of Christ, and that, as David's son, he is now seated on David's throne and will there sit until his foes be made his footstool? To expect him to leave the capital of the universe and gather the Jews back to Jerusalem to reign over them with the power and glory of David would be like conferring a new dignity on the king of England by asking him to descend from his imperial throne and reign as sovereign over the Cherokee Indians. Rev. Dr. E. L. Eaton, in the *Methodist Review* of August, 1898, in an article entitled, "The Millennium is an Evolution," gives a serious mathematical difficulty which this premillennial theory encounters. "No one can tell us the exact number of people who have been born into this world; but if the human family has doubled in number each century since Adam, which seems a very conservative estimate, the present population of the world would be two and one third quintillions of people. This would cover the land surface of the earth as thick with people as they could stand, four thousand deep. If they were each five feet high they would reach up into the air nearly four miles. Now if only one in four thousand were allowed to enter the millennial kingdom the earth would be still covered with people crowded so thick that they could not sit down."

The masterly work of Dr. Brown on *The Second Advent* settled the writer's views on these questions more than twenty-five years ago. He has not seen the

book for many years, but doubts not that many of the arguments used in this and the following chapter were gathered from that rich treasury. This earth will yet blossom into a paradise. It was an illusion of the ancients which placed the "golden age" at the beginning of human history; it is yet to come. We believe in the millennium, and that its morning dawn is already upon us. But we hold fast to the prophetic faith rather than indulge in mistaken visions of a material coming and an earthly kingdom; and instead of standing idly waiting for lights in the sky and a visible descent of Christ from heaven we would gird up our loins afresh and seek to hasten the coming of the day of God, earnestly praying, "Thy kingdom come: thy will be done on earth as it is in heaven."

During the Dark Day of 1780, in Connecticut, the people thought that the last day had come. The Legislature was in session in Hartford and the House of Representatives adjourned. In the Council it was also proposed to adjourn, but Colonel Davenport objected, saying, "The day of judgment is either approaching or it is not. If it is not, there is no cause for adjourning; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought." So let us be ever faithful, doing our duty, and we shall not fear "the sign of the Son of man in the heavens." Let us work and pray, pray and work, till Christ's kingdom be fully come; for

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling
To be living is sublime.

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Hark the onset! will you fold your
Faith-clad arms in lazy lock?
Up, O, up, thou drowsy soldier!
Worlds are charging to the shock.

“Worlds are charging, heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding
On, right onward for the right!
On; let all the soul within you
For the truth's sake go abroad!
Strike; let every nerve and sinew
Tell on ages, tell for God!”

VI

THE CONSUMMATION OF THE KING-
DOM ON EARTH

“And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.”—Rev. xi, 15.

“In the midst of our shadowed life here below we see the mountains of the future world standing in the morning light of the sun which does not rise here. So the dweller at the North Pole sees in the long night, when no sun rises, a golden twilight on the highest mountains, and he thinks of his long summer, when his sun will never set.”—*Jean Paul Richter*.

“Watchman, tell us of the night;
Higher yet that star ascends.
Traveler, blessedness and light,
Peace and truth, its course portends;
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveler, ages are its own;
See! it bursts o'er all the earth.”

—*Sir John Bowring*.

VI

THE CONSUMMATION OF THE KINGDOM ON EARTH

THE TRUE MILLENNIAL REIGN

THE evolutionary process of redemption has its culmination in the perfection of the Messianic kingdom on earth. A kingdom, or the estate of a king, means supreme rule. The kingdom of God is both real and ideal. As real it exists in heaven, as inaugurated on the earth it is the ideal becoming real. This kingdom has existed in the past, is moving through the present, and rises beyond the present into the future. Human life is continuous and progressive, so that, while the past is full of interest, the future is yet more attractive. The highest ideals are yet to be realized, and the master minds, the leaders of spiritual forces, the inspirers of each generation, have been the prophets, the poets, the dreamers of a golden age to come. Judaism was a religion of promise. The "small one" was to become "a great nation." The glory of Israel was the coming Messiah: the inaugurator of a new era, the world's king. And Christianity, like the ancient faith from which it sprang, looks forward to the "better things" beyond, the fulfillment of desires, the consummation of effort, the crowning of life in the final sovereignty of righteousness. In the fullness of time Jesus was born "King of the Jews," the King of righteousness, the Heir of all things, the rightful Ruler over

Jehovah's heritage. He proclaimed himself to be the Messiah.

According to Professor Bacon, the period of the temptation was "the all important period when the Messianic consciousness of Jesus was ripening toward its bloom." Then Jesus, conscious of his Messianic vocation, began to preach the Gospel of the kingdom. Then was inaugurated the kingdom of God in its present, earthly manifestation. In the mind of Christ the kingdom of God was not a remote Utopia, a political rule, or even a church, but a spiritual brotherhood, potentially present and world-subduing. In its present stage, according to Harnack, it is not "identical with the Church, although the Church is ideally its representative. Though the Church is where the kingdom is, the kingdom is not always where the Church is." It is a revelation of the righteousness of God; God at work in the world. The "kingdom of God," that language of the Gospel, turns on a phrase that runs through the Old Testament, beginning with the book of Samuel, culminating in the book of Daniel, and kept alive in the popular Messianic expectation. It is the life of regeneration, the life of the Spirit which manifests itself in the lives of men and of nations. It is the true life of humanity, the life that it has in Christ, the real Head of the human race. The aim of the kingdom is the attainment and fulfillment of a perfect manhood. For this end the Son of God became the Son of man. It is the reign of God in men's hearts, and just as human hearts become wholly God's the kingdom extends itself in the world, until Christ has completely won the kingdom for the Father and it becomes the

eternal inheritance of his children. The kingdom of God is spiritual, and its coming depended on the coming of the Spirit. That Spirit could not come in power till Christ's work in the flesh was finished and he himself glorified.

Thus this kingdom, brought to men in and by the Messiah himself, has been unfolding throughout the centuries. It came in his divine Person, even when it had no other embodiment, and since then has never ceased to grow. The redeeming Lord hung alone on the cross; but when he arose from out a baffled tomb and ascended into the heavens the influence of his death and life seemed like leaven cast into the mass of humanity. The few disciples with the fire baptism of the Pentecost upon their hearts began to preach his name, and soon Jerusalem was filled with the doctrine. Persecution arose, and the infant Church fled terror-stricken from the holy city, but they that were scattered abroad went everywhere preaching the Gospel of the kingdom; in Judea, in Samaria, in Galilee, in Antioch, in the Island of Cyprus, in Asia Minor, in Macedonia and Greece, in Africa, in Spain, in Gaul, in Britain, in Germany, in Arabia, in Persia, and even as far east as India. Thus the ground swell of Gospel truth was felt throughout every province of the Roman empire. True, at the end of the first century the Gospel was accepted only by one in ten thousand of the people who heard it; and when, within a few months of each other, the temple at Jerusalem and the Capitoline temple at Rome, the two most important places of worship in the Old World were burned down, how few saw that the ground was only being cleared for the erection of God's

spiritual temple. But the divine kingdom, the object of Christian faith and the center of Christian hope, was slowly, gradually, and unobtrusively advancing and destined to extend "from sea to sea and from the river to the ends of the earth." In the second century and the beginning of the third there was the rapid multiplication of Christians among all races and tribes of the empire. Gibbon estimates the Christians of Rome in the middle of the third century at fifty thousand, perhaps one twentieth of the whole population, while over the empire five per cent of the population were the followers of Christ. The mental life of the Church was mainly Greek, the social characteristics were Roman. Paganism abounded, but Christianity was a stream of elevating moral and religious influence. The lives of the Christians awakened in the people a great longing after goodness, and opened the way for the Gospel message. The drama of ancient Judaism was played out. Gentile life was superstitious, low in tone, coarse, and immoral. In the East were the pollutions of pagan wickedness; in the West the most debasing polytheism. Athens had become the corruptress of the world, and her shrines of consummate beauty were sinks of utter infamy. Rome was a cesspool of iniquity, and even Juvenal pictures her as a "filthy sewer into which flowed the dregs of every Syrian and Achæan stream." But the waters of salvation met this ever-rising flood of sensuality. The Roman deities, Jupiter, Minerva, Apollo, Venus, Juno, queen of heaven, and idols that might be counted by the million were unable to confront those pierced hands that held a wooden cross and disappeared. In the Doré gallery of London, among

the artist's chief works, was to be seen for years a painting, called the "Triumph of Christianity," which represents the gods of heathenism fleeing before the genius of the new religion, while Jupiter, father of the gods, the chief deity of the Roman empire, has wild terror depicted on his countenance and his ponderous crown has fallen from his brow. A true picture, that, of idolatry utterly destroyed in the West; for throughout Europe not an idol can now be found in any grove or temple, from the Ural Mountains to the Atlantic Ocean.

There was a popular aversion to Christianity, for the new religion interfered with the established ways of society, with trade interests, with family life, with popular amusements, and with the accepted religious observances. From the time of Nero, observes Dr. Rainy in his *Ancient Catholic Church*, the persistent profession of Christianity, apart from other crimes, was punishable with death. Christians, as such, were punishable with death in the times of Vespasian and his sons. Even under Marcus Aurelius persecution became more common and more severe; but in spite of pagan opposition the Church grew and prevailed. What a triumph was that for Christianity when, amid fiery persecutions and fierce assaults, it defied the lions and the flames, laughed emperors to scorn, and ere three centuries had rolled away ascended the throne of the Cæsars with the royal purple on its shoulder and the royal diadem on its brow! And ever since the Messianic king has been the supreme Person of human history and has left the mark of his molding hand on every generation of civilized men that have since lived.

True, from the days of Constantine, when the world began to pour into the Church, the standard of Christian feeling and of Christian living was lowered. Various causes contributed to render it creditable, expedient and profitable for men to profess Christianity. Christian teachers could now command the ear of the Roman world and a new stage of Church history began. Internal dangers now assailed the life of Christianity. The sentiment of the masses was no longer in hostility. The Church which was conceived vividly as a spiritual personality or form, existing somehow independently but imparting its own identity to each separate community and each Christian in it, became a world power. The religious teaching, spite of the spread of impurity in doctrine and practice, had exercised a direct influence on the morals of the people, and the "spirit bearing body of Christ" was reforming human lives and institutions. But with corrupt teaching and example, the growing power of the priesthood, and the ambition of the professed successor of Peter to wield the scepter that was falling from the grasp of the decaying empire, there came the concentration of all power in the hands of the popes and the absolute supremacy of the Church over the State and over the individual conscience. Then followed an "eclipse of faith," and the Middle Ages was a night of darkness that yet throws its shadow over the nations. But the Church in the worst days of her decay and corruption never lost the power of self-correction or the hope of recovery, and so the morning of the Reformation came with a dawn of bright beams and Gospel life. Martin Luther, through his inward experience of justification by faith, awoke all Christen-

dom, rekindled the divine light, and so over the world there continued to go forth a spirit that tamed its barbarism, quelled its passions, and civilized its heart.

The religious and ethical teachings of Christianity, the Spirit of Christ in the world, have been the most potent factors of change and progress in human history. The crucified King of the Jews, the spiritual continuity of the life and influence of Christ, has become the most potential force of ordered progress. He occupies a throne such as no monarch ever filled and sways his scepter over a domain such as no Cæsar ever ruled. He leads captive all civilized peoples, who accept his words as law, dedicate to him churches, offer him worship, praise him in song, embody him in art, interpret him in theologies and philosophies; while among heathen and pagan nations Christian missions have attained such wide proportions that they have assumed a universal historical significance. His kingdom is absolutely inward and spiritual. To become members of it men must have fellowship with the Father and receive the adoption of sons. The conception of the kingdom is that his children realize his will in all their human relations. It is not conditioned on the outward and physical, yet it is seen in governments, institutions, and laws, and its inner qualities underlie all good citizenship and Christian character. It has transformed society and nations, and is triumphing over the subtle materialism and destructive criticism of this opening century just as in the first century it triumphed over Greek culture and Roman policy; over the malignant criticisms of Celsus, the witty satire of Lucian, and the fierce assaults of the rhetoricians and their schools. The

supremacy of this kingdom is shown not only in the history of the Church but in literature and laws, in science and philosophy, in the creation of great philanthropies and charities, in refining manners, emancipating the slave, improving prisons, elevating morals, and befriending the lower races. His kingdom is a vaster thing than any of the great Churches, Roman Catholic, Greek, Protestant, or than all the Churches combined. The Churches derive their being directly or indirectly from him. He is the Founder, the Head, the inspiration, the personalized ideal of Christianity; and Christians are intended to be like him, "as it were his person augmented, immortalized, multiplied into innumerable hosts, and enduring through all ages." They are to be "perfect, even as our Father in heaven is perfect." This kingdom is a realm where the will of God is law, and the law is love. Full of infinite possibilities—intellectual, moral, social, political, religious—it has become the source of new regenerating forces, introduced higher and nobler ideals, created a fine sense of obligation toward God, and formed a brotherhood with men that is to embrace the world. The Church in its origin is a family, a brotherhood, a household of faith. Historically it sprang from the people and is a spiritual democracy; from the standpoint of privileges and liberties it is an *ecclesia*, a society; from its relation to God it is a kingdom, an elect people, a royal priesthood.

What is the culmination of this kingdom on earth? We have shown that it is not a personal reign of Christ. Millennialism or Chiliasm naturally arose out of sympathy with Jewish materialism and spread among the Jewish members of the early Church. Earnestly long-

ing for the immediate return of our Lord, and under the expectation that he would set up an earthly kingdom here, the sufferings and conflicts which they daily experienced strengthened their belief in the immanence of the second advent. Some even gave up working for their own support and that of their households, and thus became a burden to the Church. This was in the apostolic age. At the close of the second century there came a new development of Chiliasm. It arose from the collisions of the new religion with the laws of the Roman empire and from the persecutions of paganism. In the midst of these persecutions it was a solace and support to the Christians to anticipate that kingdom which the Messiah was to establish on this earth, the very scene of their sufferings. But as the Gospel moved onward, from conquest to conquest, over the empire there sprang up a new faith and hope, and Chiliasm was no longer the received faith of the Church. By the opening of the fourth century as shown by the historian Eusebius, Chiliasm had almost disappeared from the Church, and since then has been held only by individuals.

What is the true doctrine? It is the spiritual coming of Christ in these glorious Gospel days. It is the reign of grace in its fullest development upon earth. It is the "mustard seed" grown to a "mighty tree," under whose refreshing shade the nations of the earth have been brought. It is the "leaven" going on in its penetrating, assimilating influence until the "whole is leavened." It is the "stone cut out of the mountain" that smote the image in pieces and became "a great mountain." It is the kingdom of grace overcoming the four rampant

wild beasts in the vision of Daniel, when "the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High." In the progress of events the Jews will be converted to the faith of the Gospel, "and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob" (Rom. xi, 26). Their conversion will occasion an astonishing revival throughout the Gentile churches, with whom they will blend in common fellowship. "Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness? . . . For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi, 12, 15.)

While the Gentile nations are being converted and the Jews ingathered, the oriental imposture and the great apostasy shall waste away. The eighth chapter of Daniel seems to give a description of the rise, progress, and end of Mohammedanism. "It shall be broken without hands." It is the "red dragon," the "false prophet," of the Apocalypse. And what is "Babylon the great, mother of harlots, the woman drunk with the blood of the saints" and "the beast with seven heads and ten horns"? What but pagan and papal Rome! In Rev. xix, 1-21, is a symbolic description of the conflict that issues in the final destruction of these powers; and with these enemies removed there remains but one great obstacle to the general triumph of Christianity. Accordingly, the vision of millennial glory opens with the binding of Satan, who is unable to go out and deceive the nations by idolatry and false religions. The old

serpent becomes powerless to raise his fallen kingdom, and the Church, no longer in a weak and suffering state, enters upon a long period of unexampled blessedness.

What are some of the characteristics of this reign?

It will be a reign of prosperity. "The Lord shall be king over all the earth" (Zech. xiv, 9). "He shall have dominion from sea to sea, and from the river to the ends of the earth." What inward and spiritual blessings shall be enjoyed; what temporal blessings shall be realized! "Then shall the earth yield her increase." "Instead of the thorn shall come up the fir tree." "The wilderness shall be a fruitful field." As the Old Testament Messianic idea completed and realized itself in Christianity, so the Old Testament promises concerning the kingdom of God are to be embodied in the future of redeemed humanity. Among the laws of the kingdom stands this: "The meek shall inherit the earth." As the children of the kingdom seek to realize the will of the King in all their human relations the Gospel will solve the gigantic problems of our civilization. The problem of poverty will be solved. In these days of the unequal distribution of wealth the complaint is made that "the rich are growing richer and the poor growing poorer." The present day industrial and social conditions make it possible for the few to amass immense possessions while the great majority must be content with a very small share of this world's goods. The captains of industry who control large and varied interests, while not intentionally unjust or cherishing the avowed purpose of oppressing the poor or enslaving the world's workers, yet, following the law of selfish ambition instead of being swayed by the ethics of divine love and brother-

hood, do oppress the hireling in his wages and fail to recognize the claims and necessities of the wage-earner and the poor. All this is because employers and employed do not accept the laws of Jesus Christ as the standard of conduct in their business dealings with each other. The early Christian Church cared for its poorer members. The claims of the weak and helpless were well established, and liberality to the poor was a conspicuous feature of church life. The Church brought home to the wealthier classes the feeling of stewardship and of accountability for the use of property. The process of spending money unselfishly reacted beneficially on the rich and promoted the sense of brotherhood. And when the great majority of men have yielded their hearts to the Lord Jesus Christ, and become partakers of his spirit, the poverty which is the result of indolence, intemperance, viciousness, and unthrift will be removed and all will enjoy the comforts of life.

The primitive Christians in the course of the first two centuries, through their habits of temperance, industry, and frugality, prospered exceedingly, and the problem of poverty was so completely solved that there were whole communities where none were poor, in the sense of needing assistance. This will be true among us as soon as Christian men regard their earthly possessions as belonging to God and themselves as stewards intrusted with the management thereof. Even now the man who has completely given himself up to God, and knows what the kingdom of Christ on earth means, finds his sweetest and holiest joy in pouring out his means for the redemption of his fellows; and the many instances we have to-day of Christian beneficence do

but illustrate the ethical and practical spirit of New Testament teaching which, fully carried out, will display on a grander scale the relief of human suffering, the redress of human wrongs, the establishment of justice and judgment in the earth, the general diffusion of wealth, and all the blessings of material prosperity, free from worldliness and corruption. In the prosperity among Christian nations to-day the kingdom of God is in process of consummation on earth.

It will be a reign of peace. "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. . . . And he shall judge between the nations, and shall reprove for many peoples: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii, 2-4).

While war has been made more terrible by such instruments of destruction as torpedoes, machine guns, smokeless powder, lyddite and melinite, yet the interests of commerce now dictate the laws and policy of states and settle the occasions of war, while arbitration and peace conferences are hastening on the day foreseen by the poet, when

"The war drum throbbed no longer, and the battle flags were
furled
In the Parliament of man, the Federation of the world."

Not only shall war be driven from the earth, but all antagonisms shall end. James asks, "Whence come

wars and whence come fightings among you?" and answers, "Ye lust, and have not; ye kill, and covet, and cannot obtain: ye fight and war" (James iv, 1, 2). The old strife between capital and labor, or rather between capitalists and laborers, goes on because the Church is not the avowed foe of monopoly and privilege, the fearless advocate of justice between class and class; and so the workingman seeks in trades unions the sympathy which he does not always find in the church, and listens to the labor agitator rather than to the teachings of Christ. When the laws of the kingdom of God control men in their conduct toward their fellows they will give no countenance to such violent and coercive measures as strikes, boycotts, or lockouts, with their bloodshed, paralysis of industry, and destruction of prosperity, as a means of settling labor problems. While mutual antagonism exists, and the spirit of bitterness and suspicion, there can be no equitable adjustment of disputes. Let the ethics of the Gospel and the laws of Christ's kingdom be brought to bear on the conduct of business. Let the capitalist who is growing rich on the products of labor be brought to see that it is only just and right that an equitable share of this growing wealth be assigned to those out of whose labor his profits have chiefly been made. Let the laborer feel that he is not a bond-servant, rendering unwilling service for a price which he considers below his value, but that he is a colaborer in a great enterprise and that the highest success will come from his industry, skill, and efficiency. Let there be mutual sympathy and confidence between employer and employed and industrial peace will take the place of angry strikes, "good will toward men" will become

the ruling principle in business affairs, and the whole industrial system, that under present conditions is carried forward on a war footing, will be so completely reconstructed under the recognized laws of the kingdom that all social iniquity shall be destroyed, all social injustice removed, individual hearts shall be renewed, and righteousness and peace shall reign because Christ is enthroned in all the spheres of human life. Then communistic millenniums will have vanished like the mirage of the desert, and anarchistic dreams, disseminating such hatred of law and government as that which fired a miserable wretch to strike down the chief executive of the republic, the blameless and beloved William McKinley; and the real millennium, foreshadowed in prophecy and in Gospel, shall have come, when nothing shall "hurt nor destroy" in all God's holy mountain.

It shall be a reign of progress. "And I will multiply the fruit of the tree, and the increase of the field" (Ezek. xxxvi, 30). "Many shall run to and fro, and knowledge shall be increased" (Dan. xii, 4). The rate of progress during the last few years has been tremendous. The great inventions and their adaptation to the needs of humanity are the real glories of our age. New modes of transit and transportation, new modes of communication, new labor-saving machines and devices, have increased immeasurably the comforts of life. We have analyzed the sun, weighed the stars, tamed the lightning, and harnessed the steam; yet these marvelous achievements are being thrown utterly into the shade. Railways, steamships, telegraphs, telephones, telegraphophones, gas, and electricity shall give place to new developments. In the mighty onward march new secrets

shall be wrung from nature to gladden and enrich mankind. The lightning that now draws our trains and illumines our nights shall perform other and nobler services, and more subtle and more awful powers shall become the slaves of men. This growing subjection of the material to the spiritual, this increasing spiritual possession and use of nature, tells of the coming of the kingdom in its fullness of power.

It will be a reign of power. Vital religion will then take hold of all classes, and give tone to society. The great of the world will employ their wealth and influence to advance the honor and glory of Christ and his Church. "And kings shall be thy nursing fathers, and their queens thy nursing mothers." The Church will be as a fruitful garden. The ordinances of God's house shall be wells of salvation. The Holy Spirit shall be copiously poured out upon all flesh and there shall be "times of refreshing from the presence of the Lord."

It will be a reign of purity and righteousness. "In that day shall there be upon the bells of the horses, holy unto the Lord." Holiness inscribed upon horses' bells and merchants' offices and manufacturers' products, on marts of trade and on kings' scepters. Righteousness and peace shall kiss each other. The one great principle which shall dominate the life of this kingdom of God is righteousness. Righteousness is obedience to the law of God. When the Saviour tells his hearers that unless their righteousness shall exceed that of the scribes and Pharisees they "shall in nowise enter into the kingdom of heaven," he does not refer to any particular virtue, but to the entire moral and religious life. He holds up before them the ideal of true life, and they

must apprehend and fulfill the divine will more perfectly than do the scribes and Pharisees. The distinctive element in Christ's conception of righteousness is spirituality. The beatitudes in his Sermon on the Mount are nearly all for states of the heart; and as the Messianic kingdom is the divine rule in the heart, in contrast to an outward and political kingdom, the word righteousness turns our thoughts to an inward moral state. It involves, in short, unselfish love and the exercise of this love toward all men. Love to God and love to man form the basis of every obligation, the essence of the whole law. Love and righteousness are practically synonymous, so that righteousness includes every form of goodness. The popular idea of righteousness consists of a round of ceremonies and duties; but right conduct must spring from right character. This is the difference between a spiritual and a ritualistic conception of righteousness. Participation in the kingdom of heaven is conditioned on a sincere disposition to do the will of God, which is the fulfillment of the law in its deepest meaning, its true spirit. To make God the supreme object of our choice and service is to seek first this kingdom and righteousness. The golden rule of Matt. vii, 12 rests upon the truth that the rights of others are equal to our own. This maxim is becoming more and more the rule of conduct in daily life, and the ideal life of man is the life in Christ. The race is advancing millenniumward. The shadow on the dial of the world's progress is not turning backward. The kingdom of God is advancing. And as the moral tone of society rises higher and higher, as the common conscience becomes more and more sensitive, as strifes and

discords cease and greed and covetousness no longer are prime factors in shaping human conduct, as the Fatherhood of God, the brotherhood of man and the oneness that is in Christ Jesus is more and more realized, human life becomes increasingly spiritualized, and, the Holy Spirit returning and dwelling among his people, the cry is heard, "Behold, the tabernacle of God is with men, and he shall dwell with them." "The kingdom of the world is become the kingdom of our Lord, and of his Christ." This kingdom is ethical. Like the republic of Plato, or the city of Aristotle, this *regnum Dei* is the realization of righteousness in the life of humanity. It asserts and recognizes the presence of spiritual forces, it is over the spirits of men. Still, we are not to suppose the millennium to be a state of universal holiness. The "tares" shall be mingled with the wheat in the field of the world; to the end unregenerate men will be found; but the characteristic will be prevailing righteousness and holiness.

How long shall this reign continue? The prophecy speaks of a thousand years, from which the word millennium is derived. Many understand this to be a prophetic date. The seventy weeks of Daniel's prophecy of the Messiah's coming were four hundred and ninety years; that is, each prophetic day was equal to a year. The exact fulfillment of this prophetic time has fixed the mode of its interpretation. Taking each prophetic year as three hundred and sixty-five literal years, we have, indeed, the magno-millennium of three hundred and sixty-five thousand years! At any rate, this happy period is no short and transient age; for generation after generation, in long unbroken series, shall exult in

the Redeemer's triumphs and perpetuate the spirit and ardor of the ancient witnesses for the truth. An apostasy at its close is predicted. Even during this happy period all are not true believers, and in her long prosperity the Church settles upon her lees; her love and her zeal begin to decline; inconsistencies appear; the martyrs and confessors cease to live and reign, and in place of their pure and ardent devotion are ungodliness and spiritual decay. The "rest of the dead" live again, the unconverted come forth in their true character, Satan is again let loose, and wickedness in its worst forms prevails.

The "season" is called "little." It is little in comparison with the ages that preceded it. How long it is we cannot tell, but no doubt long enough for wickedness gradually to recover its power and for Satan to organize an apostasy and develop a fierce hostility against the kingdom. This corresponds with the Scripture teaching that just before our Lord's coming it will be a time of trouble for his people, of tribulation for the Church; "some shall fall away from the faith," "the love of the many shall wax cold," "false prophets" and "false teachers" arise to lead astray, if it were possible, the very elect. "But know this, that in the last days grievous times shall come." "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world" (Luke xxi, 25, 26). But just when the cause of wickedness seems about to triumph the day of "redemption draweth nigh" and the final doom of the ungodly blazes forth upon the world: "Fire came down out of heaven,

and devoured them." And then, like the startling approach of the midnight thief, or the sudden lightning flashing amid the darkness, lo! he cometh with the clouds, the great white throne appears, and he who sits upon it, from whose face the earth and the heavens flee away; the grand drama of time is closed and eternity is ushered in. Thus this kingdom, foreshadowed by prophecy and dimly discerned amid the darkest hours of the Jewish commonwealth, when a king should "reign in righteousness" and when the earth should be "full of the knowledge of the Lord, as the waters cover the sea," has attained its culmination; and the transition point, the termination of the present order of things, is reached in the second advent.

In view of this subject what is the duty of the Church to the world? Why, to lift up the cross in the sight of all the nations and to put forth all her energies for their recovery and salvation. On her rests the solemn obligation to dispense the Gospel and bring mankind to the knowledge of the truth. The Church is the concrete form of the kingdom, the divinely endowed instrument for its extension. She is the most potent herald of the Gospel. The Church is fearfully responsible for the present state of the world. It is hers to hasten or postpone the unfolding of God's plan. She has delayed the millennium and kept back the triumphs of the Redeemer's kingdom by her unfaithfulness and lukewarmness, her worldliness and ambition, her declension and apostasy. If Satan is to be bound, antichrist destroyed, and the world brought back to Christ it will be through the instrumentality of the Church.

Even now we see her standing in the very midst of

those stupendous events that precede the millennial dawn and sunshine. The twentieth century is opening with brilliant promises for the kingdom. In our country we have been hearing pessimistic wailings over the decline of the Church; but during the last decade, from 1891 to 1901, Church membership in the United States increased from 23,817,550 to 27,422,025; a ratio of 31.65 per cent, while the official census shows that from 1890 to 1900 the increase of population was only 21.84 per cent. It is also true that money in larger sums than ever before is being contributed to support and to advance the Church. The progress of industrial life, the marvelous triumphs of these later years, whereby forces unseen and unknown before have become man's ministers, are bringing to realization the Psalmist's words, "Thou . . . crownest him with glory and honor. Thou madest him to have dominion over the works of thy hands" (Psa. viii, 5, 6). By discoveries and inventions man is gaining control over a larger world and is king in a truer and higher sense. Thus the kingdom of heaven comes nearer with every advance. The very triumphs of active industry and of commercial life, as they supersede the triumphs of destructive warfare, are by the slow processes of evolution beating "swords into plowshares" and "spears into pruning hooks." The grasping after power which we see in great trusts and combinations and the clash of interests in our modern industrial system are but the unfolding of man's higher powers, and only the dominance of the ethical and spiritual forces of life will harmonize these conflicting claims and bring them into peaceful accord.

The spiritualizing of these higher forces is manifest, and the development of the nobler nature⁶ is leading to increasing dominion over the social life. The humanization of laws, the social amelioration, the religious activity, all these give evidence of the inexhaustible fertility of Christianity, and of the dawning glory. All human history must be interpreted from the standpoint of the kingdom; and the kingdom will be established on earth when God reigns in righteousness and his servants rejoice in holiness before his face. The millennium is hastened on the one hand by the faith, prayers, and missionary activity of the Church, or delayed, on the other, by the intensity of the antichristian reaction.

There are two remarkable facts in our day that cannot be overlooked. The present is the only time since apostolic days when the Church has been engaged in missionary work with the avowed purpose of converting the whole world; and the whole world now lies open to the Gospel. What mean such facts as these? Africa opened up, to its wild heart; the distant isles accessible, China open, India open, Japan open, Korea open. What mean these movements in France, Spain, and Italy? What mean these grand enterprises of the Church set on foot in the present age? Men are living now who were born before this modern missionary movement was organized, yet there are to-day over five hundred missionary societies sending forth the heralds of the cross to the more distant nations; there are about twenty million dollars annually given to this cause, and nearly sixteen thousand missionaries, with seventy-five thousand native helpers, now toiling in foreign lands for the advancement of the Redeemer's kingdom.

What means the Student Volunteer Movement, with a student population of six hundred thousand and a Christian student brotherhood of sixty thousand, organized into about five hundred societies to enlist students in the work of extending the kingdom of Christ throughout the whole world? What means this work of unmeasured magnitude, this great redemptive force that is winning the womanhood of the world, the women's missionary organizations, by which Christian women are giving the Gospel message to their sisters in the Orient and in all uncivilized lands? What mean these Bible Societies that are translating the word of God into more than four hundred languages and dialects, so that more than seven tenths of the human race have the Scriptures translated into their own language? What mean these Tract Societies that are bestrewing the earth with leaves of truth, and Sunday schools that are pouring such floods of light and truth upon rising generations? Shall we give up the hope of humanity? Never! We have the divinely furnished apparatus for the uplifting and evangelization of the race, and with an enlarged spirit of liberality, with melting sympathy, untiring zeal, mighty faith and agonizing prayer the Church shall soon witness the final and glorious triumph of the Gospel and unite in the song of victory: "Hallelujah: for the Lord our God, the Almighty, reigneth!"

What is the duty of the individual?

Let each one, in order to that blessed reign, bow to the scepter of Christ now. Let Messiah reign in each heart. Each one is near these grand and awful events. Each one is standing upon the thin crust of life while

the great ocean of eternity is heaving underneath. Its billows surge up through the chasms which death opens, admonitory of the hour when all barriers shall be swept away and everything shall be borne upon its bosom. What personal holiness is demanded! The very thought of such glory breaking through our skies and filling our world should make each one long to experience this divine religion in all its reality and fullness, its purity and blessedness. Thus alone will come "new heavens and a new earth, wherein dwelleth righteousness." The Messiah's millennial reign upon the earth is not a personal reign of Israel's king but a period of spiritual religion, the extension of the society of his loyal subjects and children over the earth. The full realization of his kingdom is the continuous progress and transforming influence of the Gospel in the world. And when, under the power of the spirit of righteousness and love, human society is transformed, political and social life renovated, and individual hearts brought under the entire sway of Jesus Christ, then "the wilderness and the solitary place shall be made glad; and the desert shall rejoice and blossom as the rose." When the will of God is done on earth even as it is done in heaven then the kingdom has reached its consummation in the world, the goal has been attained, the final epoch has come; the drama of time is fully unfolded, and the scenes of eternity are ushered in.

VII
THE SECOND ADVENT

“Behold he cometh with the clouds; and every eye shall see him.”—Rev. i, 7.

“At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire.”—2 Thess. i, 7.

“We believe that Thou shalt come to be our Judge.”
—*Te Deum*.

“He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.”—*The Apostles' Creed*.

“Lo! he comes, with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending
Swell the triumph of his train.”—*Charles Wesley*.

VII

THE SECOND ADVENT

THE supreme event, the dramatic and decisive occurrence in connection with the completion of the Messianic kingdom, is the *parousia*; the second advent of Christ. It is the dividing line between the present age and the world to come. The second advent is conceived of as catastrophic; occurring in connection with the dissolution of the world, the general resurrection, the judgment, and the final awards. This visible return of our Lord from heaven to earth will close the present order of things and usher in the everlasting glory.

There are many comings of Christ. "The day of the Lord" was a phrase frequently on the lips of the Old Testament prophets, when Jehovah would come to deliver his people and discomfit the enemies of Israel. His coming is a process that has included many an important event. He came in the gift of the Holy Ghost on the day of Pentecost; for Peter declares, "But this is that which hath been spoken by the prophet Joel; and it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath; blood, and fire,

and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day; and it shall be, that whosoever shall call on the name of the Lord shall be saved" (Acts ii, 16-21).

The coming of the Holy Ghost is, in a very real and important sense, a coming of Christ. He came in the destruction of Jerusalem and the fall of the Jewish state. It was the precursor, the type, and prophecy, of the judgment at the end of the age. He comes in spiritual communion with his people and in judgment with them; as when it is said, "Repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent." "Repent, therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth" (Rev. ii, 5, 16). Every visitation of the churches, every divine judgment upon them, is regarded as a spiritual advent. Every distinct manifestation of himself in the advance of his cause and kingdom is a coming of Christ. Thus the Son of man has come; he is always coming. The coming may be in the passing away of that which is old; in the doom of some inhuman system, as slavery, or caste, or priestcraft. He comes to men as they follow their fortunes, as they buy and sell, as they build and plan, though it may be with the confounding of their schemes, the disturbance of their theories, and the overthrow of designs which they have cherished. The coming of the Son of man is thus always at hand; it is a constant motive to duty. It does not adjourn the thoughts of men to some remote date, some distant season in which the Christ shall come in

the outward splendor of a king. It is an event for which men are to be ready and which may come suddenly. It is far more than an "appearing;" it is a "manifestation," a showing forth of himself openly to the world, as he actually is. In a very deep sense his coming is not future at all but present. "The day of the Lord is now present" (2 Thess. ii, 2).

But these invisible comings end in a final advent visible to all. The advent of the Son of God, the Incarnation, was a manifestation of external power, an event in history; so in the sequence of time the history of humanity will be brought to its close with the recurrence of the advent of this "same Jesus." The doctrine of a second personal coming is so deeply imbedded in our Gospel tradition that it cannot be ignored or erased.

This great hope of the Church is mentioned three hundred and eighteen times, in two hundred and sixty chapters of the New Testament, and occupies one verse in every twenty-five from Matthew to Revelation. Christ was constantly referring to it in his public teachings as well as in his more private conversations. The theme continually recurs in the apostolic epistles. To the Lord's *parousia* the whole apostolic Church looked forward as the great day of deliverance and triumph. The second coming and the resurrection are the most prominent themes of St. Paul's eschatology. No doubt the apostle expected the personal, visible return of Christ to occur in the near future. His watchword is, "The Lord is at hand." It is the chief subject of the Apocalypse.

But we must bear in mind that prophecy is typical.

It does not reach directly across the course of history and lay hold upon the "last things." Before reaching the goal it rests in some comparatively near, though partial, fulfillment. It has a partial accomplishment in the type which points on to the complete fulfillment in antitype. Hence the "perspective of prophecy." Events widely separated from each other chronologically, but connected by a common principle, are brought together with no clear line of demarcation between them and no indication of the long periods of time which separate them; like a single range of mountains, seen at one view, turning out to be several ranges widely separated from each other. This is what Beyschlag proposes in the interpretation of prophecy as the law of timelessness; the outstanding events appear, while the spaces of time disappear that intervene between them. Thus the two advents of Christ are represented as one in the Old Testament. In this way the final and personal advent is mediated by a present and spiritual fulfillment which is typical of the final.

This has led many to reduce the idea of the second advent to that of a process or dispensation. They maintain that there is no eschatological coming of Christ; that this conception of an advent dramatic in its splendors and terrors, attended by the resurrection and the judgment, has been harmful, drawing attention away from the unseen Christ and the glories of his spiritual kingdom; that his second advent is associated with the dispensation of the Spirit and finds its chief fulfillment in the enlightenment of men's minds and the enrichment of their spiritual being. It is true that he came on the day of Pentecost, but it is not true that

all the promises in regard to his second coming were fulfilled on that day.

Professor Godet sees the second coming of the Lord, first of all, in the gift of the Holy Spirit; for in the same breath that he promises to send the Holy Ghost he promises to come himself: "I will send him unto you," "I will come to you." But we must not confound the Holy Spirit with the person of our Lord. Christ is the second person of the ever-blessed Trinity; the Holy Spirit is the third. We must remember, also, that the apostles continued to preach the second advent long after Peter's great discourse on the fulfillment of prophecy.

Christ came once and he will come again. If his second coming is spiritual, and not literal, then his first coming was spiritual and not literal. Our Lord in his last interview with his disciples taught the doctrine of his second personal appearing. He instituted the Holy Sacrament to be kept until he comes again. He said, "I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (John xiv, 3). Here he speaks of his going and of his coming. If his going was literal his coming will be literal also. At the time of the ascension the angels said to the gazing, awe-stricken disciples, "This Jesus . . . shall so come in like manner as ye beheld him going into heaven" (Acts i, 11). His going was visible and personal; his coming must also be visible and personal if it is to be "in like manner." The very word, *parousia*, so frequently used to describe his coming, means a "presence," and obtains the sense of a coming

from the idea of a beginning of a presence, a becoming present. Our Lord did predict his visible return to earth at the end of the world, and yet his coming is associated with the impending troubles of the Jewish people. There is a strange mixing up of what looks like prediction of the destruction of Jerusalem with what looks like a description of the end of the world, and the one is represented as ensuing immediately upon the other. But may not the disciples have obscured and obliterated the distinction made by the Master, blending together sayings that belonged apart?

Dr. George H. Gilbert in his work on the *Revelation of Jesus*, page 320, maintains that the term *parousia* in the synoptic gospels designates two different events; the coming in his kingdom and his coming at the end of the age; the *parousia* with the clouds denoting the coming of the Son of man within the first Christian generation, or, in other words, a triumphant manifestation of his power; and the coming with his angels, denoting his personal return to this earth. "And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven" (Mark xiv, 62). "Jesus saith unto him, Thou hast said; nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven" (Matt. xxvi, 64).

No doubt the disciples did cherish the expectation of an early return of our Lord, and because there has been no fulfillment of these New Testament predictions many in our day have come to believe and teach that no visible return of Christ to the earth, no second personal advent is to be expected. This is contrary to the spe-

cific teaching of our Lord himself and of his apostles. Take the synoptic gospels. The great eschatological discourse in Matt. xxiv and xxv, Mark xiii, Luke xxi, connects, as we have said, two distinct events: the destruction of Jerusalem and the end of the world; events widely separated in actual occurrence. But he was answering the two questions of the disciples, "When will the temple be destroyed?" and "What are the signs of the end of the world?" These chapters connect his figurative coming, that coming which lay within the horizon of that generation, with the objective event of his return. But the closing words are not to be misunderstood: "When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats" (Matt. xxv, 31-33). This coming is with the angels, and associated with the dissolution of nature and with the general judgment: "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matt. xvi, 27). This coming, here mentioned, is evidently to judge the world; yet closely connected with it, in the next verse, is his spiritual advent, the coming of the kingdom: "Verily I say unto you, There be some of them that stand here, which shall in nowise taste of death, till they see the Son of man coming in his kingdom" (Matt. xvi, 28).

These words, with such passages as, "For verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come" (Matt. x, 23),

may easily have led the early followers of Christ to expect their Master's speedy return. Here were two distinct events, each hidden in the unknown future, differing in form of words so little though in meaning so much; the one referring to the coming of the Son of man in his kingdom, the other referring to his visible appearing, at the end of time, to judge the world. So also, "As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear" (Matt. xiii, 40-43). "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark xiii, 32-37). These passages refer to his second coming, in the day of judgment, just as clearly as Mark xiii, 30, "Verily I say unto you, This generation shall not pass away, until all these things be accomplished," refers to the destruction of Jerusalem, or as Luke xxi refers first

to his inward and spiritual coming, and then to his coming from heaven, with visible splendor, to sit in judgment upon the righteous and the wicked. It is not unreasonable to suppose that when our Lord spoke symbolically of his "coming in the clouds," meaning his glorious triumph over all hostile powers, his disciples should apply all such language to his visible return in glory to consummate his kingdom at the end of the world. It is easier to suppose this than to assume that Jesus believed that his second advent would occur within the lifetime of those to whom he was speaking. The fourth gospel refers frequently to his spiritual return: John xiv, 18, "I will not leave you orphans; I come unto you;" John xvi, 16, "A little while, and ye behold me no more; and again a little while, and ye shall see me;" John xiv, 16, 17, "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth; whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you;" John xvi, 13-15, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine; therefore said I, that he taketh of mine, and shall declare it unto you." These passages refer to his coming in the spirit, the coming of the Comforter.

In Philippians we read of "the day of Jesus Christ,"

and the apostle says, "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. iii, 20, 21). In Colossians he says, "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Col. iii, 4). In Timothy the apostle gives charge to his son in the Gospel, "That thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ" (1 Tim. vi, 14), and in Titus he is "looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" (ii, 13). This word translated "appearance" is the same as that which occurs in 2 Tim. iv, 1: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom." Thus to Paul the second advent, the *parousia*, the appearance, the visible, and audible presence, was a confident expectation, a blessed hope. As Paul understood the doctrine of "last things," Christ would surely return to raise the dead, to judge all men, and to enter into his glorious and eternal kingdom.

The book of Revelation, while full of mysteries, calls for prayerful and profound study because of the special beatitude, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand" (Rev. i, 3). It seems to be an index on the dial of time, and points down the ages to the grand consum-

mation. It sets forth in symbol and allegory the progress, the struggle, and the triumphs of the Gospel of Christ. His coming "with the clouds," and the conspicuous repetition of the expression "I come quickly," would seem to refer to his spiritual advent. But Rev. xx, 11, 12, points clearly to the great assize: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works." These words, with the closing verses of the preceding chapter, are in close harmony with the teaching of Christ as found in Luke xvii, 26-30: "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. . . . After the same manner shall it be in the day that the Son of man is revealed." The teaching is also in agreement with that of St. Paul: "Let no man beguile you in anywise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to

the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he, whose coming is according to the working of Satan with all powers and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie" (2 Thess. ii, 3-12).

Thus we have in full and harmonious teaching the New Testament doctrine of the second personal advent of Christ at the end of the present order of things, when he shall judge the world and reward every man according to his works. This also accords with the general teaching of Scripture concerning "Last Things." This is the common Christian doctrine embodied in the creeds of Christendom: A second appearing, in which there is to be a personal, visible, and glorious advent of the Son of God. This advent is to be preceded by the universal diffusion of the Gospel, the conversion of the Jews, and the coming of antichrist. It is to be accompanied by the resurrection of the dead, both the just and the unjust, the general judgment of all mankind, the end of the world, and the final consummation of Christ's kingdom.

As to the manner of the advent, it is represented as highly dramatic and spectacular. The boldest poetic imagery is employed to describe the sublimity of the

scene. We read that before that great and notable day of the Lord comes Jehovah will show signs in the heavens above and the earth beneath. The earth shall reel to and fro, "like a drunkard," and be removed "like a cottage." There shall be earthquakes in divers places. Clouds and pillars of smoke shall fill the air. Every mountain shall depart, and the islands shall not be found. The sun shall become black as sackcloth of hair, the moon shall be turned into blood, and the stars of heaven shall fall to the earth, even "as a fig tree casteth her untimely figs, when shaken of a great wind." "Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And the Lord shall roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be refuge unto his people, and a stronghold to the children of Israel" (Joel iii, 14-16). In the fullness of majesty from the highest heavens the Lord shall descend, clothed in a mantle of clouds and accompanied by angels. He maketh the clouds his chariot, he rideth swiftly upon the wings of the wind. Thousand thousands minister to him, ten thousand times ten thousand stand before him.

The time of the *parousia* is not fixed. Indeed, it is not a subject of revelation. He himself said, "But of that day or that hour knoweth no man, not even the angels in heaven, neither the Son, but the Father" (Mark xiii, 32). Why does he say this? Because that hour is not dependent on the divine will alone, but also on the course of human development. As to fulfillment

prophecy is always thus conditioned. Weiss says prophecy is always conditional. Prediction of what is to happen in the future is never without a reference, either expressed or understood, to human conduct. The great purpose in foretelling is to direct conduct, not to satisfy curiosity. Whether or not our Lord represented his second coming as near, he certainly never intended it to be thought of as distant. He does not intend it ever to be thus thought of. The nearness of death brings the second advent close up to each of us. Therefore the urgent admonition to watchfulness. The second coming will be sudden and unexpected, like the coming of the thief in the night. It shall come as the lightning. "For as the lightning, when it lighteneth out of one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day" (Luke xvii, 24).

It shall come as the flood came upon the generation of Noah, or as the tempest of fire came upon Sodom. The passages in Luke xii, 45, 46, and Mark xiii, 34, 35, seem to indicate an indefinitely long period of history preceding the final advent. Our Lord indicates the signs of his coming. The Gospel must be preached to Jew and Gentile and among all nations. The kingdom must not only spread extensively, expanding over all the continents of earth and islands of the sea, but it must make progress intensively until it transforms and regenerates the life of nations and of the world. The long period of prosperity and glory is to be followed by a "little season" of declension, when the social and intellectual forces of Christendom are to be concentrated in an antichristian movement which will develop the

man of sin, at which crisis the glorious Leader and King of mankind shall suddenly appear and destroy him "with the brightness of his coming" and the glory of his final victory. Why should this long waiting for his advent perplex us? Had we witnessed the creation of the world, and known what long eons were predestined to elapse before it should be fitted to become the abode of man created in the image of his Maker, we should have become impatient at the delay of millions upon millions of years. But those long ages rolled by, and for thousands of years our planet has been the abode of generation after generation of humanity. So will pass by whatever ages remain ere the heavens shall open to disclose the Son of man returning in power and great glory. But he that shall come will come and will not tarry. How many a waiting heart has been ready to cry out, with the seraphic Rutherford, "I dare not challenge himself, but his absence is like a mountain of iron on my very heart. O, my Lord, come over the mountains at one stride! O, time, run, run, and hasten the marriage-day; for love is tormented with delays!" In Luke xii, 37, we read, "Blessed are those servants, whom the Lord when he cometh shall find watching," and in verse 43, "Blessed is that servant, whom his Lord when he cometh shall find so doing." That is, blessed are they who watch and work. We are not to be mere visionaries, gazing up into heaven and longing for the signs of the Son of man. Nor are we to be dull workers, never thinking of the absent Lord nor longing for his return.

Dr. Arthur T. Pierson, an ardent Adventist, gives several reasons for his belief that Christ may come within

the next twenty years. Among the signs mentioned of a speedy reappearance of the Son of man are a widespread witnessing for Christ, a marked movement among the Jews, and their drift toward Palestine in "Zionism," the fullness of the Gentiles, the present state of society, anarchy, a lawless spirit prevailing generally, Laodicean lukewarmness in the Church, and a daring development of iniquity. One would have thought that the effort to revive the Chiliastic theory, by Delitzsch in Germany, by Cumming, Elliot, and Bonar in Great Britain and by Adventists and Millerites in America, during the last century, had ended in sufficient disaster. In 1831 a movement was started by William Miller, who predicted that the second advent and the end of the world would take place in 1843. The Millerite movement received its death-blow in the failure of his prognostications. Still—as with the Thessalonian converts, who looked for the immediacy of Christ's coming and had to have this tendency checked and corrected by the letters of Paul; as among the apostolic Fathers, some of whom preached Chiliasm though, according to Dr. Shedd, it had not a single advocate among the really masterly scholars and theologians; and as with the Anabaptists in the time of the Reformation—there are sporadic and temporary manifestations of this doctrine. Men preach and teach that the world is growing worse and worse, that the Gospel is a failure, that the present agencies for the salvation of the world are utterly inefficient, and that the only hope of the world lies in the personal advent of Christ with an overwhelming manifestation of power. The true teaching of the Church is that Christ is reigning

over his kingdom now; that the Holy Spirit is in the world to convince of sin, righteousness, and judgment, and to renew the hearts of men; that the agencies of the Gospel are all working toward victory, and that through the long ages of the future the conflict between light and darkness, truth and error, will go on "until the kingdom of this world" shall "become the kingdom of our Lord, and of his Christ." Must we then be charged with not loving his appearing because we wait without feverish excitement, but in the patience of hope, believing that our Lord will not come personally until the long process of human development has run its course and his kingdom has expanded, extensively and intensively, over the earth, transforming nations and communities? We would rescue this "blessed hope" from the contempt that has been flung upon it by those curious and restless spirits who, professing to be wise above what is written, have shown themselves to be foolish indeed. The coming of the Lord is dear to all believers, and we cannot gaze into the heavens in their midnight pomp or noonday splendor without trying to realize the time when they shall part asunder to reveal the returning Lord. It is true now as it was eighteen hundred years ago, when the utterance was recorded, that the "coming of the Lord draweth nigh." It is always "at hand," for whatever is transcendently great is constantly near. His advent is imminent, though it may not be immediate. He shall come "quickly." He will "soon" appear. But these "soons" and "quicklies" of Scripture are not to be measured by our impatient arithmetic. Therefore, let your loins be girded about and your lights be burning, and, though he tarry, wait

for him, until "the day dawns and the shadows flee away."

What is the duty of each believer toward the second advent? Surely, to hasten its coming. We can do this by praying for it: "Come, Lord Jesus." By purifying the heart for it: "Every one that hath this hope set on him purifieth himself, even as he is pure." By working for it: "Let your loins be girded about, and your lamps burning." By waiting in hope. We live by hope. Shall the world drive that hope out of our hearts? The obscurity and uncertainty that veil this hour were meant to be a perpetual stimulus to watchfulness, humility, and hope. The Master would test our fidelity, and would have us look for him. Not with the consternation of a near or the indifference of a distant certainty, but with the vigilance that awaits a contingency ever at hand. It is a blessed hope, because the reality will be so full of blessedness. It is the hope of a glorious inheritance which he shall bring with him.

The days and years will come and go and still the present order of things will continue. God's processes in the kingdom of redemption are slow, for he is overcoming the resistance of human will and of every power that has held the spirit of man in subjection to the evil one. The conversion of individuals and nations only opens the way for the long work of renewing and sanctifying the life of humanity. The final victory is in the far future but the ultimate realization is sure; there shall be a true *parousia*; a coming to stay; the outward personal manifestation of the glorified Christ to be with his people forever.

Professor Godet makes the Greek word *erchesthai*

involve two separate things: Christ's coming and his arrival. The arrival is the end of the coming. It is the sensible manifestation of Jesus as King. We read the closing verse of the Apocalypse, "Yea, I come quickly," and understand it as if it were, "Yea, I come soon." But the reference is not to the arrival; the meaning is not, "I shall soon be there," but, "I am coming swiftly." It means that his pace is not really slow at any time, however slow it may seem to us. Of the duration of the coming we know nothing. The disciples greatly shortened it, but the duration of the coming, like all questions of time, is of secondary importance. Of primary importance is the fact of his arrival. Therefore, "though he tarry, wait for him," ever praying, "Come, Lord Jesus." The Lord direct our hearts into the love of God and into the patient waiting for Christ.

VIII
THE GENERAL RESURRECTION

13

“Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.”—John v, 28, 29.

“Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.”—*Paul*, Acts xxiv, 15.

“For each one’s body that in the earth is sown
There’s an uprising but of one for one;
But for each grain that in the ground is thrown
Threescore or fourscore spring up thence for one;
So that the wonder is not half so great
Of ours as is the rising of the wheat.”—*Herrick*.

“The resurrection of the body and the life everlasting. Amen.”
—*The Apostles’ Creed*.

“At whose coming all men shall rise again with their bodies, and shall give account for their own works.”—*Athanasian Creed*.

“Looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.”

—*Form for the burial of the dead*.

VIII

THE GENERAL RESURRECTION

THE second advent is the grand *dénouement* of the great drama of universal history, the decisive crisis of the world. At Christ's coming the bodies of living saints shall be transformed into incorruptible bodies and "the earth and the sea shall give up their dead." The second coming is in order to call forth the dead; the resurrection of the dead is in order to universal judgment; and the judgment is in order to the everlasting settlement of human destiny. Our conception of last things is in accord with that of the early Christians, who, according to Dr. Rainy, lived in expectation of the Lord's return in power and great glory, of the resurrection of the dead, and of the judgment, with its separate issues for the righteous and the wicked (*The Ancient Catholic Church*, p. 72). Thus the *parousia* ushers in the general resurrection. The definite teaching of our Lord Jesus Christ is that in connection with his second and glorious appearing there shall be a resurrection of the dead. "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment" (John v, 28, 29).

This doctrine is one of the cardinal truths of our holy religion. "I believe in the resurrection of the

dead" has been the language of faith down all the Christian ages. It is exclusively a doctrine of revelation. Philosophy never dreamed of its grandeur; poetry never fabled it. Such a thought never dawned upon the heathen mind. The grand mystery is so far beyond the reach of human reason that it needs the clear announcement of revelation to establish it. Yet this sublime doctrine is in harmony with our deepest desires. It is a pleasing thought that we shall see again the familiar body in which the soul dwelt, look again into the loved eyes, clasp again the gentle hand, listen again to the well-known voice, and embrace the beloved form. On each human face we

"discern
Infinite passion and the pain
Of finite hearts that yearn"

for reunion beyond the grave.

"Hand in hand, when our life was May,
Hand in hand when our hair is gray,
Shadow and sun for every one
As the years roll on;
Hand in hand when the long night tide
Gently covers us side by side.
Ah, lad, though we know not when,
Love will be with us forever then."

We think of Browning's lines written after his wife's death:

"And the elements' rage, the fiend voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!"

It is this instinctive desire for resurrection, deep down in our nature, that makes us care for and reverence the earthly remains of the dead. How softly we tread by the bedside of the dying and in the presence of "them that sleep!" What quiet and decorum are observed at funerals! How we mark out the little plot in the cemetery, that we may plant our flowers over the "graves of the household" and raise the stone on which to engrave their names and record their virtues! Out of this same feeling no doubt arose the ancient custom of embalming the dead and preserving them through many generations. Why this care for the body if it is never to be wanted again by the owner? The word of God, therefore, in making known this truth, the restoration of the bodies of all men to the spirits from which death had severed them, is but answering the universal craving of our being, the deep-seated longing of every human heart. Dr. David Brown has well said that the religion of the Bible differs from all other religions in the view it gives of the human body. In the Greek philosophy the body was regarded as an incumbrance of the soul, its cage or prison house from which death will set the spirit free; for the spirit is the man. Whenever heathenism reigns life is regarded either as at an end altogether, at death, or there will be a life in which the body will have no part. By our Lord's teaching our whole selves, not our souls only, are precious, for "their very dust to him is dear." Again and again he says, "And I will raise him up at the last day." This also is the teaching of the apostles. Passage after passage expresses something very positive as to the glorified human body.

The doctrine of the resurrection was not originated by Christ. In the Old Testament the doctrine was anticipated, rather than clearly defined. The translation of Enoch and the raising of the child by Elijah are illustrations of the fact that belief in the reunion of soul and body was common. Ezekiel's vision of the dry bones, though it symbolizes the restoration of the Jewish nation, shows the notion of a resurrection of the body. The doctrine was common among the Jews at the time of Christ. The Pharisees held it, the Sadducees rejected it. Resurrection is of prime importance in connection with the system of redemption, which is not merely pardon, or spiritual deliverance, but redemption of the whole man, body and soul. Not as a mere speculative truth, therefore, but as intimately bound up with our salvation, this doctrine is prominently set forth in Christian preaching and thought. "If," says Paul, "the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain: ye are yet in your sins" (1 Cor. xv, 16, 17). The doctrine, then, is of fundamental importance. What are the declarations of Scripture? Here is the ancient testimony of Job, "And after my skin hath been thus destroyed, yet from my flesh shall I see God" (Job xix, 26). The commandment which Joseph gave "concerning his bones," and the declaration of the Psalmist, that God would redeem his soul from the power of the grave," imply a restoration of the body from the tomb. God spake to Hosea, "I will ransom them from the power of the grave" (xiii, 14). Isaiah sings: "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of

herbs, and the earth shall cast forth the dead" (xxvi, 19). So clearly does this passage teach the resurrection of the body that to this day it is the custom among certain Jews, when they enter the cemetery, to seize the grass of the new-cut grave and repeat in chorus, "Thy bones shall flourish like the grass, O my brother; thy bones shall flourish like the grass." Daniel says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (xii, 2).

Coming to the New Testament we find a flood of light poured upon this doctrine. Martha gives utterance to the popular belief when she says of her brother, "I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die" (John xi, 24-26). Of the believer he says, "I will raise him up at the last day" (John vi, 40). He "abolished death, and brought life and incorruption to light through the gospel" (2 Tim. i, 10). He is "the life;" "for as the Father hath life in himself, even so he gave to the Son also to have life in himself" (John v, 26). He exhibited his power over death in three acts of resuscitation: he restored the spirit of the daughter of Jairus, which had scarcely left the body; he brought back to life the son of the widow of Nain, whose body was on the way to the sepulcher; and he restored Lazarus to life after his body had lain three days in the grave. Himself the risen Lord, he is the first begotten of the dead, the pledge or first fruits of them that are asleep.

Such, then, is the solid foundation of the believer's hope. This is the ground of our confidence: God hath said it. The doctrine is in harmony with the analogy of nature. True, the resurrection has no parallel in the operations of the outer world, but the constant changes that are going on in nature illustrate its possibility. At the spring time all nature revives from the torpor and death of winter and puts on new life. The reanimated earth has not been dissolved like the body; the new plants and flowers, though of the same species, are not the identical ones that decayed in autumn; yet the wonderful transformation illustrates the possibility of resurrection. During the summer of 1902 popular interest was awakened by the reappearing of those anomalous and interesting insects called the seventeen-year locusts. After a long subterranean life these periodical cicada made their aerial appearance suddenly, in countless swarms. The ground showed innumerable exit holes, the trunks and branches of trees were covered with their cast-off shells, and the forests vibrated with their wild monotonous songs. For a few days they enjoyed the warmth and brightness of the sun and the fragrant air of early summer. The male insect sang its song, the female deposited her eggs in the branches of the trees. In a few weeks the winged insects were all gone. The eggs remained on the twigs for a short time, then fell to the earth and the larvæ disappeared beneath the soil to enter upon a long hypogean existence until the time shall arrive for the emergence of another generation.

Now there is no resurrection here, but the long underground life of the periodical cicada illustrates the

possibility of the resurrection of the human frame after its long sleep in the grave.

There is another figure employed by the Saviour and by the inspired apostle, the grain of wheat. That grain "is not quickened except it die," when the surviving germ, fed by sun, rain, earth, and air, starts forth, first the tender blade, then the leaves and stalk that cover the field with life and beauty, and later the ripened grain and sheaf ready for the garner. It is not the identical grain that was sown, but the process is analogous to the resurrection.

"Why is it judged incredible with you, if God doth raise the dead?" Is it because of its mysteriousness? The marvelousness of that event which summons back into being the countless myriads of our lineage and reanimates the sleeping dust, that makes it well-nigh incredible? To summon forth the dead and reunite each human soul with that identical body which inclosed it while on earth, is this stupendous achievement so great as to baffle Almightyness? Look out upon the wonder workings of the Creator's wisdom and might. Above are the boundless fields of space peopled with countless worlds, the kindled lamps of the firmament; below are the tribes of living things which his breath has animated. Shall that august Being who takes cognizance of every angel and every monad be unable to distinguish what hath belonged to man and to appropriate to each individual his own, scattered though it be on every wind and strewn on every wave? There is not a star that walks the heavens, not an insect that floats in the breeze, not a breath that is drawn by any creature, but is a witness that the graves of this planet may yet

pour out their inhabitants, and churchyards, wreck-strewn shores, and battlefields where tens of thousands have fallen, at the summons of the Archangel yield up the forms of men, and the dead, small and great, stand before God. Reason concurs with revelation and decides that it is not a thing incredible that God should raise the dead.

Dr. Lyman Abbott, however, thinks that it is a relic of paganism to believe that the body which is laid in the grave must rise again, in order to preserve personal identity. He says that we must distinguish between resuscitation, restoring one to life in this world, and resurrection, the rising of the spirit into the life of the world to come. He goes so far as to say that no educated person now believes that the buried body or any part of it is to be raised again; and that the New Testament nowhere teaches any such fiction. Indeed the new teaching is that the current eschatological ideas that have come down from primitive Christianity are all erroneous. Resurrection and judgment, as referring to the future, are given up, or resolved into ethical equivalents. Resurrection is simply the new life of the spirit. It is not from a state which is subsequent to death, or from a state which is intermediate between other states; it does not belong to the sequences of earth and time; it does not belong to the physical, it is the rising of the spiritual body. It does not pertain to the future consummation, it is the present realization of divine life. It is a spiritual quickening, not the recovery and reconstruction of the body from the physical elements. Yet the word resurrection, *anastasis*, which literally means to rise up, to rise again, can refer only

to the body. What rises again? Surely not the spirit. That was not buried under ground. Nobody believes that after death anything is put into the ground except the body; hence it must be the body, the identical thing placed there, which rises. When, therefore, the New Testament speaks of a resurrection of or from the grave, the phrase indicates the reanimation of that once dead body; it means that what has been put down comes up again. The Bible knows nothing of an abstract immortality of the soul, or of the redemption of the soul only; but a redemption of man, of his whole, complete personality, body and soul together. In the body Christ arose from the dead and ascended into heaven, and in his human form he lives and reigns above. His promise, "Because I live ye shall live also," includes the pledge of bodily resurrection. The body is as much a part of our idea of a man as the soul is. It did not lie in the Creator's original design for man that the two component parts of his nature, body and soul, should be violently disrupted and severed as death now severs them. Death is an abnormal fact in the history of our race; redemption is the undoing of the evil wrought by death, and the restoration to man of his normal completeness as a personal being. The Christian world still believes that the soul and body which have lived in an intimate partnership during a lifetime will be reunited by the resurrection in a permanent personality. At the moment of death soul and body are separated; the body goes to decay and is disintegrated, the soul lives on in a disembodied state. At the second advent the dead are raised, and everybody that has ever lived will be reconstituted and each soul will be reunited

to its own body. Then comes the final judgment, with everlasting reward or doom.

But on every hand we hear objections. It is affirmed that the body is entirely decomposed and the component parts, by incineration or natural disintegration, have been completely dissolved. True; but the ultimate atoms exist, and though safely interred beneath the ground, or buried in the profound depths of the sea, or consumed by wild beasts, or devoured by cannibals, each atom may be as safely deposited as though sealed up in a metallic urn only to be opened at the resurrection morning.

“But these atoms have been reunited and multifariously combined; they have mingled with the soil, have been drawn up into plants; the plants have been devoured by animals, and the animals have become food for man. Thus one man’s body becomes in time part of another’s and at death the body of the two may have been composed of the same matter, so that, if there is a literal resurrection, one man would be left bodiless, or nearly so.” All this might happen but for a great physiological fact, that vital combination of particles with a body is effected by assimilation only; and assimilation by absorption; and the system does not absorb masses, but only molecules. Of the vast amount consumed by an individual in a lifetime only the merest particles are retained by the system. An infant that consumes a thousand pounds a year does not retain ten, while an adult that consumes two thousand pounds a year may not retain in the system a single pound. Much that is taken is simply water, or fluid which never incorporates itself into the system at all. Much that

appears to be of the body is not the body at all, like a sponge immersed in water, which is nine tenths water and one tenth sponge. Moreover, all organic matter seems endowed with a remarkable power of self-preservation. There is a law of identity which looks out for itself and selects its appropriate food. This law gives to every blade of grass its color and to every flower its hue. Different animals feed in the same field, and each culls for itself the element adapted for its own structure and growth; so that, while living upon what seems the same food, each takes that which constitutes the flesh of birds, or of sheep, or of oxen. This law—call it identity, affinity, or what you like—is everywhere. Each individual nature possesses that power which appropriates to itself what is essential to its own existence and defends itself from all else. You cannot make it select a substance for which it has no affinity. This law secures to man that sacredness by which every human body is preserved intact; and, as no sentinel could, nature keeps every fragment safe. What is this law but the eye of God? It sees each atom and knows to what body it belongs. Even if there were no such law, the objection loses sight of the divine Omniscience. Can he not keep as safely and separately every particle of dust as can the chemist his minerals in his laboratory? Put silver into diluted niter and it dissolves and disappears; put in copper and the silver reappears. The chemist can dissolve and separate when his elements become mixed; cannot God do with all matter in his great laboratory what the chemist does in his?

Moreover, as to the same matter being in two or

more bodies at the same time, this objection springs from a popular view which we think unscriptural: that the body raised from the dead will be composed of the same matter as the body which was laid in the grave. Resurrection is not the restoration of the old body, particle for particle, as it was constituted when it returned to dust. If we die wasted by consumption or consumed by fever, if we die on the battlefield, with limbs torn or mangled, or in old age, full of weakness and decrepitude, are we to reenter this wornout, mutilated body? We are not going to move back into the old building, slightly repaired and improved, but into a glorious, new, and transcendent structure, called the resurrection body, which shall have on it the dew of perpetual youth, the vigor of eternal manhood, the glory of immortal health; an organization that shall defy death and live forever. The body will be unlike the present in its wants, uses, and substance, but it will somehow preserve its identity. The same body will rise from the grave, but identity is not dependent upon sameness of particles. What is identity, in any living and organized being? Not identity of the same particles, as in a stone, but identity of the principle of life. It is the *nisus formaturus*—the formative principle—that makes the particular individuality of each. The matter of our body is undergoing a constant change. It is an ever-vanishing quantity. We lose something like a seventh part and acquire a seventh of new matter every year, so that there is an entire change every seven years, yet the law of identity is not disturbed. You commit the crime of murder and escape; after ten years you are discovered and arraigned for trial. Should you

plead that you were not responsible for a crime committed by a different body, that the old hand which smote down your brother man was completely gone, would such a plea be listened to in any court of justice? Certainly not; because the identity is unchanged, you are the same man. Though the matter has so entirely changed, you are the same body. The playful child becomes the gleeful youth, the vigorous man, the gray-haired sire. How different the body in its different stages! Yet, as regards identity, it is throughout the same body, for the same principle of life gathers about the body whatever tends to develop or nourish it. It is the self-same body that shall rise; and so

“Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet.”

Each individual will be conscious of his own identity and each will know those around him.

The Scriptures teach the universality of this reunion of soul and body. “All that are in the tombs shall hear his voice, and shall come forth.” There will be, says the apostle, “a resurrection both of the just and the unjust” (Acts xxiv, 15). They also teach that the resurrection will be instantaneous. At one time, at one sound, by one act of Almighty power, all the generations of the dead shall awake. There is but one hour appointed for the sea to give up its dead, and for death and Hades to give up the dead that are in them; for forest, wilderness, and sepulcher to pour out their teeming populations. That time is “the last day.” “I know that he shall rise again in the resurrection at the last day” (John xi, 24). “I will raise him up at the last

day" (John vi, 40). Not a single passage of Scripture that can be tortured into the theory of a twofold resurrection, with an interval of a thousand years between, except the symbolic vision of the Apocalypse; and this we have shown is not a resurrection of the flesh, not a revival of bodies, but of souls. Paul desires to have part in the "better resurrection," but he is thinking of the opposite destinies of the righteous and the wicked in that day; the better resurrection is in comparison with the resurrection of damnation. He also declares that "the dead in Christ shall rise first." But in priority of whom? Why, of those who are "alive and remain unto the coming of the Lord," and who shall be transformed. A change equivalent to death and the resurrection will pass over the living, though death and the resurrection they will not literally know. Now this wondrous and sudden transformation, in a moment, in the twinkling of an eye, will not take place until all the rest of mankind have revived, "for the dead shall rise first;" that is, before the living are changed. The resurrection, then, is general, it is one event, the harvest of both wheat and tares.

There are yet two important questions to answer: "How are the dead raised up?" and "With what body do they come?" In the days of the apostle incipient Gnosticism refined away the truth and made it purely figurative, affirming, as did Hymenæus, that the resurrection is past already and that the only resurrection was that to a new life. Dr. J. R. Cooke, in his scholarly work on the *Doctrine of the Resurrection*, has given the three main theories of our day touching the resurrection.

There is the Swedenborgian idea that, in addition to our visible, material body, we possess a thin, airy, spiritual corporeity, an internal organism, which forms an immortal covering or body for the soul. In other words, every man has two bodies: an external and an internal organism. In death this inner body, glowing with wondrous splendor, is liberated from the physical body, and glides out with the soul into the invisible world. This constitutes the resurrection. That is no resurrection at all, for it is only a part of our present being. It simply means the rising of the spiritual body out of the physical body. The resurrection of the dead is the rising up of that which died or it is nothing. Death destroys life; the resurrection destroys death and is a victory over the grave.

There is the "germ" theory, which affirms that in every man there is an inappreciable, minute germ, an essential substance, which remains undisturbed amid all the changes of matter. This abiding essence is to the physical body what the vital germ is to the wheat, and forms the new organism. But that is vegetation, rather than resurrection.

Then there is the theory of "common elements," first taught by Origen; not the identical body but a body composed of the same kind of matter and in the same proportions. This is not resurrection but substitution. The Scripture teaching of the resurrection is not the development of a spiritual body at death, not a germination, not a new creation; but a standing up again, a living again, of that which was dead. It is our present "mortal" body, "this mortal," "this corruptible," that is to put on "incorruption;" and "immortality."

A friend in crossing a river takes your gold watch and throws it to the bottom of the stream, promising that he will raise it up and give it to you again. He fails to fulfill his promise, but presents you with another watch, made by the same company, and of the same material. Yet it is not the same one. He may say, "This watch is just as good as that was." But suppose it was a keepsake, the gift of a loving friend. Would you be satisfied? It is not the intrinsic but the associated value that is lost. A soldier lad dies far from home and is buried. The mother goes to regain the dust of her brave boy. A body is given her and she starts on her homeward journey. But a telegram overtakes her saying, "There is a mistake; you have the body of another." Back with it she goes, for, though it be the remains of some brave soldier who also has died for his country, she does not want it; it is the body of her own son that she wants. In resurrection we are promised our own bodies. "In my flesh shall I see God." "My flesh shall rest in hope." "This corruptible shall put on incorruption, and this mortal shall put on immortality."

There is also the "environment" theory. The soul cannot exist in a disembodied state, apart from a body of some kind, and so from its environments in the spiritual world it takes on a body agreeable to that moral realm which it occupies. It will have a connection, not with the body that now is, but with the life which the spirit has lived here. Whatever organism the spirit may need will be provided there without any contribution from this world. The energies of the freed spirit go forth to fashion for itself a

spiritual and incorruptible body adapted to its new environment.

All these theories agree in this, that the body laid in the grave will never rise again or go to form any part of the resurrection body. All profess to find support in the Scriptures, but it is only the semblance of support; for, as Christlieb observes, "Resurrection does not refer to the spirit but only to the body, and its issuing forth alive from the grave; only that can rise again which has before been laid down in the grave, and that is only the body, not the spirit. Let us, then, have done with these ambiguities" (*Modern Doubt and Christian Belief*, p. 449). All these theories must first explain away the common and natural meaning of the terms used by the sacred writers, *egressis* and *anastasis*, translated resurrection. This can be done only by a destructive violence to the common laws and usages of language; and so the word "resurgam," so constantly used in the catacombs at Rome, will continue to be chiseled on our monuments and tombstones.

"But," says the scientific man, "It is utterly impossible to believe in any future life which should depend upon any reintegration of the natural body that has once returned to the dust. The return to dust is final, so far as concerns the personality once bound up with it." Then we have the phenomenon of a human personality no longer accounted for by the assumption of a temporary union of an immortal soul with a perishable body. The *nexus* is not arbitrary but organic. What we call soul and body are identified in their whole career, from germ-cell to the grave. There is the constant essential interdependence of soul and body. An

individual life must be continuous or not at all. Have you the same body that you had when you were born? Certainly not. Yet it has never belonged to anyone else, though science says it has entirely changed in every particular. The scientific idea of sameness and the ordinary idea do not exactly correspond. Under the scientific conception how is it possible that the resurrection body should be identical with the one laid in the tomb? Under the scientific idea would not all the malformations and mutilations of this "muddy vesture of decay" have to be reproduced in the resurrection body? The actual particles of flesh and bone, of blood and lymph, are constantly changing like the water of a river; but both the river and the body are the same as they were before. So the actual material of the resurrection body may be wholly different from the constituent elements of the natural body at death, yet be the same body.

The Christian conception is a soul and a body temporarily joined, then severed, to be reunited in an imperishable personality. Through all the protean changes belonging to the nutriment of a living body matter remains matter, and can be accounted for in terms of matter, with a constant and essential interdependence of matter and spirit. With us, as men, there is no living personality apart from the material organization. Hence the resurrection of the body becomes of such supreme importance. The body is just as essentially a component part of our idea of man as the soul is; and the contribution which Christianity has made to belief in the future life does not concern the spirit alone, but the body as well. We know very little more about

matter than we do about spirit. We seem to require a new definition of matter, for the old terms—extension, ponderability, form, dimension—are not sufficient to define it. What is that strange substance known as luminiferous or interstellar ether, the medium through which not only the light but the X-rays and wireless telegraphy perform their work? It is a medium which fills all space and interpenetrates all that we call matter. It is the medium through which light moves by waves of an ascertained length, and the electric energy by waves of a different length, and heat by waves of still another length. It is the medium in the opaque flesh through which the invisible rays of light pass to form a Röntgen ray photograph. Its waves flow through so dense a mass of matter as a block of glass as freely as water flows through a sieve. If it is the medium in which the elemental energies of heat, light, electricity and chemical energy do their work may it not also be concerned with vital energy? Here is such a thing as ethereal matter. Yet what do we know of matter? or the qualities of matter? A material universe is opening before us, whose existence we had not suspected, where the ordinary laws of matter are inoperative; new and strange phenomena are taking place in a region not really spiritual, but not material in the sense we have known. May not this organism called “a spiritual body,” incorruptible and glorious, be woven of just such material substance as that with which we have so recently become familiar? What scientist dare say that there is no ethereal stuff which can serve for the physical basis of a continued, personal life? Why may not redeemed spirits be clothed with material bodies so

plastic to the uses and requirements of the soul that they shall be immeasurably better fitted to be the vehicle for its expression, than is this fleshly body? The resurrection body may be of matter so remarkable in its properties that it is this "mortal body" raised, yet spiritual and incorruptible.

It has been objected that, if all these material bodies are to be raised, it will require all the matter of the earth to be in a vitalized state. Have you ever thought of the essentially lifeless masses of our solar system? Living beings seem to be limited to the earth—except, perhaps, that the planet Mars may be the seat of organic life, although it receives one third less heat than does our earth. The sun, and all such heated bodies, can have no share in organic experience. Even as far as our earth is concerned how limited are the spatial relations of organic life! The distance to which life can extend, from the bottom of the deepest seas to the highest points beneath the equator is only about eight miles, so that the proportion of vitalized matter on our planet is very insignificant. If all the living forms of to-day were brought down upon the surface of the earth they would form a layer of material not a foot in thickness; hardly one forty-two millionth part of the earth's diameter; and of this how minute a proportion is human! The dust of all the generations that have lived upon the earth would constitute but a mere film on the surface of the sphere; and if matter were needed for these risen and glorified bodies the whole amount would be but an atom in the mass of the solar system.

Our second question is, "With what body do they come?" The resurrection of the body is compared with

Christ's resurrection. This is the basal fact upon which the doctrine rests. His resurrection is the pattern of ours. His body rose from the grave; the body in which he lived on earth. And if he arose with the same body we shall arise with the same body; but changed by the working of a mighty power. It seems indisputable that Paul conceived of the resurrection of Jesus only in the form of a reanimation of the body which had been laid in the grave. The expression, "He hath been raised," is in antithesis to "He was buried;" and the parallel drawn between Christ and believers—the statement that he is the first fruits of them that are asleep—implies also that he has experienced what we shall experience. Naturalism has much to say against the reality of this crowning act of the supernatural. Professor Harnack has well said that the supernatural cannot be eliminated from the gospel records without destroying them. The school of Ritschl denies the resurrection of Jesus as a physical miracle. Surely, without the belief that the personality of Jesus has been rescued from death and glorified there is no true Christian faith. The nature of Christ's resurrection body not only decides the reality of his resurrection but the nature of ours. He "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. iii, 21). Much remains shrouded in mystery, but we may accept it as true that Christ's resurrected body was made of the same material as that of which it had been composed before he died. He said, "It is I myself; . . . a spirit hath not flesh and bones, as ye behold me having" (Luke xxiv, 39). He partook of ordinary food, to show that his body was real. Mary

Magdalene had no doubt as to his corporeal reality. The disciples had difficulties, because he manifested himself in a ghost-like or superhuman fashion, but they could not deny the convincing evidence as to his material organization. They felt sure that this was no one but himself. The words addressed by the angels to the women, "He is not here; for he is risen. . . . Come, see the place where the Lord lay" (Matt. xxviii, 6), mean not only that he had passed through the portals of death, but that he had taken his body again to himself and was living in it.

If we examine some of the peculiarities of this resurrection body we find that it was subject no longer to certain laws of nature, but to a will higher than these. It was above the power of death. It was not subject to its old conditions. It was not raised to further weakness and decay, nor was it corruptible. The change was not merely in his features, or in the expression of his countenance, it was far deeper. It was in the life, and its conditions or powers of existing. It enabled him to live in a way previously impossible. No doubt this was the change which rendered him at first unrecognizable to even his followers. There was the presence of something greater than they had ever known even in him. There was his power of becoming visible or invisible; of passing through material substances, or through space, at an unusual rate and at his own pleasure. His disciples saw that their Master now moved among them according to his own will, and that he had become Lord of the conditions of that life in which they existed and in which he had once lived. The invisibility of his body did not destroy its reality; the

reality did not prevent him passing through material substances. Thus we reach the conclusion that, though our Lord lived after death in the same body as before, he lived with a new life which had control of the old conditions. Certainly, his was no spiritual resurrection but a bodily one.

There are those who affirm that it was a literal body which was raised from the tomb while the body which he now has in heaven is an immaterial one. That is gratuitous assumption. The body that suffered on the cross and was shut up in Joseph's tomb was the body of his resurrection, and is the body of his ascension and session at the right hand of God. And the scriptural declaration is that our risen bodies will be like unto Christ's glorious body. In 1 Cor. xv Paul develops this doctrine, in order to remove the difficulties and objections felt by the Greek mind and to assure the Corinthian believers that man's personality is not to be dismembered in the other world; that his corporeal life, like his spiritual life, will be continuous and unbroken. He starts with the proof that our Lord rose from the dead. That being true, how can some among you say that there is no resurrection of the dead? Christ's resurrection carries with it the resurrection of those who are united to him. His resurrection is the pledge and promise of ours; the sure foundation of our hope. He likens the resurrection body springing out of the material body to the grain that springs out of the seed. The new is related to the old so as to insure identity of form, if not of substance. He shows the variety of embodiments which the Creator provides for his different creatures, beasts, fishes, birds, men, all

adapted to their needs. In the heavenly bodies there is the same variety in magnitude and beauty: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So, also, is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." Here subject to disease, disorder, and decay, liable to ultimate decomposition, daughter of the earth, sister of the worm; "raised in incorruption," free from the decay of death; imperishable, unchangeable, each limb sinewed with immortality.

"It is sown in weakness; it is raised in power." How weak we are; how little can we effect; how few our senses, how limited their range! Who does not know, who does not feel, how the body clogs the spirit continually, demanding to be recruited by food, refreshed by sleep, invigorated by exercise; so that it can only snatch a few hours for its favorite pursuits, and must suspend work at the bidding of the wearied flesh? "Raised in power;" no longer needing rest, no longer subject to waste, capable of great and unwearied activity, endowed with amazing capacities, able to pass with velocity over the spreadings of creation, to dive into the depths, ascend unto the heights, and explore the universe. What a change in the structure and tissues of the organism! The resurrection eye may have a sweep of vision beyond the range of the most powerful telescope; the resurrection ear may listen to the music of the spheres as they roll chanting their Maker's praise; the resurrection voice may combine the sweetness of the lute and brilliance of the piano with the musical thunder of the organ. "Raised in power;"

able to sustain the exceeding and eternal weight of glory. The resurrection body is not less a material reality; it is called spiritual because it is the organ of the spirit, the perfect spirit. It has mastered the old conditions and is "raised in power."

"It is sown in dishonor; it is raised in glory." Here the body is a degraded thing, subject to base and low uses; the seat of animal passions and lusts; often a polluted vessel. The risen body will be glorious in its offices, having none of these elements of degradation or badges of shame. "Glory" is that which excites wonder, admiration, and delight. Here we see the body with physical defects, often maimed and unsightly. Some of the more favored sons of men are of dignified and commanding demeanor; there are others whose shoulders stoop, whose frames are bent by incessant toil, the whole figure like a once beautiful statue now marred, chipped, and broken by out-of-door exposure. But, courage, brother of low degree! the day of emancipation is near. "Raised in glory," thy form shall be as erect, thy step as light, thy bearing as noble as any of the sons of God, and thou shalt find ample compensation for all the hardships of life in the "better" resurrection. One is sometimes touched almost to tears as he looks over a congregation of worshipers. Some are the daughters of wealth and refinement; they have enjoyed the advantages of early training and surroundings that improve and elevate the taste. Their movements are full of grace and their countenances beam with elevated thoughts and emotions. Others have had no such privileges, and the higher parts of their natures are undeveloped and

stunted. Are they made of coarser clay? Surely not. Have they no finer or softer feelings? They have. It is no fault of theirs that, born into their present position, they have been unable to rise above it. Their minds are not less capable of culture, their hearts not less susceptible to generous influences, and their forms and features might have become just as charming and attractive as the most cultured. But these daughters of the King, in lowly circumstances faithful to their Master, shall yet attain equality with the highest. Their forms, freed from the effects of life's wear and tear, shall be erect, elastic, ethereal, and the face of the sun shall be dull compared with the outflaming glories of their countenances. They have right to a body equally glorious with that of their brother Christ. "Raised in glory." All the gems that ever flashed from the brows of kings and queens, all the splendor that ever studded royal robes, pale their luster before the radiance which shall surround these earthly forms when fashioned "like unto Christ's glorious body."

"It is sown a natural body; it is raised a spiritual body." Sown an animal body, of the earth, earthy, it has properties, instincts, affinities, and wants common to the animals around it. The chemist can analyze its constituents of ammonia, hydrogen, carbon, phosphorus, and lime. It must be sustained by the oxygen of the air and the chemical elements of food. "Raised a spiritual body;" refined and heavenly. How can matter be so changed? We know not. We see how the beautiful glass comes from the dull sand; the transparent pearl from the dark substance of the oyster; the

brilliant diamond from the coarse black charcoal; the flower of loveliest hue from the muddy earth fluids; and the cloud with its airy pageantry and rainbow colors from the water drops of the filthy pool. So under the transforming hand of the Creator, matter shall almost rival spirit and become etherealized and heavenly.

Finally, "It doth not yet appear what we shall be;" but there shall be the perfect expression of the character formed here. "God giveth to every seed his own body." There are degrees of glorified bodies. The stars shine not all with equal luster. So at the resurrection some will have a higher and better glory. Completion and perfection will be the law. The dwarf and infant will grow to manhood; the lame will walk, the blind see, the old be young again. The deranged mind will be restored. It is completion that will give most joy in heaven. But the prattling child, shall I not see it as it was? Has not Longfellow caught the truth? He sings:

"Not as a child shall we again behold her;
For when, with rapture wild,
In our embraces we again enfold her
She will not be a child,
But a fair maiden in her Father's mansion;
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face."

The best will look the best, and the worst will look the worst. The whole story of life will be told, whether we are good or bad. O the living light and beauty that shall flash from the bodies of the children of God! O

the remorse and shame written on the features of the wicked! For there is a resurrection "to shame and everlasting contempt." If the bodies of the good shall rise resplendent and glorified, fair as the rose, fragrant as the lily, shining as the stars, radiant as angels, how will the bodies of the reprobate come forth hideous, loathsome, and offensive. We dare not overlook the two aspects of resurrection, the resurrection of the just and of the unjust. All the dead shall hear the voice of the Son of God, "and shall come forth; they that have done good, unto the resurrection of life; they that have done ill, unto the resurrection of judgment" (John v, 29). The resurrection of the unjust is that they may be placed before the judgment seat of Christ to answer for the misdeeds of the past, done in the body. What meaning resurrection can have for the unsaved we are not clearly told. It is a part of that larger and darker problem of eternal retribution.

The new theology says there is no general resurrection. It is a continuous event, or series of events, and takes place at the close of each individual life. It consists in the rising of the man out of the dead body into a higher form of life, yet the same life continued, but now independent of the body. Whatever organism is needed in that other life the spirit receives, so that the man, complete in all that personality requires, is raised up, having thus in the same hour died and risen again. Resurrection is not simultaneous but continuous and successive, and for no human being is there any intervening period of disembodiment. This teaching dispenses with the intermediate state; and also with the body, which has no further use or destiny after death,

and ridicules the idea of a sudden spectacular event at the end of the world, which it calls the "resurrection of decayed corpses." Many ministers and members of evangelical churches have been led by the supposed philosophical and scientific difficulties to abandon the doctrine of the proper resurrection of the body, and either have no definite belief about it or side with Ritschlians, Unitarians, or Swedenborgians.

Against all this we place the Christian doctrine of the resurrection of the body. If language is to be understood, the word of God declares that there shall be a general resurrection at the end of the world. It teaches that the redemption which our Lord has wrought out for us includes the body as well as the soul; and that departed spirits wait the adoption, to wit, the redemption of the body. The body has a future as well as the soul. It is the "body of our humiliation" that is to be fashioned anew and "conformed to the body of his glory." This body is called the "temple of the Holy Ghost," and "the Framer and Fashioner of the temple" is not going to suffer it to wholly perish. "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies through his Spirit that dwelleth in you." It is this "mortal" that is to put on immortality, this "corruptible" that is to put on incorruption. Thus we have in resurrection the perpetuity of human nature. The resurrection is man's deliverance from the power of death. The victory over death is completed only by his physical redemption. No wonder Sir Walter Raleigh, the most brilliant of

Englishmen, could write on his cell the night before his execution the lines ending with :

“But from this earth, this grave, this dust,
My God shall raise me up, I trust.”

When a human being loses one of his limbs we regard him as maimed and mutilated; is it not a worse mutilation to lose all his limbs? So, when the soul is entirely divested of the body, even though consciousness and memory remain, it must be regarded as subsisting in an imperfect condition, and it cannot be perfectly blessed until clothed again with a renewed and glorified form. This is the essential difference between human spirits and other spirits. We shall never be angels, or angelic men. What we want to get rid of is, not the body itself, but its corruptibility and liability to decay. The redemption which believers have in Christ includes both body and soul. The whole personality is to be conserved and saved. By resurrection, the completion of salvation, man will be brought into right relations, on the physical side, with God and the universe. Was not the body made to be the temple of the divine indwelling and the organ of communication between man and God? The resurrection body will bring the redeemed into a fellowship with the Father which in this body of our humiliation, or in the intermediate state, with its disembodied condition, is impossible. The vision of God, the beatific vision, will then have a new meaning and our personal relation with the Lord Jesus, our hope of glory and the glory of our hope, will have a new and endearing intimacy.

This view of the resurrection adds definiteness and

vigor to the hope of immortality. It makes the unseen world more homelike and actual, instead of a shadowy, dim existence, devoid of tangible realities. It adds stability and beauty to our conceptions of the unseen life and is the perfection of our destiny.

The practical question is, "How shall we come forth from the grave?" I have heard an army chaplain tell how one night his division bivouacked in an open field. Each soldier lay down weary, wrapped in a blanket. During the night several inches of snow fell. When he arose up in the morning each sleeping soldier was a little mound like a new-made grave. As he stood looking at the strange scene, here and there a man began to stir, to rise and shake himself, and then stand in momentary amazement at the sight. It seemed like a rising from the grave on the last day! That day is coming :

"O may we all be found
Obedient to His word,
Attentive to the trumpet's sound
And looking for our Lord."

IX

THE END OF THE WORLD

“But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. . . . The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. . . . But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.”—2 Pet. iii, 7, 10, 13.

“It is the earth that, ‘being overflowed with water, perished’ which is reserved unto fire; the earth as the scene of redemption that will undergo this change.”—*Pope, Theology*, vol. iii.

“The heavens have their work-day clothes on; hereafter they will have on their Sunday garments.”—*Luther*.

“Then shriveling like a parched scroll
The flaming heavens together roll,
And louder yet, and yet more dread,
Swells the high trump that wakes the dead.”

—*Sir Walter Scott*.

IX

THE END OF THE WORLD

THE concomitants of the second advent are the general resurrection, the final judgment, and the end of the world.

By the end of the world we understand the completion of the eon, the consummation of the ages, the end of the present order of things, the dissolution of nature. The winding up of earthly scenes is one of the outward circumstances, one of the attendant conditions of the *parousia*.

Man's place in the universe is at the head of creation. Science makes him the crowning result of the evolutionary process of the world. His perfection is the goal toward which the age-long process of creation has been marching. The genesis of the world by the Creator had man in view throughout; and the whole evolutionary process of earth has aimed at bringing man on the scene, and then attaining his full perfection. Thus the providence of evolution unites with the plan of redemption in making the most of man, the crowning workmanship of God. Compared with him the material universe dwindles into insignificance; for what are sun, moon, and stars in the vastness of their physical proportions and the sweep of their revolutions compared with a conscious, rational, immortal being, like man, the tenant of earth? In him the whole movement of creation finds its justification, and this terrestrial planet and

all the bodies that illumine and beautify it would not have come into being if the Creator had not had man in view. When, therefore, the present system of mundane affairs has accomplished its special purposes, and God's end in creation is reached, it is reasonable to suppose that some new start, in an evolution more interesting and momentous than the physical evolution of the past, will take place. The Hebrew prophets and kindred spirits among other nations taught that, as the world had a beginning, it will also have an end. Among the Greeks, Heraclitus taught that fire would be the means of the regeneration of the earth. The Stoics also believed in a fire revolution. Who is not familiar with the teaching of the Old Testament: "Till the heavens be no more" (Job xiv, 12); "Till the moon be no more" (Psa. lxxii, 7); "Of old thou hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed" (Psa. cii, 25, 26). Our Lord and his apostles taught very plainly the doctrine of the end of the world. "For verily I say unto you, Till heaven and earth pass away, one jot or tittle shall in nowise pass away from the law, till all things be accomplished" (Matt. v, 18). "Heaven and earth shall pass away; but my words shall not pass away" (Luke xxi, 33). "Then cometh the end" (I Cor. xv, 24). "And I saw a great white throne, and him that sat upon it, from whose face the earth and heaven fled away; and there was found no place for them" (Rev. xx, 11). "Whom the heaven must receive until the times of restoration of all things,

whereof God spake by the mouth of his holy prophets which have been since the world began" (Acts iii, 21). The immediate consequence of the coming of the day of the Lord, the day of judgment, is the destruction of the ungodly. His advent and the dissolution of nature are brought into the closest possible connection.

"Above, beneath, around, amazement all;
Terror and glory joined in their extremes:
Our God in grandeur, and our world on fire!"

Questions have been raised as to the canonicity of the Second Epistle of Peter, but the entire doctrine of the end of the present dispensation, the conflagration of the world, and the new heavens and new earth is fully set forth in the third chapter of this epistle. It teaches that when the Lord descends from heaven, according to the promise of his coming, the visible earth and heaven shall be destroyed by fire, to be afterward renewed in righteousness. "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up" (2 Pet. iii, 10). The first question to be answered here is: "Is the language figurative or literal?" If literal, then we are most certainly to look for the destruction of the present world and for new heavens and a new earth. If figurative, then the passage refers to great political and moral revolutions, the heavens signifying ecclesiastical changes and the earth revolutions of state. There are passages where these splendid figures of speech are used of sublunary changes: "For the stars of heaven and the

constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isa. xiii, 10). "For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desirable things of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts" (Hag. ii, 6, 7). The events to which these predictions point have come to pass in the judgment upon Babylon, in the passing away of the Jewish polity, and the establishment of Christianity. But the shaking of earth and sky, the wonders in the heavens and the earth, the visions of blood, and fire, and pillars of smoke, descriptive of the downfall of states and the end of the Jewish dispensation, are very different from the words of Peter concerning the burning up of the earth, the passing away of the atmospheric heavens with a great noise, and the melting of the elements with fervent heat. There are several reasons why we cannot regard these words as a figurative description of the calamities coming on the Jewish nation.

To begin with, Peter was not writing to the Jews alone but to the churches in general. "Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied" (I Pet. i, 1, 2). Again, this event is sudden and unexpected: "as a thief in the night." The overthrow of the Jewish nation, with its

chief city, was neither sudden nor unanticipated. The apostle's refutation of the scoffers, too, proves that he is not speaking in a highly figurative manner but literally, in a plain, matter-of-fact way. The cavil of the scoffer is, "All things have continued as they were since the beginning of creation and will continue so forever; the world will never be destroyed. Where is the promise of his coming?" If Peter had understood the matter figuratively his reply would not be relevant; for he vindicates the promise on the ground of the long-suffering of the Lord, who is not willing that "any should perish, but that all should come to repentance." Moreover, the comparison between the former destruction of the world by water and its future destruction by fire proves that one event is as literal as the other. The overflowing of the old world was a literal overflowing; so the burning of the world will be a literal burning. It was not any system of civil polity nor any figurative earth which was of old "compacted out of water and amidst water," but this very earth on which we tread. This same earth is "stored up for fire, being reserved against the day of judgment." The prediction of the new creation which is to follow the general conflagration confirms the literal view. In the same breath he tells us that out of this fiery ordeal shall spring "new heavens and a new earth, wherein dwelleth righteousness." From the throes of the dissolving elements, from the ashes of the world's conflagration, he predicts, for our consolation, a renovated earth to occupy the place of this.

The passage, then, is to be understood literally. And how this accords with other passages of God's word!

“Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment” (Isa. li, 6); “For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now” (Rom. viii, 19-22). “And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more” (Rev. xxi, 1). From all this we learn that it has been predicted of old that there shall be a change in the existing order of things. As the world had a beginning it is to have an end. This is not in violation of the hypothesis of evolution, which is generally accepted as the best and the most scientific, philosophic, and satisfactory interpretation of the world, man, and religion. Evolution implies a beginning; why should it not imply an end? This change is to be effected by the agency of fire.

Some one has said that from the earliest times there has been in this world a loud and ever-repeated cry of “fire!” It was begun by the Egyptians and continued by the Greeks. Heraclitus, as we have already said, contended for a fire revolution and regeneration of the earth. Philo looked for a renewal of the ancient structure of the Kosmos, when the earth shall appear new again after its purification even as it was after its first creation. Pliny expressed surprise that a single day

should pass without a general conflagration. In this predicted destruction of our earth there is nothing out of harmony with the teaching of science, philosophy, or the analogy of the course of nature. Stars once clearly visible in the firmament have disappeared; to all appearance they have been burned up. Says Professor Townsend: "Had we looked in the direction of the constellation of the Northern Crown in May, 1866, we should have seen a star burst forth with extraordinary brilliancy. Twelve days after this event, we should have observed that it had declined from the second to the eighth magnitude. . . . This outburst of light was a star suddenly inwrapped in the flames of a burning atmosphere. . . . Astronomers tell us of new stars in every direction, which appear and then disappear. Astronomical charts are dotted with important stars that have been lost from the heavens. What is there to prevent a similar catastrophe on this earth of ours?" (*Credo*, p. 407.) Fearful conflagration, when the mountains shall be crumbled into cinders and the primeval forests be consumed; when the seas shall evaporate, and the works of men's hands—their monuments, their architecture, their cities, all the achievements of skill and power—shall blaze; when the very matter of the earth shall kindle until the flames reach the skies, and the elements, with their most latent particles, shall fuse and melt with fervent heat; when, amid the roar of these devouring flames—the furnace, the storm, the blasts of fire, the outburst of disimprisoned thunders—the heavens shall pass away with a great noise, and the world be converted into a mass of liquid fire! The apostle's account of the dissolution of the present sys-

tem is in harmony with the teachings of science. How marvelous that this humble fisherman, who knew nothing of science and taught so long before physical science had its birth, should write with such precision that modern scientific research only serves the better to explain his statements!

He tells us that the existing heavens and earth are by the word of God stored up unto fire, or stored with fire. The Almighty has these destructive forces at his command, both in the structure of the earth and in its surroundings and movements through space. Science teaches that the earth is now a globe of fire, covered with a comparatively thin crust. It is believed that the earth first existed in a gaseous, then in a fluid state, and has been slowly cooling ever since. The spheroidal form of the earth is just such a form as would be taken by a fluid mass revolving with the velocity of the earth around the sun. The igneous character of the primitive rocks shows that they once existed in a fiery, molten state. In making excavations beneath the surface of the earth it is found that heat increases in the ratio of one degree for every forty-five feet. This would give heat enough at the depth of a few miles to melt the hardest rocks. Humboldt supposes that at the depth of twenty miles the solid granite is in a state of fusion, from the intense heat. The reasonable supposition, then, is that all below the earth's crust is liquid fire. Three hundred active volcanoes and a still larger number of extinct ones, that have opened their mouths and poured out their liquid torrents of fused rocks and destructive gases show that fire is kept in store in the bowels of the earth. Herculaneum and Pompeii nearly

two thousand years ago were buried in a deluge of cinders and ashes from Vesuvius, just as the forty thousand doomed inhabitants of St. Pierre perished in a moment from the volcanic eruption of Mount Peleè. These volcanic disasters indicate, on a small scale, what would ensue over the earth were this stored-up fire allowed to break through its thin covering. The eruption of Mauna Loa in 1835 sent a mighty cataract of fire two hundred feet deep and from one to five miles broad, with resistless energy, for forty miles to the sea, into which for twenty days and nights it plunged, over a precipice, one raging torrent of fire.

We live in a house that has been fired; all its inner courts and rooms are wrapped in flames, and from every crack and seam fitful gleams and black smoke are constantly issuing. The earth has a diameter of eight thousand miles; of this distance there would be, at most, four hundred miles of crust to seven thousand six hundred miles of liquid fire. Let him who now restrains this fierce ocean, saying, "Hitherto shalt thou come, and no farther," allow it to pass its bounds and the billows of resistless flame would roll over the world, wrapping it in a universal conflagration. Our earth as it flies through space moves through a resisting medium, through great zones of uncondensed matter. Now, when a cannon ball is arrested in its flight great heat is generated, and this heat is in proportion to the mass and velocity of the arrested body. Flying through space with more than fifty times the speed of a cannon ball, let the earth be suddenly stopped and Mr. Tyndall calculates that heat enough would be generated to burn the solid mountains into vapor. Let it come into colli-

sion with some heavenly body and the heat would be so terrific as to vaporize a globe of solid ice seven hundred times the size of the earth. The latest conclusions of astronomy are that the ultimate fall of the earth into the sun is certain. The result of this impact is portrayed in Peter's description; the world would be burned up. In one of the great whirlpools of the sun our earth would be tossed like an autumn leaf, and burned to a cinder.

Astronomy and geology, then, confirm the inspired testimony. And so does chemistry. The apostle represents the atmosphere as passing away with a great noise. Now, it is not claimed that Peter was a scientific man; but, suppose that there should be intense heat developed on the surface of this planet, certain gases would by chemical necessity be evolved. The hydrogen of the atmosphere suddenly liberated would enter into new relations with oxygen, forming explosive combinations. What Peter predicts is just what the chemist would expect from the union of oxygen with hydrogen and other gases liberated by the intense heat. Eight ninths of water is oxygen, the most inflammable of all the elements. Let this be separated and a flash of lightning would set the oceans on fire. One fourth of the atmosphere is oxygen. Let this be separated and the striking of a match would wrap the earth in flames. Nothing but divine power could prevent a sudden and fatal explosion in which the world would be on fire and the atmosphere would pass away with a great noise. Says Lyell: "When we consider the combustible nature of the elements of the earth, the facility with which these compounds may be decomposed, and the quantity

of heat which they evolve during the process; when we recollect the expansive power of steam, and that water itself is composed of two gases which by their union produce intense heat; when we call to mind the number of explosive and deteriorating compounds which have been already discovered, we share the astonishment of Pliny, that a single day should pass without a general conflagration." Let but the order be issued to liberate those internal fires, to combine or separate certain chemical agents, and the loftiest mountain ranges would, like tall structures, topple and fall into an ocean of fire; the waters of the ocean would be licked up and there would be "no more sea;" the elements would melt with fervent heat, and the heavens "pass away with a great noise." So we see that the fire by which the heavens shall be dissolved, and the earth and all the works that are therein burned up, may be of terrene, and not of supernatural origin.

Science, too, confirms the statement that the final conflagration shall not annihilate the matter of which the earth is composed, but only purify and transform it. "But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii, 13). This great change that is to pass over the present order of things is only a purification preparatory to its reappearance in some better and higher form. The destruction here foretold is not annihilation any more than the destruction of the world by water was annihilation. Nothing in the material world has ever been annihilated. In all the endless and complicated changes that have been going on throughout the universe no substance, so far as we know, has ever

ceased to be, has ever passed out of existence; and fire cannot annihilate one particle of matter, for combustion simply releases the forces of matter and they return to their original condition. The solid globe may seem to be annihilated, but it has only assumed a new form; and so the Scripture promise agrees with scientific truth. Destruction by this fiery baptism is but renovation; while emerging from the flaming mass is a more glorious world, a new earth, of fairer beauty, richer landscape, and more resplendent sky, wherein dwelleth righteousness.

Is the subject of this change the whole material universe, or only our earth and what pertain to it? The planet on which we dwell is but a speck in the immensity of God's works. The term "heavens" may not here denote the starry system of the universe but only the firmament or atmosphere which surrounds the earth; just as in Genesis it is said, "God called the firmament Heaven." True, according to the old cosmogony the earth was regarded as the central body of the universe, and sun, moon, and stars were but subordinate luminaries set in the solid vault or arched dome of the sky. In our day the sidereal heavens mean a very different thing, and here is one of the unmistakable evidences of the divine origin of the Scriptures. They are written on such a high level that all the mutations of science, of astronomy, geology, biology, chemistry, psychology, take place beneath them without ever coming into contradiction with their teachings. While either view is consistent with the language of Scripture the more limited interpretation seems to be the more reasonable. Anything so stupendous as the passing away of the

whole universe in the last act of the drama of human history seems to be out of keeping with the divine order.

How marvelous the revelations of astronomic science! It tells us that when we have reached the orbit of the remotest planet of our system, three billions of miles from the central sun, we are only on the threshold of creation. One of the nearest of the fixed stars, beautiful Capella, is at such a distance that the swift wing of light which travels twelve millions of miles a minute requires no less a period than seventy-two years to reach our earth. Other stars seen through the telescope are at distances so enormous that it must have taken their light a longer period to reach our globe than has elapsed since the days of Adam. A ball shot from a Winchester rifle goes two thousand feet the first second, while light goes one hundred and eighty-six thousand miles a second; yet Herschel tells us that the rays of light coming from the stars of one of the remote nebulæ must have been millions of years on their way to the earth. The Milky Way is but a cluster of stars, a powdered zone of light stretched across the sky, yet the number of worlds that can be counted within this belt exceeds five and a half millions. Then think of three thousand other nebulæ, in gorgeous clusters, quite as thickly sown with stars; millions upon millions of luminous orbs scattered above, below, and on every hand through the depths of space, and each star the center of a system of worlds like our own. Counting a hundred per minute it would take forty thousand years to enumerate the stars within the reach of our best telescopes. And how massive their size! The star Sirius placed at the same distance as the sun from our earth

would give us fourteen times greater light than we now have. The diameter of the star Vega, which shines directly overhead, is thirty-eight times that of the sun, and its bulk fifty-five thousand times as large. Our sun is one million three hundred thousand times as large as the earth, and seven hundred times larger than all the planets and satellites put together; yet here is a body, bright Vega, shining over our head each night, thirty-eight million five hundred thousand times larger than our entire solar system. The star Lyra would fill the whole orbit of Uranus, for it is three thousand six hundred millions of miles in diameter. Among the nebulous stars are bodies still larger. O, how infinitely great is the universe, and how transcendently great is God, the Almighty Maker of all!

It would seem, then, that the burning of the world and all the solar system, tremendous as it is, would be no more to the universe than the dropping of a leaf in a boundless forest. True, man, conscious of himself as a personality distinct from the world, is so superior to the universe of matter that all the heavenly bodies of immensity are redeemed from insignificance by adorning and illuminating the planet on which he dwells. To attain the perfection of such a being the dissolution of the material universe were nothing. It is true, also, that the heavens above, that magnificent dome, fretted with stars, are not to last forever. The whole surrounding universe, massive and abiding as it seems, is destined to crumble; suns and stars shall dim with age, and mighty constellations shall cease their everlasting march; but the change of which we here speak concerns our earth, the dwelling place of man. This planetary

wreck will come, if science is to be trusted. Says Professor Goldwin Smith: "How long this planet which is the abode of man will last, or remain fit for man's habitation, the oracles of science may not be agreed, but they appear to be agreed in holding that the end must come" (*Guesses at the Riddle of Existence*, p. 117). The latest science regards the universe in the light of a vast machine whose energy is in process of deterioration, and worlds will burn out like the moon rather than burn up. The sun itself and all the planets, thus burned out, shall become cold and dead. The universe is wearing out and life-sustaining planets becoming dead, as the moon is supposed to be. But who shall say that there will not be an interference of divine power, before the running down of the system at present in existence, and a reendowment given to matter, with new capabilities and glories? What is that but the simple, sublime declaration of Scripture that there shall be "new heavens and a new earth, wherein dwelleth righteousness"? A fatal doom hangs over the present system. Once, ages since, came the judgment of the deluge; there is coming the judgment of the conflagration, when the latent heat everywhere shall become active, the hidden and electric fire shall leap from above, beneath, around, there shall be the disruption and disappearance of the firmament, and

"The great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind."

The one objection to this doctrine of the end of the world is that it is opposed to the ordinary and uniform

operations of nature, which are not sudden, spectacular, or catastrophic, but uniform, quiet, and without observation. But is it not manifest that everything around us is tending to a crisis ultimate and solemn? Is there not to be a consummation of the divine purpose? The whole creation is represented as looking forward to a time of redemption. We must interpret Scripture harmoniously. The present heaven and earth shall pass away. It was made as a home for man and in all its arrangements was adapted to his physical and moral needs. Man's disobedience brought changes in the material order of things. As we are ignorant of the process of creation so we know not how the curse was effected or with what changes accomplished; but we know that the ground which before yielded fruit now brought forth thorns and thistles (Gen. iii, 18). But the earth is embraced in the scope of redemption; it has been the birthplace of the Son of God and the theater for the spiritual education of the Church. The kingdom of Christ on earth terminates with the second advent. Then begins the process of transformation, the restitution of all things. With the resurrection and final judgment the present world will pass away. The body being raised to higher conditions through the resurrection, there will be a corresponding change in material environment; and new heavens and a new earth will take the place of the old. With the advent of the Judge the world will be brought to an end and everything in it consumed or purified by fire.

God the Creator has become God the Transformer. With this cosmic transformation comes the grand consummation, when the divine ideal of humanity is real-

ized and "the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples" (Rev. xxi, 3).

"In the beginning God created the heaven and the earth." Out of the unseen, at the fiat of the Omnipotent, sprang the universe into being. Gradually it assumed definite form. Then life appeared and developed through successive stages until, after millions of years, rational man comes upon the scene, the culmination of this world-process. During the successive ages of human history there is the slow progress of social and moral evolution. Amid a people looking for his advent the incarnate Son of God appears. His coming is fraught with blessings to humanity. The kingdom of God is set up on earth and moves on to development in righteousness, peace, and joy in the Holy Ghost. The course of human history is run, the world has marched on toward the desired consummation. And now Satan, the enemy of God and man, after having been bound for a thousand years is loosed again. He summons his forces; the battle of Armageddon is fought and the great attack of the apostate world is made upon the saints; but fire comes down out of heaven to devour them when suddenly the trumpet sounds which heralds the second advent of the Messiah, the solid platform of the earth reels, each mountain becomes a flaming torch, the seas are all on fire, and the world, with all the works therein, is burned up. From the ruins of this world, from the ashes of this conflagration, emerges a renovated earth with curtains of richer texture than the star-woven sky. The splendor surpasses human thought. Landscapes of unearthly beauty and in the

far distance the hills of frankincense and mountains of myrrh; through the verdant plains rolls in music the river of water of life, clear as crystal, reflecting the shadows of the tree of life that grows on either bank, bearing each month a different kind of fruit and with leaves for the healing of the nations. Whether this shall be the seat of God's everlasting kingdom, the foundation of the New Jerusalem, the City of the Living God, with its gorgeous structures, its gates of pearl, and its streets of gold, we know not, but we know that therein "dwelleth righteousness." No stain of sin shall pollute its soil, no breath of sinful word or thought shall burden its atmosphere, no deed of violence or impurity shall be perpetrated beneath its sky. Righteousness has built its dwelling place there; it is the "land of uprightness." It is the "new heavens and the new earth;" the renewed material universe; one of the many mansions set in order for the glorified sons of God to whom the Judge of all the earth shall say:

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

X

THE GENERAL JUDGMENT

“For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil.”

—Eccles. xii, 14.

“For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.”

—2 Cor. v, 10.

“From whence he shall come to judge the quick and the dead.”—*Apostles' Creed*.

“We believe that thou shalt come to be our Judge,
We therefore pray thee, help thy servants,
Whom thou hast redeemed with thy precious blood.”

—*Te Deum*.

“The doctrine is found in the Apostles' and Nicene Creeds, and is exceedingly prominent in the New Testament. In all the descriptions given of the judgment it is represented as universal and yet individual.”—*Banks, Manual of Christian Doctrine*.

“O, on that day, that wrathful day,
When man to judgment wakes from clay,
Be thou, O Christ, the sinner's stay
Though heaven and earth shall pass away.”

—*Sir Walter Scott*.

“Dies Iræ, dies illa,
Solvat sæclum in favilla.”

—*Thomas de Celano*.

X

THE GENERAL JUDGMENT

THE second advent, the resurrection, the end of the world and the judgment cannot be studied separately. They are interblended, as parts of a whole, and the same general principles of interpretation apply to them all.

The coming of Christ to judge the world is one of the most conspicuous features of New Testament teaching. His visible appearing is accompanied by a universal and final judgment. "There is an inherent fitness, if not a moral necessity, in the supposition of a last judgment which shall form as it were the dénouement of the great drama of universal history." The doctrine of retribution beyond the grave is most clearly taught in both the Old and the New Testament. Admitting the existence of a Supreme Being, the Moral Ruler of man, he must gather to himself what is good and reject what is evil. The disorder and confusion of the moral world seem to demand a day of after reckoning to adjust the inequalities and anomalies of the present state. Here all things happen alike to the evil and to the good. Here virtue goes unrewarded and vice unpunished. Here, often, the lot of the most wicked is riches, honor, pleasure, as though rewarded for his sins, while the good man's share in life is misery and wretchedness, as though punished for his innocence. If, then, there be a judge of all the world, that doeth right, he must maintain his wisdom and his justice in a judgment to come;

a general judgment which shall vindicate his government from all charges and show to all intelligent creatures that he is righteous in all his ways and holy in all his works. Then will the wisdom, rectitude, and benevolence of the divine administration be so displayed that even the wicked must acknowledge their condemnation to be just. We hear "Enoch, the seventh from Adam," prophesying, "Behold the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him (Jude 14, 15). David sings: "For he cometh to judge the earth: he shall judge the world with righteousness, and the peoples with equity" (Psa. xcviii, 9). Daniel in his vision saw the judgment was set and the books were opened. John the Baptist said: "Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire" (Matt. iii, 12). Paul tells us that God "hath appointed a day, in the which he will judge the world in righteousness" (Acts xvii, 31). The Revelator said, "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades

gave up the dead which were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire" (Rev. xx, 11-15).

The Saviour again and again identifies his coming with judgment. "The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and shall appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matt. xxiv, 50, 51). His parables of the fig tree, the ten virgins, and the talents; his description of the judgment scene; the sending forth of the angels to gather the elect, the final separating of the good and bad, and the two classes receiving their rewards, all refer to a final, future assize at the end of the age. True, these passages are all found in the synoptic gospels, for the fourth gospel does not dwell upon the *parousia* and the final judgment. In the Johannean gospel he frequently refers to a present judgment, a judgment in this life rather than at death, as when it is said, "For God sent not the Son into the world to judge the world; but that the world should be saved through him" (John iii, 17). "And if any man hear my sayings and keep them not, I judge him not: for I came not to judge the world, but to save the world (John xii, 47). "Ye judge after the flesh; I judge no man" (John viii, 15). Yet there are two plain allusions to a future judgment. "For neither doth the Father judge any man, but he hath given all judgment unto the Son" (John v, 22). "And if I go and prepare

a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (John xiv, 3).

From all these passages we learn that there is a definite future event when the eternal destiny of men and of angels shall be finally determined and publicly manifested. That day is called the "day of God." It is "the judgment of the great day;" "the day in which he shall judge the world in righteousness;" "the day of his wrath." Five times in Joel and three times in Amos it is called "the day of Jehovah." Isaiah, Ezekiel, Zechariah, Daniel, all refer to this day. It is to take place at the second coming of Christ, who shall "judge the quick and the dead at his appearing and his kingdom." It is to take place at the general resurrection, when the dead, small and great, shall stand before God. It is not therefore a process now going on. The Old Testament word *mishpat*, translated judgment, includes the idea of judicial processes and determinations, as when a case comes before a judge for trial and decision. The New Testament words *krima* and *krisis* convey the same thought of judicial examination and final decision. The plain teaching of the Bible is that there will be at the end of the world a public and critical inquiry into the conduct of every human being.

There is an individual judgment. As there is a coming of Christ which is not a fact, but a process that goes on in this world, so there is a judgment which is not an event but a process. There is a process of judgment; there is also a final act of judgment relating to the destinies beyond this life. In the sense that judgment is a process it goes forward every day, but the eternal

judgment of the quick and the dead is placed at the close of the world-age. Conscience is an anticipation of judgment, for it reveals, separates, and classifies according to standards. But the final judgment will do perfectly what the nature of things and our own conscience can only do in part. A judgment must occur for every being in the passage from this life to another; but the judgment at the end of life is not the end of judgment. Indeed throughout the gospels we observe the same combination of present and future, of continuous process and final crisis, that is seen in the advent and the resurrection. Men are being morally tested, but this process by no means excludes the idea of a future, final judgment. Indeed it requires it, as any process implies a fulfillment, a consummation. The future is already implicit in the present, and future judgment is viewed as the end of a process which is going forward constantly in the life of every man. In John v, 22-29, our Lord very clearly represents present and future judgment. The apostles restate the Saviour's teaching, dwelling on the last day and designating Christ as the judge. The partial judgment concerning individual souls begins in the present life and reaches its definite conclusion at death, when the period of probation is ended. The general judgment is for men and angels, to assign them to their final estates. All the drift of New Testament teaching is in this direction. Every man judges himself when he decides for or against Christ; the Saviour only reaffirms this self-made judgment. Death at the end of probation gives it the character of finality and the "last day" makes it known to the universe. We admit that there is a pres-

ent judgment, an invisible spiritual process that is continuous with every age and every generation; but to deny a general and simultaneous judgment of all mankind is unreasonable and unscriptural. It is a part of the immutable plan of God that the world shall be judged in righteousness by Jesus Christ. If the Lord Jesus Christ is to be judge the doctrine of progressive judgment only is an absolute impossibility. Christ is now reigning in his kingdom of grace and making intercession before the throne; how then can he possibly be sitting on the judgment seat administering judgment and final retribution? How can he be Advocate and Mediator, pleading our cause, and at the same time the stern and inflexible Judge? Away, then, with this belief that the judgment is simply continuous and not to all the race, instantaneous and catastrophic. How can that description in Matt. xxv be any other than a portrayal of the general judgment of mankind, where all nations are represented as appearing before the Son of man, who separates them into two classes and pronounces their doom? Bruce, indeed, regards it as a picture of the judgment of the heathen, and Meyer of professing Christians, but the great exegetes are unanimous in the view that it is a highly pictorial description of the judgment of the world at the end of time. The Son of man appears in glory with his angels, the archangel's trump is heard, in a moment all reappear in their bodies and stand before the throne to be judged. The souls of Hades reenter their bodies and are arranged at the left hand. The people on earth who are alive are transformed and assigned to places on the right or left hand. While all this is going on the globe

is wrapt in the flames of the final conflagration, to be renewed and sanctified to God and man forever. This is the restitution of all things, "the regeneration when the Son of man shall sit on the throne of his glory" (Matt. xix, 28).

The interval between death and judgment, called the intermediate state, is not clearly defined in Scripture. That period which is a thousand times longer than any earthly life is left almost a blank. But it is evidently no empty space. It is a life of fellowship; for the dying Saviour said to the penitent thief, "To-day shalt thou be with me in Paradise." It is a state of reflection, of remembrance, of self-knowledge; to the wicked of tormenting regrets; for Dives said, "I am tormented in this flame." But it is not a final state. That estate follows the great judgment day and the summing up of life. Schiller says: "The judgment of the world is its history; but the final judgment of the world is yet to come." Judgments daily and hourly take place. He who knows the thoughts and intents of the heart is scrutinizing and discerning our character, trying our motives, detecting the fallacies which lurk beneath our words and deeds, and pronouncing his verdict upon them. But the judgment that is now going on only increases the probability of that solemn and formal transaction at the end of time, when all that is hidden shall be made manifest and the darkness shall no longer quench the light. The judgment from day to day is not the end of judgment. There is to be the approval of the "last day." Nor does it take place at death, as some teach. They ask, "Why bring back people from heaven and hell in order to judge them, and then reconsign

them to the places from which they had been taken?" The teachings of Holy Writ are that the ultimate heaven and hell are not reached until after the judgment. The good in the interval between death and the judgment are in Paradise, but not in heaven proper; and the wicked in gloomy Hades, but not in hell proper. It is not until after the resurrection and judgment that Christ says to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and to the wicked, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels."

Where is this scene of sublime and impressive grandeur to be held, this tableau of the judgment? In Joel iii, 12 the valley of Jehoshaphat is made the place of assembly. This is a valley between the Mount of Olives and Jerusalem, and to this day it is called the Valley of Judgment. But it will not contain the countless millions to be judged. All mankind could not be crowded into that narrow space. It will either be the last act upon the old earth, or will take place in the air during the burning of the world and while the transformation of nature is being effected. All the good will be carried with splendor and great glory to the mystic valley of Jehoshaphat, where the judgment is set.

When is this to take place? It is on the "last day," the "day of the Lord." It is objected that a day will not be long enough for the final and critical review of every human life. But do not imagine that the judgment will be commenced and ended in the space of twenty-four hours. "Day" in the Scriptures is continually used for an indefinite period. "One day is with the

Lord as a thousand years and a thousand years as one day." When that great and terrible day of the Lord shall come time will not be measured as now; for the commissioned archangel shall have stood with one foot on the sea and one on land to lift up his hand to heaven and swear by him that liveth forever that "there shall be time no longer." The conditions now are timeless, and the expression "day" simply designates an act that is uninterrupted and complete in itself. In eternity clocks never strike and the hands of the dial never move. No hurry, no sensation of haste, no adjournments moved or thought of. There will be time to investigate every act and every secret thing; time to make manifest to ourselves and to the universe each one's true character and deserts. When this day will come knoweth no man, no, not the angels of heaven. It will take the world by surprise and fill many with astonishment and dismay. It is as the bridegroom coming at an unexpected hour, as the master returning at an unlooked-for period, as the stealthy, unexpected approach of the midnight thief. Who can tell but that while we live on the earth the trump which heralds him shall sound from sea and city, mountain and shore, and an awe-struck world with uplifted eyes shall behold the Judge in power and great glory!

What are the attendant circumstances? It shall take place amid awful splendor, preceded by terrible commotions. There are to be wars and rumors of wars, earthquakes and famines. Nation shall rise against nation and kingdom against kingdom. The earth shall tremble at the presence of the Judge. The heavens shall pass away with a great noise. In the fullness of majesty

from the highest heaven the King himself shall descend, robed in a mantle of clouds. "He maketh the clouds his chariot, he flieth upon the wings of the wind." St. Paul compares these wreaths of glory to flames of fire, the dazzling sheen of the divine Shekinah. His escort is all the holy angels. How their glittering pinions must dazzle and awe! One angel whom John saw descending from heaven "brightened the earth with his glory," and another whom Ezekiel saw "made the earth to shine;" "his brightness was seven times the brightness of day." What, then, shall be the flood of radiance and of glory scattered from the wings of ten thousand times ten thousand of his holy angels? Amid this blaze of splendor the throne is set, the throne of his glory. "His throne is as a fiery flame and his wheels as burning fire." It is "a great white throne:" great to denote its majesty; white to denote its purity. No stain can dim its refulgent glow. Earthly thrones are not always white; the dark blots of injustice and unrighteousness stain them, the red drops of blood splash them. But this throne, woven from the garniture of the sky, is burnished with the white radiance of heaven. It is not a throne of grace: no suppliants bow before it, no rainbow of the Covenant girdles it, no pardons are issued from it. It is a tribunal throne, a judgment seat. "He hath prepared his throne for judgment."

Who is the Judge? It is Christ. "When the Son of man shall come in his glory then shall he sit upon the throne of his glory." The office is an essential element of the Son's glorification. The right of judgment belongs to God, whose servants and subjects we are and who alone has power over our destinies. He is the

sovereign of the universe and has the right to call us to account; and the judgment must be conducted by him personally, or by some one in virtue of his delegated authority. For God to judge personally does not accord with the Bible descriptions of the scene. It is designed to be visible to the universe, whereas God is invisible, for no man hath seen him or can see him. Accordingly he hath delegated the power and right of judging to his Son, Jesus Christ. "For neither doth the Father judge any man but he hath given all judgment unto the Son" (John v, 22, 23). Our Lord makes it plain that he will judge men according to their attitude toward him. Whosoever confesses him he will confess before his Father; whosoever denies him he will deny before his Father. Those on the right hand of the Judge are approved because they have manifested the spirit of Christ. The spirit of Christ, then, is the test of judgment and shows the Judge to be in perfect accord with the will of the Father. He will not only preside in judgment, and announce men's destiny, but he is himself the standard of human character and conduct. The nature of the judgment, therefore, corresponds with the character of the King of saints. How meet that he should be ordained of God to be the Judge of the quick and the dead! He is qualified for the office because he is Omniscient, and Infinite in justice and mercy. No creature possesses the dignity or the attributes which become the Judge of all.

The Son of man has a divinity which enables him not only to sustain the honors of judgment but also to form an infallible estimate of the character of men and angels and pronounce a righteous verdict. The an-

nouncing of himself as Judge implies the consciousness of ability to estimate the deeds of men so exactly as to determine with unerring justice their everlasting state. How far beyond the reach of mere human nature is this claim! No human being knows another to the bottom. Who would venture to pronounce a final verdict on the character of a brother man, or measure out his deserts for a single day? Jesus ascribes to himself ability to determine for eternity the value of the whole life, made up not only of its obvious acts but its most secret experiences and most subtle motives. But this sublime consciousness of ability to test, judge, and dispose of men according to their character involves no more than is implied in the daily necessities of the Christian life, the prayers offered to him, the secrets of the heart confided to him, the strength and succor received from him as our Redeemer.

His humanity, too, qualifies him. All judgment has been committed to the Son and that "because he is the Son of man" (John v, 27). Judgment is inseparably bound up with his Messianic mission. He brings to men an absolute standard of truth and goodness by which they are to be tested. This is the fundamental principle in the administration of justice throughout our land and the foundation of the jury system: man must be judged by his own compeers. Because he is the Son of man he is acquainted with our natures, state, and circumstances. He knows our frailty; he knows our trials; "knows what sore temptations mean," and in his judgment will take these into account. While just and impartial he will not deal too severely with the creatures whose nature he wears, since as "man's

eternal prototype" he has passed through all human experiences.

Moreover, the appointment is fitting as the outcome of his humiliation. His first advent was in shame; the second will be with a pomp and magnificence that will recompense the dishonor. This is part of his exaltation. It is meet that he who stood condemned at Pilate's bar and was crucified as a malefactor should return in ineffable glory, enthroned on the seat of universal judgment. It will be a ground of special confidence to all believers. How it will assure their failing hearts to find the Saviour their Judge! Then will be revealed the secrets of his grace. How we bow down and cry, "My God, my God!" We cannot understand his dealings. The judgment will vindicate his government, and show his perfect goodness in our history. But O, how will the tribes of earth "mourn because of him"! What of those who have violated his law, rejected his proffered mercy, and trampled on his precious blood?

As to the persons to be judged, it would seem that wicked spirits are to appear before the judgment bar. Evil angels are reserved in chains and darkness unto the judgment of the last day. Before him also shall be gathered all mankind. The living from the ends of the earth; "the dead, small and great, stand before God." The sea shall give up its dead; the shattered navies and engulfed hosts. Death and Hades shall deliver up their dead. Battlefield and graveyard shall be stirring with life. "Multitudes, multitudes in the valley of decision!" The whole creation presses to the great assize, countless, countless as seashore sands. All the sons and daughters of Adam, meeting once, never having

met before; meeting once, never to meet again. "Every eye shall see him." God intends that every human being in his wide universe shall see his Son and gaze on his holy face. "And they also which pierced him." His murderers, his blasphemers, the infidel, the rejecter of the Gospel, the worldling, all shall lift up their eyes to behold him whom they have dishonored, neglected, and despised. There is a difficulty in conceiving so vast an assemblage, and we may speculate about those countless millions being gathered before the throne, all spectators of the judgment; but let us not forget the most momentous consideration of all: "each one of us shall give account of himself to God" (Rom. xiv, 12). In the presence of that great multitude, amid the solemnities of that awful scene, the confusion, the silent despair, the shrieks of terror or shouts of rapture, I shall stand! Enter a court of justice during a trial when a life is trembling in the balance. There sits the judge in his spotless robes; there is the jury; there are the witnesses. Here is the prisoner at the bar. How keenly alive is he to every glance that is given, every word that is uttered, bearing on his case. How eagerly we await the verdict! What solemn emotions are excited even though we are only spectators of the scene! But we shall not be spectators merely at that higher court; we shall be subjects of trial. How shall we stand before the judgment seat? What will be the result of the trial: acquittal or condemnation? glory or shame? the blessedness of heaven or the horror of despair?

What is the standard of judgment? It is a standard of character and life. It is a human standard, for Christ and his saints will judge the world. The right-

eousness that meets the approval of God from day to day will meet his approval on the last day. The good have ministered to the disciples of Jesus. When hungry they have given them to eat, when thirsty they have given them to drink, when naked they have clothed them, when in prison they have visited them. The blessed ones who inherit the kingdom have felt these needs as their own and have responded to them. They are valuable because done out of regard for him. "Whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in nowise lose his reward." But how can we harmonize with eternal justice this idea that the destiny of men is decided by works of charity alone? It is a principle of divine judgment that even small deeds of service done from love are approved by Christ while their neglect is condemned. The decision is founded upon an estimate of character illustrated by conduct. Men are judged or estimated according to what they have done. To this summing up of life all men must be subjected.

The standard, then, is righteousness. It is confessing Jesus; and the lowliest service which reveals the spirit of the Master may be taken as the criterion in the final judgment for eternity. No wholesale justification, but grades and ranks of reward according to the degrees of fidelity and ability manifested in this life with the varying shades and delicate tints of character. No wholesale condemnation, but according to grades and degrees in the world's sins. Some shall be beaten with few stripes, others with many. The judgment will be absolutely fair. It is for the deeds done in the body. Men shall be judged according to their

works. What are these works? They are words, thoughts, and deeds.

Deeds. God shall render to every man according to his works. "God shall bring every work into judgment." Not professions, appearance, reputation; but real character shown in acts; whether open or concealed. Justification is by faith, but judgment is by works. Faith makes our persons acceptable, works make our lives acceptable. The cup of cold water given in the name of a disciple shall not lose its reward. "I was an hungered and ye gave me meat."

Words. "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii, 36, 37). It is objected that a word is a very small thing for the majesty of heaven to take account of; a bit of breath, a trifle in the air. But man's language is himself, it is the mirror of the soul: "Speak, that I may see thee." If you wish to know a man listen to his words. "They are the sounds of the heart," says the Chinese proverb. The Judge beforehand has said that every idle word, every trifling word, seemingly unimportant, shall be taken into account in the day of judgment. Yea, every secret thing. God shall judge the secrets of men's hearts. Voluntary thoughts and feelings are the exponents of character. A cherished thought, an impure glance of the eye, have set in operation forces that have ruined souls without number.

It has been suggested that a review of all the acts, words, and thoughts of a man's life would not be

worthy the dignity of such a court, and would soon tire angels and men of all interest in the proceedings. But a glance may disclose the whole story of life, while that "biographic propensity" that now so holds our interest may in the future be such that the spectators will never weary witnessing and studying even the minutest details of that solemn and seemingly endless review. Then shall we realize, agreeing with Browning, that

"It's wiser being good than bad;
It's safer being meek than fierce;
It's fitter being sane than mad,"

"a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First,
Tho' a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once prove accurst."

Who are the witnesses at the judgment? "Books were opened." The Greek *biblia* may mean bound books, with pen and ink records upon them, or the records of events made by letters, pictures, or stamped upon any substance. Geologists speak of the record of the rocks as of the pages of a book. Philosophers speak of the invisible records of the mind. There is the book of memory. Aristotle called memory the scribe of the soul, and it will prove an indelible register of all our thoughts, acts, and feelings. Persons who have been brought near to death by drowning tell how in a moment the minutest incidents of their whole life passed before them. This memory will be a living present, and there is in each one of us a book which only needs to be opened to reveal all that we have done.

There is the book of conscience. This monitor within we may have drugged through life and the writing may be unseen, like letters written with invisible ink, until exposed to fire, when they are most clear; so when brought to the fire by God's judgment the legibility of the writing of conscience will be plain. A witness sure to be summoned at this trial of each one of us will be conscience. A conscience not darkened, as now, by the imperfection of present faculties, not perverted or hardened by familiarity with sin, but a conscience severely true, distinct, and impartial. And a wounded spirit who can bear? When once the conscience has awakened to the sense of sin there comes for it no obliteration; in all the changes of time and place there is found no river of oblivion. When once the conscience has been aroused

"Not poppy, nor mandragora,
Nor all the drowsy syrups of the world,
Shall ever medicine thee to that sweet sleep
Which thou ownedst yesterday;"

and as there is no power that can bring to the conscience the effacement of sin, so at the judgment conscience will be awake, an unimpeachable witness.

Another book will be opened, the book of life; the Lamb's book of life with our names written in his precious blood.

May we not mention another book, the book of the material universe? Even science comes to our aid and tells us that every word and thought is accompanied by some displacement of the particles of the brain, which is written through and through with inscriptions telling the story of every thought conceived and every

emotion felt. Every fiber of the forty-eight hundred millions of brain fibers is a leaf in this book of records. So also upon every tissue of the heart is registered the impressions of life.

When William Morley Punshon, the great orator, died, his physician, the eminent Dr. Radcliffe, of London, said that his heart was well-nigh torn in pieces like a sponge. It had been rent and strained by overwork, by solicitude and sorrow, by nervous exhaustion and unceasing effort. The blessed Saviour died literally of a broken heart; Gethsemane, Calvary, the weight of the world's woe and grief broke his heart. So, O man of sin, every hour of anxiety, every effort to cover up the tracks of dishonesty or sensuality, makes its abiding record on the heart! Dr. Hosmer insists that every impression is recorded upon the entire man, and that every thought, every word of ours, changes for better or for worse every part of the body.

A library of books, then, is the human frame from head to foot. It is known that, by the conservation of force, the lifting of our hand sends a vibration to the stars, and the exchange of a book transfers the specific gravity of our world. The entire universe is a telephone, to which we may place the ear and be in connection with every spot everywhere; and were the ear sufficiently acute we could hear the softest breezes of Ceylon, and every terrific explosion taking place on the face of the sun. We are familiar with the phonograph, with its record cylinders on which the utterances of a speaker can be recorded and the words repeated, with every accent and intonation, to the end of time. The universe is that stereotyped piece of wax, and deeds,

words, and thoughts are telephoned and phonographed everywhere. The visible creation around us is all eyes, all ears; earth, air, and surrounding space containing pictures and impressions of all that we have done. There is no stopping or blotting out an impure word or profane deed. According to modern science, then, the telegraphic system of the universe is a register of human actions; and on material things are being written every word, deed, and thought, to be known and read of all men. The prospect is alarming. To have one's entire life written upon the walls, the stones, and trees around us, all of pride, vanity, and selfishness, all of hollowness, rottenness, and pretense, all of unholy thoughts and unworthy motives, sins of omission and commission, secret sins and unhallowed desires—who could look with satisfaction upon the record? The day is coming when all this will be spread out before the universe. "But," says the believer, "the dark record of my life will be obliterated, for my sins have been blotted out and removed by the blood of the atonement." Ah, but the record remains! If a man has sinned he can never effectually escape it, deny it, or forget it. God forgives sin, but does he expunge it from the records? If all the sins are not to be recorded of what use the opening of the books? But there is written over against the record, by the divine Hand, in red letters the word "forgiven." The scarlet and crimson stains are made white. Can anything more be asked?

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

But how dreadful the condition of one who has no Christ to look to, but only the black record of omitted duty, abused privileges, neglected opportunities, and sinful misdoings?

What are the standards of the general judgment? There is the test of conscience. Those who have not the written Word have "the law written in their hearts," "their thoughts one with another accusing or else excusing them." "As many as have sinned without law shall also perish without law;" as many as have sinned under the Gospel shall be tried by the Gospel. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." There is the test of revealed truth. "To whomsoever much is given of him much shall be required." The servant who knew his Lord's will and did it not shall be beaten with many stripes; but he that knew it not shall be beaten with few stripes. There is also the test of faith and works; faith the principle and work its expression. Our future destiny depends upon our attitude toward Christ. "He that believeth not is condemned already, while he that believeth on the Son hath everlasting life." Why? Because faith in Christ brings a Christ-like life. The doctrine of faith has been greatly abused, as if it were to fold the hands in religious ecstasy and sentimentalism, saying, "I believe," without feeding the hungry, giving drink to the thirsty, caring for the stranger, clothing the naked, visiting the sick, or endeavoring to save the lost. But a faith that does not discharge all human duties in the spirit of Christ is dead. The faith that saves the soul by a personal reliance on the merits of the Crucified

will show itself in good works and thus secure the favor of the Judge.

Another test will be that of self-revelation. "Out of thine own mouth shalt thou be justified or condemned." Confession seems to be a kind of necessity of our nature. Hearts are often well-nigh breaking to tell what they dare not reveal. In that day all whom Christ condemns will be self-condemned. In that other life an accusing memory may set before us in a single moment a vivid, complete, distinct recollection of all that has passed in this. Even a Rousseau will recoil with horror and loathing from the confessions which he wrote when his foolish heart was darkened: "I have shown myself despicable and vile when I have been so; good, generous, sublime when I have been so. I have unveiled my inmost being even as thou, O Eternal Being, thyself hast seen it. Assemble around me the innumerable crowd of my fellow-men. Let them listen to my confessions; let them groan over my unworthiness; let them blush at my wretchedness. Let each of them in his turn disclose his heart with the same sincerity at the foot of the throne and let a single one of them say, if he dares, 'I was better than that man.'"

We have in the concluding chapters to dwell on the issues of the judgment. It is "eternal" judgment. The Judge separates the justified from the guilty: "Come, ye blessed," "Depart, ye cursed." Then follows the execution of the judgment: "And these shall go away into eternal punishment: but the righteous into eternal life." With the last judgment the eternal age begins. The doom of the wicked is eternal destruction; a perdition prepared for the devil and his angels; the right-

eous enter upon their glorious inheritance. Then let us make the Judge our Advocate and Friend. To have willfully refused the light, to have knowingly rejected God's best gift, the Cross, the only foundation of man's hope, and continue in impenitence is a crime so great that the universe looking upon it can hardly see anything else that has been done. As when a man commits a foul deed all the good that he has done is thrown under suspicion, or only makes the crime seem fouler, so this willful, constant rejection of that tender love which stood with longing heart and outstretched arms to receive the sinner will make the record look darker; and the doom will be that fiercer, hotter, deeper "hell of hells," the wrath of the Lamb; the wrath of incensed mercy and insulted love. Let us, one and all, prepare for that day. It is at hand; the judgment is set; the trumpet sounds, the dead awake, the Judge himself appears in a splendor from which the heavens and the earth flee away. What is the magnificence this world can offer compared with the greatness of that power, the splendor of that majesty, which will attend the coming of the Judge of all the earth?

And must our eyes see the flaming skies, must our ears hear the piercing cries of anguish and rushing sounds of that day? "Knowing the fear of the Lord, we persuade men."

By the eloquence of that great white throne; by the opened books, the archangel's blast; by the terribleness of the doom, "Depart, ye accursed," and the rapture of the words, "Come, ye blessed," let us live for eternity, for Christ, for heaven.

XI
HELL

“And these shall go away into eternal punishment.”

—Matt. xxv, 46.

“Perhaps the most serious of all declarations of the eternal state of the wicked is the word of our Lord, ‘Eternal Sin.’ This shuts out both annihilation, for sin is positive activity in evil; and future hope, for the sin is eternal.”—*Burwash*.

“We have reason to believe that the number of the finally lost in comparison with the whole number of the saved will be very inconsiderable. Our blessed Lord when surrounded by the innumerable company of the redeemed will be hailed as the ‘Salvator hominum,’ the Saviour of men; as the Lamb that bore the sins of the world. It should constrain us to humility and to silence on this subject, that the most solemn and explicit declarations of the everlasting misery of the wicked recorded in the Scriptures fell from the lips of him who, though equal with God, was found in fashion of a man, humbled himself unto death, even the death of the cross, for us men and for our salvation.”—*Hodge*.

“There’s a fancy some lean to and others hate—

That, when this life is ended, begins
New work for the soul in another state.

Yet I hardly know. When a soul has seen
By the means of Evil that Good is best,
And, through earth and its noise, what is heaven’s serene—
When our faith in the same has stood the test—
Why, the child grown man, you burn the rod;
The uses of labor are surely done;
There remaineth a rest for the people of God:
And I have had troubles enough, for one.”

—*Browning*.

XI

HELL

WE enter now upon the awe-inspiring subject of the final estates, the two destinies that await mankind. The judgment day is in itself the culmination and the termination of probationary life, the final scene of the world-age, the conclusion of human history on the earth. Judgment is always represented in Scripture as resulting in separation, and the retributions of eternity are the rewards and punishments that follow the deeds done in the body. These final estates are eternal and irreversible.

Of these twofold divisions of destiny we now consider the future of the unrighteous. The theme is the saddest and darkest upon which man can dwell; yet there is a remarkable degree of intellectual suspense concerning this doom. The drift of modern thought has been away from the orthodox view, which is looked upon as dishonoring to God and antagonistic to our instincts of justice and humanity.

The word of God is the source of all the information available to us in this life concerning the state of the finally impenitent. The revelations of Scripture do not seem to be so full and clear as to put the question beyond all controversy, especially when we note the changes in the Revised Version. Here the words "damnation," "damned," "damnable," have wholly disappeared, "condemnation," "judgment," and their cog-

nates taking their place. Hell, when referring generally to the unseen world beyond the grave, becomes Hades; only when punishment is implied is it retained. "Everlasting," as applied alike to future bliss or future woe, is replaced by "eternal," a word which does not express endless duration in time but that which transcends time, very much what we otherwise designate "spiritual," or, if the element of time does enter into it, rather suggests a fixed period: "age-long," or "through the ages." There is therefore great need to exercise charity and catholic toleration. That differing views have been held and conclusions reached by good and learned men should encourage us to divest ourselves of all preconceived opinions and in the spirit of modesty and docility endeavor to learn what is the mind of the Spirit. On the other hand, let us not be wise above what is written. Surely we cannot profess to be more tender-hearted and earnest than the apostles; yet with what sorrowful solicitude, fervor, and boldness did they preach the perdition of ungodly men. We cannot be more compassionate than our Lord Jesus Christ, who amid tears and drops of blood utters the solemn truth, "Where their worm dieth not, and the fire is not quenched."

There has been a drift, deep and wide, away from the idea of future punishment for sin, with the corresponding result of an increase of crime, suicide, thoughtlessness, and unconcern, while the whole aspect of religious life has become less serious and more frivolous. The wrath of God, which threatens the impenitent and unbelieving, has not been as plainly preached as formerly; and the sentimental conception of a God too good to

punish sin has gained currency. Erroneous views have crept into the churches and there has been a wavering and a doubt as to whether confirmed impenitence in this life would result in hopeless corruption of character and permanent misery in the life to come. "What has become of Hell?" asks a recent writer. He says it is tabooed by the pulpit, and if there is not a denial of it as a place of punishment it has ceased to be urged as a motive for good living. Dr. Dickinson maintains that the doctrine of future retribution has little influence as a working belief on the lives of the people, and thinks that Christian thought is tending toward such a restatement of the doctrine as will eventually have a more vital effect upon life and character. There has been a revolt against the heartless delineations of future punishment which made the canvas hideous with distorted forms and faces, like Michael Angelo's "Final Judgment" in the Sistine Chapel, and against the terrible appeals formerly made from the pulpit, as if God found a savage delight in damning men. The growth of the humanitarian spirit during the past century has made the teaching of Scripture regarding the future punishment of sin appear to contradict the revealed goodness of God. But the faith of the Church rests upon a foundation and philosophy too broad and deep to suffer any permanent disturbance, and out of all this questioning will come a better understanding of the laws of biblical interpretation and a firmer faith in the real heaven and the real hell that are revealed in Holy Writ. This doctrine of future retribution does not stand by itself; it is firmly intrenched behind all the great and majestic truths of Christian revelation.

First, then, we shall consider the nature of future punishment.

The doctrine is so clearly taught in the Bible that, if it be not true that the wicked will be punished in the next world, then it is not possible to reveal a doctrine in human language. It is taught in the Old Testament and in the New. Directly or indirectly it is the substance of one third of the gospels. The Lord Jesus Christ, who knew all about the unseen world, taught it calmly, deliberately and constantly. No religious teacher ever talked so much of hell. It is not found here and there in an isolated text, "the narrow cleft of a passage," but forms the great body of Christ's teachings. These terrific disclosures are largely metaphorical and are drawn from "death," "outer darkness," "prisons," and "tortures," that by their resemblance to things about us we may comprehend the meaning of the divine warnings. "But," inquires one, "why use figurative language? Why are not the terms to be taken in an entirely literal sense?" The simple answer is that, aside from the fact that language is largely figurative in its origin, we are so little acquainted with the state in which we shall be hereafter that no strictly literal representation of those things could be made intelligible to us. Take the representations of heaven. Who interprets literally the figures of the heavenly state and believes in the literal gates of pearl, the literal sea of glass, the streets paved with literal gold, the palms, the crowns, the harps? These figures are not designed to be taken as literal facts. The real heaven is better, ten thousand times better, than we can imagine. "It doth not yet appear what we shall be." But the heavenly

existence is not annihilated because these magnificent figures are only pictures of the real heaven. So these expressions, "outer darkness," "the furnace of fire," "the lake of fire and brimstone," "the bottomless pit," are emblems of great spiritual truths. Evidently it is because there are no terms to describe it, no human ability to comprehend it, that the condition of the lost is not more fearfully depicted. These dreadful symbols, not to be taken literally, have not less, but rather more meaning than plain words could have expressed. The actual hell is a thousand times worse than quenchless fire, ever-crawling worms, or any material objects employed to represent it.

Is there a hell? or is it entirely a figurative expression? The word is from the Anglo-Saxon *helan*, to hide; to hide or conceal. Is there such a place in the cosmos of God? It has been said that "the mind is its own place, and in itself can make a heaven of hell, a hell of heaven." But a body must have position and place. Now does not the expression of Christ, "And be not afraid of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell" (Matt. x, 28), show that hell is just as real as the body is real? If our Lord had referred to hell or Gehenna in connection with the soul only we might say that hell means a state, the mental condition of the soul itself; but since he explicitly associates the body with this condition there is no avoiding the conclusion that hell is an actual place. It is the final destiny of the incorrigible whose souls and bodies have been reunited at Christ's coming. The word Gehenna is derived from *Ge* and *Hinnom*, the valley of Hinnom;

a deep gorge to the south of Jerusalem where in ancient times children were burned as an offering to Moloch. Josiah defiled the place, to break up this detestable practice, and subsequently it became a receptacle for the dead bodies of criminals, the carcasses of beasts, and for all manner of filth, the refuse of the city. To consume this, and prevent its becoming a breeding-ground of pestilence, perpetual fires were kept up, and from this combination of waste, corruption, and constant fire was derived the horrible significance attached to the term in Christ's time.

The original word had been changed and the primary meaning, the valley of Hinnom, had gone. As a party of tourists rode out of the Jaffa gate down into that ravine to the south of Jerusalem and out upon the other side, on our way to Bethlehem, one of the company said, "There, now, we have gone through hell." "Only through the shadow of hell," was our reply. On the same reasoning, because heaven is symbolized by Jerusalem, to tread the streets of the ancient city is to go through heaven. This word Gehenna was used in no other sense; the old meaning no longer appeared, and this Gehenna of fire our Lord uses, in all its appalling significance, to denote the place of future retribution for sinful men. Hence its representative, our word "hell," has become the most startling term in the English language. It is the sink of all the iniquity of the universe, a fire which burns eternally both soul and body. Over and over again our Lord uses the expression "the Gehenna of fire," "Whosoever shall say, Thou fool, shall be in danger of the hell of fire" (Matt. v, 22). "For it is profitable for thee that one of thy mem-

bers shall perish, and not thy whole body be cast into hell" (Matt. v, 29). "Into the eternal fire" (Matt. xviii, 9). "To be cast into the hell of fire" (Matt. xviii, 10). "It is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire" (Mark ix, 43). "Fear him, which after he hath killed hath power to cast into hell" (Luke xii, 5).

The place is also called "outer darkness," "the bottomless pit." Peter and Jude describe it as "the blackness of darkness." Another designation of this punishment is "death," "second death." Death is a negative idea. Physical death is the separation of the soul from the body, leaving it to disorder and decay. The separation produces death. Second death is the separation of soul and body from God, the fountain of all happiness and peace. The phrase "second death" occurs but four times in the Bible, and it is explained in Revelation: "This is the second death, even the lake of fire." Death is not extinction. It is not the annihilation of the soul's elements, any more than natural death is the annihilation of the elements of the body. With a deeply spiritual meaning the Scripture tells us that he who lives in a state of sin is dead; and, accordingly, perdition is to be taken as the antithesis of life and is called death. It does not denote an annihilation of substance, but the true idea of life requires consciousness; where that is wanting the animal or carnal man only vegetates and the real man remains in death. The eternal separation of the soul from God, the fountain of life, is death, the "second death." Read John vi, 51: "I am the living bread which came down out of heaven;

if any man eat of this bread, he shall live forever," and John xi, 25, 26: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." Thus we see that the Scripture usage lays hold of the notions of life and death in their innermost depths. The death of the body is not reckoned as death any more than the life of the body is reckoned as life. What is the death of the body? It is the stagnation of the bodily organs; the heart ceases to beat, the muscles become rigid, the nerves lose their sensitiveness. What is the death of soul? It is the collapse of its powers, the darkening of the mind, the hardening of the sensibilities, the searing of the conscience, the paralysis of the will, the corruption of the whole nature.

Physical death is entirely overlooked in comparison with that which is really and only death, eternal separation from God, the fountain of life and beatific joy. That is the hopeless and eternal wreck of the being. This punishment is called "destruction." "Broad is the the way that leadeth to destruction" (Matt. vii, 13). "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might" (2 Thess. i, 9). "Such as drown men in destruction and perdition" (1 Tim. vi, 9). These are all forms of the Greek verb *apollumi*, which conveys the idea common to the English words destroyed, perished, lost. The simple and generic idea of the word destruction is not extinction but ruin. Annihilationists take these words, "to destroy," "to consume," "to break in pieces," "to cut off," "to blot out," "to burn up," and materialize them into extinction. They degrade all

Bible phraseology into a gross, material meaning. They are satisfied with nothing but the husk of human speech. In all languages the names of material things have been transmuted into the symbols of intellectual and spiritual attributes and activities; but this system forces every term significant of spiritual fact down into its narrow and sensuous meaning and leaves only the dead carcass of speech. Because the English words "soul" and "spirit" are derived from words signifying "to breathe," "to blow," therefore the soul or spirit is but the breath; and when the heart is spoken of as being unclean the reference must be to that physical organ which carries on the circulation of the blood. In this way the language of Scripture is travestied by annihilationists. The different degrees of punishment of the wicked prove that their punishment does not consist in annihilation. Our Lord declares that some shall be beaten with few, others with many stripes. St. Paul says: "We must all be made manifest before the judgment seat of Christ: that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." There is difference in punishment in the eternal world; in extinction all are punished alike.

The sufferings of hell are expressed by the terms "weeping and gnashing of teeth." Gnashing of teeth suggests the intense agony of the scoffing and unbelieving. Weeping is that manifestation of grief which shrinks from the public eye. It is the deep and bitter but hushed grief of a hopeless heart. How affecting the description, "There shall be weeping." There is clearly revealed, then, the fact of punishment.

The central fact in the universe is the principle or law of causality. Every event has a cause, and cause and event exactly correspond; they also include consequences that inevitably follow. Violate any law of nature and that law is sure to vindicate itself. In the moral world the same principle applies. If men do right they have the reward of virtue, if they do wrong they suffer penalty. The forces of retribution are everywhere in the world. Wherever law is infringed, in the physical, mental, or moral realm, retribution follows. There are mediatory, intercessional, and remedial powers that retard and break the force of penal consequences, yet still that law holds it in its course. The offender, after years have elapsed, is suddenly overtaken. There is often delay, but even in this world all things tend toward justice and all infringements of law have in them the seeds of punishment :

“Though the mills of God grind slowly, yet they grind exceeding small;
 Though with patience he stands waiting, with exactness grinds he all.”

To escape punishment in this life is not enough. There is another life, and sin unrepented of must issue in punishment. No wonder, then, that the Scriptures tell of future retribution and that the principle of punishment in this life persists in the life to come. Even punishment in this world is not something added to the sin in an arbitrary, unmeaning way, it is an outgrowth of the sin itself. The gospel terms, God’s “anger,” God’s “vengeance,” do not imply any resentment or vindictive emotion, they simply suggest the due punishment of sin.

There is no vindictiveness in the divine nature. He hates sin with an infinite hatred, but he has no pleasure in the death of the sinner; he wills every man's salvation. He does not even need a hell to magnify his justice; its presence must be perpetual sorrow to him just as humane persons deplore the necessity of jails and penal institutions. And these terms "prison," "the bottomless pit," "outer darkness," "fire and brimstone," "weeping and gnashing of teeth," must be separated from the idea of the external infliction of physical torture. To materialize them, as though they were places fitted up with all the enginery for inflicting tortures, is to make the great Father of spirits an omnipotent and unmitigated devil. Righteousness is not cruel. The unforgiven soul is its own and only chamber of tortures, and holds within itself the sufferings of perdition.

We cannot give up the doctrine of retribution or punishment for sin. All men have a sense of righteousness and all know that unrighteousness brings punishment. It is fair to assume that what holds good here will continue hereafter, and that suffering must follow sin in the next world as in this. Each man is making up his own future. Men acknowledge the difference between righteousness and wickedness, and that it is not well for those who pass hence in their sins.

Future torment will be twofold, the punishment of loss and the punishment inflicted. There is loss, the loss of the world and all connected with it. Here there is much to give enjoyment and happiness; there all these objects are withdrawn. Keenly felt will be this loss, and the desolate spirit will lie down in anguish; poor, wretched, naked, and undone. No more

will the eye gaze on the grandeur and beauty of the universe and feast on visions of jeweled skies and lovely landscapes, for there is no grandeur in the infernal regions. Nothing beautiful in those dark abodes. It was Sartorius who said "hell will be formed from the scoriæ of the universal conflagration." No more shall Godlike intellect expatiate and imagination soar amid wheeling worlds. The pleasures of imagination are at an end. No more shall taste and touch give pleasure and the smell be regaled with fragrance. No more shall the ear catch notes of melody. No more the joys of friendship, the sympathy of warm and loving hearts. Here death severs us from loved ones, and is not the heart-break of parting a faint emblem of the grief of eternal separation? O, what must be the eternal anguish that settles on the despairing heart torn from loved ones forever!

Loss of heaven. The unrighteous shall not inherit the kingdom of God. "And there shall in nowise enter into it anything unclean, or he that maketh an abomination and a lie; but only they which are written in the Lamb's book of life." It is character and purity which make heaven. Sin incapacitates for the enjoyments and employments of the "better land." Heaven would be no heaven to the unrenewed nature and unsanctified heart. And hence the Scriptures separate all men into two classes: the righteous and the unrighteous; and for each there is a distinct destiny. What is the dividing line? It is this. The changed heart; love to God. The carnal mind, that is, the unrenewed mind, is enmity against God. And that enmity will eat and gnaw and exclude from heaven. And what a loss! Never to see

Jesus, the fairest in earth or sky. Never to feel the joy that is felt where there are no tears and no graves; where eyes never weep, heads never faint, hearts never break, and friendships are never severed. How striking the expression of Dr. Young's dying infidel, "Heaven is to me the severest part of hell, as the loss of it is my greatest pain." St. Bonaventure says, "The most terrible penalty of the doomed is being shut out forever from the blissful and joyous contemplation of the blessed Trinity." How will they feel that loss who, like the young man whom Jesus loved, seem almost too good to perish yet are not saved, for they lack the one thing needful. With what longing eyes will they look across the impassable gulf toward the Golden City to catch a faint glimpse of the white robes, the waving palms and the sparkling crowns cast at the feet of him that sitteth on the throne. O the harrowing thought, "almost saved," but lost! This is "perpetual banishment from the presence of the Lord and from the glory of his power."

There is the punishment inflicted. Our Lord tells us not to be "afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." "Where their worm dieth not, and the fire is not quenched." From these words it follows that the body may be dead yet the soul alive; God only can touch that; and the destroying of soul and body in hell is not the dismissal of our being from existence but its catastrophe and ruin in existence. In the future state there is a worm that never dies and a fire that will never be quenched.

What is this worm? and what the fire? By "their

worm" is understood a "guilty conscience, including self-condemnation, sorrow, shame, remorse, and a sense of the wrath of God." There are thousands of men in this world who know that there are feelings of remorse which gnaw the soul worse than ever worm gnawed the body. Who can bear the tormenting anguish of a conscience penetrated with a sense of guilt, the arrows of the Almighty sticking into the soul and drinking up the spirit? It will be an avenging fiend, an ever-present and implacable enemy stinging the bosom. Here we often trifle with conviction and smother conscience, ready to say with Antonio, in "The Tempest,"

"I feel not

This deity in my bosom: twenty consciences,
That stand 'twixt me and Milan, candied be they
And melt ere they molest."

There the hushed conscience will awake and live to prey upon the heart forever. Pollok describes this worm of serpent kind:

"And in its writhings infinite it grasped
Malignantly what seemed a heart, swollen, black,
And quivering with torture most intense;
And still the heart, with anguish throbbing high,
Made effort to escape, but could not; for
Howe'er it turned, and oft it vainly turned,
These complicated foldings held it fast.
And still the monstrous beast with sting of head or tail
Transpierced it, bleeding evermore.

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This is the worm that never dies."

O, the agony of such iteration and reiteration, "I did it." No shifting of responsibility, nothing but a clear-

eyed view of what has been done and what has been lost; and that to go on and on. Let conscience thus prey upon the being, let remorse sit upon it and plant its beak into it like a vulture, let the soul realize the conscious disapprobation of God and of the pure and good, let "truth seen too late" sting it like a fiery serpent, and you have some little, imperfect idea of the "worm that dieth not."

"And the fire is not quenched." "Upon the wicked God shall rain snares (quick, burning coals); fire and brimstone and burning wind." They "shall be tormented with fire." You ask, "Is this real, material fire?" There is no more reason for supposing the fire to be literal than for supposing that the never-dying worm is literal. Teachers of various "no hell" theories have rung the changes upon the descriptions given by preachers, poets, and painters, of hell as a literal lake of material fire, with lurid details of the horrible engines and instruments of bodily torture. But our Lord tells us that it is "prepared" fire; "eternal fire," "prepared for the devil and his angels." Does this make hell less terrible? Is the unquenchable fire a vain shadow of something which has no being? A literal fire might be endured, for the spirit of a man will sustain his infirmities; but the true hell, which is the penal condition of a condemned sinner, is intolerable. A literal fire might be quenched; this "prepared fire" is unquenchable. From a hell of literal fire escape might be effected, but how escape if the fire is the penal essence itself? The actual hell is so much more fearful that only fire can suggest the suffering which shall burn the spirit. Mr. Wesley said: "It is allowed on all hands that it is either

fire or something worse." Augustine says: "The most fearful fire on earth in comparison with the fire of hell is like a painting of fire compared with real fire." What a furnace of flame, to be shut up with a wasted past, a gnawing conscience, and an upbraiding heart; to hear God say, "Depart, depart. Take thy life with thee. See what thou hast done with it!" And as memory calls up times of mercy despised, times of warning unimproved, the sins of youth, the sins of age, the sins wrought in darkness, the sins done before the sun, how will Milton's awful and profound words be realized:

"Which way I fly is hell. Myself am hell!"

Hell is a place of carnal and corrupt desires, and the flame that torments is the fire of sinful passions. Each one is preyed upon by the master sin that bound him here. What desires seeking to be satisfied: the miser dreaming of his gold; the sensualist alternately enduring the frenzy of burning desire and the compunction of worthless indulgence; the drunkard with an infernal craving for drink, a deep, exasperating, everlasting thirst; the decent transgressor shocked with oaths and blasphemies that make the cheek of darkness pale. O think of such a place! Imagine some spot of earth without government to offer restraint, without religion to control the passions; let wickedness rage, envy, hatred, and fury burn; let there be wounded pride, disappointed ambition, crushed hopes, unsatisfied desires, bitter self-reprovings; with no business to engage, no amusement to divert, no gratification to relieve the loathing and remorse; the soul one area of mental

anguish, condemned by self, by God, by all the good, and you have a faint picture of the prison house of the damned.

Nor is this pain inflicted for the sake of pain; that is diabolical and not divine. As Maurice says, "The wicked are not left alone." They are not out of God's hand; but the punishment involves deprivation, degradation, and shame. It is punishment in which each man's sin is brought home to him, so that he knows it for what it is and what he has lost by it. The punishments of sin are not arbitrary, but self-inflicted. The father of John Stuart Mill taught his son to think of God as the Almighty Author of hell. But hell is man's own making. We do not know what the whole consequences of sin are; but the disgrace and pain unspeakable, the madness and despair come as distinct results of sin. The divine Being who is the Source of the moral order of the universe has a regard for morality, righteousness, and blessedness in man. He has attached penalties to self-indulgence and lawless living. And these penalties are worthy of him; they are in keeping with the goodness, the wisdom, the magnanimity, the loving-kindness that is over all his work. The sufferings of evildoers in the next world are the penalties of their folly and wickedness in this world. Hell is both retribution of sin and exhibition of divine justice; hence it is both subjective and objective in its elements. The inflictions of hell are not so much the provisions of divine justice as the willfully chosen self-banishments of the sufferer from God. We have come in our punishments to consider physical torture as indefensible cruelty. Torture is something that can have no place

in God's moral economy. But sin remains sin, and God himself cannot prevent the consequences of sin, the sorrow, disgrace, and suffering which are the direct effects of evil-doing. The utmost that God in Christ can do to prevent the consequences of sin has been done; and the Almighty is in no way responsible for hell, except so far as he is responsible for making us free and responsible agents. Thus Dean Alford has said, "All man's salvation is of God and all his damnation from himself."

We come now to consider the duration of future punishment. Is punishment everlasting? It is the eternity of hell that troubles men. This is the great "background of mystery," the terrible shadow that will not lift. Our knowledge of the future is derived chiefly from the words of Christ, and he who has assigned eternal blessedness to the righteous has also assigned eternal punishment to the wicked. Eternal is Christ's word, and that is the word of the New Testament everywhere. It is a great, solemn, vague word, meaning age—lasting. The words used to express the duration of hell are the strongest which either the Scriptures or any form of language can supply. The very same phrase used to express the eternity of the divine essence is applied to describe the endless misery of the lost. Take the Greek adjective *aionios*, translated, "eternal." It is said that it does not signify time, but intensity; that it designates a state rather than continued being. But usage does not sustain this objection. A state is included, but relation is implied. If we do not infer from the word the endless punishment of the wicked we cannot infer the endless blessedness of the righteous. To say in one and the same sense that life eternal shall

be endless, while punishment eternal shall come to an end, is the height of absurdity. Even allow this adjective in its first sense to mean "age-long," and what then? Will any Greek scholar undertake to prove that the word never means everlasting when used in the Bible? Yet this is what requires to be proved. This very word is applied to the Almighty, because he is essentially of eternal duration. The same term, uttered in the same breath, is applied to the state of the wicked in hell, and to the righteous in heaven. No man can prove the eternity of God, no man can prove the everlastingness of heaven, except by the very words that are used to express the duration of hell. Three times our Lord reiterates this remarkable characteristic of hell. Three times he describes the worm as "never dying;" three times he describes the flames as "never quenched;" all to emphasize the endlessness of future punishment. This is the word used to measure the divine existence; to indicate the power, government, throne, and glory of the Triune Jehovah, the everlasting blessedness of the righteousness and the eternal life that is in Christ. "Eternal destruction" (2 Thess. i, 9), "eternal fire" (Jude 7), "These shall go away into eternal punishment (*kolasin aiōnion*); "but the righteous into life eternal" (*zōēn aiōnion*) (Matt. xxv, 46). The overwhelming majority of the best scholars maintain that this is the accurate and faithful translation. Dr. Salmon, no mean judge, writes, "The life of the righteous and the destruction of the unrighteous are both described as eternal. And in the Pauline writings this term, *aiōnios*, while like other terms of well understood sense it is subjected to certain modifications of its

proper meaning, is essentially a note of duration, expressing the abiding, the unchangeable, as contrasted with the transitory, the mutable" (*Christian Doctrine of Immortality*, p. 514). Meyer, one of the greatest of commentators, says on Matt. xxv, 46: "The idea of eternal punishment is neither to be set aside by a popular minimizing of the sense of *aiōnios*, nor by appealing to the figurative expression fire, and to the incompatibility of the idea of eternal sin with that of sin and its punishment, as well as to the warning aim of the description, but is here exegetically certified by the contrasted eternal life, by which is meant endless life in the Messiah's kingdom."

Some scholars, like Dr. Joseph Agar Beet, think that the more exact rendering should always be "age-lasting," or "ages-lasting." Then we must have it the "age-lasting" God, the "age-lasting" King, the "age-lasting" Spirit, the "age-lasting" life, and the "age-lasting" punishment. But, in all candor and reason, how can one say that the *aiōnios* punishment may not mean eternal, while the *aiōnios* life does mean eternal? If that be false which God threatens, everlasting punishment, then that which he promises may also be false—everlasting life. The two would seem to stand or fall together; either admit the endless punishment of the wicked or give up the endless happiness of heaven.

Again, we have the phrase *cis ton aiōna*, translated "forever," which uniformly denotes "endless duration," used in relation to future punishment: "For whom the blackness of darkness hath been reserved" (2 Pet. ii, 17); "Wandering stars, for whom the blackness of darkness hath been reserved forever" (Jude 13). This

is the very phrase used when it is said "Christ abideth forever," "God blessed forever;" so that as long as God is to be blessed and Christ is to live will the punishment of the wicked continue. Once more, we have the phrase, "*Eis tous aiōnas ton aiōnon*," "forever and ever," used six times to express the duration of the punishment of the wicked. "And the smoke of their torment goeth up forever and ever" (Rev. xiv, 11); the very words used to express the endless existence of God, "who liveth forever and ever." The terms used to express the endless existence of God are equally applied to the state of the wicked in hell and the righteous in heaven. No man can prove the eternity of God, the duration of Christ, "the same yesterday, to-day, and forever," and the everlastingness of heaven except by these words that are used to express the duration of hell. If the Scriptures do not teach the doctrine of eternal punishment then, if it be true, it is impossible to be taught in human language.

Says an objector, "If the Bible teaches an eternal hell then I reject the Bible." That is, you give up the only guidebook; throw away chart, compass, and soundings in the wide ocean of life. We know absolutely nothing of heaven, hell, or immortality save as the Bible informs us; and if we place no confidence in the Bible then what is to become of us none can tell. The Bible does not create hell; it only reveals it, as does also the nature of things. Nothing is clearer than that sin is hell. It is unhappiness, misery, suffering, in time, and, if persisted in, the punishment must be everlasting. Another asks: "May there not be some point along the line of the endless future when the sinner will repent, and expiate his

sins in agony?" We have shown that the natural history of sin is a sinking from bad to worse, with accumulating power for evil and diminishing power to resist it. The supposition of a second probation is not only without authority, it is opposed to the plain declarations of Scripture. The supposition involves a contradiction. It must be possible for it to fail or it is destiny, not probation. Then comes a third probation, and a fourth, and so on until we reach the absurd and unphilosophical contradiction of an eternal probation. Suppose a man had a second chance hereafter. Would he do better than he is now doing? Every man leads the life he prefers to live; and he who builds on the hope of a second chance may make up his mind that his second chance is now. The past is wasted and gone, the present is a second chance. What is he doing? Looking for another chance, when he can have no better in another world. God is as ready to forgive as he ever can be, the Spirit as powerful and persuasive as he ever can be, the saving influences of Christ's death as meritorious as they ever can be; therefore it is "now or never:" for "now is the accepted time, behold now is the day of salvation."

But sentiment cries out against the thought of an endless hell. As if man's pity were greater than God's mercy. The punishment of sin must fill the divine heart with deepest grief, but sin remains sin and God himself cannot save those who will not be saved. Our love for men cannot be compared with Christ's, yet he taught an endless hell. The punishment of the guilty is not the outbursting wrath of an infinite monster, not something inconsistent with divine love and benevo-

lence. It is his steady displacency at sin and his fixed determination to punish it. To be indifferent to vice is to oppose virtue, to look with complacency upon sin is to be unrighteous. We are under the government of God; and to be under government is to be subject to law. These penalties are but the outworkings of violated law, and must God reverse his laws to save the sinner from their consequences? Should sin be made the law of life, and righteousness the law of death? Should heaven and hell change places? Is it right to punish sin? To such a question there can be but one answer. "But is it right to punish forever for the sins of a lifetime?" Here is a young man who in an hour of awful indulgence contracts a disease that affects first his flesh, and then his bones, until at length it utterly consumes him. An hour's illicit enjoyment, a lifetime of shame and unavailing regret! Only God himself, against whom sin is committed, can decide its turpitude and heinousness and to what extent it is to be punished. After all, it is character that makes heaven and hell; it is character that decides destiny. Would you take a bad character, the inmate of a penitentiary, into your virtuous home? And shall we be more careful of our dear ones than God is of his angels and glorified children? Translate the impure and the sinful into heaven, and would they change their defiance and rebellion into adoration and praise? The irruption of such a company would quite unparadise the realms of rest.

"But how can God, the pitiful, look down from heaven and see his lost children in everlasting torment?" How can God, the pitiful, look down and see the sin and suffering here? How can human affection bear

the thought of loved ones lost? It is easier to ask such questions than to answer them. You may have pondered these questions in the face of a dead child or of a dear friend who has gone out of life with no well-grounded hope of salvation; and in the intensity of your agonized grief you have cried out against God at the thought of such a doom. But here it stands; and the same Lord who promises heaven threatens hell.

It is said that any appeal to the fear of hell is an inferior and unworthy motive. But in all other matters of life fear is appealed to. Take it out of daily life and chaos and confusion would result. The appeal to fear is healthy. Men cannot always be reached by appeals to their better nature, for that nature is often hidden by the incrustations of worldliness and sin. The dread of judgment to come is the mightiest moral restraint that the world has ever felt, and he who would obliterate hell is the foe of God and man. A few years ago there appeared in the *Fortnightly Review* an article on "Hell and the Divine Veracity," in which the author, starting on the assumption that belief in hell is belief in divine cruelty, attempts to prove God a liar, because it is better for him to deceive than to be cruel. He admits that a strong case for eternal torture is made out of the language of the gospels; and when it is asked, with Hubert De Burgh, "Can you not read it? Is it not fair writ?" he most reluctantly echoes Prince Arthur's answer, "Too fairly, Hubert, for so foul effect." But would that Holy One, who warned men against speaking idle words, use words that are idle when he urges men to escape the damnation of hell?

There are at present several popular theories devised

to get rid of the doctrine of future punishment, especially of eternal conscious suffering. Universalism has many forms, each of which admits that sin is punished and that there are penalties beyond the grave, but the general belief is that all will ultimately be saved; that

“Not one soul shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete.”

But reason and the fair interpretation of Scripture are both opposed to the final restoration of the entire race. If man is to continue a free moral agent, how is it possible for the most merciful One to save all men? It is not in the power of Omnipotence to save a soul against its will, and the crucial question is, How can this theory of final restoration be reconciled with the freedom of the human will? and how can we escape this awful fact, that man can resist all the influences of the Gospel, all the pleadings of divine Love, and stand out in opposition of will forever? Each man's destiny is in his own hands; for God himself cannot force men to choose the right and renounce the bad. Besides this power of will, everything in the world seems to indicate that there is a point beyond which evil character becomes fixed and unchangeable. Sin loved and persisted in must separate the soul everlastingly from God; and that is hell.

We have referred to the theory of conditional immortality. Many unwilling to believe in eternal punishment are also unwilling to accept Universalism. They find refuge in some form of annihilation. It is maintained that immortality is a gift of God through Jesus Christ, and is conditioned upon faith in Christ and the

possession of his Spirit. This enduring principle, this immortal and incorruptible life, is implanted in the soul by regeneration, and all who are not born again are doomed to absolute cessation of being. Such extinction does not come immediately at the end of the present life. Divine justice demands the punishment of sin, and for the ungodly something of suffering comes after death; but relief is found from the disagreeable thought of eternal punishment. In reply to this the Rev. J. Baldwin Brown has well said, "The notion of a soul immortal enough to live through death but not immortal enough to live on forever is too childish to be entertained beyond the little school of literalists who delight in it." It has no Scripture foundation aside from the most narrow views of the terms "life" and "death;" but life there means something different from mere existence and death something different from nonexistence. Life in its spiritual meaning is existence with God's favor and fellowship, and death is existence apart from God. "Eternal destruction from the presence of the Lord," "eternal sin," "the wrath of God" mean something other than extinction. How can annihilation be punishment when the more wicked a man becomes the less he dreads it? Old Socrates observed, "If death be extinction, this will be good news to the wicked." Says Dr. Salmond: "The Bible proceeds from first to last on the view that man is the bearer of a free, personal life and is meant to live forever. Nowhere does it speak of immortality as a gift added to nature or as a later bestowment of grace." In a state of sin, as well as in a state of grace, man is endowed with enduring life.

What is called the "larger hope," has taken a strong hold of the popular imagination. It logically opens the door of salvation in the life beyond to all who have not accepted the Saviour in the life that now is. Dean Farrar's *Eternal Hope* has influenced many minds; and Tennyson's *In Memoriam* is quoted,

"I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring."

Professor J. Agar Beet, in a recent essay on the "Immortality of the Soul," has revived the controversy awakened by his volume entitled *The Last Things*. Dr. Beet teaches that the future punishment of the finally impenitent is utter and final ruin, and refuses to make any assertion about their condition: "The curtain is raised for a moment, revealing the anguish of the lost, and then falls hiding them from our view." He says that the doctrine of eternal torment is placed in a solitary depth of improbability; that "since not all punishment is suffering we have no right to infer that suffering and punishment are coextensive" (p. 174). He holds that the Bible "never asserts or assumes the essential and endless permanence of the human soul; that the Christian doctrine of the immortality of the soul is derived only from Greek philosophy" (p. 200). He differs both from those who assert that the lost will ultimately sink into unconsciousness, and from those who assert that they will continue in endless suffering. Refusing to dogmatize with respect to the eternal consciousness of the lost, yet he says, "Not only against the endless torments of the lost as our fathers taught

it, but against any form of endless suffering, as of an endless prolongation of an existence which is only a helpless consciousness of utter ruin, the moral sense of thousands of intelligent and devout men and women is in stern revolt." May not the moral sense of these good people need to be educated on the great questions of divine government and future destiny? The appeal is to feeling; not to religious feeling but to human feeling, the awfulness of being lost, and lost forever, and the unbearableness to Christian thought of eternal conscious suffering. We may cherish sentiments and hopes that are not convictions, but we are bound to pause where Scripture pauses in its disclosures and to accept humbly what Christ and the revealing Spirit have taught us, hoping for nothing, promising nothing, for the future which God has not in his word distinctly revealed. Surely we can trust the wisdom, equity, and benevolence of the divine without attempting to

"Snatch from the throne the scepter and the rod,
Rejudge his justice, and be god of God."

There are two prevailing conceptions that should be removed in connection with the traditional doctrine of eternal punishment. One is that few are saved. Dean Farrar alleges that, according to the views of orthodoxy, the lost must include the vast majority of mankind. The Saviour said, "Many shall come from the east and the west and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." What are the "many" of the divine arithmetic? Many are the sands of the seashore, the drops of the sea, the leaves of the forest, the stars of heaven; but countless

are the many glorified sons of God as the sands, the leaves, the drops of water, or the stars that people vast immensity. The damned to outnumber the redeemed! When we think of the myriads of the race who die in infancy, the countless millions who live and die in heathen lands in a state of spiritual infancy, and that it is said, "Whosoever shall call on the name of the Lord shall be saved," we feel that in proportion to the saved in the eternal world the number of the lost who have consciously and willfully rejected the offers of salvation will be as the inmates of our penitentiaries to the rest of the population.

Another current error to be noted in connection with this fearful doctrine is the emphasis put upon positive rather than privative retribution. If there be any alleviating features in the doctrine of damnation they ought to be recognized. The popular theology has emphasized the condition of future rewards and penalties, the beatific joys and glories of heaven, the fierce torments and agonies of hell, as if these constituted the main characteristics of life in the eternal world. The terms "lost" and "saved" are used as if they referred not to character and the state of the soul, but to condition and environment. In the retributions of eternity it is character that determines sphere, environment, destiny. Here our earthly life is made up so largely of externalities, of our surroundings, possessions, attainments, and social relations, that we forget that character is all that the soul has; that the one essential thing which each personality carries with it into the coming life is and must be character, that sum total of the soul in spiritual qualities, dispositions, and feelings. If there be con-

tinued sin there must be continued punishment. Sin has its seat in the heart, the inner life, the sphere of motive and desire. Now in order to disprove the doctrine of eternal punishment it must be shown that sin will absolutely cease from the heart; unless this is done how can it be shown that punishment will cease? If penal suffering for sin is now justifiable it must be justifiable as long as sin exists. If it is not justifiable hereafter it cannot be justifiable here, for in the far-off eons of eternity there is simply the continued existence of what is already begun here. Each one is making his own future along the lines of his own character. It does make a difference how people live; and we can no more abolish hell than we can abolish character. We are not, therefore, to conceive of hell as a place where an inconceivable number of the impenitent are shut up with devils and accursed spirits simply for the purpose of suffering punishment, but rather as a state, a condition, a decisive character. Felix Adler has said, "Men incapable of religion have made themselves incapable of the crowning blessing of religion, eternal life. The end of such men must be death." "The soul that sinneth, it shall die." Sin is corruption. As disease destroys the physical life so sin destroys the moral, the spiritual life. Eternal death is soul-death; the soul existing in itself apart from God and Christ; and this is hell. As long as sin abides the alienation abides. The incorrigible one is morally and spiritually separated from God. He is not removed from the divine thought and the divine love. God does not cease to be a Father to the lost one, but he has willfully, obstinately given himself up to moral evil, and the principle of

causality perpetually holds sway. Sin and misery, holiness and happiness, stand in the relation of cause and effect. The great gulf between heaven and hell that cannot be passed over is character. Why should not such sinning spirits be grouped together in some dark corner of the universe, finding such miserable comfort as the love of sin can give? Their punishment may consist, as Augustine held, not so much in conscious misery and torment as in the loss of being and of high enjoyment. Their existence may not be to them an "unmixed curse," as Dr. Beet calls it, for who is to say that the eternal existence of the wicked is an unmixed curse? We know nothing from Scripture respecting the details of the future life, but we do know something of what sin is in its essential guilt and hideousness. Whose heart has not ached over the temporal disaster wrought by sin? What of the eternal ruin? The worst ingredients in the penalty of sin are not any arbitrary, positive inflictions, but the inward essential elements that cling to it, the degradation of the moral nature, the extinction of the light of purity, the hateful bondage of evil passions, the dying out of pure affections and aspirations, the conscious shame and self-contempt. What are "imprisonment," "banishment," "blackness of darkness," compared with such torment?

This moral degeneration and ruin inevitably attached to sin are conditions which become more and more impressive as the race becomes more spiritually enlightened and elevated. Here is a world of human beings whom Infinite Love has endowed with the power of choice and they have deliberately, willfully, chosen sin; and the awfulness consists not so much in the pain and

agony of those who have chosen sin and its consequences, as in the sorrow of God and all the good over that choice. God's holy displeasure at sin is not inconsistent with love; it stands in contrast to those activities of love which are called mercy and grace. It denotes the attitude of the Holy One toward willful transgression. And thus his righteousness and truth are so revealed that even in the contemplation of the retributions of eternity we must exclaim, "Righteous and true are thy ways, thou King of the ages."

XII
THE FINAL HEAVEN

“Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.”

—1 John iii, 2.

“I know not, O I know not,
What social joys are there;
What radiancy of glory
What light beyond compare.”

—*Bernard of Cluny, tr. by J. M. Neale.*

“The foundations of the wall of the city were adorned with all manner of precious stones.”—Rev. xxi, 19, 20.

“The first foundation was jasper, called the ‘God stone;’ the second sapphire, the king of stones; the third chalcedony, that glitters in the open air; the fourth emerald, that surpasses all gems and herbs in greenness; the fifth, sardonyx, of three separate colors, black, white, and red, representing Christ’s death, atonement, and resurrection; the sixth, sardius, blood red and bright; the seventh, chrysolite, shining as gold by day and as fire by night; the eighth, beryl, which shines as water that reflects the sun; the ninth, topaz, partly gray and partly gold; the tenth, chrysoprase, a purple stone with drops of gold in it; the eleventh, jacinth, changing its appearance with that of the sky; the twelfth amethyst, that shoots out rosy flames. These twelve stones speak of faith in God, heavenly-mindedness, humility, self-sacrifice, redemption, martyrdom, charity, human nature, the Church, the state of the Christian, Christian prudence, and the coming glory.

These stones arrayed in goodly row
Set forth the deeds of men below;
The various tints that there have place
The multiplicity of grace.
Who in himself such grace displays
May shine with these in endless rays.”—*Mardobus.*

XII

THE FINAL HEAVEN

WE have reached the consummation of all consummations, the final triumph of the kingdom, and the entrance of the redeemed into life eternal. The Lord Jesus has made his visible return in glory to earth. He has come in unveiled splendor and power, attended by his holy angels. From his face heaven and earth have fled away, consumed in the flames of the final conflagration. The judgment has been set and before him have been gathered all nations. The dead, small and great, have heard his voice and come forth to stand before the great white throne. The Judge of all has pronounced upon the wicked the terrible sentence, "Depart, depart, ye cursed, into everlasting fire, prepared for the devil and his angels." The righteous have heard the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The saints now enter upon their final and everlasting reward; "the inheritance incorruptible, and undefiled, and that fadeth not away." This inheritance is the Father's final recompense to his children, the "heirs of God and joint heirs with Christ."

What is this inheritance? What is the meaning of this kingdom prepared for them? It is the universal kingdom of the Triune God, the full development of the Messianic hope. It is the kingdom of heaven, that kingdom of God, heavenly in its origin and character,

in which the Father's holy will is done in and among men. It had its beginning when Jesus was on earth; and now has come the end, when he "shall deliver up the kingdom to God, even the Father." That kingdom has been advancing in a world-process throughout all the courses of human history, and now has reached its final culmination in the completion of the work of redemption and the surrender, by the Son of the Mediatorial scepter into the hands of him that put all things under him that God "may be all in all." Does the kingdom of heaven mean the same as heaven? Heaven is the dwelling place of God, the place of Christ's preexistence, the abode of the Father and his holy angels. When our Lord speaks of the kingdom of heaven his thoughts are not directed to that dwelling place as it is in the prayer, "Our Father who art in heaven." The "kingdom of heaven" over which he is to rule is to have its establishment upon the earth and its consummation in that "new heaven and new earth wherein dwelleth righteousness." This transformation, this making all things new, has taken place at the coming of the day of the Lord and has been ushered in by the second advent and the final judgment. Our earth, renovated by the purifying fires of the last day, has been made a fit abode for the risen and glorified bodies of the redeemed. It has become one of the many mansions of the Father's house. The term, Father's house, includes the whole universe of peopled immensity, and this earth, which was originally set apart for the home of men, with the new creation finished may well become one of the many abiding places or mansions in the house of the Father.

What are the conditions of that heavenly life? Who can tell! How little we know of the future. What obscurity hangs over the unknown world. Who has not given many and many a thought as to that somewhere into which all living are to pass—into which we ourselves are so quickly to pass and into which so many of our friends and acquaintances have already entered? We think of John Foster, who used to walk the aisles of his church often by moonlight and by starlight, until he wore a path in the solid pavement, struggling with the questions of immortality and fashioning those mighty thoughts which, says Robert Hall, are like a great lumber wagon loaded with gold. He used to kneel in charnel houses and pray the dead to break the silence and speak to him of the invisible world. He would cry aloud to the midnight hills for some wandering spirit to render up its secrets; yet all in vain. Many a bereaved one has listened day and night for just one word from a loving and a loved friend but has not heard it. Only one voice breaks the silence, and that is the voice of the Lord Jesus. All other teachers have stood before this subject with bowed head and finger on the lips. He came down from heaven, yet he has placed limitations upon our knowledge of the future life. He knew all about that other world, and would have been ready to gratify the natural curiosity of his followers regarding the nature, enjoyments, and occupations of the heavenly land could he have made himself understood; could he have expressed the conditions in language intelligible to them. When we have reached the very heart of Christ's teaching we know but in part, for he has supplied us with

no exact information concerning "the kingdom of heaven."

Is it any wonder that heart and mind cry out for light upon this theme? If one expected to spend many years in a far away land, how interested he would be in learning all about the customs and habits of the people, the climate, the resources, character, and institutions of the country in which he was to dwell. Suppose a mandate should come from the Almighty that all the inhabitants of earth within a given time be removed, say, to the planet Mars, the planet whose orbit is nearest to us. What curiosity would be awakened! What inquiries would be made! How anxious all would be to know everything that has been discovered respecting Mars! What new interest and importance those canals of Schiaparelli would assume! Can they be of artificial origin? Are other strange features on the surface of our neighbor world the work of intelligent beings? Has it seas, and mountains, and an atmosphere like our own? Has it ice and snow, rivers and forests, birds and beasts, fruits and flowers? Have its inhabitants been trying to signal us? These and other questions discussed in astronomical circles would absorb us; and how wistfully we would consult the telescope and the spectroscope for satisfactory answers to our eager inquiries. Now, while none of us expect any such summons, it is certain that each human being has orders to remove from earth, and will soon pass into the realm of disembodied intelligences. Is it any wonder, then, that we long to lift the veil and learn something of that unknown world into which we soon shall be ushered? "But it doth not yet appear what we shall be." "We

see through a glass, darkly." We are coasting along a dim continent; we see far inland the mountain peaks, rosy and light-crowned; but it is an untraveled country, an unexplored land. We simply know what is necessary to be known, or partly known, by us, and realize that though now we are the sons of God yet the heir is but a child. The Scriptures do not gratify curiosity; yet it is not wrong for us to indulge in speculations concerning the nature and manner of the blessed life that awaits us. Indeed, wherever men have believed in a beatific life to come they have sought to lift the veil and picture to themselves the conditions, duties, and joys of that blissful world. That blessed life which we hope to realize is called eternal life.

What is this life eternal? Not merely immortality of being. Eternal life presupposes immortality; but when you say of this kind of life simply that it is endless you do not convey any very adequate idea of what it is. If a plant were to live and bloom or a bird were to live and sing forever, would it have eternal life? Surely not. Eternal life is not merely heaven, or the enjoyment of heaven. It carries enjoyment in the heart of it, but it implies something more. There are pleasures of intellect, pleasures of activity, pleasures of repose; and eternal life has its enjoyments. But it is the possession of this eternal life that gives enjoyment, not enjoyment that makes eternal life. The fragrance does not make the rose; it is the rose that gives the fragrance. It is not the song that makes the bird, it is the bird that makes the song. So it is not enjoyment that makes heaven, but something inward and spiritual that gives the joy. It is the life of God. "This is life eternal, that

they should know thee the only true God, and him whom thou didst send, even Jesus Christ." God has given us eternal life and this life is in his Son. To have the mind of Christ is to have in us the germ or principle of that life. Eternal life is begun here; "he that believeth hath eternal life," and, begun here, it will grow into an "eternal weight of glory." It is an unfolding life, where Christ is loved with an ever-deepening devotion that wakens all the raptures of eternity.

And this brings us to inquire more closely concerning these joys and rewards of the heavenly estate. Our Jesus was no lavish painter of his celestial treasures. The King of glory is too accustomed to the splendors of his palace to enlarge upon them. A golden haze of obscurity rests over all. The mysteries can only be disclosed by revelation; the highest authority are the words of Him who is the first-begotten from the dead, who has "brought life and incorruption to light." Our conceptions of heaven are all earthy; they are of necessity drawn from objective experience, and correspond to our highest ideal of a physical world provided with the most ample facilities for the enjoyment of our being. Where is the locality of this resurrection world? What will be the employments of this heavenly land? What is the nature of the risen body, and what the outward manner of our glorified existence? Shall we think and feel as now? Will friendships continue there? Shall we know and have again the loved ones of other days? What shall we be, and where and how, when all the things around us have vanished away? How we should like to know! But we can only construct a spiritual world out of the materials around us.

“It doth not yet appear what we shall be.” We cannot penetrate into the conditions of that future existence, for they are not analogous to the present state. We are ignorant of our own immediate future, for we know not what a day may bring forth. Is it any wonder, then, that an impenetrable veil hangs between this life and the immortal? The revelation is as full as we can have in our present state because the things themselves are indescribable. We have no faculty or means by which to understand them. Our ignorance is a necessary ignorance. It is impossible to obtain antecedent knowledge of the conditions of that blessed life to come, because they cannot be given in terms comprehensible by mortal man. The actual heaven is more glorious and transcendent than the heart of man can conceive. It surpasses our loftiest thought. Even the blessed and adorable Saviour, our beloved elder Brother, could not impart the knowledge to us. We have no standard of comparison outside our physical experience and observations, and after we have risen to our highest conceptions the actual heaven is higher still, better still. We gaze on these glimpses which the Revelation gives us until the light grows too bright for mortal eye and the soul is overpowered. What mean these symbols—the walls of jasper, gates of pearl, streets of gold, fountains of crystal, white robes, and palms, crowns and thrones? They are pictures glowing and magnificent; but the inheritance itself is inconceivably better than the picture. The real heaven is infinitely larger, nobler, brighter, and more blessed. How little we know of heaven, yet how much we know! What a hold it has upon our thoughts, feelings, and affections!

Did you ever stand upon the summit of Mount Royal at Montreal and gaze upon the entrancing views below? The stately city at your feet; the broad valley of the St. Lawrence with the sweepings of the flashing river; the verdant fields like a great checker board; the gleam of scattered hamlets; the solitary mountains rising up from the level plain, and in the distance the purple outline of the Laurentian and Vermont ranges. There lay the panorama in its glory, like a spell upon the heart. But had you been asked, "What is growing in that field?" you could not have told whether it was grass, oats, or wheat. "What is yon village glimmering among the trees?" you could not have answered. "What steamer is that sailing along, and who are on board?" "What is that train of cars with its white puff in the distance?" There lay the outspread vision thrilling the soul with delight, but how little was known of the geography, the agriculture, and industry that made up the interior life of that landscape.

So with the heavenly state. We have the symbolism, the pictorial representation, but the heaven of heavens is beyond the reach of our experience. It is a revelation to the soul. "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." There are representations of heaven as a place. It is called the Father's house; the high and holy habitation; "the habitation of God's right hand." It is the sanctuary of God, his stately palace, his glorious high throne, where he whose essence filleth all space and whom the heaven of heavens cannot contain reveals himself to his ecstatic worshippers. It is called "the Paradise of God,"

as distinguished from the Paradise into which Christ entered at death, the abode of happy spirits, the Hades of delight. This Paradise may be the gardens which surround the palace and throne of the heavenly King. It is called "a country," "a land that is very far off," "a better country, that is, a heavenly." All the beauty of trees and gardens, all that there is in hills of frankincense and mountains of myrrh, all that there is in rivers of water and flowers of exquisite texture and fragrant odors is made to represent the heavenly state; perpetual garden, perpetual summer, and benediction forever. It is called a city, a place of royal residence, the city of the great King, "the Holy Jerusalem;" a "city which hath foundations, whose builder and maker is God;" its foundations garnished with all manner of precious stones and blazing with every hue, its streets thronged and crowded with the nations of the saved.

From all this we conceive that heaven is a place; whether near or far, above, below, or around we cannot definitely tell. Of what might be called its geographical position we know nothing. Put the question, "Where is heaven?" and you point upward. Repeat it for twenty-four hours, and you will have pointed all around the circle of the heavens. One says, "It is surely not a material place." Why not? Christ says, "I go to prepare a place for you." Thither ascended the Saviour in his risen body, far above all heights, and there he resides in visible majesty. Thither ascended Enoch and Elijah, and there will dwell the saints in their glorified bodies. It is human nature in its essential elements that is to inherit immortality. This "mortal" must put on immortality; and a material body re-

quires a material habitation. But how refined and spiritualized must that matter be. Even the golden streets, the jeweled walls, and crystal waters of the Apocalyptic vision are too gross for God's kingdom, and are but the language of poetry. Its pavements must be more than crystal glass, for from them are reflected the majesties of God and of Christ. Its sky must be more than cloudless and star-woven, its atmosphere more than flooded with golden brightness, and its landscapes of fairer beauty and sublimer forms than these eyes have gazed upon, for it is the dwelling place of him who clothes himself "with light as with a garment." O the rapture that shall fill the soul in the contemplation of such beauty! We have experienced ecstasies of delight standing on some mountain pass, gliding over some lake or river, listening to the thunder of the waterfalls of the Yosemite, sitting night long before the jeweled and moonlit splendor of Mont Blanc, or in the glistening sunshine crossing the frozen *Mer-de-Glace*, sounding avalanches falling like the flash of white-winged birds from the snow-covered peaks far overhead. But O, the surpassing loveliness of the heavenly landscape! Where is this celestial land? One says, "I think it is the renovated earth. It is to be renewed and glorified. It is sacred as the scene of our Saviour's sufferings and endeared to us as the cradle of our immortal life." True, this world may be transformed and made a suitable place for holy beings. It may become a very suburb of heaven, replete with the effulgence of unveiled Deity. But we cannot think that it is to be the saints' only and everlasting abode.

In the first place, it is not glorious enough to answer

the Bible descriptions of heaven. We look above, and see worlds on worlds, two billions of them, within reach of our best telescopes. Compared with them in size our earth is but as the small dust of the balance. There are stars which are fifty-five thousand times as large as our sun, which is one million three hundred thousand times larger than the earth. Now, is Jehovah going to pick up this little island, this trembling atom, this pin-head among his worlds, and make it his metropolis, the city of the eternal King, the dwelling place of the Most High?

Besides, there is a heaven now: "In my Father's house are many mansions." They are not to be prepared. The righteous as soon as the Great Assize is over enter at once into their everlasting blessedness, while this globe is to be purified by fire before it becomes the suitable abode of the righteous; and, if God works as he has in the past, a long period must elapse before it is fitted for such high and holy residence. Moreover, it is said of heaven, "There shall be no night there." A world in which there is no night cannot possibly be a planet. As long as this earth revolves around the sun there must be alternations of night and day. A world where there is no night must of necessity be a sun, or the center of a system. Astronomers have reached this conclusion, that all the suns and systems of the universe must revolve about some central sun; and some of them at one time were inclined to regard Alcyone, in the group of the Pleiades, as the great astronomical center of the universe. How magnificent the thought! This grand summit of creation, which, bearing the same proportion to the assembled blaze of

systems as our sun to his surrounding planets, would be five hundred times larger than all the radiant orbs rolling in the depths of space; this one unmoving center, this universe in itself, combining the glories of every system, receiving the brightness and effulgence of all worlds, the throne of the Eternal, the dwelling place of God Most High, where he reigns the Lord and King of all.

But even with this grand conception we cannot know where heaven is. The Father's house of "many mansions" may include the whole universe of unfallen worlds as well as this central globe around which all others move. We are familiar with the child's question set in lines of such exquisite beauty :

" 'Mother, O where is that radiant shore?
Is it where the flower of the orange blows,
And the fireflies dance through the myrtle boughs?'
'Not there, not there, my child.'

" 'Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or amid the green islands of glittering seas,
Where the fragrant forests perfume the breeze
And strange bright birds, on their starry wings,
Wear the rich hues of all glorious things?'
'Not there, not there, my child.'

" 'Is it far away, in some region old,
Where the rivers wander o'er sands of gold;
Where the burning rays of the ruby shine
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?
Is it there, sweet mother, that better land?'
'Not there, not there, my child.'

“Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair;
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom;
For beyond the clouds, and beyond the tomb,
It is there; it is there, my child!”

And this brings us to a question which we can more easily answer, “What is heaven?” We know something of the elements of heaven’s happiness, for the laws of mind and soul are presumably the same in all worlds. We may therefore draw conclusions relating to the status of the soul in the heavenly life from the observable phenomena of the soul in this life; for psychology is the science of the soul, and psychological facts remain unchanged. We may not draw spiritual conclusions from physical facts, but we may draw logical inductions from the observable phenomena of the soul in this life as to its state and occupations in the life beyond. The difference will be in the environmental conditions, and not in the fundamental laws of mind themselves.

We know something of the environments of the heavenly existence in both their elements, the negative and positive. There is exemption from all the sins and sorrows of life. “These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.” Some one has said that the Father’s house seems to have two wings—the one a hospital, the other a palace. Here we are in hospital; we suffer, and through much tribulation we enter the kingdom. For just as stars shine brightest in the darkness, and torches are better for being beaten,

and spices smell sweeter when bruised, so God's children, like the "Captain of their salvation," are made "perfect through suffering." They "washed their robes," that is, purified their characters. No literal white robe is meant, or literal washing in blood. But through the intense imagery we see the doctrine of the atonement. Christ died for our sins, and through the merits of his death our sins are washed away and we are cleansed and purified. Why this whiteness? Why this scorn of color in heaven? White is all colors in one; emblem of light and purity. They are without "spot or wrinkle or any such thing;" for into the holy city shall in nowise enter "anything unclean, or he that maketh an abomination and a lie." "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat." This whole image is that of pilgrims who have been on a long journey, exposed to hunger and thirst in the desert sands and to the fierce heat of the sun. The journey of probationary life is now ended. "And God shall wipe away every tear from their eyes." The poet Burns used to say that he could never read this verse without weeping. A world of tears is this. Who has not shed tears? tears of repentance over follies and sins, tears of pity, tears of disappointment, tears of sorrow! Our earth is full of graves and sepulchers, last looks and accents, stifled sobs and farewells. Standing by the grave of an only daughter, the pride of her home, who had faded away just after her graduation; so young and beautiful, so brilliant and cultured, so gentle and pure, the pastor said to the father, "What would we do without the hope of heaven?" "O," he replied, "that is my only comfort;

my heart is broken, but I shall meet my child again. I know I shall." "And death shall be no more, neither shall there be mourning, nor crying, nor pain, any more."

Another element is the perfection of home and social life. The soul is endowed with all the faculties necessary for the highest social existence, and the affectional emotions promise a renewed life of love with our kindred and friends as well as the capacity for forming new ties of friendship and affection. Home is always where our affections are, where our purest loves are garnered up. It is the soul's deepest and most central want, and often the last audible wish of the departing is "to go home." Our Father's house is the goal of existence, scene of brotherly affections and sympathies, of mutual confidence and disinterested love. Shall we know our friends there? Yes, and better than we know them here; for we shall know "even as we are known." There thought meets thought and heart opens to heart in telepathic interchange. Shall we find our children there? We surely shall. Will they not have grown? Most likely. But shall not the heart claim them after all the discipline, the sweet nursing, the nights and days in our bosom as they lay sick, the precious thoughts of them that distill upon us when they are gone?

"Two little feet went pattering by
Years ago;
They wandered off to the sunny sky
Years ago.
Two little feet
They crept not back to the love they left,
They climbed never more to the arms bereft
Years ago.

“Again I shall hear those two little feet
Pattering by;
Their music a thousand times more sweet
In the sky;
I joy to think that the Father’s care
Will hold them safe till I meet them there
By and by.”

Love is eternal; and our children are ours forever.

Still we must remember that, so far as family relations are concerned, they have both a physical and an ethical side. It is the inner, spiritual relationship that is preserved, and it is in these spiritual characteristics, in the free, unfettered fellowship with God, the Source of life, that *we* shall preserve the affections of other days. And we shall not only recognize our loved ones, the friends we have known and loved here, but we shall have fellowship with those we never saw before; for “we shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.” We shall hold endearing communion with the whole family of the Father God. Abel will tell us how he entered heaven, the first from earth; Enoch will describe his translation, and Elijah tell how the fiery chargers mounted with his equipage of flame. There will be “the goodly fellowship of the prophets,” “the glorious company of the apostles,” “the noble army of the martyrs,” “the holy Church throughout all the world.” One family we shall dwell in him in the happy Home Land.

There will be the perfection of our intellectual powers. These faculties of the subjective mind or soul comprise a complete and perfect manhood endowed with godlike attributes, powers, and potentialities. It is our

true humanity that is ripened and glorified. Here the body hinders and limits us, but rising out of this sphere we shall have new faculties for the acquisition of knowledge and shall see things in their principles and causes. In the resurrection body we may not only roam the universe but approach undazzled that primal essence whence suns, stars, and galaxies have rolled like sparks from an undying flame. How wonderful the achievements of mind! Think of a Plato, sage of Greece, projecting his thinkings down all the centuries; a Bacon, with his inductive philosophy; a Kant, the crowned king of modern speculation; Carlyle, the sage of Chelsea, preeminent in literature; Goethe, in whom culminated the genius of Germanic intellect; the myriad-minded Shakespeare; a Milton who sings of Paradise Lost; a Newton who treads the utmost bounds of space to the very outposts of creation; a Tyndall who dissects the light; a Faraday or Huxley revealing the inmost secrets of nature; a Henry Clay, the ideal statesman of America; or a Gladstone, the echoes of whose eloquence still ring in the halls of Westminster. Think of these triumphs of intellect and then ask, Shall the eternities ever record an ultimate, final development? Shall not these indefinitely enlarging powers bring us to the absolutely perfect and supreme Mind? Shall not this ever-increasing intelligence exhaust the sources of all knowledge? Never! For just as the mountain climber from his great elevation gazes at every advance upon a still wider horizon, yet when he looks toward the blue vault above realizes that he is getting no nearer to the stars—which, seen through a more translucent medium, seem to be drawing back to a still greater remoteness—so

our augmenting knowledge will only reveal to us the boundlessness of the universe and the infiniteness of the Divine, and we shall mount from height to height, from summit to summit, ever approximating but never reaching the absolutely perfect and only wise God.

There will be the blessedness of the highest employments. "His servants shall serve him." "They are before the throne and serve him day and night in his temple." There is fullness of life in heaven, and life implies activity. "What shall we do in heaven?" There is constant and unwearied service, the perpetual occupation of the saints in the holy dwelling place of God. How does this correspond with other passages representing heaven as a place of repose: "They rest from their labors;" "There remaineth a rest to the people of God"? Perfectly. There is the sensation of repose, rest for the weary, rest from pain, struggle, and conflict; but it is not the motionless repose of the sleeper; not the rest of perpetual inaction, but of constant activity; knowing no lassitude, no weariness, no exhaustion. The natural expression of this bliss is doxology, the extolling of God; and who can tell the nature and rapture of that high and holy employ? Forever with harps of gold they chant "the song of Moses and the Lamb;" and the high melody that sweeps through the temple above is as the roll of mighty waters. There angels and archangels and the redeemed, a countless multitude, swell the lofty chorus, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, forever and ever" (Rev. vii, 12).

But do not think that the eternal employment of the

redeemed will be to stand in shining ranks, making bows and prostrations before the throne and singing incessantly. The fatal objection to the popular conception of the occupations of heaven may be summed up in the word monotony. "Praise is comely," but who wants to be forever singing, forever playing on a golden harp, and forever laying his crown at the king's feet! There are other rational occupations; endless employment in work as well as worship. The apostle of love tells us that it will be priestly service: "He hath made us kings and priests unto God" (Rev. i, 6). We shall be priests at his altar, kindling the golden lamps of glory and swinging censers of adoration; but we shall also wear the crown of thought; the crown of willing service. We shall be engaged in holy and helpful ministries like the "angels that excel in strength." In the possession of spiritual powers as well as intellectual we shall be set to loftier tasks than those of time, and may pass from realm to realm of God's universe on errands of mercy or in the nobility of service, for we shall be rulers "over many things." We shall enjoy free access to the most secret place of the Father's presence and may find the profoundest intellectual joy in discovering new laws of nature and of being. "The works of the Lord are great, sought out by all them that have pleasure therein." Bishop Hall, lamenting that he did not know more of astronomy, said, "Never mind; I am going to heaven, and I shall take the stars in my course." Disadvantages of education will be made up and what we know not now we shall "understand hereafter." The philosopher and the man of science will be able to continue their researches untrammelled. The

poet and the artist shall attain unto more transcendent ideals amid objects that pulsate with the breath, wear the forms, and put on the beauty of the life everlasting. A boundless universe open for investigation, ten thousand pursuits in which to be engaged with untiring strength and constantly restored energy, myriads of kindred souls for improving intercourse and happy fellowship, all the divine perfections displayed for our adoring contemplation—these are some of the inexhaustible sources of heavenly bliss, the actuality, the full realization of heaven!

There will be differing degrees of glory. The happiness of all equally perfect, but not equally intense. The crown on each head, the song on each lip, fullness of joy in each heart, but “one star differing from another star in glory.” This must be so. Have all shared the same diligence? Have all been equally faithful? Where there are rewards there must be differences. Will this create envy in heaven? In that hallowed air self cannot breathe, on those sky-bathed summits every one lives for every other one, and thus the bliss of all is poured in full measure into the heart of each. The life of heaven is human life, glorified manhood; our nature tried by endurance and suffering; our nature redeemed, crowned, and rewarded after faithful service.

And this brings us to the supreme glory, the true blessedness of heaven: that beatific vision of which mystics have dreamed and written, the vision of God. “They shall see his face.” “They need no light of lamp, neither light of sun; for the Lord God shall give them light” (Rev. xxii, 4, 5).

“No sun arose—I saw no moon
Go paling through the air ;
God’s glorious presence like a sun
Was here, was everywhere.
It brooded o’er the flowery plains,
On all the hills it glowed ;
If here I looked, or there I looked,
I saw the face of God.”

O, the splendors of that vision which transforms the soul into the divine image and transfuses into it the divine life, so that it is filled with “all the fullness of God.” This direct, intuitive, blessed vision of the Father is in the face of Jesus Christ,

“The fairest of ten thousand fairs,
The sun among ten thousand stars.”

“The Lamb is the light thereof,” “We shall see him as he is.” This is the essence of heavenly ecstasy :

“There I shall see him face to face,
And tell the story ‘Saved by grace.’”

“See him as he is;” not as he was when in the great *kenosis* he laid aside his glory and was found in fashion as a man; but in the full glory of the divine with the grace of the human; the majestic sweetness, tenderness, and sympathy which belong to him as the Son of man mingled with the incommunicable luster and transcendent essence which belong to him as the Son of God and only begotten of the Father. “Thine eyes shall behold the King in his beauty,” and the vision shall make blessed all who behold it.

There shall be complete likeness to Christ. The divine argument is, “We shall be like him, for we shall

see him even as he is" (1 John iii, 2). The perfect vision of Christ will give perfect likeness to him. Faith has in it a transforming power and the vision makes the transformation complete. We are "foreordained to be conformed to the image of his Son" (Rom. viii, 28). This is the utmost bliss of which a created spirit is capable; a perfect life, eternal in its nature; likeness to and fellowship with God; the vision divine and the reflection of his image. We have reached the truest consummation, the highest moral and spiritual perfection, the full development of every capacity, the perfect satisfaction of every desire. We have become citizens of heaven, the possessors of unspeakable privileges and blessings. This is the final issue of the Redeemer's work; the end of the establishment of his kingdom. Our glorified bodies, our transfigured spirits, see God and enjoy the perpetual benediction of "the pure in heart." Our earth has become a paradise restored; we have been renewed by grace and translated into glory; time has been swallowed up in eternity and the finite received into the bosom of the infinite. The ultimate aim of human redemption has been reached in the creation of a family of sanctified children, reigning forever as kings and queens and enjoying happy and unclouded fellowship with one another and with the Father in heaven.

And so we unite in the sublime Doxology to the Redeeming Lord: "Unto him that loveth us, and loosed us from our sins by his blood; and made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion forever and ever. Amen."

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