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IMMORTALITY  
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MODERN THOUGHT



WATSON BOONE DUNCAN











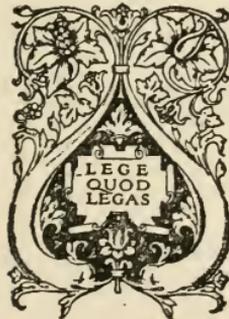
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# IMMORTALITY AND MODERN THOUGHT

BY

WATSON BOONE DUNCAN

Author of "Character Building," "Our Vows,"  
"Twentieth Century Sketches," "Studies  
in Methodist Literature," etc.



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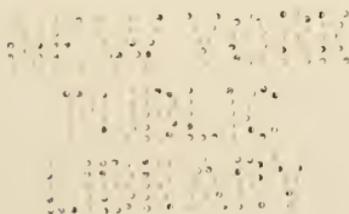
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17

TO THE MEMORY OF OUR FIRST-BORN  
WHO CAME INTO OUR LIVES  
AND BOUND AROUND  
HIMSELF  
THE TENDEREST TIES OF OUR HEARTS  
AND THEN WENT AWAY TO THE  
OTHER HOME TO AWAIT  
OUR COMING  
THIS VOLUME IS  
AFFECTIONATELY DEDICATED



WOMAN  
S  
WORLD

## FOREWORD

The doctrine of Immortality, like the poor, we have ever with us. It is a subject of perennial preciousness. Countless multitudes are ever on the alert for the latest book and the last word on the one subject that never loses its vital interest.

From the first funeral service, held as it was over the slain body of Abel, to the latest mound erected over the most recently departed loved one, the human soul has pulsated with immortal inquiries. When Job stood down in the shadows and propounded his momentous question, "If a man die, shall he live again?"—he projected a problem that has presented itself anew to every succeeding generation.

Truth is eternal; the forms and phraseology of its expression are temporary and must ever change with increasing information. The same truth may appear in a different light when seen from a new viewpoint and from an advanced position of attainment in scholarship. A change in viewpoint does not mean the surrender of the essential truth, and a description of the sensations of the larger vision should not be classified as heresy.

The purpose of the author of this treatise is to present the point of contact between the real

## FOREWORD

doctrine of Immortality and modern scholarship. How well he has succeeded the intelligent reader must decide.

Trusting that these studies will contribute to the strengthening of the faith of the readers in the reality of the Life Beyond, I am,

Very sincerely,

WATSON BOONE DUNCAN.

CHARLESTON, S. C.

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# I

## THE RETURN TO THE SPIRITUAL

In periods which have given birth to skeptical philosophy, one never looks in vain for the complementary phenomenon of mysticism. The stone which is offered by doubt in place of bread is incapable of satisfying the impulse after knowledge, and when the intellect grows weary and despairing the heart starts out on the quest for truth. Then the path leads inward, the mind turns in upon itself, seeks to learn the truth by inner experience and life, by inward feeling and possession, and waits in quietude for the divine illumination.—*Falckenberg*.

Professor James was happy, moreover, in the time at which his Essays were published in permanent form. Already the thought of the age had passed from the stage of confident destructive activity to the weariness of moral and even theoretical negation, which indicates the beginning of reaction toward more positive views of truth. In particular, a series of notable works conceived in a spirit like that which

animates the author of *The Will To Believe*, if not in every case from the same point of view, had in Great Britain and the United States awakened new hope concerning the fundamental elements of spiritual belief.—*A. C. Armstrong*, in "Transitional Eras in Thought."

It is into a very real and comprehensive world that this pragmatic method carries us. It calls our attention, not to some phases of reality alone, but to every aspect of it. Its theology will therefore be one that roots itself in and grows strong on every department of human thought and activity, that draws inspiration from every kind of emotion, that turns its back on nothing, despises nothing. It must be a theology that studies reverently the deep things of God, not alone through the utterances of seers through whom He has unmistakably spoken, not alone in the contributions of science, but also in the common wisdom that has been wrought out and completed in the upward travail of the race.—*Francis Howe Johnson*, in "God in Evolution."

## CHAPTER I

### THE RETURN TO THE SPIRITUAL

There are indications of the dethronement of Mammon and the trend of the age inspires optimism. But it has not always been so. Every age has its distinguishing characteristic and the one through which we have passed has experienced the blight of materialism. It has been an age of brick and mortar. Men's idea of greatness has been massiveness and utilitarianism has been the dominant philosophy. There has been no time for the esthetic. In the bustle of the busy age men have had no time for meditation upon the impractical. They have scorned the "sun's rainbows on the morning dewdrops" and have called for it to mark time for the industrial whistle. The babbling brook no longer affords the pleasure resort for prattling children or loving couples, but its waters are arrested and utilized for the purposes of manufacture. The banks "whereon the wild thyme grows" have not been the inspiration of our songs, for we have been in too great a rush to reach the bank wherein the cash deposits have been made.

Mammon has reigned in society and men and women have bowed the knee to the god of gold. But the hopeful sign is that men will soon cease

to worship the man of money, and they will honor the man of character; when they will turn from the aristocracy of cash and build one of culture and character. Mammon's rule has been felt in the realm of the political. We have seen men receive political preferment, not because they were specimens of uprightness, but because they could manipulate legislation. Hence, there has been the political boss, and it is evident that democracy is yet on trial. The hope of the future lies in the disfranchisement of ignorance and moral weakness. This blight of materialism has been felt in civic life. Men have acted on the principle that a great city was one of big buildings, immense stores, large banks, and extensive manufactories. But civic greatness lies in purity of citizenship. Some one, speaking to an old Spartan and pointing to the barren hills of Lacedæmon, asked, in derision, "What do you grow there?" "We grow men," was the prompt and patriotic reply.

Education has not escaped the blight. In many minds the purpose of education has been thought to be to render man more valuable in the money market.

Even the Church has felt the demoralization of materialism.

But the dethronement of Mammon draws nigh and there are indications of the re-enthronement of spiritual ideals in the minds and the hearts of men. The mad rush for money, with its direful results, has produced a failure that amounts to

a tragedy. But this object-lesson in desecrated manhood has inaugurated a re-action in favor of better things. Men used to tell of the wonderful achievements of the millionaires, and cite the instances of poor boys who had made fortunes as examples for emulation. But now public opinion is demanding an investigation into the methods by which these men became money kings. And what revelations! These hideous disclosures would produce despair were it not for the fact that they afford an evidence of a quickening of the public conscience. They foretold a better day when the altars to Mammon will be torn down and be superseded by the nobler ones to manhood. We are beginning to realize the value of the spiritual and to acknowledge the force of the truth uttered by the Man of Galilee when He said, "Man shall not live by bread alone." The prosperous farmer whose fields yielded so bountifully that he had to pull down his old barns and build larger ones that he might store away his goods for selfish purposes and who tried to feed his soul on the perishable and material things has become a teacher of men, more and more enforcing the folly of such a course.

It is well that the re-enthronement of spiritual ideals be accentuated; for, after all, our character is the product of our ideals and aims. They ever form the end toward which we grow and the standard by which we measure our moral attainments. Moses was commanded to build the tabernacle

after the pattern shown in the mount. The great universe, about which we are beginning to learn a few things, was constructed after the archetypal ideal in the mind of God before the mountains were brought forth. The rocks may remain in heaps or placed in the gorgeous cathedral, according to the ideal in the mind of the architect. So our lives are built after the models that dominate our mental and spiritual beings. The badge of our superiority over the animal creation, with which we are in many respects so closely related, is this same ability to form ideals and strive to realize them. Robbed of this, we descend to the plane of the mere animal. Man's inherent nature demands a mighty moral purpose, as pure as heaven and as comprehensive as the universe, in which and by which to grow.

The consequent skepticism has proven unsatisfactory as an atmosphere in which to develop the highest type of manhood. The two extremes between which the pendulum of public opinion swings are doubt and credulity. The pendulum seems to swing with the centuries. About the middle of the Seventeenth Century Deism arose. It said, "There is a God, but He makes no revelation of Himself." It reached high-water mark about the close of the century. Butler was the great champion of faith, but his work was for the intellectual few; it remained for Wesley to take the philosophic truth of Butler's and translate it into the language of the people.

In the next stage we strike Rationalism. This system exalted human reason to the position of the supreme judge of the Word of God, and denied the possibility or the necessity of a miraculous revelation. Hase and Schleiermacher seem to have struck the death blow to this system. Following these were Neander, Ewald, and others, whose work lifted Christianity to the plane of the noblest science. Henceforth, reverence for Christ and the Bible has been shown to be consistent with the profoundest learning.

The attack of the Nineteenth Century was made under the name of Science. This prepared the way for, and led the way to, the destructive criticism of the Bible, which spread not only into many theological seminaries, but into many pulpits as well, robbing the occupants of the source of their power. The spirit of the age became one of disbelief rather than one of unbelief. The ailment manifested itself also in philosophy and literature.

But the purer science has made large contributions to theology. After all, science and theology are approaches to the truth from different standpoints. In Mr. Berdoe's admirable and inspiring book, entitled "Browning and the Christian Faith," there is a paragraph which beautifully illustrates this proposition. It is this:

"As the great tunnel under Mount Cenis neared completion, the French and Italian workmen on op-

posite sides were able to hear each other's voices and the blows of their picks. Soon they met and shook hands. They had toiled for years from opposite sides; but their work was harmonious, and the great international railroad under the Alps was an accomplished fact. Ever since the dawn of modern science in the beginning of the Sixteenth Century two great classes of thinkers have been engaged in the intellectual feat of road-making on similar principles. The men of faith and the men of science have tunneled their Alps from opposite points. Unlike the engineers of Mount Cenis, they fancied themselves in actual opposition to each other, never expecting to meet, still less to fraternize. The conflict between religion and science has been the theme of many a treatise, and the necessary opposition of the two bodies of laborers in the field of human knowledge has been taken for granted. But already faintly yet surely we begin to hear the voices of the workmen of opposite sides as the roads they are making tend to meet in one central point; they call to each other, not in threatening tones, but as fellow-laborers on the same path. None but the actual workmen can imagine how nearly they approach to each other. To the great outside world they are lost in the bowels of the earth, are forgotten, or scarcely thought about. Yet a few more cubic feet of rock to bore, a few more tons of detritus to remove, and the pathmakers will throw the road open to the world."

There are two great books—Nature and the Bible. The scientist studies one; the theologian the other. The effort of theology is to ascer-

tain a knowledge of God through the revelation He has made of Himself in the Bible and to human consciousness; the effort of science is to obtain a knowledge of God through the revelation He has made of Himself in Nature and in human life. In the sacred domain of human life they meet, and from this common shrine they both look up and worship the same adorable God, the Maker and Ruler of all. Instead, therefore, of being, as formerly thought, hostile ranks, they form an alliance, strong and mighty, fighting for the common cause of truth.

Professor John Fiske, in his admirable little book, "Through Nature to God," says:

"I think it can be shown that the principles of morality have their root in the deepest foundations of the universe, that the cosmic process is ethical in the profoundest sense. When the stars sang together, and the sons of God shouted for joy, the beauty of self-sacrifice and disinterested love formed the chief burden of the mighty theme."

The learned author proceeds to show that the cosmic process exists for the sake of moral ends, believing that if we subtract from the universe its ethical meaning there is nothing left "but an unreal phantom, the figment of false metaphysics."

He illustrates the "omnipresent ethical trend" by the developments of civilization shown in the progress from the primitive canoe to the Cunard steamer, from the hieroglyphic battle sketch to

sublime epics and dramas, from the sun-catcher myths to the Newtonian theory of astronomy, from the wandering tribes to the mighty nations, from the simple ethics of the tribe to the moral law for all men. "The story," he adds, "shows us man more and more clearly becoming the image of God, exercising creative attributes, transforming his physical environments, incarnating his thoughts in visible and tangible shapes all over the world, and extorting from the abysses of space the secrets of vanished ages."

Thus science and theology, while differing in many of their theories and interpretations, are in fundamental principles and ultimate designs harmonious, being complementary in nature and supplementary in operation.

As the handmaid of theology, true science has rendered excellent service in the cause of truth, having made valuable and permanent contributions to revealed and discovered intellectual and spiritual possessions.

Science has greatly aided theology in understanding the doctrine of Divine Immanence. God's relation to the world has been one of the perplexing problems of the ages. The meditations in reference to the Creator's relation to the world may be reduced to three theories: First, That He created the world and turned it loose to work out its own destiny, and this irrespectively of His presence or power. Such a relation is similar to that sustained by the boy who makes

his kite, throws it to the wind, and then snaps the string. Or that of the watch-maker, who, having made the time-piece, turns it over to another. Or the architect who plans and builds the house, but, after having built it, lets it pass into other hands for occupancy and control. Second, That God made the world and still controls it, but it is by a set of fixed laws under which he has placed it. His only connection with the world, according to this theory, is the authorship of the laws and the holding of these laws, as the lad makes his kite, throws it to the wind, but still holds the string. Third, That He is still in the world, controlling every movement manifested by every throb of life. As the life blood fills and thrills every part of the human body, so the Divine Life throbs in every part of the world. This is Divine Immanence. To fully grasp it without the loss of the Divine Transcendence is the problem of the hour. The great book of the future will be written on the harmony of Immanence and Transcendence. It is said that error is but perverted truth. It seems at least probable that Pantheism is but a distorted view of Immanence. God's government of the world is both providential and moral—the former including all creatures, the latter only intelligent beings. The providential is always subordinate to the moral, the very words "providence" and "providential" meaning to look beyond the physical to the moral and spiritual.

Science has helped theologians to realize the real purpose of the Bible, namely, to reveal God's relation to man and to human history. It is a reasonable hypothesis that every book should be judged by the object held in view by the writer. It is perfectly legitimate to apply this to the Bible. It is not the purpose of the Scriptures to furnish men with scientific knowledge—this they can discover for themselves. Much precious time that might have been used to better advantage in other directions has been wasted in the vain effort to harmonize supposed conflicts between theories in the realm of theology and the realm of science. If we desire to know the age of the earth, we go to geology, not to Genesis. If we seek to ascertain the relation the earth sustains to the sun, moon, and stars, we go to astronomy, not to the Pentateuch. God endowed man with the ability to discover scientific truth, historical information, and many of the facts of human relations; but Divine truth must be revealed. In order to be a medium for the revelation of spiritual truth, it was not necessary that a man should have absolute knowledge in all realms. The Bible is the story of human redemption and the moral education of the race. In this realm it is supreme and absolute.

Some of the most brilliant illustrations for the illumination of theology have been furnished by science. Take the great law of service—one of the fundamental laws of the Kingdom of Heaven.

When we turn to science we find that all nature abounds in thrilling illustrations of this law. We find that every object, animate and inanimate, was created for a specific purpose—that of service. The very dust, commonly considered a nuisance, and one against which the housewife must wage continual battle, renders an important service. Science tells us that it is dust that gives us the beautiful blue of the sky and of the sea. Without it there would be no diffused daylight; we would have either unbearable glare or total darkness. It is said that it is due to dust in the upper atmosphere that we have mists and gentle showers instead of cloud-bursts and torrents. In the three kingdoms we have a perfect circle of service, the mineral serving the vegetable, and the vegetable serving the animal, while the animal finally returns to the mineral. The different forms of life also serve each other. The vegetable furnishes oxygen for the animal, receiving in return carbonic gas. The bee and the butterfly get their honey from the flowers, while in turn they bear the fructifying pollen from petal to petal. Or take the law of sacrifice, another of the fundamental laws of the Kingdom. Science also shows here that everything surrenders its own life in order to serve others. It gives us the facts by which we may illustrate the great paradox of Christ—man finds by losing; he obtains by giving; he develops by renouncing; he lives by dying. Here we are encouraged in self-sacrifice

by the fact that in nature every force expended is recovered in new relations and for new service. The expended sunshine is recovered in the coal; the grain in the stalk; the acorn in the oak.

And then science has, especially within recent years, rendered valuable contributions to the phenomena of the future life. It has enforced the fact that man is the highest order of being that has come into existence in the development of the universe. Though implanted in the physical by means of his body, he is endowed with reason, with free will self-determining and self-exerting, and with great susceptibilities to rational and spiritual motives and incentives. Man is conscious of his ability to rise above mere animal instinct, sensual appetite, and selfish desire, to a life which is under the control of reason and love. Thus he manifests the essential characteristics of a personal spirit as distinguished from mere animal instinct and life. Professor Harris says:

“Man is immortal. In the progress of evolution in the physical system mechanical force is transcended but not abolished by chemical; both are transcended but not abolished by life, vegetable and animal; all are transcended but not abolished by rational life coming from the living God, in whom life is underived and eternal. The ultimate atoms are the indivisible units in the physical system, and not one of them ever ceases to exist. Every physical force is persistent, perpetuated forever. Much more may we expect rational, self-determining persons, who are the indivisi-

ble units in the moral or spiritual system and are in the likeness of God, to live forever. Death is an epoch in which the spiritual life in the Christian will be more fully developed, and he will come into more vivid consciousness of God and his spiritual environment as the fundamental reality."

Immortality is involved in man's personality, his attributes and aspirations. It is inseparable from the consciousness of the likeness to God, of communion and co-operation with Him. When this consciousness is awakened in any man and he sees the ideal made possible in the Divine plan and purpose, he is fully convinced of the absurdity of any theory that would confine or limit such to a life shut up to sensual and temporal gratification.

Science has been diligently searching the whole field of psychic phenomena, and from hypnotism, mesmerism, spiritualism, mental therapeutics, and kindred studies, has gathered a valuable array of facts from the border-line of the unseen that throws much light upon the study of the life beyond. One of the leaders in this field of investigation has systematized the results in this interesting realm in a valuable book, entitled "A Scientific Demonstration of the Future Life." The author has endeavored to observe the strictest rules of scientific induction, taking nothing for granted that is not axiomatic. He holds that there is nothing worthy of belief that is not sustained by well-authenticated facts.

So theology and science have not only become allied in the cause of temporal and earthly things, but, uniting their faith and their facts, they have climbed together to those sublime heights from which they have caught glimpses of the eternal, and from these lofty peaks of thought and vision have brought us satisfying assurances of the reality of the spiritual and of the life beyond. Spirituality may be defined as the consciousness of the Divine presence in the human soul. The spiritual man is the man filled with a sense of the presence of God and of the force of spiritual laws, here and now; one convinced of the immediate relations between himself and God, accompanied with the consciousness of this relation.

To the spiritual man religion becomes personal rather than traditional; vital rather than institutional; positive rather than negative; practical rather than theoretical; universal rather than limited.

An able Church historian says:

“In 1510 an Augustinian Monk walked with desolate heart the streets of Rome; and turning away from the pomp of her Churches and the corruptions of the Vatican, he sought relief to his awakened soul by ascending on his knees, with peasants and beggars, the stairway of Pilate, which was supposed to have been trodden by Christ at His trial. While pausing on the successive steps to weep and pray, a voice from heaven seemed to cry within him: ‘The just shall live by faith.’ It was the voice of Apostolic

Christianity and the announcement of the Reformation.”

This revelation of the soul's immediate relation and responsibility to God led this same monk seven years later to the gate of the Church at Wittenberg, which introduced Protestantism. The announcements there made were indeed trumpet blasts echoing from the Hebrides to the Caribbeans, summoning Europe to a moral reformation.

Spirituality is not the activity of any one set of the powers or any one part of the nature, but it is the activity of the man's whole nature under the thought and love of God, which is the highest spiritual impulse. In reply to the lawyer's inquiry, the Great Teacher said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The student of Biblical psychology may find here an interesting field. The supreme principle of love must permeate the entire being—the intellectual, the emotional, and the volitional.

This deep and abiding consciousness of the reality of the spiritual must come through spiritual illumination. The eyes must be opened in order that we may see the protecting powers that fill the mountains about us. As with Elisha's servant, so with us. Marauding bands of the Syrians were making frequent and annoying incursions into the northern territory of Israel,

but all their movements were mysteriously revealed and checkmated. Whenever they laid an ambush in any place, Elisha warned Israel to avoid that place. Ben-hadad, king of the Syrians, finding all his plans frustrated, begins to suspect treachery in his own camp; but hearing that Elisha, who was then residing at Dothan, was imparting the information to the king, Ben-hadad sent a strong array of horses and men to Dothan for the capture of Elisha. The young man who was the Prophet's attendant, seeing the formidable array of Syrian soldiers in the early morning, became alarmed. But Elisha, conscious of the reality of the spiritual world and of the presence of the unseen forces that are ever about us and that are ever doing battle for the right, prayed that the eyes of the young man might be opened. With clarified vision and enlarged outlook, the youth became conscious of the spiritual.

The greatest endowment of the human soul is its capacity to receive the inspiration of the Almighty. "There is a spirit in man: and the inspiration of the Almighty given them understanding." Horace Bushnell, in commenting upon this expression, says:

"The word 'spirit' means literally breath; and it is applied to the soul not merely because of its immateriality, but for the additional reason that the Almighty can breathe Himself into it and through it. The word 'inspiration' as here used denotes this act of

inbreathing. Anyone is inspired, as we now speak, just as far as he is raised internally in thought, feeling, perception, or action by Divine movement within. In the capacity of this he is called an inspirable creature, and has this for one of his highest distinctions. What higher distinction can he have than the capacity for God—to let in the Divine nature, to entertain the eternal Spirit, witnessing with his spirit, to be gifted thus with understanding, ennobled with impulse, raised in power, and this without any retrenchment of his personal freedom, but so as to even intensify his proper individuality? Just as it is the distinction of a crystal that is transparent, able to let the light into and through its close, flimsy body and be irradiated by it in the whole mass of its substance without being at all more or less distinctly a crystal, so it is the grand distinction of humanity that it is made permeable by the Divine nature, prepared in that manner to receive and entemple the Infinite Spirit; to be energized by Him and filled with His glory in every faculty, feeling, and power. Our accepted doctrine of the Holy Spirt really implies this: that we are made capable of this interior presence of the Divine nature; that as matter is open to the free access and the unimpeded passage of the electric flash, so is the soul open to the subtle motions of the eternal Spirit and ready, as it were, to be the vehicle of God's thought and action—so of His character and joy.”

Religion can never hold its own against the powers of evil except by deep spirituality and trust in the Infinite. Unbelief and skepticism paralyze the forces of the soul. The warfare is

not carnal but spiritual. The exciting contest between the Philistines and the Israelites, culminating as it did in David's victory over Goliath, symbolizes our struggles. Saul was no longer the vigorous and valiant leader that he once was; Jonathan seems to have been absent; the people were discouraged in the face of the giant's defiant challenge, and the outlook for Israel was gloomy. What a vivid picture of the opposing forces in the moral and spiritual realm! On one side we have brute force, insolent pride, and worldly power; on the other side, spiritual worship, faith in God, and consecration to the higher things. This struggle is perpetual and our only hope lies in the spiritual forces that are at the command of faith.

## II

### WHAT ALL THE WORLD BELIEVES

Though his philosophy finds nothing to support it, at least from the standpoint of Terence, the scientific student should be ready to acknowledge the value of a belief in a hereafter as an asset in human life. In the presence of so many mysteries that have been unveiled, in the presence of so many yet unsolved, he cannot be dogmatic and deny the possibility of a future state; and however distressing such a negative attitude of mind to the Teresian, like Pyrrho, he will ask to be left, reserving his judgment, but still inquiring. He will recognize that amid the ebb and flow of human misery, a belief in the resurrection of the dead and the life of the world to come is the rock of safety to which many of the noblest of his fellows have clung; he will gratefully accept the incalculable comfort of such a belief to those sorrowing for precious friends hid in death's dateless night; he will acknowledge with gratitude and reverence the service to humanity of the great souls who have departed this

life in a sure and certain hope—but this is all. Whether across death's threshold we step from life to life, or whether we go whence we shall not return, even to the land of darkness, as darkness itself, he cannot tell. Nor is this strange. Science is organized knowledge, and knowledge is of things we see. Now the things that are seen are temporal; of the things that are unseen science knows nothing, and has at present no means of knowing anything.

The man of science is in a sad quandary to-day. He cannot but feel that the emotional side to which faith leans makes for all that is bright and joyous in life. Fed on the dry husks of facts, the human heart has a hidden want which science cannot supply; as a steady diet it is too strong and meaty, and hinders rather than promotes harmonious mental metabolism. In illustration, what a sad confession that emotional Dryasdust, Herbert Spencer, has made when he admits that he preferred a third-rate novel to Plato and that he could not read Homer!—*Dr. Wm. Osler* in "Science and Immortality."

## CHAPTER II

### WHAT ALL THE WORLD BELIEVES

The belief in a life beyond has been one of the perennial possessions of the human race. "The very nerves and sinews of religion is the hope of immortality." The religions, the philosophies, and the superstitions of all nations bear ample evidence of the prevalence of this universal and fundamental conviction. Without inquiring into the origin of this perpetual conviction, its existence demands not only theological study, but scientific and philosophical study as one of the cherished hopes of men. Owing to the universal existence of the doctrine of immortality and its practical effects upon the lives and character of the men and nations who have believed in it, the subject not only admits of examination but its investigation becomes imperative. Men cannot be ignorant of, or indifferent to, a topic of such vital importance.

The most ardent supporter of the doctrine of the life beyond does not deny the fact that Christianity deals primarily with the problems of the present life, but these problems are all considered from the standpoint of eternity and the relation of duty to destiny. George Eliot charged

Christianity with what she called "otherworldness," meaning by it that this system of religion as taught by its adherents deals wholly with the questions of the unseen world. This criticism evidently grew out of a misconception of the original design of the religion of Jesus Christ. It may be that many of the leaders in thought and activity have ignored to too great an extent the application of Christianity to the problems of the present life, but a careful examination into the original design of the Christian religion precludes the possibility of such an accusation. Christianity, according to the New Testament, is primarily a life, and secondarily a system of doctrines and worship. As a recent writer has truthfully said, "Christianity is not a creed, but an experience; not a restraint, but an inspiration; not an insurance for the next world, but a program for this." Its emphasis is on duty rather than doctrine; on character rather than creed. In his wonderful Apocalyptic vision on Patmos, John saw a new heaven and a new earth for the first heaven and the first earth had passed away. He also saw the Holy City, New Jerusalem, coming down out of heaven from God. The supreme purpose of the Kingdom of Heaven was not to take a few of earth's inhabitants and transfer them to another realm and leave the great struggling masses of sinning and suffering human beings to remain in the dismal depths of degradation and despair. Its primary

purpose was not to take a few people to Heaven, but to transfer the principles and regulations that prevail in Heaven to earth; not the translation of a few men to the spiritual realm but the regeneration of the human race and the reconstruction of human society by the introduction of the spiritual forces out of Heaven. So in the teachings of Christ we find instruction in reference to almost every social institution. At least, He enunciated general principles applicable to each from which may be drawn specific directions as occasions arise. He completely reversed the pagan idea of marriage, which held that this relation was a civil contract in which the parties were simply partners and the contract might be broken at the pleasure of either party. He reverted to the original idea of marriage, showing that it was specifically a Divine institution and was breakable upon one ground only. In fact, according to Christ, divorce is only a formal recognition of a union already broken. He taught the true uses of wealth and showed that man's relation to earthly goods is that of trusteeship. Both by precept and example He taught the privileges and duties of citizenship, illustrating that we owe duties to both Cæsar and God, and there should be no conflict. In a word, Christ taught that man is a social creature, capable of merging his life into the lives of others and that man's normal condition is that of fellowship with his Creator and with his fellow-

creatures. Isolation is sin; we serve God by serving our fellow-men.

But all of this grows out of the fact that man is not a creature of time and temporal relations but is a child of eternity and his citizenship is in Heaven. The issues of destiny are involved in the duties of time. The future is but an eternal Now, and we project our personalities into the great beyond. Heaven and Hell are but the eternally projected pathways whose beginnings are in earth. We tread forever in the realms whose portals open to the paths we select here. While the whole field of eschatology is full of clouds and unspeakable mysteries, yet it is one of eternal fascination because in it are the springs of life.

The Christian soul, anxious with desire and thrilled with hope, overflows with delight when it remembers that no religion, however degraded or ignorant, has stared vacantly and blindly into the future. Through even pagan eyes we may gaze upon Elysian glories and the purblind vision of false religions sees open doors beyond the shadow.

So far as investigation has gone the evidence shows that some form of belief in existence after death has been one of the catholic convictions of the human race. In his "Hibbert Lectures," M. Renouf says that a belief in the persistence of life after death, and the observation of religious practices founded upon the belief, may be dis-

covered in every part of the world, in every age, and among men of every degree of variety and culture. In "Gifford Lectures," Dr. E. B. Taylor says that after having examined many passages in books of travel and the like in which it was asserted that there were tribes who had no notion of man's existence after death, and always finding that the bottom dropped out of them, he had given up the idea of ever finding any such people.

This belief in a life beyond the grave has been one of the most precious possessions of the race. It is made so by the universal reign of death. In all ages of the world and in all countries under the sun men have ever been called to stand by the open grave and peer into its darkness. In his beautiful poem entitled "Resignation," Longfellow truly sings,

"There is no flock, however watched and tended,  
But one dead lamb is there!  
There is no fireside, howsoe'er defended,  
But has one vacant chair."

This doctrine is commensurate with religion and its purity has ever been determined by the conception of God held by the people professing it. Furthermore, the nature of the doctrine has ever been the measure of the civilization attained by the nations holding it. In most of the religions of the world the doctrine of retribution is also

found; men's deeds here determine their respective positions in the world beyond.

The Hindu believes in a life hereafter. In his creed there are some things uncertain, namely, as to its endlessness and the difference between the good and the bad. This is true in the earlier Vedic Hymns. But in the later writings we find the doctrine of retribution. At one period they believed that position in the next world depends upon sacrifices; at another, upon knowledge. They believed in the transmigration of souls. For the mass of men the future is one in which men pass from shape to shape, wearing out one body after another in a continual effort to destroy existence. For the select few it means to the Buddhist the extinction of individuality in Nirvana, and to the Brahman the absorption of the individual soul in the Universal Soul.

Perhaps the greatest contribution to religious thought and especially to the doctrine under consideration made by any uninspired nation was that made by the Egyptians. Their beliefs hold a distinct and important place in the religious thought of the world. This is so because of their extreme antiquity, the extent to which their convictions were developed, the range and duration of their influence, and, above all, their points of contact with the Hebrews. Here we have a people of almost unrivaled genius, and a people whose achievements in art, architecture, and in mechanical contrivance are still the wonder of the

world. To their mechanical skill and architectural ability we owe the Sphinx, the Colossi of the Plain of Thebes, great Temples, and the Pyramids. To them we are indebted for the oldest piece of literature in the world. With this people the worship of the gods, the thought of death, the hopes and fears of the future were an important part of life. Their monarchy stretches back two thousand years before the Hebrew Exodus and their civilization extends back into ages almost fabulous. It may be readily seen how their thought, habits, and customs affected all other nations of antiquity, particularly the Hebrews and the Greeks. Their belief in the future life was so distinct that they were thought by many to be the first to teach the doctrine of the immortality of the soul. Their oldest piece of literature is "The Book of the Dead"—a marvelous collection of prayers and directions for the guidance of the soul in the other world. With them the idea of the future was associated with life. Life everlasting was before the just; the term applied to the departed meant "the living"; the water of life was given to the deceased by Osiris that the soul might live; their title for the coffin was "the chest of the living." The thought of the future life was so substantial to the Egyptian that to him it was always in some way material, and they took great pains to preserve the body, hence, the art of embalming. The idea of a judgment for all men was a cardinal

point in their creed. Every man must appear before Osiris. "When the dead man," says Dr. S. D. Salmond in writing of the Egyptian notion of the Judgment, "reaches the Hall of the Double Truth, according to the representations of the Book of the Dead, he is before the throne of this divine judge. The goddess Maat, the goddess of Justice, Truth, or Law, is there, holding a scepter and the symbol of life. The scales are set, the man's heart in the one, the image of Maat in the other. Horus watches the index; Thoth or Tehuti, the god of letters, takes the record. The standard of judgment is high. It covers all the great requirements of truth, purity, righteousness, charity, piety. Above the balance are the forty-two assessors whose office is with the forty-two great forms of sin. The departed makes his confession. It takes the form of a negative statement, denying his guilt in respect of these sins. His conscience or moral nature, symbolized by the heart in the scale, speaks for him. If the judgment is favorable, he regains the use of hands, limbs, and mouth; he receives back what he had lost by death. His soul, his Ka, his shadow, is restored, and he begins a new life. If the judgment is unfavorable, he bears the penalty of loss and pain.

"But this is not the end. A long and arduous probation lies before the justified. The immediate result indeed of his approval in the judgment of Thoth is the recovery of the faculties

and instruments of the real and efficient life. In the Book of the Dead large mention is made of the giving back of the heart, the mouth, the memory; of the setting of the limbs in motion again; of the reuniting of the soul with the body; of the obtaining of breath, and the like. But all this is in the first instance with a view to the equipment of the justified one for discipline and conflict."

"The conception formed by the ancient Egyptians in regard to the fate of souls after death," says Tiele, "is derived from what they daily saw happening to the sun, which was to them the most complete manifestation of the Deity. The sun set in the west and rose again in the east, or, put in mythological form, the sun-god, conquered by the powers of darkness, passed at eventide into the realm of the dead, waged there a triumphant contest with numerous enemies, and rose again in the morning with full radiance as if new born. With the human soul it was the same."

The Babylonians and the Assyrians were of the same stock as the Hebrews and consequently their doctrines of religion and the future are of double interest. In many phases of their beliefs the Babylonians and the Assyrians resemble the Hebrews. In the main their ideas of the soul, death, and the future state are similar. In common with the Hebrews these peoples were pervaded with a deep religious sentiment. Abraham migrated from their land and no doubt many of his

larger religious truths crystallized around his early convictions. Their system of theology comes down to us in a series of hymns which have been pronounced by competent critics to be among the finest specimens of ancient piety, being simple, pure, and impressive. One writer compares them to the Psalter of Israel. In them may be found confessions of sin, warnings of divine wrath, and appeals to the mercy of God. In common with most of the beliefs of the ancients, their ideas of the future existence were materialistic. Jars of fruit and various drinks were buried with the dead for their sustenance in the land of no return. Often, too, implements of defense were buried with the dead, to be used in protecting themselves in the great beyond.

“What is of more immediate interest to us, however,” says a recent writer on the ethnic doctrines of immortality, “is the fact that we possess the Lay of Istar’s Descent to Hades, a poem of curious interest, which gives us some insight into the old Chaldæan views of the other world. It has reached us only in Semitic form. But it is supposed to have Accadian matter as its basis. It tells of the love of Istar, the Babylonian Venus, for Du-zi or Dumuzi (another form of Tammuz, the Babylonian Adonis); her passionate grief when he dies; her journey to the under-world in quest of the waters of life; how she comes to the gates of Hades and obtains admission there; how she has to strip herself, according to the inex-

orable law, of part of her attire at each of the seven gates; how at last she penetrates within the abodes of the dead—a dark and cheerless tract where dust is the food of the unhappy shades, and a grim queen reigns who smites her with many diseases, and imprisons her until she is sprinkled with the waters of life, and brought to the light again by a messenger of the gods.”

In Persian theology we have Ormuzd, the spirit of Good, and Ahriman, the spirit of Evil. The history of the world is the story of the antagonisms of these two. The religion of Persia was one of hope. The Persian looked for the end of this evil world and the establishment of the desired kingdom, in which heaven and earth shall be one. The Persian doctrine of immortality has many points of similarity to that held by the Christian. Its foundation was laid in the moral issues of life, with the dread realities of demerit and guilt. The Persians believed that when a man died, while his body was exposed to be the food of bird or beast, his soul crossed the Bridge of Chinvat, which was the Bridge of the Gatherer or Accountant. For the space of three days, good spirits and evil ones, paradise and hell, struggled for possession of his soul. At the close of this period the reckoning of his life was taken. Each man was supposed to be confronted by his conscience. The good thoughts, words, and deeds of the man of truth appeared in the form of a fair maiden of glorious race; for the

man of falsehood there was a corresponding ap-  
parition of the evil things of his earthly life.  
There were three destinies before the man. If  
the good in him prevailed over the evil, his way  
was to paradise, the abode of song. If the evil  
was judged to have prevailed in him, he sank to  
the abode of evil spirits, down into the darkness  
of the earth spirit, down into the world of woe,  
the dismal realm, down into the house of hell,  
there to suffer the pains of his sins. If the bal-  
ance was equal and the judgment indeterminate,  
he was confined in an intermediate state till the  
decision of the last day.

The minds of the Romans were so absorbed  
with the glamour of the present world that they  
were unable to catch such visions of the spiritual  
as others did.

Much of the Greek phraseology enters into  
the Christian writings on the future existence.  
In Homer's *Iliad* and *Odyssey* we have Hades  
divided into Elysium and Tartarus—Heaven and  
Hell. Pindar tells us that the soul came from  
the gods and that it is the soul that survives. In  
his *Phædo*, Plato argues the soul's immortality  
from its desires, capacities, indivisible nature,  
and other phenomena. He also teaches the doc-  
trine of retribution.

The following excerpt from the conversation  
between Crito and Socrates on the night of the  
latter's death will show with what convictions  
the great philosopher viewed the future:

*Crito.* "But in what way would you have us bury you?"

*Socrates.* "In any way that you like; only you must get hold of me, and take care that I do not walk from you."

Then he turned to us, and added with a smile: I cannot make Crito believe that I am the same Socrates who have been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see, a dead body—and he asks, How shall he bury me? And though I have spoken many words in the endeavor to show that when I have drunk the poison I shall leave you and go to the joys of the blessed—these words of mine, with which I comforted you and myself, have had, I perceive, no effect upon Crito.

"Be of good cheer, my dear Crito, and say that you are burying my body only, and do with that as usual, and as you think best."

Plato was the Greek Prophet of the Ideal and the Eternal. In him the conviction of the immortality of the soul struggled to its highest ethnic expression. Dr. Salmond truly says:

"The great ideas of the soul's dignity, its vitality, its independence of the body, its divine origin, its probation, the judgment it has to endure, the inclusion of all souls, good and evil, small and great, in the moral awards of the future,—ideas which are taught in some measure by the Tragic Poets, and more largely and constantly by Pindar,—reappear in Plato, and rise in him to their loftiest exposition, their most consistent and most ethical application."

Researches in the various dialogues have brought to light many expressions of an abiding conviction of the spiritual world. In the *Banquet*, he says that men have a yearning for immortality; in the *Philebus*, that the soul is full of expectations, making speeches to itself of the future; in the *Republic*, that evil cannot destroy the soul as disease the body, but that it is immortal in the *Phædo*, that there are two species of things, the one visible, the other invisible; the invisible always continuing the same, but the visible never the same; the soul being invisible, must always be the same, and therefore immortal; in the *Phædrus*, that every soul is immortal.

The note of hope which was inspired by the doctrine of immortality in the minds of the ancients has been echoed and re-echoed through the years and every age has had a multitude of witnesses. The great minds of the centuries have grappled its problems and accepted its consolation.

Hear the testimony of some of the witnesses of more modern times.

*Tycho De Brahe*, a prominent astronomer of the Sixteenth Century, upon the death of his father:

“Although I find much comfort in the Holy Scriptures and in philosophic studies, the greatest comfort I find is the fact that my father went so peacefully and devoutly from this earthly abode of misery to that heavenly eternal kingdom of which Saint Paul

says that there we have imperishable mansions, whereas here we are only strangers and pilgrims. God have mercy on his soul and give us all a blessed parting from this life for the sake of His Son Our Redeemer."

*Prof. Schelling*, philosopher :

"The certainty that He who went through death, who restored the connection between nature and the spiritual world, changes death to us into a triumph, a triumph that is awaiting us like the warrior who is going toward a certain victory. Although I want to live and labor as long as God lets me, I consider the moment of my death as the most precious of my life."

Karl Fr. Gauss, astronomer, writing to a friend who had suffered a great loss :

"I cannot comfort you; at such a loss there is only one comfort, the strong conviction that we are here in 'Ultima' and will hereafter advance to a higher school. Besides this material world, there is another real spiritual world-system with as much manifoldness as in this world, and thither we shall go."

K. E. Von Baer, anatomist and professor of Zoölogy :

"Contemplation leads us to the same doctrine that the Bible teaches in simple, childish language, that death will not be our end. The harmony of the powers of nature leads us to a common primeval cause, and this primeval cause cannot be different from that sublime Being to which the religious necessities of man always point."

Thomas Carlyle, upon the death of his wife:

“With longing I look forward to the quiet land where we shall find our loved ones again.”

Thomas Jefferson, to John Adams upon the death of Mrs. Adams:

“I do not, by empty words of consolation, want to tear up again the wounds of your sorrow, but there is one consolation for both of us, that the time is not distant when our suffering and mourning bodies will be laid at rest for a happy re-union with those we have loved and lost, and we shall love forever and never lose again.”

Goethe:

“How strongly we may be chained and attached to this earth, by thousand and thousands of appearances, a certain intimate longing compels us to lift up our eyes to heaven; because a deep inexplicable feeling gives us the conviction that we are citizens of another world, which shines above us, and to which we sometime will all return. The thought of my death leaves me in perfect peace, because it is my firm conviction that our spirits are of indestructible nature. Without a belief in immortality the soul can never find peace.”

Heinrich Heine, in his last sickness:

“My friends, believe me, it is Heine who says it: After meditating over it for many years I come at last to the conclusion that there is a God who judges

our actions. Our soul is immortal and, after this life, there is another, where good is rewarded and evil is punished. Take me as an example and learn from me, that the simple faith in the goodness and mercy of God can alone give us strength to bear the most dreadful pains without complaint and grumbling. Without this faith, I would have ended my life long ago."

Gustav Adolph, upon the death of the Queen-Mother:

"It is only a very short time in this world that we must trouble ourselves with cares and worries. But the best of all is, that this will have an end, and that God will give us a blessed hereafter, and an eternal life with our Lord Jesus Christ."

Sir Oliver Lodge, scientist:

"The death of the body does not convey any assurance of the soul's death. Death is a change indeed, a sort of emigration, a wrenching away of the old familiar scenes, a solemn, portentous fact; but it is not annihilation."

Victor Hugo, in a meeting of Atheists:

"I feel in me the assurance that the grave cannot keep me. Worms may destroy what is perishable in me, but the power to think, something in my ears, eyes and lips which we call 'life,' no power on earth can destroy. Gentlemen of Science, let us live in the visible world, but also in the invisible. The grave is

a door which never opens again for this world, but it opens for another."

Alfred Tennyson:

"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 tho' 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."

### III

## AN INHERENT ENDOWMENT

The conclusion to which one would seem to be forced upon the question of organization is that the body is a section of the total human consciousness, that it is a section which fluctuates greatly during the present life, and that as an inconstant part of the personality it may pass utterly away, and still leave the personality itself in full vigor and open to new and superior opportunities. Science can show nothing more than concurrence of activity on the part of body and soul. Human life is a chariot drawn by two horses and when one drops it does not follow that the other ceases to exist. Some embarrassment may be occasioned by the break, and some delay; yet in the resources of the universe it is not hard to believe that another mate has been provided, in anticipation of the need. At least, nothing in the known relation of the mind and the body appears to contradict the vast and inspiring hope.—*George A. Gordon* in "Immortality and the New Theodocy."

After death the soul possesses self-consciousness, otherwise it would be the subject of spiritual death,

which has already been disproved. With this self-consciousness necessarily remains personality and the consciousness of personal identity.—*Kant*.

If a man be shut up in a house, the transparency of the windows is an essential condition of his seeing the sky. But it would not be prudent to infer that, if he walked out of the house, he could not see the sky because there was no longer any glass through which he might see it.—*McTaggart* in "Some Dogmas of Religion."

## CHAPTER III

### AN INHERENT ENDOWMENT

A few years ago Professor Weisman, a German scientist, advanced a theory that is worthy of consideration by all who would see the doctrine of the permanency of personality. He asserted that life in its very nature is unending, and that death in no sense is natural to life. His theory was that death is a mere accident of life. The history of the protozoan, which dies only as it is killed, was adduced as proof. The division of the protozoan, resulting in the production of two, is accomplished without any cessation of life, life ceasing only as interfered with by outside forces. Thus life left to itself continues forever. Physical life, however, is surrounded with death-dealing forces. The argument may be presented then as follows: If, then, physical life is immortal within itself, surely soul-life is immortal, and, unless outside cause inflict death upon it, it will live forever. It not being in the nature of life to die, and it not being in the power of nature to destroy soul-life, it follows that the death of the body does not affect the soul. The death of the soul can only be accomplished by a cause equal to or superior to the soul; that is, it must be a Divine power. Here is a new element

in the foundation for the belief in immortality.

“The soul,” says Sir Oliver Lodge in “Science and Immortality,” “is that controlling and guiding principle which is responsible for our personal expression and for the construction of the body, under the restrictions of physical condition and ancestry. In its higher development it includes also feeling and intelligence and will, and is the storehouse of mental experience. The body is its instrument or organ, enabling it to receive and to convey physical impressions, and to affect and be affected by matter and energy. When the body is destroyed, therefore, the soul disappears from physical ken; when the body is impaired, its function is interfered with, and the soul’s physical reaction becomes feeble and unsatisfactory. Thus has arisen the popular misconception that the soul of a slain person or a cripple or a paralytic has become destroyed or damaged; whereas only its instrument of manifestation need have been affected. The kind of evils that really assault and hurt the soul belong to a different category.”

Modern psychology is rendering great service to the cause of the Christian religion in helping men to understand the human soul, its inherent nature, its marvelous capacities, its power of development, and the conditions of its growth. The soul’s growth is an evidence of its life. Growth is the great law of life and is one of the fundamentals of the universe. The history of the

world demonstrates beyond a doubt that, at least during the historic period, there has been continuous development—material, social, intellectual, and spiritual.

Creation was a gradual and not an instantaneous process. The idea that the Creator simply stretched forth His hands and that worlds and stars flew from His fingers like so many scintillations may do for poetic fancy but will not stand the test of cold, scientific facts.

Civilization is progressive. It is difficult for us who live in the meridian splendor of modern civilization to realize that this glorious inheritance has been made possible by a line of development extending all the way back to the rude forms and fashions of darkest paganism and brutal barbarism. Many and varied have been the conflicts and revolutions, the reformations and the elevations, that have marked the progress.

Religion is progressive. In a sense Jesus was the first spiritual evolutionist. His words, spoken so long ago, have become the working hypothesis of the world's great thinkers. He illustrated the principle in His life and inculcated it in His teaching. In His own personal experience He "advanced in wisdom and stature, and in favor with God and man." Then there was His teaching on this subject: "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." This development is silent and

invisible. No great confusion is created; no human eye sees the mysterious process. It is gradual and continuous, not by leaps and bounds. And it is harmonious, all parts receiving due attention.

Again: "So is the Kingdom of Heaven, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear." Growth is the normal state of the plant. It is not the result of effort, but of keeping adjusted, to the conditions of growth—the atmosphere, rain, soil, sunshine. So with the individual; growth is not from desperate struggle, but proper adjustment.

After all, the question of immortality is one of the permanency of personality. It is not the mere projection of influence and its reproduction in the lives and characters of others. George Eliot sings:

"Oh, may I join the choir invisible  
Of those immortal dead who live again  
In minds made better by their presence: live  
In pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end with self,  
In thoughts sublime that pierce the night like stars,  
And with their mild persistence urge man's search  
To vaster issues."

According to her, "this is life to come"; but it is not the Christian doctrine of immortality. "The Gospel records," says William Alexander Grist, in his "The Historic Christ in the Faith of To-day," "of the post-resurrection appearances of Jesus suggest that the body had not simply been reanimated, but that it had been subjected to some marvelous transformation, and henceforth possessed attributes which made it altogether responsive to His spiritual will. It may be that during those forty days our Lord Himself was passing through some process of glorification, the consummation of which was marked by the ascension. Another motive for the delay of the final act of the Analepsis was the purpose of Jesus to present Himself to His disciples at stated intervals, so that they might be fully convinced of His resurrection, and yet at the same time disciplined into an abiding consciousness of His presence when unseen. The handful of dust which constituted the material of His body had taken on new attributes and potencies, and was made perfectly subservient to the Spirit, appearing and disappearing, materializing and dissolving at the behests of His loving Will. When He chose, that body became visible and tangible, and was seen to bear the marks of the nails, and with it He ate and drank with His disciples; on the other hand, at any moment He could vanish without the opening of doors, or the eyes of His com-

panions might be 'holden' that they did not recognize Him. In these appearances we discern the prophetic reconciliation between spirit and matter which must surely constitute the goal of human redemption. Men have learned too well the limitations of their knowledge to venture any dogmas concerning matter; we can only surmise that it is the product of spirit, and has been constituted the medium of spiritual operations and of earthly fellowship. Some of its marvelous potencies are revealed as it yields to the molding and the mastery of life. In taking up the body once again, Jesus assumed no more a corruptible organism; He transfigured it with Spiritual force, and made it the instrument of His deathless passion to execute the Will of the Father. It had been sown in weakness and was raised in power; sown a natural body, it had been raised a spiritual body. Some such miracle as this was needed to demonstrate the absolute conquest of spiritual life over death. Those brief interviews between the risen Jesus and the disciples impressed upon the minds of the latter the reality of their Lord's continuing life, and communicated to them also a sense of His transcendent dignity; the old familiarity passes away, but with the growth of deeper reverence there remained and grew a reciprocal love."

Personality is the greatest force in the universe. Back of all things is the Divine Person-

ality, which is manifested in a thousand forms of creation. Personality is the greatest force in the material realm. What makes the small piece of land in a crowded city worth as much as a whole plantation in other places? It is the association of personality. See that mighty mogul engine as it dashes by or stands panting as if fatigued by the trip. Back of it is personality. Back of the gigantic steamer, a floating palace, plowing through the deep, is personality. Entering the great manufacturing establishment we may suddenly see a whole row of spindles cease their work. A tiny thread has broken and the entire line of spindles is stopped in sympathy and co-operation. Has the machine intelligence? No; only personality back of it.

This is true in the realm of thought. Here personality is the great force. We are in the grip of the world's thinkers—the world's great personalities. We read their books and receive their inspirations and our lives receive their currents. Every great movement, every great reformation, every great achievement has been the result of a great personality.

It is also true in the spiritual world. The great prophets, the disciples of Jesus, and other men of spiritual vision are molding our lives and characters. Jesus said to his disciples: "Ye that have been with me in this regeneration shall sit upon twelve thrones judging the twelve tribes of Israel." And to-day these same men dominate

our lives and determine our theological views. Indeed, they are on the thrones ruling the world.

God's greatest revelations are made through personality. Beginning with Abraham, "the friend of God," we find a continuous line of personal revelations until in Jesus Christ we have the embodiment of all truth and the manifestation of all relations. Emerson said: "The Bible can never be closed till the last great man is born."

Our greatest investment is in personality and our richest possessions are personalities. We render our service to God by serving the personalities of our fellowbeings.

The doctrine of immortality is not a mere subject for academic discussion; it bears a vital relation to human character. Even Goethe said "to do away with the hope of life beyond, is to do away with all that makes life worth living." The denial of the doctrine of immortality means the denial of the permanency of personality and that means the denial of the supreme ground of moral obligation. To eliminate the life beyond with its awards to conduct is to eliminate God and that means the elimination of obligation. This is not only true of individuals but of nations as well. When the belief in God and the future life was surrendered in France the Reign of Terror ensued. The dangerous elements of society are the materialists and the anarchists; the dynamite users and the bomb-throwers. The greatest moral

restraint is gone. In this doctrine lies our greatest moral inspiration. It is the thought of our own personal future that nerves us to deeds of daring and sustains us in the midst of life's burdens. The world's benefactors and martyrs have been inspired by it. Paul, whose heroic labors were not only the marvel of the early Church but the benediction of the ages, believed that "we shall all be changed." Moses, who led Israel like a flock and whose skill laid the foundation for all subsequent moral legislation, "endured as seeing Him who is invisible" and "had respect unto the recompense of the reward." Luther, whose mighty blows shook a great ecclesiasticism from center to circumference, believed that the personal soul must not only be justified by faith here but that it must stand before the Great White Throne in its individuality. Wesley, whose revival fires "raised the spiritual temperature of the whole Christian Church," believed in the "Great Assize." Time would fail to tell of Knox, and Calvin, and Livingstone, and Taylor, and Young J. Allen, and thousands of others the inspiration of whose labors lay in the doctrine under review. The eleventh chapter of Hebrews has been called the Westminster Abbey of the Bible. In it are the memorials of the great and the noble. The author guides us from point to point, narrating as we pass along the sublime achievements of the heroes and the heroines whose tablets are before us. What a mighty concourse of immortal

spectators are looking down upon us! "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

This doctrine is the only explanation of life. Without it the past is dark and the future is still darker. If there be no hereafter our existence is a mere riddle. The inequalities of life, the mysteries of Divine Providence, and a thousand problems growing out of our experiences here await its solution. Oftentimes we stand where Providence seems to form a perfect net-work about us seemingly for the purpose of ensnaring our feet. Then, like poor old Jacob, we feel like crying out, "All these things are against us." But in the undimmed light of eternal day the great Chart of Life will be made clear. Then we shall see that all these disappointments were God's appointments and had their mission in our lives. How often shall we have occasion to look up into our Father's face and thank Him for the experiences that were so bitter here! If there be no life beyond, God truly mocks us in our sorrows. If there be no life hereafter, Jesus mocked the broken-hearted disciples when he said, "In

my Father's house are many mansions; I go that I may prepare a place for you."

The human heart demands the immortal and infidelity breaks down at the grave. Hear Ingersoll at the grave of his brother:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; *but in the night of death hope sees a star, and listening love can hear the rustle of a wing.* He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts and dogmas and tears and fears, that these dear words are true of all the countless dead."

Immortality is inherent and not incidental or conditional. The theory of conditional immortality holds that men are not immortal by nature, but that some become so by means of earnest effort on their part assisted by Divine grace. It is the survival of the fittest in the future life. Those only who succeed in the struggle become immortal; the others eventually passing out of existence. Or it makes immortality the gift of Jesus Christ, attained only by those who accept Him; while others are dead already and what we call death is simply the end of existence. It is very evident that the theory grows out of mis-

taking eternal life for immortality. Eternal life is the gift of God through Jesus Christ, but immortality is the inherent endowment of the soul.

This theory is unscientific, unphilosophic, and un-Scriptural. "Between the nature of the body and that of the soul," says James Freeman Clarke, "there is a mysterious and impassable gulf. We cannot express the one in terms of the other. We are conscious of our soul as an indivisible substance, the personal self. It has no attributes in common with material things. It has no form, no color, no inside and outside, upper part and lower. Hence, in all ages, men have believed in the soul as an indivisible essence, connected with the body, but not deriving its existence from it. It is the body's guest, dwelling in it for a time. This is the deep conviction of us all,—that we are not body, but some essence which moves and controls the body."

Eternal existence is a matter of the inherent nature of the soul. Psychology knows no difference between the natural endowments of the soul of the good and that of the bad. Moral character affects the nature of existence beyond, but not the fact. The soul's attitude to Christ determines the relative relations in the life beyond, but not whether it shall be. Thus the scientific basis for immortality lies in the fact that consciousness is only the concomitant of the brain, the brain being its instrument. The problem of existence hereafter is the same for the good and

the bad. The analysis of the soul shows no trace of two distinct species, one with souls and the other without. From the standpoint of science, it would seem that it is a case of all having souls or none.

The theory is unphilosophical. Man, according to this belief, is only an animal that perishes, being in both body and spirit as mortal as the brutes. Yet this being is looked upon as being endowed with free will and moral responsibility. Back of moral responsibility lies the freedom of the will and back of the freedom of the will lies independent and eternal personality. The whole tenor of the Bible is in the direction of the inherent immortality of the soul. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." We are told that the man thus made was created "in the image of God." It is perfectly clear from the record that this "image of God," was not something incidental to man's being, or something that could be removed from him and still he would be man; but it was something absolutely essential to being. It is evident, furthermore, that it was an impartation of the Divine. The act of breathing into the nostrils was symbolic, and as the result man became a living soul. It was the constitution of personality, and this personality was the reproduction of the Divine. It will live as long as God Himself lives. This image did not consist

of a moral likeness, or holiness, for this was lost in sin; but it consisted of substantive being—intellect, sensibility, will; knowing, feeling, causation.

“All omens,” says Myers in “Human Personality,” “point toward the steady continuance of just such labor as has already taught us all we know. Perhaps, indeed, in this complex of interpenetrating spirits our own effort is no individual, no transitory, thing. That which lies at the root of each of us lies at the root of the Cosmos too. Our struggle is the struggle of the Universe itself; and the very Godhead finds fulfilment through our upward-struggling souls.”

Sir Oliver Lodge, in “Science and Immortality,” while moving with the cautious tread of the scientist, nevertheless, has his feet in the path that leads ultimately to the light. The best chapter in his book is the one entitled, “The Permanence of Personality.” In this chapter the distinguished scholar says:

“In the preceding chapter on ‘The Transitory and the Permanent,’ permanence was claimed for the essence, the intrinsic reality, the soul of anything; and transitoriness for the bodily presentment—that is, for all such things as special groupings, arrangements, systems, which are liable to break up into their constituent elements, and cease to cohere into a united and organized aggregate. The only real destruction known to us, in fact, is this disintegration or breaking up of an assemblage; things themselves

never spring into or out of existence. All we can cause or can observe is variety of *motion*—never creation or annihilation. And even the motion is *transferred* from one body to another, and transferred in the process; it is not generated from nothing, nor can it be destroyed. Special groupings and appearances are transitory; it is their intrinsic and constructive essence which is permanent. But then, what about personality, individuality, our own character and self? Are these akin to the temporary groupings which shall be dissolved, or are they among the substantial realities that shall endure?

“Let us see how to define the idea of personality or personal and individual character:—A memory, a consciousness, and a will, in so far as they form a conscious harmonious whole, constitute a personality; which thus has relation with the past, the present, and the future. And we shall argue that personality or individuality itself dominates and transcends all temporal modes of expression, and so is essentially eternal wherever it exists.”

Here is the able Scientist’s definition of immortality:

“Immortality is the persistence of the essential and the real: it applies to things the universe has gained—things which, once gained, cannot be let go. It is an example of the conservation of Value. The tendency of evolution is to increase the actuality of Value, converting it from a potential into an available form.”

Likewise, the poets have brought us the same

revelation. Browning's position is this: "Man, then, has a soul; he is therefore more than matter. He has a free and rational soul; he is therefore more than animal. He has an immortal soul; he is therefore above the material world which perishes." His idea is that the soul is "that side of our nature by which we are in contact with the Infinite." Mr. Browning believes that "Man's divine origin, his noble personality, and his immortal destiny may be proved from that passionate desire for truth which always and everywhere distinguishes him."

In "Pacchiarotto" he says:

"I shall behold Thee, face to face,  
O God, and in Thy light retrace  
How in all I loved here, still wast Thou."

In "Pauline" we find:

"I know this earth is not my sphere,  
For I cannot so narrow me but that  
I still exceed it."

In his masterpiece, "Saul," Mr. Browning moves on in his sweep of thought until his message becomes a prophecy and he describes the Christ-Man opening the gates to Saul:

"O Saul, it shall be  
A face like my face that receives thee; a Man like  
to me,

Thou shalt love and be loved by, forever; a Hand  
like this hand  
Shall throw open the gates of new life to thee:  
See the Christ stand!"

Many years before his death Benjamin Franklin wrote the following epitaph for his own tombstone:

"The Body of Benjamin Franklin, Printer,  
(like the cover of an old book, its  
contents torn out, and stript of its  
lettering and gilding) lies here  
food for worms. Yet the work itself  
shall not be lost; for it will (as  
he believed) appear once more in  
a new and more beautiful edition,  
corrected and amended by the Author."



IV  
THE HOUSE NOT MADE WITH HANDS

When April's sky is blue above  
The quiet dust of those we love,  
There comes to every heart that grieves  
The solace of unfolding leaves.

A vernal benediction flows  
Through wind-born whispers of the rose,  
And bears to every listening soul  
A promise from some far-off goal.

The turf, made fair by rain and sun,  
Breathes not of dark oblivion,  
And girds the silence of the tomb  
With tiny miracles of bloom.

Each star-eyed daisy seems to bring  
The brave, sweet Gospel of the spring  
And the deep blue violets tell  
Of love and life invincible.

—*William Hamilton Hayne.*

For we know that if the earthly house of our

tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

—*St. Paul.*

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.

—*Jesus.*

If a man die, shall he live again?

—*Job.*

## CHAPTER IV

### THE HOUSE NOT MADE WITH HANDS

It is said that in a certain town in Germany there is buried a German Countess who once denied the existence of God and ridiculed the idea of the resurrection. To further show her contempt for Christianity she ordered that upon her death her tomb should be built up of solid masonry and covered by large stones bound together by iron clamps. On the tomb was engraved her defiant challenge that through eternity her resting place was not to be disturbed. But one day a seed from some tree, either blown by the wind or carried by a bird, became lodged in a small crevice of the tomb, where it soon sprouted and began to grow. And then, as if Nature had seemed to mock the haughty infidel, the roots of the plant penetrated beneath the massive blocks of stone and began to slowly raise them from their places. And now, though scarcely four generations have passed since that tomb was sealed, the most insignificant seedling has accomplished what God Himself was challenged to undertake.

In its final analysis the doctrine of the resurrection of the dead is purely a subject of Divine revelation. It is beyond the range of the human reason, its discovery was beyond the reach of the

loftiest imagination, and its extensive discussion in the realm of ethics, philosophy, and religion has been made possible by the message out of the sky. The resurrection of the dead is distinctively a doctrine of Christianity. In its statement and advocacy of this new and startling message, the Christian religion assumed a high and regal position and stood alone and solitary, clothed in the majesty and grandeur of its divinity. In the proclamation of this glorious truth, its early advocates had no ally but Omnipotence and no investments but the high behests of Heaven. The burden of their burning message was "Jesus and the resurrection." But with the Church of God the doctrine of the resurrection is no novel theory but is venerable with the age of God's promise and has been recognized and embraced in all the dispensations of the Church. Although but dimly shadowed forth in the earlier times, as compared with the splendor of its later revelations, nevertheless there was ever sufficient light to enable the mind of man to grasp it and the heart to be comforted with its hopes. Enoch "walked with God" because he was going God's way, and "was not because God took him." His translation, while strictly speaking was not a resurrection, yet it was in fact a most splendid realization of it, and served as a most beautiful type to all who have lived since his day of that glorious future for the bodies as well as the souls of men. Abraham was introduced to the subject when he

stood on the summit of Mount Moriah and bent over his only son bound for sacrifice. Though restrained from the actual immolation of the son by the voice of the angel, he nevertheless received the lesson of the hour, for "he received Isaac from the dead in a figure of the resurrection." David, the sweet singer of Israel, felt the inspiration of this glorious truth and his trembling harp vibrated with the emotions of his own soul as it echoed with notes of hope and triumph—"My flesh shall rest in hope, for thou wilt not leave my soul in the grave." Dissatisfied with the imperfections of knowledge and character incident to the present life, he exclaimed, "I shall be satisfied, when I awake, with thy likeness."

Elijah seems to have been another favorite of Heaven. He exercised his holy office midway between Eden and Calvary, midway between a translated Enoch and a rising Redeemer. The most fascinating part of the whole story of his wonderful life is not the display on Carmel, nor the unlocking of the heavens by the power of prevailing prayer, but the narrative of his translation. Passing out of the place of his earthly habitation and crossing the floods of the Jordan, he made his exit in a celestial chariot, ascending into the glories of the life beyond and leaving a demonstration of the invisible future that awaits the bodies as well as the souls of humanity.

But it remained for Jesus Christ to bring "life and immortality to light through the gospel."

To Him we must turn for the highest revelations of the hereafter. In Him we find our only satisfying solutions. In His teachings are our only safe theories and in His resurrection our only proof of the doctrine under consideration.

“Strong Son of God, Immortal Love,  
Whom we, who have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove.

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.”

In the reply of Jesus to the puzzling question of the Sadducees, we have a lesson on the resurrection:

“And there came to Him Sadducees, which say that there is no resurrection; and they asked Him, saying, Master, Moses wrote unto us, if a man’s brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise; and the seventh left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife. Jesus said unto them, is it

not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. 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 spoke 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."

The scene described here is but one of a series of attacks. Christ had submitted to the popular enthusiasm and had entered the Holy City amid the applause of the admiring multitude. When in the city He entered the temple and looked around upon the assembled people. By this look the Master seems to have drawn a mental picture of the assembly and then retired to Bethany to develop the photograph. Absorbed with the thought of His great life-work, and the bitter struggles of the coming conflicts, He left the quiet little village in the early morning, perhaps before the morning meal was ready. Hence, when He saw the inviting fig-tree by the way He remembered his physical needs and turned aside to gratify the cry of His hungry nature. But here He was doomed to disappointment, as there was "nothing thereon but leaves." The withering curse pronounced upon it was an acted parable which illustrated the blighting effect of failure

and symbolized the doom that awaited unfruitful Israel.

After this He passes on to the city and into the temple. Now the storm-cloud gathers about Him. As soon as the Lord enters the building, the chief-priests, the scribes, and the elders gather and open their attack. Moved by jealousy and actuated by revenge, they plan His exposition and overthrow.

The first assault was made in the form of a question as to the authority of His deportment. In order to expose their inability to judge of authority, Jesus meets the attack with a counter question in reference to the authority of John the Baptist. They were defeated. Then followed the parable of the wicked husbandmen.

Stung by defeat, the enemies of Jesus rally and plan for another effort. This time it is made through the Pharisees and the Herodians and is made through the question in regard to tribute to Cæsar. His reply, they thought, would result in throwing Him on one horn of a direful dilemma. "Is it lawful to pay tribute to Cæsar?" To answer "yes," would produce condemnation among the Jews, for they recognized no obligation to this foreign government. To answer "no," would result in conflict with the great Roman authorities. How precarious the condition! But He who "spake as never man spake" was equal to the occasion and His reply constitutes the world's greatest epigram—"render unto

Cæsar the things that are Cæsar's and unto God the things that are God's." The final assault is made through the Sadducees as described in the selection before us. This time the scene is transferred to the future and the case is a possible, though extreme, one.

The three foundations upon which the doctrine of the resurrection, as here taught, rests are these: The nature of God, the power of God, and the teaching of the Scriptures.

Christ bases His doctrine of the resurrection in the personality and spirituality of God. "He is not the God of the dead, but of the living."

Professor Fisher says:

"Belief in the personality of God and belief in the personality of man stand or fall together. A glance at the history of religion would suggest that these two beliefs are for some reason inseparable. Where faith in the personality of God is weak, or is altogether wanting, the perception which men have of their own personality is found to be, in an equal degree, indistinct. The feeling of individuality is dormant. The soul indolently ascribes to itself a merely phenomenal being. It conceives of itself as appearing for a moment, like a wavelet on the ocean, to vanish again in the all-engulfing essence whence it emerged. Recent philosophical theories which substitute matter, or an 'Unknowable', for the self-conscious Deity, likewise dissipate the personality of man as ordinarily conceived. If they deny that God is a Spirit, they deny with equal emphasis that

man is a spirit. The pantheistic and the atheistic schemes are in this respect consistent in their logic. Out of man's perception of his own personal attributes arises the belief in a personal God."

From the existence of God, Jesus argues the question of immortality, and from this, the necessity of the resurrection.

The second element in the foundation of this doctrine is the power of God. The same power that is in God Himself is in the soul which is a part of Him, and the same power that created the life can raise it up.

The last element found in the system is the Scripture, "Ye do greatly err, not knowing the Scripture nor the power of God." The Scriptures are the record of the revelations the Eternal has made on all problems of eternity.

Thus we get at the very heart of the teaching of Jesus in regard to the whole question of immortality. "God is a Spirit" is His starting point. Man is God's child, God's offspring, issuing from Him, bearing His image, and sharing His nature. Man, therefore, is also spirit. His body is the mere incident of his earlier development.

"This body is my house; it is not I.  
Herein I sojourn till, in some far sky,  
I lease a fairer dwelling, built to last  
Till all the carpentry of time is past.  
When from my high place viewing this lone star,

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What shall I care where these poor timbers are?  
What though the lonely walls turn dust and loam?  
I shall have left them for a larger home.  
What though the rafters break, the stanchions rot,  
When earth hath dwindled to a glimmering spot?  
When thou, clay cottage, fallest, I'll immerse  
My long-cramped spirit in the universe.  
Through uncomputed silences of space  
I shall yearn upward to the leaning Face.  
The ancient heavens shall roll aside for me,  
As Moses marched the dividing sea.  
This body is my house—it is not I.  
Triumphant in this faith I live and die.”

Never did the familiarity of Jesus with the Bible and His effective use of it appear to better advantage than in the case before us. The Christian doctrine of the resurrection has its roots deep in the Old Testament Scripture. To the Hebrew the individual life was subordinate to that of the nation, hence his first conceptions were pertinent to the life of the nation, while at a later period these convictions percolated into the realms of personal experience. Their first conception of the resurrection seems to have been the resurrection of the nation. Ezekiel's famous vision of the dry bones of the valley was first of all a revelation of a mighty national resurrection. Seemingly forgotten by its God, exiled from its native land, and dismembered as a political organization, Israel as a people had ceased to exist. Not only had the people been demoralized and

dismembered outwardly, but their national spirit was extinct. While the nation existed, the people loved and hoped, all their best and brightest hopes and aspirations being bound up with institutions and customs of the race; but now that Israel had ceased to exist, their cherished hopes were blighted and their ideals shattered. So before Ezekiel lies the difficult task of reviving these hopes and ambitions. His point of departure is found in the resurrection of the nation. The vision of the valley full of dry bones was a fitting appeal to the despondent feelings of the exiles.

Isaiah's servant of the Lord is another case in illustration. Granting that this is Israel idealized, we nevertheless have here a case of the prolongation of life after death described in individual relations, hence the easy transition to that of individual resurrection. Thus through the ages the doctrine was being developed, so that when Jesus came it was His work to bring life and immortality to light, which He did in a way that has ever satisfied the deepest yearnings of the human heart.

The extensive and multitudinous theories and speculations in reference to the resurrection may be summarized in three specific statements:

First, that the resurrection involves the natural body in the event of the resurrection. Second, that the natural body is eliminated in the event of the resurrection and involves a spiritual body.

Third, that both natural and spiritual bodies are eliminated and that the resurrection involves the deliverance of souls from the intermediate world as a condition of entrance into everlasting life.

Perhaps there has never been greater confusion on any subject of revelation or in the whole realm of theology than has arisen about the one before us. Advocates of all the theories mentioned above have respectively claimed both Jesus and Paul, the standard authorities on the resurrection, for their positions. Much of this confusion, no doubt, has arisen from the adoption by the early Christians and the creed makers of the phrase "resurrection of the body" instead of the more scriptural one "resurrection of the dead." There is frequent allusion in the Bible to the resurrection of the individual or of personality, while there is very little allusion to the resurrection of the body. Jesus says: "And I will raise him up at the last day." It is evident that it is the personality, and not the tabernacle of clay, that is to be raised.

In that remarkable interview with the Sadducees, Jesus said: "For when they shall arise from the dead, they neither marry, nor are given in marriage, but are as the angels in heaven."

Paul says: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." He also says: "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a

house not made with the hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven; if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life."

After all, may not the resurrection be a process of life-development by which we enter into the full realization of the eternal state? And reasoning from analogy, we would conclude that there is a sense in which the resurrection begins when death ends. The egg passes through the period and process of death and decomposition, but the life which is liberated by this dissolution then begins to build about itself a new and higher body through which it may manifest itself and in which it may perform its new and higher mission. The seed dropped into the earth must die, or it "abideth alone." But immediately upon the completion of the work of death and destruction begins the work of construction, and this process continues until the germ of life has erected about itself the new body which will enable it to produce its multiplied harvest. The larva of the butterfly by its mysterious metamorphosis surrenders its chrysalis but emerges with its beautiful winged form for its mission of song and service.

"We must, however, fully realize," says Wil-

liam Chester, in "Immortality a Rational Faith," "that it is obviously impossible for us to understand the properties of a spiritual sphere into which we have not entered and which is totally different to any of which we have had any experience; yet nevertheless there are possibilities that can, at least, be surmised. Consciousness, during its sojourn in the body, may possess undisclosed powers and endowments whereby it is prepared to exist independently hereafter without the use of the senses. Or again, consciousness may be re clothed with a spiritual body, of which as St. Paul says, the present one furnishes only the dynamic force, and thus be able to express itself through this spiritual body. Every organism, as Joseph Cook says, is built by a life principle which is made to exist before it, and therefore may be made to exist after it, reproducing an organism for itself, just as the decaying fruit holds within itself the kernel that contains the organism of the future tree. That the dynamic force of our spiritual life will thus survive and reproduce its appropriate organism becomes most palpable when we see it developed into moral character and linked with the great moral Being of the universe. When then we return to our fundamental distinction and see that consciousness is not brain product but brain master, we obtain inklings, at least, of how it may possess latent powers to exist independently, or how it may carry on its ethereal transcendental vitality to

some spiritual reclothing which will serve as its appropriate instrument."

No treatment of the doctrine of the resurrection can ignore Paul's masterpiece found in the fifteenth chapter of I Corinthians. In it he says: "But some one will say, how are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased Him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one and the glory of the terrestrial is another. 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; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, the first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which

is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall bear the image of the heavenly."

Paul's idea of the resurrection grew out of his conception of death, but his immediate occasion for the elaborate defense of the doctrine was the denial by some who were evidently under the influence of the common Greek idea that the soul, as a spiritual entity, was sufficient of itself without any embodiment. The Apostle begins his argument from the assumption that man's personality in passing from this state of existence into that beyond is not to be dismembered, but that the personality will need a fitting body in which to accomplish its higher mission. He then proceeds to answer the superficial view expressed in the inquiry, "How are the dead raised up? and with what body do they come?" He takes his first illustration from the seed. The life held in the seed is transformed by nature into a new product, to which God gives a new and fitting body. In this analogy the author expresses the organic union between the present and the future body, but at the same time suggests the superiority of the latter to the former. Then follows the description of the various embodiments provided for the various creatures—men, beasts,

fishes. It is very noticeable that Paul does not speak of the resurrection of the body, as he naturally would have done had he believed in a *resurrectio carnis*. The Pauline doctrine of the resurrection, therefore, seems to be that it is the emergence of the personality out of the receptacle of the dead and the building about itself a body adapted to the conditions of the spiritual world and the inherent nature of the individual. We may thus see that they in whom the Spirit of Christ dwells attain unto the fullness of life—the Christian Resurrection, sometimes called “the first resurrection.”

Gustav Theodor Fechner, in his volume entitled “Life after Death,” says:

“Man lives on earth not once, but three times: the first stage of his life is continual sleep; the second, sleeping and waking by turns; the third, waking forever. In the first stage man lives in the dark, alone; in the second he lives associated with yet separated from his fellowmen, in a light reflected from the surface of things; in the third his life, interwoven in the life of other spirits, is a higher life in the Highest of Spirits, with the power of looking to the bottom of things. The act of leaving the first stage for the second we call Birth; that of leaving the second for the third, Death. Our way from the second to the third is not darker than our way from the first to the second. One way leads us forth to see the world outwardly; the other to see it inwardly. The infant, in the first stage, is blind

and deaf to all the light and all the music in the second stage, and having to leave its mother's womb is hard and painful, and at a certain moment of its birth the dissolution of its former life must be like death to it, before it wakens to its new existence. In the same way, we, in our present life, with all our consciousness bound up in this narrow body, know nothing of the light, the music, the freedom, and the glory of the life to come, and often feel inclined to look upon the dark and narrow passage which leads towards it as a little lane, with no "thoroughfare" to it; whereas death is merely a second birth into a happier life, when the spirit, breaking through its narrow hull, leaves it to decay and vanish, like the infant's hull in its first birth."

"In death's unrobing room we strip from round us  
The garments of mortality and earth;  
And, breaking from the embryo state that bound us,  
Our day of dying is our day of birth."



V  
THE THREE COSMIC SPHERES

Ah Christ! that it were possible  
For one short hour to see  
The souls we loved, that they might tell us  
What and where they be!

—*Tennyson*, "Maud."

Has Science anything to do with the life beyond?  
It should at least adopt the famous maxim of Ter-  
ence: "Homo sum; humani nihil a me alienum puto."

—*Dr. Osler*.

I have been dying for years, now I shall begin  
to live.

—Last words of *James Drummond Burns*.

Death rides on every passing breeze,  
He lurks in every flower.

—*Heber*.

There is no Death! What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian  
Whose portal we call Death.

—*Longfellow*, in "Resignation."

## CHAPTER V

### THE THREE COSMIC SPHERES

Apparently death is a universal and cruel monarch. He sways a scepter over a vast empire. Even the mineral kingdom is subject to dissolution and in time the very rocks wear away. The little sprig that lifts its blushing face above the earth is to be nipped and must wither and die. The beautiful flowers that make the world brighter and better and sweeter must loosen their perfumed petals and die. The giant oak, the monarch of the forest, which has for centuries withstood the storms and blasts of the changing seasons, must finally surrender to the universal monarch. The very lettering on the tiny slab that marks the resting place of the mother's babe must wear away. The smallest insect in the animal kingdom must die. The monarch of the zoölogical garden must bow to the scepter of death sooner or later.

Surely man, the crown of creation, who is to have dominion over the fowl of the air and the fish of the sea and whatsoever passeth through the paths of the sea, shall escape the deathly stroke! Surely this being with such Divine possibilities and Heavenly privileges will escape! No, not

even he escapes. The very dust of which these wonderful bodies are made must return to the earth whence it came. It may be scattered over the earth and trampled upon by the unhallowed feet of the dancer and the debauchee. Death claims us as individuals and he claims us in groups. He calls for the king and the peasant; for Dives and Lazarus.

Death is indeed no respecter of persons; he regards neither age nor circumstance. He enters the home and tears the infant from the mother's breast and bears it in triumph away to the land of no return. He creeps into the playhouse and slays the playful, prattling child and bears it away to the grave. He issues his imperial orders to the young man standing on the threshold of a promising life and there is nothing to do but to obey. The young lady just from college bearing the parchment that carries with it the evidence of toil on her part and perchance sacrifice and suffering on the part of others, is summoned by death and can no longer remain to bless the home of which she was the idol. Death enters the office and faces the man upon whom the responsibilities of family support rest and heartlessly demands surrender and departure. He calls the aged man who has passed the brow of the hill and is looking westward.

But death does not end human existence.

“What is death?

Just a night wherein the sleeper,  
Laying down his griefs and care,  
Calmly waits the hour that gives him  
Light and sunrise everywhere.

“What is death?

Just a short and harmless journey  
Through a canyon dark and still,  
To the smiling vales and meadows,  
And the sunlight of the hill.

“What is death?

Just a common little crossing  
Of the waters of the bay,  
On the ferryboat that paddles  
’Tween the shores of night and day.

“What is death?

Just a parting where the handclasp  
Scarce is cold, the tears scarce dried,  
When again they clasp and mingle  
On the other, brighter side.

“What is death?

Naught to dread, nor yet to shrink from,  
Since it means to meet once more  
All the friends and dear loved ones  
Who have loved and gone before.”

The voice of reason cries within us and tells us that death is not the end. What a Divine gift is this power of reason. It is the main element in our likeness to God. It is the main fac-

tor in our kinship to the Divine. It is said that in the apse of the Mosque of St. Sophia, Constantinople, there is a place where is hidden the face of Christ which was portrayed by some early Christian artist. When the Mohammedan conqueror gained possession of this noble Christian temple, he ordered all Christian symbols to be destroyed. This beautiful head of Christ, however, escaped destruction for it had been covered with canvas. By gazing steadfastly at the canvas the visitor can discern the outline of the sacred painting behind it. It is the hope of the believer that when again the Christian conqueror enters the gates of Constantinople, the canvas which covers this ancient piece of art will be removed and that this artistic treasure will be restored to the world.

The voice of reason cries from the depths of submerged personality and tells us we can not die. It speaks to us of the inherent elements of the soul—the intellect, the sensibilities, and the will—and all of their phenomena. It calls our attention to the immateriality of the soul. All the phenomena are immaterial—perception, memory, imagination, and reasoning. All those of the sensibilities are immaterial—pleasure, and sorrow, and anticipation. All those of the will—choice, refusal, and determination.

Reason bids us consider the fact that the soul survives the constant decay of the body through the years of our earthly life. Why not be as-

sured that it will survive the final change of body?

Then there are the vast possibilities of the soul. What vast reaches it has made in the realm of philosophy and literature and science! And yet in this limited life we can only begin the realization of these possibilities. A great German scholar devoted his life to the study of the Greek article. In death he expressed the regret that he had not confined himself to the "the genitive case." Psychologists tell us that over forty faculties of the mind remained unused in this life. What were they made for? Shall there never be an opportunity for their development? We must go away into the eternities for the completion of the being we call man. We read of the pagan father who buried his child alive, the child stroking the father's beard as the body was lowered into the grave. Is God such? We naturally resent the suggestion that man's career ends with death. "The biggest star is always at the little end of the telescope."

And the soul has its instincts of immortality. Every man feels that he is more than the body and is above the body. The arguments of the old philosophers were summed up in the expression: "*Cogito ergo sum*"—I think, therefore I am, or exist.

The pull on the heart's strings testifies to the reality of the beyond. A little boy sat by the roadside holding a string. The traveler asked,

“What have you, my lad?” “A kite,” was the quick reply. The traveler looked up and said, “I think you are mistaken; I do not see any kite.” But the boy insisted saying, “I know it is there, for I feel it pulling on the string.”

A naturalist finds a fossil in the depths of the earth and decides that the animal once lived on the surface. How does he know? There are the sockets for the eyes. Nature makes nothing in vain. The animal had eyes, it must have lived in the light. Down deep in the soul of man is the yearning, the hope, and the capacity for eternity.

“Upon the mountain’s height, far from the sea,  
     I found a shell;  
 And to my curious ear this lonely thing  
 Ever a song of ocean seemed to sing—  
 Ever a tale of ocean seemed to tell.

How came this shell upon the mountain height?  
     Ah, who can say?  
 Whether there dropped by some too careless hand—  
 Whether there cast when ocean swept the land  
     Ere the Eternal had ordained the Day?

Strange, was it not? Far from its native sea,  
     One song it sang—  
 Sang of the mighty mysteries of the tide—  
 Sang of the awful, vast, profound and wide—  
     Softly with echoes of the ocean rang.

And, as the shell upon the mountain's height  
 Sings of the sea,  
 So do I ever, leagues and leagues away;  
 So do I ever, wandering where I may,  
 Sing, O my home—sing, O my home, of  
 thee.”

Among the Rabbinic legends is one that runs thus: When Joseph was prime minister of Egypt, during the famine, he emptied the chaff from his granaries into the river Nile. It floated far away on the moving current and the people down on the banks saw it and were encouraged. It was only chaff, but it meant that there was corn somewhere. You could never have persuaded these people that they were mistaken. They were suffering the pangs of hunger, but if their strength only would hold out they would struggle on up the river and reach the corn some day. So adown the stream of time have come floating in upon us blissful dreams of immortality, of happy reunions with those loved and lost. This may be but the chaff, but the real corn is higher up the stream in the granary of God.

“To my mind,” says Theodore Parker, “this is the great proof of immortality. The fact that it is written in human nature; written there so plain that the rudest nations have not failed to find it, to know it; written just as much as form is written on the circle, and extension on matter in general. It comes to our consciousness as naturally as the notions of time and space. We

feel it as a desire; we feel it as a fact. What is thus in man is writ there of God, who writes no lies. To suppose that this universal desire has no gratification is to represent Him not as the Father of all, but as only a deceiver. I feel the longing after immortality, a desire essential to my nature, deep as the foundation of my being; I find the desire in all men. I feel conscious of immortality; that I am not to die; no, never to die, though often to change. I cannot believe this desire and consciousness are felt only to mislead, to beguile, to deceive me. I know God is my Father, and the Father of the nations. Can the Almighty deceive his children? For my own part, I can conceive of nothing which shall make me more certain of my immortality. I ask no argument from learned lips. No miracle could make me more sure; no, not if the sheeted dead burst cément and shroud, and, rising from the honored tombs, stood here before me, the disenchanted dust once more enchanted with that fiery life; no, not if all the souls of all my sires since time began came thronging round, and with miraculous speech told me they lived and I should also live, I could only say, 'I knew all this before, why waste your heavenly speech?' I have now indubitable certainty of eternal life. Death, removing me to the next state, can give me infallible certainty." We have almost reached the point of scientific demonstration of the immortality of the human soul. The law of

conservation of force loudly bespeaks the perpetuation of personality. Even the doctrine of evolution holds that death is but an epoch in human development.

A short time ago Dr. William Hanna Thompson, a nerve specialist, wrote and published a book that amounts to almost a scientific demonstration of the fact under review. He approached the question purely from the scientific standpoint but his conclusions embodied in "Brain and Personality" amount to a demonstration. The illustration of the musician and the instrument is put in the form of scientific test.

There are three great cosmic spheres in which we spend our existence. The first is that period of our existence in which we live in the body. This is the present life stage. The personality tabernacles in the flesh, and is limited by the material and the temporal. Our being is biased by the sensible and the outward. We get our knowledge through sense-perception. We are at the mercy of the five senses—seeing, hearing, tasting, smelling, feeling. The body itself is not inherently sinful. Matter as such is not evil, nor is it the source of evil; but the body, as animated by a soul with appetites and passions, is a source of temptation and a seat of evil. The body becomes sinful only as it is allowed to become the instrument of sin. In common with the spirit, the body is the subject of redemption and sanctification. We are to yield our members "as instru-

ments of righteousness." "The body is for the Lord," and is to be sanctified to His service. Paul said to the Thessalonians, "and the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

It is the period of partial knowledge; so that we gather our information only in fragments. It is the period of probation; so that "whosoever soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life eternal." It is the kindergarten of our existence, in which we receive most of our instruction through object-lessons. It is the time in which we prattle and play and sleep and dream; the waking comes after awhile. It is the time of test and trial; the triumph ensues at a later era. It is the hour of darkness; the undimmed light will break in upon us later. It is the life of burden-bearing; we shall lay them all down some day. It is the cross-bearing epoch; the period of crown-wearing lies in the future. It is the journey, in which we sometimes become footsore and weary; but the care-worn pilgrim will reach the end of the trip ere long. To-day is the day of battle; to-morrow the victory and crowning. To-day is the day of voyage, in which storm and calm and shadow and sunshine mingle; but to-morrow some one will cry "land, ho!" and we shall cast our anchor on the other shore. It

is the period of tears and toils; but to-morrow "God shall wipe away all tears from our eyes." In this we groan and chafe under our limitations; but our redemption draweth nigh.

The second great cosmic sphere is that of the disembodied state. This is the sphere of absolute spirituality and inwardness. It is the intermediate state—not place. It is difficult to understand the possibility of a state without a place. But there is a sense in which this is even so. A man may be in a world and yet not realize the fullness of it. Here is a man standing in the presence of a great masterpiece of art. He sees the painting, that is, he sees the canvas and the coloring, but only the artistic eye discerns the message of the artist and the glory of the work. Here is a man listening to a great musical production. He sees the instruments and the players, he hears the sounds, but only the musical ear catches the real glory of the composition. Here is a man standing on some lofty summit and looking down upon a landscape. He sees the trees and the hills and valleys and the rivers and the flowers, but he has not the developed esthetic taste and does not really see the beauty of the landscape that lies out before him. Here is a man who can read and he sees the books and the pages and the sentences. But only the educated mind can enter into the fascinating realm of literature that lies all about. What wonderful realms are open to the educated man. In his

study of history he watches the majestic movements of the ages. In biography he holds converse with the choice spirits of the race. In art he sits at the feet of the world's masters.

So the disembodied are in the spirit world, but they do not enter into its full realization until they are clothed with that building which is from above. Just how long this period of the intermediate state lasts there is no possible way of discovering. At the time of Christ it was called "Paradise," or "Abraham's Bosom." It was while Christ's body was in the grave and while it was passing through that process of transformation which was, no doubt, in His case hastened and which resulted in the spiritual body which finally became His glorified body, that He went and preached to the spirits in prison. This "preaching" of Jesus was not the offer of the gospel, for the Greek word here is not the one indicating that, but it was, no doubt, a proclamation endorsing the ministry of Noah whose preaching they had heard and had rejected.

All difficulties in regard to this disembodied existence will disappear when we see the real distinction between the intermediate place and the intermediate state. It is a state or condition and not a place.

The spirit world receives all who depart from this life—good and bad, great and small, rich and poor, old and young. This great receptacle of the dead is called in the Hebrew scripture

*Sheol*; and the Greek Septuagint renders it *Hades*. Also the Greek of the New Testament has it *Hades*; which the Latin Vulgate renders *Infernus*.

Into this vast receptacle of the dead all departed souls go. However, they dwell not together, for there is a great gulf, the impassable gulf of character, in between. There are also corresponding experiences of joy and sorrow, for these experiences are not confined to the body. The characters that we form in the body are carried into the disembodied state and are simply and eternally adjusted according to the laws of the kingdom of character.

The necessary postulates of the practical reason, or the categorical imperative, according to Kant, are freedom, immortality, and God. The supreme good consists of two elements—virtue and happiness. If either be absent the good cannot be realized. But this cannot be realized under the limitations of our empirical existence. Hence, immortality becomes a necessary postulate. The moral law demands perfect virtue and offers perfect felicity, but neither of these can be realized within the range of mortal life. If, then, there is to be virtue, there must be immortal life. And the realm of realization is transferred to the eternal. The intermediate state is the transition period but in it there are no changes in character.

Beautiful as well as orthodox is this passage

from the burial service of the Church of England:

“Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful are in joy and felicity; we give thee thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee that it may please thee of thy precious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that have departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.”

Corresponding to this state is perfect exemption from evil.

The third sphere is the state of consummation which follows the resurrection. This is the state of perfect personality. The type and prophecy of our resurrection state is found in the resurrection body of Jesus Christ.

Dr. James M. Whiton, in “Beyond the Shadow,” says:

“A solitary but glorious illustration of the difference between the ‘natural’ and the ‘spiritual body’ is given in the Resurrection of Christ. The study of this may somewhat further free the subject from misconception. The Resurrection of Jesus Christ is presented in the New Testament as both the pledge

and pattern of our own. *'If we believe that Jesus died and rose again, even so them also that are fallen asleep,'* etc. (1 Thess. IV. 14.) From this the inference has been drawn that, as Jesus rose in the same body that was 'crucified, dead, and buried,' even so shall our Resurrection be, as the Creeds say 'in the selfsame bodies and no others.' But the question interposes: Would not our Resurrection be essentially like that of Christ, if it did not go to the length of material identity between the body buried and the body raised? If Christ rose in the spiritual body, if we rise in the spiritual body, the parallel is complete. The parallel does not lie in the *stuff* of which the Resurrection body is organized, but in the *power* that organizes it, and the *relation* in which that body exists to the organizing power, the spirit. The Apostle says *'that our Lord shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory.'* (Phil. III. 21.) The promise if fulfilled and the parallel sustained, though this change involve the substitution of a new body, having in itself nothing in common with the body of flesh and blood.

But the facts of the reappearance of the Lord to the disciples which are on record, show that His body after the Resurrection manifested new and surprising powers; it was able to appear and vanish in closed apartments; it was able to change its expression, so as to prevent recognition by acquaintances; it was able to arise into the clouds till it disappeared."

St. John says that we shall be like Him, for we shall see Him as He is. What a glorious and

transfiguring hope! We shall be like Him in body; we shall be like Him in fellowship; we shall be like Him in privileges; we shall be like Him in ministrations! Our likeness to Him in body will enable us to realize the other possibilities of His glorified state.

Gipsy Smith relates that upon one occasion he came into the presence of some scoffers, who mocked his idea of salvation, his reference to heaven, and to the hope of meeting loved ones there. They ended their tirades by telling him that he was dreaming. He replied, "Don't wake me, but let me sleep on."

T. Berry Smith, hearing of the incident, wrote the following lines:

"How dear to my heart is the story,  
 Penned ages and ages ago,  
 That tells of a Heavenly country  
 The saints of all ages shall know;  
 I believe in that beautiful country,  
 'Tis a place of unspeakable bliss,  
 And there I shall have me a mansion  
 When I am done tenting in this.

Chorus—

You may tell me that I am just dreaming,  
 As when the night's curtains are drawn;  
 It may be, yet, Oh, I beseech you,  
 Don't wake me, but let me dream on.

I believe that my sainted, sweet mother,  
 Whose life was so patient and mild,  
 Up there in that beautiful country,  
 Is waiting to welcome her child;  
 What rapture once more to be with her,  
 To feel on my forehead her kiss,  
 And know that she never will leave me,  
 As when she was tenting in this.

I believe that my precious companion,  
 The children that came of our love.  
 The neighbors that gathered around us,  
 I'll meet in the mansions above;  
 At home in that beautiful country  
 Not one of the faithful I'll miss,  
 And life will be sweeter and gladder  
 Than when we were tenting in this."



VI  
THE GREAT ASSIZE

“Abou Ben Adhem—may his tribe increase!  
Awoke one night from a deep dream of peace,  
And saw amid the moonlight in the room,  
Making it rich, and like a lily in bloom,  
An angel writing in a book of gold;  
Exceeding peace had made Ben Adhem bold,  
And to the vision in the room he said,  
‘What writest thou?’ The vision raised its head,  
And with a voice made of all sweet accord,  
Replied, ‘The names of them that love the Lord.’  
‘And is mine one?’ asked Abou. ‘Nay, not so,’  
Replied the angel. Abou spoke more low,  
But cheerily still, and said, ‘I pray thee, then,  
Write me as one who loves his fellow-men.’  
The angel wrote and vanished. The next night  
He came again with a great wakening light;  
He showed the names whom love of God had blest,  
And lo! Ben Adhem’s led all the rest.”

So comes a reckoning when the banquet's o'er,  
The dreadful reckoning, and men smile no more.  
—*Gay.*

But know thou, that for all these things God will  
bring thee into judgment. —*The Preacher.*

For we must all appear before the judgment seat of  
Christ. —*Paul.*

## CHAPTER VI

### THE GREAT ASSIZE

By all their customs, judgments, and social regulations men have ever given evidence of their feeling of obligation. Whether by accepting the law of obligation and in living in harmony therewith or by rejecting the principle and revolting against its requirements they have consequently experienced the disastrous results, men have been conscious of responsibility.

The secret of the moral life of the world lies in the sense of obligation. Whether we accept the view of the intuitionist and hold the belief that this principle is inherent in human nature; or the view of the evolutionist and accept the theory that the conviction of moral obligation is the result of human experience, the fact itself is ever present—man feels himself bound by the ties of ethical obligation. Doubtless, the correct situation of the ethical viewpoint may be obtained by an intelligent combination of the two theories. Undoubtedly, among the soul's endowments is the innate idea of obligation; but its development and the standards reached have been largely determined by the experience which men have had in the history of the race. "The feeling of ought," says Dr. Ladd in "Philosophy of Con-

duct," "is primary, essential, unique; the judgments as to *what one ought* are the result of environment, education, and reflection."

This idea of obligation is inclusive—both as respects the subjective power and the objective relations. The idea, to become effective, must involve every power of the soul—intellect, sensibilities, and will. We must *think* obligation; we must *feel* obligation; we must *will* obligation. Thus the systematic study of human conduct has produced the vital science of Ethics.

Back of all moral character and moral obligation lie personality and freedom. The condition of a moral nature is grounded in personality. Mark Hopkins in his "Outline Study of Man," says:

"Some have said that the distinctive difference between man and the animals is the power of forming general ideas and of using general terms; some that it is the power of abstraction; and others that it is the power of looking in upon himself, and of so making himself the object of contemplation as to become at once both subject and object. But to me it seems that the discriminating difference is that the man has power to choose his own supreme end and the brute has not. A brute acts from impulse and is driven by its constitution to its ends. It has no power to compare different motives and principles of action and to make one supreme. It has no power of choice with an alternative in kind and so no true freedom. It is not a being capable of con-

templating different possible ends of being and of choosing or rejecting its true end. Man is such a being."

Dr. Hopkins also says:

"There is no responsibility where there is no freedom; and without the idea of freedom there is no possible conception of a will with any apprehension of what a will is. The discussions about the freedom of the will have been endless, but nothing has ever shaken the conviction of the race in regard to the elementary idea of freedom in regard to a choice. Practically this idea of freedom is at the basis of all obligation, and of all responsibility, neither of which can be conceived of without it."

Obligation in its larger sense is threefold—to self, to neighbor, and to God. These do not conflict, but the proper realization of each is essential to the adequate appreciation of all. The proper regard for self in nowise interferes with duties to God or to other men. "He who carries self-love far enough," says Spencer in "Data of Ethics," "to keep himself in good health and high spirits, in the first place becomes thereby an immediate source of happiness to those around him, and in the second place maintains the ability to increase their happiness by altruistic actions. But one whose bodily vigor and mental health are undermined by self-sacrifice carried too far, in the first place becomes to those around him a

cause of depression, and in the second place renders himself incapable, or less capable, of actively furthering their welfare."

The usual division of moral obligation, however, is twofold—to God and to men. The Great Teacher recognized this twofold relation and gave the only principle by which the co-ordination of the duties involved may be achieved. This principle is love. In his remarkable book entitled "The Five Great Philosophies of Life," President William DeWitt Hyde traces the development of the great philosophical principles respectively dominant in the five centuries from the birth of Socrates to the death of Jesus. These five great principles are the Epicurean pursuit of pleasure, general but ungenerous; the stoic law of self-control, strenuous but forbidding; the platonic plan of subordination, sublime but ascetic; the Aristotelian sense of proportion, practical but uninspiring; and the Christian spirit of love, broadest and deepest of them all.

Thus in Christ's epitome of the Decalogue, supreme and comprehensive love to God and impartial love to men, we have His philosophy of life.

Says Dr. Hyde:

"Translated into modern, ethical terms His philosophy of life is a grateful and helpful appreciation; first of the whole system of relations, physical, mental, social, and spiritual, as personal life ourselves,

but Infinite, seeking perfection, caring for each lowliest member as an essential and precious part of the whole; and, second, of other finite and imperfect persons, whose aims, interests and affections are just as real, and therefore to be held just as sacred, as our own. To love, to dwell in this grateful and helpful appreciation of the Father and our brothers,—this is life: and all that falls short of it is intellectually the illusion of selfishness; spiritually the death penalty of sin.”

When the effort was made to ensnare Jesus by the question in reference to the tribute money, He replied, “Render unto Cæsar the things that are Cæsar’s and unto God the things that are God’s.” Here are the hemispheres of human life.

The judgment is based upon moral obligation; the issues must be determined and the destiny fixed. Is there a judgment day? Not in the sense of twenty-four hours. The judgment is a process rather than an event. Here lies the solution of our difficulties. It is the process through which the rising dead pass in their progress to ultimate personality.

It is a process of examination. “The books were opened.” The seer on Patmos saw as in panoramic vision the struggles of the Church. He saw the three great enemies of the kingdom—the Dragon, the Beast, and the False Prophet. The Dragon represented the source of all evil; the Beast, the great world-power; and the False Prophet, the internal opposition to the progress

of the Church. But John had been encouraged by the vision of the overthrow of two of these—the Beast and the False Prophet. Then came the binding of Satan—the breaking of his power—followed by his final overthrow.

Then the seer says, “And I saw a great white throne, and Him that sat on it, from whose face the heaven and the earth 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 work.”

What a throne this is! Great it is because of the majesty of Him who sits upon it; great because of the issues involved; great because of the extent of its dominion. The Patmos seer says it was white; no other kind would correspond to the character of the judge.

In the opening of the books we have, no doubt, a representation of the standards by which men are to be judged. Men are to be tested according to the light of the age in which they lived and the moral standards prevalent among them. He who has no revelation but nature will be examined by the light of its truth. The Old Testament will form another standard and the Decalogue will be submitted in evidence for those who have been permitted to live under its reign.

The supreme standard is the gospel of Jesus Christ.

This examination is into the "deeds done in the body." Deeds, not creeds, will be the field of investigation. "Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison and came unto thee? And the King shall answer and say unto them, inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me. Then shall he say unto them on his left hand, depart from me, ye accursed, into eternal fire which is prepared for the devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in

prison and did not minister to thee? Then shall he answer them, saying, verily I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life."

But while this is true we must remember that creeds have much to do with deeds. The peril of this age is a sociological gospel, a gospel of *doing* rather than *being*. Whereas, doing must spring from being. Righteousness is twofold: it is inward and outward. Inward righteousness is the fountain; outward righteousness is the stream that flows from it, and invariably the fountain determines the stream. Inward righteousness is the tree; outward righteousness is the fruit, and the character of the fruit is always determined by the tree. Therefore, we should ever guard the heart for out of it are the issues of life. The effort to separate religion and morality is perpetual, but it can never be accomplished without disastrous consequences.

Dr. William Alexander Grist truly says:

"Jesus cannot be said to have differentiated ethics and religion. In His teachings these two things are one, or at least they run into each other with such fine *nuances* as defy attempts at delimitation. The Sacred Books of the East prohibit us from saying that morality and religion are theoretically inseparable; but in the Gospel, true religion always expresses itself in the ethical life. . . . In

fine contrast with their method, Jesus frankly built upon the lofty monotheism of His race. The 'ordination' discourse, uttered after the designation of the Twelve to the Apostolate, consisted in the clearest annunciation of the principles of life which must guide the subjects of God's sovereignty. The ethic inculcated by Jesus was differentiated from the systems alluded to by its dependence upon man's acknowledged relation to God, and likewise from both contemporary Judaism and ancient Mosaism by the intense realization that this God is man's Heavenly Father."

In one of her beautiful little poems Frances Ridley Havergal relates a story of a friend who was given an æolian harp and was told that it would produce unutterably sweet melodies. She tried with her hand to produce the promised music but found that the strings would produce but one tone. Feeling keenly her disappointment she turned to the letter accompanying the instrument and found that she was not following the directions. Following the instructions she placed the harp in the window and waited for a time. At last in the twilight the music came. And the listening friend to whom she told this had had a great sorrow and was deeply distressed. But she replied:

"I too have tried  
My finger skill in vain. But opening now  
My windows, like wise Daniel, I will set  
My little harp therein, and listening wait  
The breath of Heaven, the Spirit of God."

The lesson of the wind harp is simple. The human effort alone at a life of usefulness produces but a monotone; the real music of life must be produced by the touch of the Divine.

Matthew Arnold says that religion is morality touched by emotion. Rather, let us say, that religion is the inspiration of the highest morality. In the Christian Religion Faith and Works are vitally and organically related. There is no contradiction between Paul and James. In Romans 3:28 Paul says, "We reckon therefore that a man is justified by faith apart from the works of the law." In his Epistle, James says: "Ye see that by works a man is justified, and not only by faith" (2:24). Apparently there is a contradiction, but upon careful examination we find it otherwise. They are speaking of two different classes: Paul speaks of the unregenerate; James, of those who claim to be regenerate. They speak of different kinds of work: Paul of the observances of the law done for the benefit of the doer; James of deeds of charity done for the benefit of others. Two kinds of faith are spoken of: Paul speaks of that faith which alone adjusts the attitude of the soul to God; James speaks of that faith which attests its reality by a life of good works. Faith and Works are not contradictory, but are complementary. Like the centripetal and the centrifugal forces in Nature they hold the soul in its destined orbit. Like diastole and systole in the human system they keep the life currents

in activity. In Persian mythology we read of the bird Jaftak, which has but one wing. In the male there is a hook on the side without a wing; while in the female there is a ring. When thus united they are able to fly. By the living faith uniting the soul to God and manifesting itself in Christly deeds man is enabled to achieve his appointed task. The present salvation from sin and the regeneration of the soul is by faith and faith alone; the justification of that faith before men and at the judgment is on the ground of "the deeds done in the body."

The reconciliation of Paul and James is found in the former's statement to the Galatians: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love."

The relations of eternity are in harmony with the decisions of time, for it is in this life that the currents are determined. Browning, in his "Easter Day," gives us a vision of judgment:

"Life is done,  
Time ends, Eternity's begun,  
And thou art judged forevermore."

The doomed one had deliberately chosen the world; he had selected the thing of time and sense, and for these he had fought and sighed; the higher and nobler things, such as the truth, and purity, and beauty, had no charm for him. The sentence, therefore, was that he should take

and forever keep the partial good, the lower beauty for which he had struggled. At first he was jubilant over the possession. "Mine—the world?" he asked. "Yes," answered the awful judge, "if you are satisfied with one rose, thrown to you over the Eden-barrier which excludes you from its glory—take it!"

The destiny of the human soul is eternal progress. The steps we take in this life fix the pathway we shall walk forever. Heaven is the place where we shall perpetually and eternally practice what we have learned on earth. The judgment is a process of vindication. Here man himself will be vindicated. How cruel and heartless and critical is this world! Men misjudge us and misconstrue our motives and misrepresent our doings. Did we but know what currents of heredity have come down into a man's life, what skeletons are hidden away in his closet, what scenes lie back of the curtains of his outer life, our estimates of him would often be quite different. Oftentimes men must remain silent under criticism because they cannot tell all, or because to speak would mean the ruin of others. But, like Job, they know that their Vindicator liveth, and they can afford to wait. The Great Judge knows. It will be a vindication of Divine Righteousness. Law and love will find their meeting place and their harmony and defense. We read in the Mishna that when God in His eternal council conceived the thought of man's creation,

He called unto Him the three ministers who constantly wait upon the throne, Justice, Truth, and Mercy, and consulted them as to the advisability of making man. Then said Justice: "O God, make him not, for he will trample upon thy laws." Truth also said: "O God, make him not, for he will pollute Thy sanctuaries." But Mercy, dropping upon her knees and looking up through her tears said: "O God, make him, for I will watch over him through all the dark paths he may have to tread." Then God made man and said unto him: "Thou art the child of Mercy; go and deal with thy brother." In the light of eternal mercy the harmony of law and love will be revealed.

Providence will be vindicated. In this life we are necessarily ignorant of the Divine plans. We cannot see from the Divine standpoint. The private cannot know the plans of the General. We must pass beyond the loom to see the pattern of the tapestry work. God's providences, though inscrutable, are always benevolent and the judgment will demonstrate it. In the stories of the Middle Ages there is one of "The Hermit and the Angel." They traveled together for many miles, the angel assuming a human form and making his nature known to the hermit. During the first night they spent together, the angel arose in the night, crept into another room and strangled the infant in the home where they were entertained. Proceeding on their journey the next

day, they met a man on the great bridge, whereupon the angel seized him and threw him over to drown. The next night they were entertained in a mansion. Upon departing next morning the angel carried with him the golden cup. The hermit's anger was aroused and he bitterly denounced his companion as an impostor. But the angel explained. "The birth of the child had made the father covetous and he was planning to rob God and his fellowmen to provide wealth for the child. By its death I saved both the child and the parent. The traveler we met on the bridge was, all unknown to himself, on the verge of committing a mortal sin; by his drowning he was saved forever. The owner of the goblet was taking to drink, that awful curse that would have blighted his whole life. I took the golden goblet and rescued him from a drunkard's grave. "Sometime we shall understand."

There is a sense in which judgment begins in this world. The very coming of Jesus into the world introduced a period of judgment. The principles which He introduced became dividing lines marking the distinctions of human conduct and character. In the coming of His Kingdom He erected a throne of judgment before which all the nations are from time to time being gathered for receiving sentence. The history of Christianity is a perpetual story of judgment. Not that there was no such discrimination before the coming of Christ, but in His Kingdom the

agency of Jesus as judge began to be manifested.

But its consummation lies in the beyond. In "Beyond the Shadow," Dr. James M. Whiton says:

"Christ's judgment extends into the future. The sentences of righteousness which He has pronounced in His Gospel will be fully written out, not only in the experiences of the world, but in the experiences of individual men, *'that each one may receive the things done in the body'*. Every conscience will, sooner or later, experience this revelation, or discovery, of the Divine judgment as accomplished in itself; will recognize in its personal experience the fulfillment of the righteous sentence which Christ, as both King and Judge, has uttered in His Gospel. *'This revelation of judgment,'* will be, in the strictest sense, *before Christ*, not in external form, but in inward consciousness, contemplating, on the one hand, the law of Christ, and, on the other, one's own personal character, and the consequences of having that character as *the net results of the deeds done in the body*.

Such a judgment awaits every man in that solemn chamber of conscience, in which the spirit, facing the realities of its present condition as the result of its past action, pronounces on itself, with joy or grief, the sentence of the Divine Law, as in the presence of its Judge and its future."

"I sat alone with my conscience,  
In a place where time had ceased,  
And we talked of my former living  
In the land where the years increased.

And I felt I should have to answer  
The question it put to me,  
And to face the answer and question  
Throughout all eternity.

The ghosts of forgotten actions  
Came floating before my sight,  
And things that I thought were dead things,  
Were alive with a terrible might.

And the visions of all my past life  
Was an awful thing to face,  
Alone with my conscience, sitting  
In that solemnly silent place.

And I thought of a far away warning,  
Of a sorrow that was to be mine,  
In a land that then was the future,  
But now is the present time.

And I thought of my former thinking  
Of the judgment day to be;  
But, sitting alone with my conscience,  
Seemed judgment enough for me.

And I wondered if there was a future  
To this land beyond the grave;  
But no one gave me an answer,  
And no one came to save.

Then I felt that the future was present,  
And the present would never go by,  
For it was but the thought of my past life  
Grown into eternity.

Then I woke from my timely dreaming,  
And the vision passed away,  
And I knew the far away warning  
Was a warning of yesterday.

And I pray that I may ne'er forget it,  
In this land before the grave,  
That I may not cry in the future,  
And no one come to save.

And so I have learned a lesson  
Which I ought to have known before;  
And which, though I learned in the dreaming,  
I hope to forget no more.

So I sit alone with my conscience,  
In the place where the years increase,  
And I try to remember the future,  
In the land where time shall cease.

And I know of the future judgment,  
How dreadful soe'er it be,  
That to sit alone with my conscience  
Will be judgment enough for me."



## VII

### THE ETERNAL HARVEST

This world is not all. There is another world, a better age, a more perfect state of being, in which the sorrows and losses of those who suffer now unjustly will be compensated, and in which—let us not hesitate to say it as calmly and as firmly as Jesus said it—those who have unjustly and selfishly enjoyed their good things in this world will suffer in their turn. It is the fashion nowadays to sneer at such teaching as this; to call it “otherworldliness”; to declare that it has no real power to strengthen or uplift the hearts of men. Jesus did not think so. Jesus made much of it. Jesus pressed home upon the hearts of men the consolations and warnings of immortality. He showed the miserable failure of the man who filled his barns and lost his empty soul. He bade His disciples, when they suffered and were persecuted for righteousness’ sake, “rejoice and be exceeding glad, for great is your reward in heaven.”—*Henry Van Dyke*, in “The Gospel for an Age of Doubt.”

Action is transitory—a step, a blow,  
The motion of a muscle—this way or that—  
'Tis done, and in the after vacancy  
We wonder at ourselves like men betrayed:  
Suffering is permanent, obscure, and dark,  
And shares the nature of infinity.

—*Wordsworth.*

These shall go away into eternal punishment; but  
the righteous into eternal life. —*Jesus*

Whatsoever a man soweth, that shall he also reap.  
—*Paul.*

## CHAPTER VII

### THE ETERNAL HARVEST

The progress in the investigation of the life beyond has brought us to the most vital phase of the entire discussion. In the doctrine that man's eternal condition is determined by the spiritual attitude assumed in this life and that the moral decisions rendered in the compass of this brief life are final and that condition in the other world is dependent upon these decisions, carrying as they do either eternal bliss or eternal woe, the highest reaches of doctrinal sublimity are attained.

"It gives," says Dr. Salmond, "so incalculable value to the short opportunity of the earthly existence, so measureless a dignity, so vast a power for good or evil to man's nature, so limitless a sweep to the prerogative of will which makes his sovereignty. There is at least nothing small or fallacious in it. It is almost overwhelming in its magnitude. It answers best to the teaching of Scripture. With all its solemn import it is also truest to reason and experience. To an extent which can be claimed for no other view of man's future, it grapples with the real problems of God's providence, the dark enigmas of life, and the mysteries of man's nature!"

The doctrine of eternal punishment for sin is neither a pleasant nor a popular one. In fact, it is so unpleasant and unpopular that many efforts have been made either to eliminate it from our beliefs or to modify its meaning. Among these efforts may be mentioned Annihilation, Purgatory, and Universalism. The doctrine of the annihilation of the wicked had its origin in philosophic rather than theologic fields. It is a pre-Christian doctrine and may be found freely discussed in the faiths and the philosophies of the ancient world. In one form or another it has been accepted by individual theologians in the Christian era. In the sense that the finally and incorrigibly wicked are to be destroyed at death, or after a brief period of punishment, has occasionally found a place in the writings of some individual theologians of the Christian Church. The theory is both un-Scriptural and unscientific. The Biblical references upon which the doctrine of annihilation rests are such as those that speak of the wicked as being "destroyed root and branch," of their being "cut off forever," and of their being "burned up."

But the most casual examination of these passages will convince the open-minded student that they refer to the reign and influence and power of wicked men. To apply such Scripture in the premises is to disregard the principles of scholarship. It is a species of literary jugglery that cannot stand the light of learning.

The doctrine is also unscientific. Nothing can ever be annihilated. The outward forms of things may be changed, but nothing ever goes out of existence. To escape the contradictions of scripture and science a few modern writers have shifted the base of contention and formulated the doctrine of conditional immortality. After all, this is but the modernized form of the discarded doctrine of annihilation.

Again, this effort to eliminate or modify the idea of punishment has found expression in the doctrine of Purgatory. This limits the punishment of the wicked in duration. After passing through the purgatorial fires of purification, the wicked are prepared to pass on into the realm of the holy. This is so absurd that it scarcely demands consideration at our hands. If the doctrine be true, then men are saved, not by Christ Jesus, but by the fires of purgatory.

Finally, there is the belief of Universalism—the doctrine that all will ultimately be saved. The two extreme views of the result of the Atonement are Calvinism and Universalism. Calvinism says that all cannot be saved. Universalism says that all will be saved. Arminianism says that all may be saved. The doctrine of Universalism grows out of a noble impulse and manifests a great spirit, but it contradicts the fundamental teaching of the Bible in regard to the Atonement, and the conditions upon which its benefits are to be derived. Under this phase of

the subject has been developed the idea of the Second Probation, which leads directly up to the topic of this chapter. It is difficult to realize how any one with an unbiased mind can reach any other conclusion from a careful perusal of the Bible than that the punishment of the wicked is everlasting. "And if thy hand cause thee to stumble, cut it off; it is good for thee to enter into life maimed, rather than having two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out; it is good for thee to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched."

The theory that Jesus is here referring to the Gehenna of fire which perpetually burned near Jerusalem is simply puerile, and unworthy of consideration. The Great Teacher gathered illustrations from every realm with which to illumine the facts and experiences of the spiritual world.

The direct statements of Jesus should be sufficient to settle all controversies. "Then shall He say unto them on His left hand, depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . . And these shall go away into eternal punishment: but the righteous into eternal life." Also we read in the

Book of Revelation: "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever."

The fact that all kinds of materialistic ideas have been applied to these representations of the abode of the wicked in the other world should not lead to a denial of the reality and awfulness of punishment for sin.

The eternal punishment of the wicked is a reasonable doctrine. The whole universe is placed under law, and law implies penalty. The disregard of law in any realm brings penalty. It is true in the physical; for the man who disregards the law of gravitation and walks from the house top is picked up from the streets with broken body. Combustible substances will burn; and the crisp fingers of the man who defies this law and thrusts his hand into the fire bears the evidence. It is true in the physiological. The human body is put under certain and unchangeable hygienic laws; the defiance of these means depleted strength and broken health, and there is no power to prevent. The broken health is not an affliction sent by Providence; it is the inevitable penalty of broken hygienic laws. It is also true in the moral and spiritual. The disregard of moral law produces moral disease, neglected opportunities produce dwarfed manhood, and abused privileges bring atrophied spiritual powers.

Punishment for sin is not an arbitrary act of God, but it is the harvest of our own sowing. "Whatsoever a man soweth, that shall he also reap." And the question of its duration is not one of God's love, but it is a question of the fixedness of character. "And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us." These eternal relations and everlasting attitudes are not determined by Divine decrees, but by unchangeable character. The temporal decisions have produced the currents that must flow on in their chosen channels forever.

"Do you believe in a hell?" asked an infidel of an old negro. "Yes, sah," answered the colored man. "You believe that the fire is to burn forever?" continued the unbeliever. "Yes, sah," was again the reply. "Where in the world," asked the infidel, "is all the fuel to come from?" "Ah," said the old negro, "we carries de fuel wid us!"

A correct view of sin and its effect upon character will remove the difficulties connected with the doctrine of eternal punishment. "Sin," says Dr. Salmond, in "The Christian Doctrine of Immortality," "is not merely an act or a series of acts. It is a disposition, a character, a nature. Beneath all sinful acts there is the sinful bent or principle, which gives color to each act and makes the essence of the question. And penalty is more than a pain decreed and inflicted *ab ex-*

*tra.* It may be that there are positive rewards for good and positive penalties for evil ordained by God. But the place which these occupy in Scripture, if they have a place at all, is secondary. That there are such is thought to be implied in the terms in which at times Christ describes the awards of the Judge; as in certain parables He speaks of the profitable servant as being set over many things. But these parables speak also of the joy of the Lord as the recompense of the faithful, and unquestionably the general idea which the New Testament gives of the reward of the good is that it is in the good itself, and of the penalty of evil that it is in the evil itself,—the harvest of corruption, the receiving of things done in the body, the reaping of what one sows, the eating of the fruit of one's deeds. The question is not what God imposes on us in the other life, but what we take with us into it. We carry *ourselves* into it; we can take nothing else with us there. The penalty is inherent in the pride, envy, selfishness, and all evil passion which continue in the surviving self."

Some men reach even in this life the point of the irretrievable. It was so with Esau. It was so with Judas Iscariot. Through the ages the sin of Judas has received the bitterest of condemnation, but in modern times the effort has been made to rescue and rehabilitate. The theory originated in Germany and was transferred to England through the brilliant essay of De

Quincey. A modern novel has been written for the purpose of relieving somewhat the awfulness of the sin of Judas. But there is still the pathos of the irretrievable. Every one of the thirty pieces of silver seemed an eye through which eternal justice gazed upon his sin. So he rushes back to the priests and flings the money at their feet.

“There is a time, we know not when,  
A point, we know not where,  
That marks the destiny of men,  
To glory or despair.

There is a line by us unseen  
That crosses every path,  
The hidden boundary between  
God’s patience and His wrath.

To pass that limit is to die,  
To die as if by stealth;  
It does not quench the beaming eye,  
Nor pale the glow of health.

The conscience may still be at ease,  
The spirit light and gay;  
That which is pleasing still may please  
And care be thrust away.

O, where is this mysterious bourne  
By which our path is crossed;  
Beyond which God Himself hath sworn  
That he who goes is lost?

How far may we go on in sin?  
How long will God forbear?  
When does hope end, and when begin  
The confines of despair?

An answer from the skies is sent —  
'Ye that from God depart,  
While it is called to-day, repent,  
And harden not your heart.' "

The conditions and relationships of the hereafter are but the projected personalities of the present and multiplied by eternity. It is the great law of affinity assorting and arranging moral and spiritual assets. When the followers of Ulysses degraded themselves by the misuse of pleasure until they fell to the level of the brutes, it is said that Circe, touching them with her wand, turned them into swine. She simply brought to the surface the inner ugliness, and revealed the animal that had been formed within.

Eternal punishment is a necessary correlate to the other great and fundamental doctrines of the moral and spiritual universe. Dr. Phelps, in "The Theory of Preaching," says:

"One of the most convincing proofs of the truth of eternal punishment, to thoughtful inquirers, is the fact of the necessity of it to a certain balance with other truths of divine revelation. Depravity, Regeneration, Atonement, and Eternal Retribution form a quadrilateral system of theology. No one of them can be obliterated without loss to the rest. The

intensity of each requires the intensity of others to preserve the equilibrium of moral impression. To show that an endless retribution is one of such a fourfold group of truths may be, to a certain class of thinkers, the only decisive proof of its reality."

Nothing less than eternal retribution would correspond to the magnitude of sin. We have but to reflect for a moment upon the being sinned against, the law violated, and the universe assailed, in order to realize the character of sin.

The proper education of the universe demands eternal retribution. Were there no penalty, anarchy would reign. Were there a limited penalty, contempt for law would follow.

It is objected to eternal punishment that it is inconsistent with Divine love. Love is not a sentiment, but a character. This brings us back to the fact that after all it is a question of character—antipathy of character.

The great law of cause and effect holds good in all realms. There are in nature chains of links, each link producing an effect and the effect in turn becoming a cause. Darwin discovered and made known many of these. Here is one illustration: He noticed that the little flower, heart's-ease, grew wild, but never in the vicinity of the villages. He worked out the secret and found it to be this: In English villages there are always many dogs, and these are allowed to run at large. Where dogs run at large, cats must

stay at home. Hence field mice abound. Where they abound bumble-bee nests are destroyed. Hence, no fertilization of pollen. Therefore, dogs—no heart's-ease. The old Spanish proverb truly expresses the law: "Sow a thought, and reap an act; sow an act, and reap a habit; sow a habit, and reap a destiny." The nature of our eternal harvest depends upon the character of our temporal sowing. In kind, we reap what we sow; in quantity, we reap more than we sow.

"The tissues of the life to be  
We weave with colors all our own,  
And in the field of destiny  
We reap as we have sown."

The position taken in this chapter that the life beyond is but the culmination of the present and that relationships there are determined by decisions and activities here is in perfect harmony with science. Professor John Fiske says:

"All the analogies of Nature fairly shout against the assumption of such a breach of continuity in the evolution of man and all previous evolution. So far as our knowledge of Nature goes the whole momentum of it carries us on to the conclusion that the unseen world, as the objective term in a relation of fundamental importance that has coexisted with the whole career of mankind, has a real existence; and it is but following out the analogy to regard the unseen world as the theater where the ethical proc-

ess is destined to reach its full consummation. The lesson of evolution is that through all these weary ages the human soul has not been cherishing in religion a delusive phantom, but in spite of seemingly endless groping and stumbling it has been rising to the recognition of its essential kinship with the ever-living God. Of all the implications of the doctrine of evolution with regard to Man, I believe the very deepest and strongest to be that which asserts the everlasting reality of religion."

"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."

No study of this topic would be complete, even in its extensive effort, without some consideration of the nature of the punishment for sin.

First of all, there is its negative aspect; it means a *deprivation*.

Christ uttered three parables bearing on the doctrine of work and wages in the Kingdom of Heaven: they are the talents, the pounds, and the laborers in the vineyard. In the first there is unequal endowment but equal fidelity, conse-

quently equal reward. In the second there is equal endowment but unequal fidelity, hence unequal reward. In the third there is a spoiling of the joy of the reward by improper motive and spirit. The first element in the doom of the one-talent man was deprivation—"Take ye therefore the talent from him." Unused powers become forfeited; unused faculties become paralyzed. The unused eye loses its power of vision; the unused arm becomes weak and paralyzed. The failure to utilize our talents forfeits our claim to their possession.

Then there is alienation. "Cast the unprofitable servant into outer darkness." Lost affections, lost desires for the pure and holy, surrendered ideals of nobility, and antipathy to God—these are among the elements of the sinner's lost estate. Like the plant shut out from the sunlight, he is dying. Like the child kidnaped and carried from its fond mother, the spirit pines for the eternal spirit. Like a man without a country, the exile dies in isolation.

"In that lone land of deep despair,  
No Heavenly light shall rise;  
No God regard your bitter prayer;  
No Savior call you to the skies."

But there is also a positive element. What pangs of relentless remorse are gnawing away at the fountain of life!

“‘Good-by,’ I said to Conscience,  
‘Good-by for aye and aye’;  
And I put her hands off harshly;  
And turned my face away;  
And Conscience, smitten sorely,  
Returned not from that day.

But a time came when my spirit  
Grew weary of its peace;  
And I cried, ‘Come back, my Conscience,  
I long to see thy face.’  
But Conscience cried, ‘I cannot;  
Remorse sits in my place.’”

These retributive powers have formed the deepest tragedies of all literature. There is Cain, whose fearful record is given us in the Bible, trying to escape as a fugitive and vagabond from his brother's blood. Shakespeare narrates the soul-curdling scenes of Macbeth and the murdered king. In Greek literature we read of the Eumenides, with terrible faces and bloody eyes, following remorselessly the tracks of those upon whom they have been set.

Dr. Samuel Harris, in discussing the ethics of punishment, gives the following as the elements entering into penalty for sin:

1. The penalty consists primarily of the sinner's alienation of himself from God and the privation and evil which this involves.

2. The penalty consists also in the disorder and depravation of the man himself, and the pri-

vation and evil which come therein on the sinner in accordance with the constitution of man.

3. The penalty of sin consists, further, of the moral isolation of the sinner from his fellowmen, and the privation and evil which this brings upon him in accordance with the constitution of the moral system.

4. The penalty comprises also the privation of physical good and the suffering of physical evil which the sinner brings on himself by his sin through the physical order of the universe.

5. The penalty for sin comprises exclusion from heaven, and the privation of good and the positive suffering of evil which this implies and which is set forth in the Scriptures.

“We thus find in sin itself,” says a modern writer, “a probable revelation of its continuance, with all its fearful consequences, in the future life. The tendency in evil dispositions and passions is to continue growing and developing, spreading their infection through all the soul, and dominating the whole character. Covetousness, pride, envy, malice, hatred, lust, ambition, and the spirit of the world grow to the close, and at the last, like a great headlight, shine far out, revealing the track along which the deathless spirit must move. They master all the forces of the life, refuse all restraints, reject all propositions for amendment, and disregard threatened consequences, till their victim seems to delight in the flame that consumes him, and to welcome the

curse of the God he has blasphemed and insulted. In this life these sins overwhelm the guilty with suffering, sorrow, and shame. They blight the joys of home, swallow up the inheritances of ancestors, squander the accumulations of years of toil, spread disease through the body, blast an honorable reputation, break up the sweetest friendships, destroy peace of mind, and, when all is reduced to desolation and ruin, compel their unhappy victim to rejoice in their work." These awful consequences attend the progress of sin in the soul in this life. What will be the fearful consequences when all limitations and restraints are removed and the demon-dominated spirit enters upon eternal consummation of this career?

George Eliot spoke truly when she said:—"That is the bitterest of all,—to bear the yoke of our own wrong-doing." The sowing is temporal—the harvest is eternal!

VIII  
THE FATHER'S HOUSE

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.  
Far beyond the clouds, and beyond the tomb,  
It is there, it is there, my child.

—*Felicia Hemans.*

Heaven consists of heavenly knowledge, love, and action. It is seeing God's truth, loving God's goodness, and doing God's will. These three qualities or acts constitute the essence of heaven here, and of heaven hereafter. In this world, though the delight that comes to us from without is very precious, and by no means to be despised, yet the delight which comes from knowledge, love, and action, is all which is permanent, all which we can keep after we have gained it, all which becomes part of the soul itself.

—*James Freeman Clarke.*

All we have willed or hoped or dreamed of good,  
shall exist;  
Not its semblance, but itself; no beauty, no good,  
nor poet  
Whose voice has gone forth, but each survives for  
the melodist,  
When eternity affirms the conception of an hour.  
The high that proved too high, the heroic for earth  
too hard,  
The passion that left the ground to lose itself in  
the sky,  
Are music sent up to God by the lover and the bard;  
Enough that He heard it once: we shall hear it by-  
and-by. —*Browning*, in "Abt Vogler."

In my Father's house are many mansions.

—*Jesus*.

## CHAPTER VIII

### THE FATHER'S HOUSE

The things of the Spirit have enshrined themselves in the thought and literature of the world. The first literature of a nation is always religious. The first writings of the Egyptians dealt with the gods and their interest in man here and hereafter. The oldest book in the world is the Egyptian "Book of the Dead." The spade has brought to light the earliest writings of the Chaldeans and these records are found to be hymns and religious convictions. The poems and other writings of the Greeks likewise deal with the gods and the problems of the spiritual. Romulus and Remus, whose story comes to us in Roman literature, were the offspring of the gods.

This is pre-eminently so with the Hebrews. In the very first sentence of their literature is "Jehovah." In Anglo-Saxon literature the same is true. Our first poet, Caedman, was a monk at the monastery of St. Hilda at Whitby. Unable to sing the heathen war songs of the past, a stranger appeared unto him in a dream and commanded him to sing "in praise of the creation." Hence, our first poem is a song "of praise to God, the Creator of all things." Even history lays the foundation for our assurances of the im-

mortal. It opens our eyes to the accumulated treasures of the world—the intellectual realities of the race. It testifies to a great, controlling purpose in life. It lays bare the design of all movements and activities in all times and among all peoples. The past and the present gather up all their facts and project themselves in a mighty prophecy upon the future. Furthermore, history reveals the vast possibilities and capacities of men—possibilities that can never be realized and capacities that can never be developed in the limitations of earth and time. History catalogues the world's great achievements and enrolls her heroes, indicating hitherto undreamed of deeds and personalities. History illustrates a great moral order, over which there is perpetual providential supervision, which demands the eternal for its full realization. The providences of earth are but occasional glimpses of the eternal archetypal plan of the ages which had its operations before the world was made and which must be projected into the beyond for consummation.

There are three conceptions of Heaven usually entering into the discussions in regard to phases of the life beyond. The first is the local objective view. This view conceives of Heaven as a place somewhere in the upper worlds or sky. This conception grows out of all the symbols and representations, such as cities, streets, gates, rivers, and trees.

The second is the earthly objective view. This is the conception of Heaven which represents the New Jerusalem as descending out of the sky and making effective its principles in human society and refashioning this world that it may be a suitable abode of the redeemed. According to this, the earth becomes a province of the redeemed territory or domain.

The third is the purely subjective and spiritual view. This conception takes no account of locality but looks upon Heaven as a state of spiritual beholding or fellowship.

In reality, there is no contradiction between these various conceptions. They are complementary of each other and all enter into the complete idea of Heaven. Heaven is a place; Heaven does project its principles into the world to redeem and purify it; and Heaven is a state of spiritual fellowship and commerce.

“By the use of a series of figures and illustrations,” says Dr. Hoffman, in “Life Beyond the Grave,” “gathered from the material world, the writers of the New Testament have striven to convey to us some idea of the grandeur and happiness of Heaven. The beautiful symbols of Scripture must not, however, be made too literal, since thus there is created an expectation of a too material and sensuous paradise. The imagery of the Bible means something more and better than this. It signifies rather that Heaven will meet the deep needs of our nature and will fur-

nish the accessories to our highest bliss. The closing chapters of the Bible are very figurative and convey to us the highest spiritual truth. They surely teach us something better than spending eternity in wandering through lovely glades beside a beautiful river, or basking in golden sunlight, or in plucking luscious fruit from the trees, or perfecting our voices in melodious music. Such a Heaven, so material and like that Mohammedanism promises its votaries, would not satisfy the demands of the immortal spirit."

There are a few fundamental facts that must ever be borne in mind in any study of Heaven or the life which is beyond.

The reality of the spiritual is the first one. There are two worlds with which we have to do—the temporal and the eternal; the material and the spiritual. We are conscious of the existence of the material, for we see it and through our senses we are made familiar with its facts and phenomena. But lying all about this material world with which we are so intimately connected, is another world, just as real and far more vital—it is the spiritual. The laws that prevail in the material and the laws that prevail in the spiritual are similar—not identical as Professor Drummond set forth in his "Natural Law in the Spiritual World." The materialist accepts nothing that he cannot see and analyze; he must take everything into the laboratory and put it under the blow-pipe. Who doubts the reality of

a mother's love? Would not this materialist have a task were he to undertake to carry this love into the laboratory and put it under the blow-pipe! There is truth, and who doubts its existence? There is friendship, and who would dare to live in a world that has it not? There is the world of the beautiful, the world of the true, and the world of the good; what will the materialist do with them? Philosophers long ago recognized the necessary existence of the spiritual sense—that by which we recognize and realize the great world that cannot be seen and felt.

The second fundamental fact that should ever be borne in mind is man's inherent power of spiritual apprehension. Not only is this great and unseen universe all about us, but man has in his nature the inherent power of apprehending and appropriating it. In other words, man is so constituted that he is capable of living in two worlds. How quickly and naturally does the child respond to the touch of the spiritual! "Heaven lies about us in our infancy." Why does this power of spiritual vision become more obtuse as the years go by? It is due to the non-use of the power of vision and to the obscuring effect of sin. This process goes on until there is a spiritual eclipse and the great world of realities is shut out from our view.

This leads up to the third fundamental fact which is that the discovery of Christ is the re-discovery of the spiritual; to find Him is to find

Heaven. When Nathanael came from under the fig-tree and found the Christ the Son of God, he found the portal that opened into the eternal and the vista that leads into the very heart of the spiritual world.

“Nathanael answered him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig-tree, believest thou? Thou shalt see greater things than these. And he said unto him, Verily, verily, I say unto you, ye shall see heaven open, and the angels of God ascending and descending on the Son of Man.” The things of the spirit are spiritually discerned, and the man who would have the assurance of the heavenly world must find Christ. He is the great dissolver of doubts, He is the great dispenser of light, He is the author and finisher of faith. He is the solution of all our spiritual problems and the answer to all our spiritual questions.

“That the spirit of Christianity,” says Rudolph Eucken, in “The Problem of Human Life,” “gained so much power in the midst of an indifferent or hostile world, and that all the changes within Christianity itself could not destroy an abiding foundation, nor all the disruption extinguish an inner fellowship, was due, above all, to the supreme personality and the constructive life-work of Jesus. As the revelation of a new world, this life-work implies a coherent body of

beliefs, a sort of view of life; and little as this view of life falls in with the philosophical movement of thought, it cannot be omitted from the present investigation, since all the views of life emanating from the Christian community point back to it, and since even beyond this community it has exerted the profoundest influence."

In fact the personality of Jesus is the explanation of the whole realm of the supernatural. "The miracles of Jesus," says Dr. Grist, in "The Historic Christ in the Faith of To-Day," "are not arbitrary and capricious violations of the law of the universe; they are rather parts of a wider and higher system. From the standpoint of the unique and preëminent character of Jesus, the miracles of the gospels are natural; that is, they are harmonious with the Divine order of the world. Apart from the personality of Jesus, such events as the change of water into wine, the multiplication of loaves and fishes, and the raising of the dead, would be incredible; we should deem them the gross superstitions of inaccurate observers, or the legends of hero-worship."

When we have once caught the vision of the overwhelming personality of Jesus, whose will was in absolute harmony with the supreme will of the universe, miracles are no longer mysteries.

Heaven is a place. When the Great Teacher gave His disciples a lesson in prayer He taught them to say "Our Father who art in Heaven." This petition not only teaches the personality of

God, but that He is somewhere, that we may locate Him in our thought and approach.

Again, in that message of comfort that Christ gave to the troubled disciples He said, "In my Father's house are many mansions; if it were not so, I would have told you; for 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."

We may rest assured that this place prepared for us is the very best and most beautiful one a good and wise and powerful God could make. This Christ who speaks this message to the disciples is rich in creative power, and in resources, and in skill, so there need be no fear that the mansion will be inferior in any particular.

Furthermore, it will be a place adapted to our individual needs and dispositions. To the sufferer, who for years has been the victim of disease, Heaven will be health and eternal rejuvenescence. To the toiler, whose hands have borne the evidence of drudgery, it will be eternal rest. To the heart, for years stricken with grief, it will be everlasting joy.

Heaven will be to us just what we are prepared to get out of it. Are there degrees in heaven? Rather, the degrees are in those who go there. We build the mansions by the lives we live. Or, perhaps, it would be better to say that we are furnishing the materials out of which the Great Builder is erecting our home in the skies.

Once upon a time there was a wealthy woman who lived in a great and beautiful mansion, surrounded by ample grounds in which were all kinds of flowers. But this woman was intensely selfish and the only money she ever gave to the poor was the scant wage that she paid them for their toil. She pretended to be religious and was a member of the Church, but her contributions for its support were meager and miserly, wholly out of proportion to those made by others. She did not believe in missions and her gifts to the benevolences of the Church were shamefully small. But when it came to supplying her own selfish wants she was lavish and luxurious. One night she had a dream which became a warning. She dreamed that she had died and gone to Heaven where she was met by the guide who escorted her from place to place. As she passed along the beautiful streets she saw many mansions in process of erection. She stopped to look at one of them and her spirit was entranced by its magnificence. Upon inquiry, she found that it was for a poor widow who had recently come up from earth. The guide said that this poor woman while in the earth had given her whole life to the service of others and by her sacrifices had made many happy. Her good, consecrated life had produced the materials that had come on before her and the Great Builder was using them for her mansion; her eternal home. Just across the way and to one side of the thoroughfare, on a small and

narrow street, there was an unpretentious little cottage on an unimproved plot of ground. "And whose is this?" the woman inquired. "It is for you," was the astonishing reply. "But I have always lived in a mansion," said the disappointed woman. "But," continued the guide, "the Good Builder had to use the material you sent up."

The woman awoke and found to her great relief that it was only a dream. But it was indeed a warning, for she determined that from that day she would live a different life; a life of consecration and service, that she too might send on to the Good Builder in the skies better material than she had formerly sent.

But where is Heaven? The Psalmist says, "The Lord hath prepared His throne in the heavens." The throne is the seat of authority and sovereignty. "And His Kingdom ruleth over all." Now it seems reasonable to conclude that the throne of universal dominion would be located as nearly equally distant as possible from all points in the subject territory.

God gives to every generation a few really great thinkers, who, though they do not reach absolute truth, put men on its trail. The paths thus discovered lead at last to the goal. The early part of the last century was the beneficiary of one of these deep thinkers, Dr. Thomas Dick, whose works occupied a prominent place in the philosophic thought of the day. He advanced the theory that our solar system was only one of

many such, all revolving around a great center, and at this center is the throne of God. For awhile the theory fell out of the thought of the world, but recent discoveries have brought it to light again, this time with some difference of construction. Modern astronomy is preparing the way for a fuller appreciation of this suggestion in a somewhat new application.

Dr. Alfred Russel Wallace has written a most remarkable book. It is entitled "Man's Place in the Universe," and is a study of the scientific research in relation to the unity or plurality of worlds. The following is a summary of the learned professor's argument:

1. One of the most important results of modern astronomy is to have established the unity of the vast stellar universe which we see around us.

2. This view is supported by several converging lines of evidence, all tending to show that the stars are not infinite in number, as was once generally believed, and which view is now advocated by some astronomers.

3. An overwhelming consensus of opinion among the best astronomers establishes the fact of our nearly central position in the stellar universe.

4. The various proofs are next stated that assure us of the almost complete uniformity of matter, and of material, physical and chemical laws, throughout our universe.

5. This leads us on to the consideration of the essential characteristics of the living organism, consisting as it does of some of the most widely distributed of these material elements.

6. The general conditions for the existence of life on our planet are then discussed.

7. The author then proceeds to show how these conditions prevail on earth.

8. It is shown how the other planets combine some of these conditions, but have some defect that almost if not quite excludes them from the category of life-producing and life-sustaining planets.

The learned Doctor develops this line of argument, showing the importance of the earth in the material universe and its nearness to the center. The reader may ask what this has to do with the location of Heaven. It has much to do with it. The following conclusions are established by modern astronomers:

1. The stellar universe forms one connected whole; and, though of enormous extent, is yet finite, and its extent determinable.

2. The solar system is situated in the plane of the milky way, and not far removed from the center of that plane. The earth is therefore nearly in the center of the stellar universe.

3. This universe consists throughout of the same kinds of matter, and is subjected to the same kinds of physical and chemical laws.

Dr. Dick was getting nearer the truth than

even he or the contemporaries realized. The defect in his theory lay in locating that center in the wrong place. Modern astronomy has thus brought us to the appreciation of the nearness to the truth of this great philosopher.

This earth, the object of redeeming love, is near the center of the stellar system, and the great spiritual universe is parallel to the material. God's throne is the center of the spiritual universe; hence, Heaven is not far away from us. "When the Son of Man shall sit upon the throne of His glory," this great spiritual universe shall be made manifest to the eyes of men. The coming of the Kingdom of Heaven is simply the projection of the heavenly principles and forces into this world that it may be redeemed from the curse of sin and be prepared for the manifestation of the spiritual universe. After all, Heaven is not so far away. Were our vision not so blurred by sin and material things, we might even now see its glory. Were our ears not so dull by means of the din of earthly things we might even now hear the voices of the spiritual beings speaking to us the messages of the eternal.

The earth itself is to be purified, and, no doubt, when purified it will become a part of the redeemed territory and a dwelling place for the saints. Was it not some such thought as this that had taken possession of the mind of the author of Second Peter and that tried to find expression in that remarkable passage found in the

third chapter? "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 therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

This is but a vivid description of the great moral and spiritual renovation that is to take place in the world and by means of which it is to be made fit to be a province of the spiritual kingdom. In it shall dwell righteousness and righteousness only.

Heaven is the place of absolute purity. Sin is the source of all that is impure and contaminating in this world. All the vile and loathsome diseases that sap the life of men and women have their origin in sin. All that degrades manhood, defiles womanhood, and corrupts the fountains of life has its source in sin.

Heaven is the place of happiness. Holiness and happiness are indissoluble. The overwhelming vision that changed the whole current of Isaiah's life was the vision of the holiness of God.

“Holy, holy, holy, Lord God Almighty!”  
Heaven is the nightless land. “There shall be no  
night there.” Says Gracie Lee:

“We have been told that there is no night in heaven. Is it not a blessed announcement that there is a world in which ‘there shall be no night’—no night of deceit, crime, treachery, or temptation; no night of sorrow or ignorance; no night of sickness, pain, or death? Oh, tell it to the penitent who is struggling against the evil habits and depraved inclinations of a wicked heart, who is striving on life’s fierce battlefield to win an immortal crown! Go tell it to the dying man, who, restless upon his couch, through long weary nights is trying to learn the lesson of submission and faith and moral discipline which his sufferings are teaching; who longs for light to break through the dark clouds that gather about him. Hasten with the tidings to the bereaved family, and assure them that there is a land where their griefs will be lifted from their oppressed spirits, and their present afflictions, though they may look dark, though the clouds may hang heavily over their sky, will after awhile pass away, and the time, if rightly improved shall work out of them ‘a far more exceeding weight of glory.’ For where God is there can be no night. ‘The Lamb is the Light thereof.’ Where bright angels throng there can be no sorrow. Where celestial music rolls through the galleries and arches filled with the effulgence of the Deity, there can be no sighing. Where Jesus reigns in all His majesty and glory, ‘all tears are wiped away.’ No night in Heaven! Then no sad partings are experienced there; no funeral proces-

sions are seen; no death-knell is heard; no graves are opened. When we reach that land of never-ending day, no mysterious providence will perplex us; no dark calamities will shake our faith; but we shall walk the golden streets of the Eternal City, surrounded with perpetual brightness, breathing an atmosphere of heavenly purity, and free to enter the Palace of our King or climb to heights over which "no shadow ever passes."

Heaven is a home. A prize was offered some time ago by a London paper for the best definition of home. The following are some of the definitions given:

Home is the golden setting in which the brightest jewel is "mother."

Home is a world of strife shut out, a world of love shut in.

Home is the blossom of which Heaven is the fruit.

Home is the only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

Home is the place where the great are sometimes small and the small often great.

Home is the father's kingdom, the children's paradise, the mother's world.

Home is the jewel casket, containing the most precious of all jewels—domestic happiness.

Heaven is the place where all the noble and precious ideals of home are gathered up and realized in all their perfection. It is the one home

divested of all domestic infelicities. It is the home that abides forever. Heaven is the land of eternal comfort. "And God shall wipe away all tears from our eyes." Those tears that have come to our eyes from disappointment and disaster, those that have come to our eyes from unrealized ideals, those that have come from shattered hopes and disappointed friendships, those that have come to our eyes from the loss of our loved ones who have gone from us into the land of no return—all shall be wiped away from our eyes. Heaven is our Father's house in which the returning children shall gather after the various journeys of life are over. It is the Father's house at whose fireside we shall gather to enter into the full realization of the family ideal.

"My father's house on high,  
Home of my soul, how near  
At times to faith's far-seeing eye  
Thy golden gates appear."



## IX

### THE LAND WHERE WE SHALL KNOW

Forgive my grief for one removed,  
Thy creature, whom I found so fair,  
I trust he lives in Thee, and there  
I find him worthier to be loved.

—*Tennyson, in "In Memoriam."*

It is by no means unlikely that, in the resurrection state, recognition after long separation may be even more immediate than in this world, conformably to that more perfect power of self-expression which we may attribute to the spirit in the spiritual body. Parents, who have seen infant children go before them thither, may not expect that their little ones will be always babes or as babes will meet them again. For life is inseparably connected with growth. But that they will know them with perhaps a more immediate recognition than that with which the mother in the story beholds her long-lost sailor-boy in the weather-beaten wanderer, who knocks for a night's shelter at her door, I cannot doubt, when I reflect

that the flesh and blood of the "natural" body, so often a disguise, will be exchanged for a more plastic and perfect organ of self-expression in the spiritual body. —*James M. Whiton.*

The analogy pointed to is that whereas we living men and women, while associated with the mortal organism, are ignorant of whatever experience our larger selves may have gone through in the past—yet when we wake out of this present materialized condition, and enter the region of larger consciousness, we may gradually realize in what a curious though legitimate condition of ignorance we now are; and may become aware of our fuller possession, with all that has happened here and now fully remembered and incorporated as an additional experience into the wider range of knowledge which the larger entity must have accumulated since its intelligence and memory began. —*Sir Oliver Lodge.*

We shall know as we are known. —*Paul.*

## CHAPTER IX

### THE LAND WHERE WE SHALL KNOW

The land beyond the shadows is the land of perfect knowledge. Paul says: "Now we see in a mirror, darkly; but then face to face: now I know in part, but then shall I know as also I have been known."

Here we have two worlds or states of existence brought before us: the "now" and the "then": the present and the future; this world and that which is to come. One is the temporal and the tangible; the other, eternal and invisible. They both interest us. The one as the world of all our temporal realities and activities; the other as the world, no less real, of all our highest hopes and supremest anticipations. One of the greatest joys in connection with the thought of that other life is the perfection of vision and knowledge. We shall know the truth. Here we gather only fragments of truth and catch but blurred visions, but there in the undimmed light of eternal day we shall see truth as God sees it and know it as He knows it.

We shall know God. With our present limitations and imperfections, we cannot fully know God. Like Philip we often cry out in our dark-

ness, "Lord, show us the Father, and it sufficeth us." But "then" we shall stand in His presence and realize the beauty and perfection of His glory. Then all the mysterious providences will be made clear to us. No longer shall we, Jacob-like, be led, amid mysterious dispensations that have gathered about our feet seemingly to ensnare us, to exclaim, "All these things are against us." No doubt part of our time in Heaven will be occupied in explanations of God's dealings with us here. How often shall we have occasion to look up into His face and thank Him for the occurrences which we now call our misfortunes. Our disappointments are often God's appointments.

We shall know Christ. Here we read the history of His earthly ministry and feel the inspiration of His spiritual presence with us in life, but it is by faith that He dwells in our hearts. "Then we shall be like Him, for we shall see Him as He is." No longer shall we be perplexed over the problems of His mysterious nature, His mystic personality, or His mighty works.

We shall know each other. Here we strike the question of universal interest. It is a question the solution of which every human heart yearns for.

The human heart cries out for recognition here and hereafter. When John Fletcher was dying, his wife said to him, "Mr. Fletcher, do you think you will know me in heaven?" "Certainly," re-

plied the dying saint, "I know you here and I am sure I shall know no less in heaven." There is a pathetic story of a lady who became the mother of an idiotic child. The mother faithfully ministered with all possible tenderness and solicitude to her unfortunate offspring. For fourteen years she labored and longed and looked for a better and brighter day. All this time she toiled with the feeling that her own child did not know her. "Mamie," said the anxious mother one day, "do you know me?" The only reply was a blank stare into her face. The disappointed mother dropped her head, buried her face in her hands, and wept like a heart-broken child. It was a disappointed yearning for recognition. God has planted the desire for recognition in the human breast; and surely He has provided for its gratification. Never shall I forget the day we buried our first-born. It was a cold bleak day and it was with heavy hearts that we carried the little body to the lonely cemetery. Slowly and cautiously we made our way to the little grave and softly lowered the tiny casket into the cold and clammy earth. Every clod that fell upon the coffin lid seemed to fall upon our bruised and broken hearts. Over and over again the question came bursting in upon my quiet meditations, Shall I ever see my child again? I felt that I should inquire of the winter winds that sighed and sobbed among the barren tree-tops, Tell me, ye swift messengers from a far off land, shall I

ever see my child again? Their only reply was a fiercer blow in the bending trees. Occasionally the sun would peep from behind the snow-clouds. Turning to this majestic blaze of divine glory, I felt it in my heart to demand of him: Tell me, thou king of worlds, is my child out there anywhere? Silently and majestically he rolled on as if he cared not for my bitterness and my sighs. When night came I walked out in my loneliness and looked up toward the stars. Surely these sentinels that keep watch on the outskirts of creation can tell me where my child is. But they seem too far away to hear my cry or feel the force of my pathetic appeal. Can you conceive of a God who would allow a little life like that to come into our life, build about itself our highest hopes, and bind about itself the tenderest and strongest ties of our hearts, and then ruthlessly take it away, blighting all those high hopes and bursting all those fond ties, never again to be seen or known? No, no, my child is not lost, but gone before!

“What bliss is born of sorrow!

’Tis never sent in vain;

The Heavenly Surgeon maims to save,

He gives no needless pain.

Our God, to call you homeward,

His only Son sent down,

And now still more to tempt you

Has taken up your own.

For them hath bloomed a spring  
Whose flowers perennial deck a holier sod,  
Whose music is the song that seraphs sing,  
Whose light, the smile of God."

Beatrice Harraden, the author of "Ships that Pass in the Night," tells in one of her shorter stories of a painter who began life painting religious pictures. As he grew up and mingled with the world his faith in spiritual things faded away, and he ceased to believe. He had begun to place upon the canvas his conception of an Infinite God, with Omnipotent arms underneath and supporting the bleeding head of a suffering and fainting Christ. He put the half-finished picture away in a corner as something unworthy of effort. He mingled in the life of the world, painting its pleasures and splendors. The years rapidly went by and old age came on. He had seen life with its pleasures and its sorrows, its successes and its failures. The great injustice of it all grew more and more oppressive, and he began to realize that there must be another life to complete this one and to even up its inequalities. At last his old faith came back, and he brought out the unfinished picture, his last, best, and sweetest work being done on it. Upon the broad background of human experience we see the dim vision of Omnipotent arms beneath the wearied, suffering, and bleeding children of men. And if this even in faint outline, be manifest here, shall we not

look for a like picture with stronger and more glowing colors on the canvas which shall be unrolled in the life which is to come? As the present life demands another, so the human heart demands recognition as a necessary element in its perfection.

Reason says that recognition in that other world will be far more easy because of the removal of the limitations and restrictions that hamper us here. After the destruction of the material body in which the spirit has tabernacled, the life builds about itself the spiritual body which will fit it for its new and higher existence. The intellect will be no longer embarrassed by the material senses and the spiritual vision will be no longer blurred by sin. The other life is, after all, but the reproduction and projection of the personalities of this on a larger and grander scale. Again let us remember that we are projected and multiplied by eternity. Here a man is fond of the truth, but he gets it only in fragments; but there in the flashlight of the Divine presence he shall see it in all its relations.

Here a man is fond of the beautiful, and he may occasionally climb to some height and catch an inspiring vision; but there he will be permitted to ascend the delectable mountains of glory and feast his eyes on the enrapturing scenes. Here a man may be fond of music, but the chords and strains are mixed with necessary imperfections;

but there his soul will ever swell with triumphant joy as he listens to the music of the spheres.

The Bible is ever our stronghold in the realm of the doctrines of immortality. Here we find the doctrine under review, in common with all of the other blessed revelations, set forth.

There is Saul, calling up Samuel through the medium of the Witch of Endor. Samuel is recognized. It does not come within the range of this study to examine into the different questions that arise when this mysterious passage is before us. Let the Spiritualists claim it if they wish. It is here cited to substantiate the current belief in recognition.

Then there is David, fasting and weeping while his child lies critically ill, but as soon as the child is dead rising and refreshing himself and going into the house of God. When questioned as to his behavior, he said, "While the child was still alive I fasted and wept, for I said, who knows but that God will be gracious that the child may live. But now he is dead, wherefore should I fast? Can I bring him back? I cannot bring him back, but I shall go to him." How could he go to his child without knowing him?

As the Light of the World, Jesus illumined men upon all phases of doctrine, duty, and destiny. In that description of Dives and Lazarus, He lifted the veil that hitherto had hidden to some extent the invisible world. Across the mighty gulf of character they recognized each other.

On the Mount of Transfiguration we stand where two worlds meet and mingle. There are the visitants from the eternal world meeting with those of earth and entering into conversation with them. "In accounting for this visitation," says Dr. Grist, "of the two representatives of the old dispensation, some have dissolved its reality altogether. It is simpler and truer to say that there are no dead in God, and the heirs of immortality cannot but feel an interest in the drama of Redemption, and a concern for the Sacrifice which *sub specie temporis* was to be offered at Jerusalem. If we frankly accept the doctrine of the immortality of the soul, it would give no difficulty to us to believe that two beautiful spirits should return to the scenes of their earthly work at a time when Revelation was consummated by Jesus; nay, it would in no wise seem incredible, had we been told that with these two Old Testament saints appeared also many of the sages and prophets of other lands who in their pilgrimage sought to justify the ways of God to man."

One of the most precious representations of Heaven is where Christ speaks of it as the Father's house—home. "In my Father's home are many mansions."

Can there be a home without recognition? That would simply be a place of residence where the members of the family did not know each other.

The home-loving instinct lingers with us through the years. A great writer and states-

man, who had been out in the rough world of public life for many years, bearing its burdens and facing its difficulties and enduring its discouragements, returned to the old home one day and sat by the fireside with his dear old mother. They talked and thought over the years agone. When bedtime came the great stalwart man went over and begged his mother to take him in her lap as she used to do and to put her loving arms about his neck once more. Then he asked her to go put him to bed just as she did when he was a child. Getting into bed the great statesman asked the dear old mother to tuck the covering in about the bed as she had done before. Then the tired man slept sweetly.

And there are times when we all feel like saying:—

“Backward, turn backward, O Time in your flight,  
Make me a child again just for to-night.”

The convictions of reason and the revelations of the Bible are substantiated and illustrated in literature.

In Frank Norris' book, “The Octopus,” there is a peculiar story of a mysterious character called Vanamee. He loses his loved Angele. He wanders and wonders if he will ever see her again. He goes to the Church and kneels at the altar. The priest quotes, “Except a grain of wheat fall into the ground and die, it abideth alone.” Vana-

mee goes to the grave, throws himself upon it in paroxysms of grief. Finally he becomes conscious of the sixth sense—spiritual perception—and sees Angele.

Tennyson lost his friend Hallam and out of his grief grew his immortal masterpiece, *In Memoriam*, which constitutes the world's greatest treatise on the immortality of friendship. But listen to Tennyson:

“Not all regret: the face will shine  
Upon me, while I muse alone,  
And that dear voice, I once have known,  
Still speak to me of me and mine.

Yet less of sorrow lives in me  
For days of happy commune dead,  
Less yearning for the friendship fled  
Than some strong bond which is to be.

O days and hours, your work is this,  
To hold me from my proper place,  
A little while from his embrace,  
For fuller gain of after bliss:

That out of distance might ensue  
Desire of nearness doubly sweet.  
And unto meeting, when we meet,  
Delight a hundred fold accrue,

For every grain of sand that runs,  
And every span of shade that steals,  
And every kiss of toothed wheels,  
And all the courses of the suns.”

“Therefore,” says Dr. William Chester, “all eternity will be for us a gradual growth and development in knowledge. The joy also of such a mental unfolding is unspeakable. Even here there is an undescribable ecstasy that the scholar alone knows in the acquisition of new phases of truth, in the discovery of new laws, in the uncovering of nature’s possibilities, and in revealing creation’s progressive development. Scientists, philosophers, theologians have all understood the soul joy of Kepler, when in the discovery of his ‘third law,’ he exclaimed, ‘O, Almighty God, I think Thy thoughts after thee.’ Such joy will be eternal, and can never become monotonous, because of the continual variety of the birth and rebirth of the infinite combinations of God’s plans. ‘Canst thou by searching find out God? Canst thou find out the Almighty to perfection?’

“Studying God will be like climbing the Andes, Alps, and Himalaya ranges, each peak ascended only revealing loftier peaks beyond and wider horizon; or like studying the heavens with increasing power of vision, empty spaces proving to be filled with worlds, single stars great constellations, and the black abysses of the boundaries of space twinkling with system after system of worlds beckoning one on to greater marvels beyond. Adoration, thus, instead of being dreary worship, will be the instinctive outburst of grateful surprises as we continue to discern deeper and deeper pur-

poses in God's dealings with His universe; for, as we progress in knowledge and see more clearly the vast unfolding of God's plans through the ages, the hidden harmonies of His laws and actions, the marvels of His wisdom and love, the consummation toward which all is tending,—we cannot but adore in wonder and awe the great Source of it all. Even as Galileo cried out, 'Sun, moon, and stars praise Him!' and Agassiz said in reverence, 'The geologist moves along paths worn deeply by the divine footprints,' and Newton cried, 'Glory to God who has permitted me to catch a glimpse of the skirts of His garments! My calculations have encountered the march of the stars!'"

How truly poetic is Longfellow when he sings:

"There is a Reaper, whose name is Death,  
And with his sickle keen,  
He reaps the bearded grain with a breath,  
And the flowers that grow between."

And how truly Christian when he continues:—

"And the mother gave, in tears and pain,  
The flowers she most did love;  
She knew she would find them all again  
In the fields of light above."

Wordsworth's "We are Seven" breathes a spirit of triumphant faith in the realities of the world

beyond. The "little cottage girl" could not be argued out of the belief that the two whose bodies lay in the churchyard still belonged to the family.

"'How many are you, then,' said I,  
'If they two are in heaven?'  
Quick was the little Maid's reply,  
'O Master, we are seven.'

'But they are dead; those two are dead!  
Their spirits are in heaven!'  
'Twas throwing words away; for still  
The little Maid would have her will,  
And said, 'Nay, we are seven!'"

The survival of complete personality after death implies Heavenly recognition. This complete personality implies the existence of memory and the existence of memory necessitates recognition. We must either blot out memory or admit recognition. "There are," says Dr. Hoffman, "few facts more clearly established in mental science than that whatever is once photographed upon the memory is never obliterated. There are many things said and done which may for the time pass from recollection, without being erased from the tablets of the mind."

Many trustworthy instances are recited by writers on mental philosophy, which indicate that knowledge is indestructible. It is very clearly taught in the Bible that we will carry memory with us over into the other life. There could be

no consciousness, we could not know ourselves, without the remembrance of the events of this life. We can only retain the identity of our own personality by being able to recall the experiences and occurrences through which we had passed on earth. Were we in the future life to be bereft of memory, we would lose all knowledge of the characters we had built and the natures we possessed. The soul is able to identify itself by the remembrance of its past history."

Dr. James Freeman Clarke, in his essay on "The Nature of our Condition Hereafter," says:

"But we must not conceive of ourselves as lonely, isolated beings hereafter, not belonging anywhere. We must observe that the law of progress here, while it gives more freedom on one side, gives more permanency on the other. Man has greater freedom of movement than the lower animals; he can come and go as they cannot. But he also has more of a home than they have. They have their nest, their hole, their companions; but he has his house, his home, his relations, his friends, companions, his place of work, his sphere of activity and love. Now it is probable, from analogy, that this will be the case hereafter. So Jesus intimates: 'In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a *place* for you!' Jesus seems to have gone to prepare a congenial place, a sympathetic society; to call together in one Divine mansion elect spirits who would be ready to receive His disciples when they should enter that world, so that when

they passed in they would be welcomed at once into a blessed company of friends assembled to receive them."

Love and friendship never die. In Browning's "Evelyn Hope," there is a beautiful illustration of an undying affection. The lover stands by the casket of his dead love, whom he was not able to possess in this world. Weeping bitterly and looking upon her silent and pale face, he says:—

"'Is it too late, Evelyn Hope?  
 No, indeed, for God above  
 Is great to grant, as mighty to make,  
 And creates the love to reward the love,  
 I claim you still for my love's sake.'"

Putting a flower into the hand of his dear dead one he whispers:—

"'You will wake and remember and understand.'"

The world's lyric poetry presents many conceptions of the thought of Heavenly recognition. How precious the sentiment of the beautiful little song:—

"When the mists have rolled in splendor  
 From the beauty of the hills,  
 And the sunshine warm and tender  
 Falls in kisses on the rills,  
 We may read love's shining letter  
 In the rainbow of the spray;  
 We shall know each other better  
 When the mists have cleared away."

This precious thought of heavenly recognition is also exquisitely expressed in the popular song "Face to Face":

"I know not now how soon 'twill be,  
 When I shall reach that vast unknown,  
 I know not now, I cannot see  
 The entrance to the Heavenly Home.  
 Alas! Alas! 'Tis better so,  
 For time moves on with rapid pace.  
 But this I know, when I shall go,  
 That I shall see Him face to face,  
 Yes, I shall see Him face to face,  
 And be with those I love once more,  
 Yes, I shall see Him face to face,  
 And be with Him forevermore.

For life must come and life must go,  
 The Winters pass, the Spring-flowers grow.  
 And though the bliss be but alloy,  
 'Tis less of pain and more of joy,  
 It matters not a few years more,  
 It matters not how quick the pace,  
 For this I know on that fair shore,  
 That I shall see Him face to face,  
 Yes, I shall see Him face to face,  
 And be with those I love once more,  
 Yes, I shall see Him face to face,  
 And be with Him forevermore."

## X

### THE DISCLOSURES OF THE CHRIST

Upon Christ the human race must ever be dependent. In the last analysis, the reason is that Christ is not something external to humanity, but first the true Incarnation of its eternal prototype in the Godhead, and second the very divinity with which its spirit is consubstantiated. The coming of Christ means the awakening of humanity to its ideal and divine side; and his departure would signify the abandonment of sonship to the Father in heaven. The rejection of Christ is the expulsion of the divine from human thought and concern, the disowning of all the ties that bind this earthly existence to the Infinite, the degradation of life to the animal level, and the rigid confinement of all its activities and interests within the godless and soulless categories of sense and time. Humanity thus stands or falls with the acceptance or rejection of its King. The Christ, universally disowned by life as well as thought, would be a humanity dead; while the Christ universally re-

ceived would be humanity lifted to the summit of its privilege, and in the happy realization of the end for which it was created. —*George A. Gordon.*

Christianity of this simple, vital sort is the world's salvation. Criticised by enemies and caricatured by friends; fossilized in the minds of the aged, and forced on the tongues of the immature; mingled with all manner of exploded superstition, false philosophy, science that is not so, and history that never happened; obscured under absurd rites; buried in incredible creeds; professed by hypocrites; discredited by sentimentalists; evaporated by mystics; stereotyped by literalists; monopolized by sacerdotalists; it has lived in spite of all the grave-clothes its unbelieving disciples have tried to wrap around it, and holds the keys of eternal life. —*William DeWitt Hyde.*

But is now made manifest by the appearing of our Savior Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel. —*Paul.*

I am the Light of the world. —*Jesus.*

## CHAPTER X

### THE DISCLOSURES OF THE CHRIST

There are many manifestations of the Divine.  
There is the revelation made in Nature. And a wonderful disclosure it is. The Psalmist says:

“The heavens declare the glory of God;  
And the firmament showeth his handiwork.  
Day unto day uttereth speech,  
And night unto night showeth knowledge.  
There is no speech nor language;  
Their voice cannot be heard.  
Their line is gone out through all the earth,  
And their words to the end of the world.  
In them hath he set a tabernacle for the sun,  
Which is as a bridegroom coming out of his chamber,  
And rejoiceth as a strong man to run a race.  
His going forth is from the end of the heaven,  
And his circuit unto the ends of it:  
And there is nothing hid from the heat thereof.”

The reverent study of Nature is one of the most delightful and beneficial exercises possible to the human mind. In the movement in the latter part of the Eighteenth Century which was styled “the return to Nature,” a feeling for the wilder and grander aspects of natural beauty in the visible world was an important part. Being endowed

with the finest sensibility of eye and ear and possessing a poet's vivid imagination, Wordsworth was peculiarly fitted to be the medium of expression for this sentiment.

This reverent study of Nature leads to an enlargement of mental horizon. It opens the mind to the vastness of the universe. By the aid of the telescope the student sees the universe stretched into space; by means of the microscope he sees the universe condensed into a drop of water. Jesus was a great student of Nature. His parables and analogies had their basis here.

A second great medium that reflects the Divine glory is the Bible. The Psalm quoted above also said:

"The Law of the Lord is perfect, restoring the soul;  
The testimony of the Lord is sure, making wise the simple.

The precepts of the Lord are right, rejoicing the heart:

The commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring forever:  
The judgments of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold:

Sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned:

And in keeping of them there is great reward."

The influence of this Book is incalculable. It

has ever been the Divine message calling men to higher and nobler lives. Its law has been the foundation of the world's safest legislation. Its ideals have ever formed the standard of human character and conduct. Our peril is the professional study of the Bible. Dr. Richard Storrs is reported to have said that he found himself a poorer preacher at the end of his seminary course than at its beginning. We may see in the Bible only a collection of masterpieces of literature rather than a Divine message to man. We may find in it the record of the evolution of the religious instincts of the race rather than a revelation out of the skies. It may become to us the voice of man crying in the night, with no language but a cry, rather than the voice of our Heavenly Father calling to His children. It may become the history of man's groping after God, rather than the history of God's manifestation of Himself to men. This professional study of the Bible is the soil in which destructive criticism grows and flourishes. The destructive critics and merely professional students of the Word pass from tree to tree and, like little George Washingtons, chop down the most precious growth in the garden of God. When questioned about the irreverent vandalism, they boastfully reply, "We did it with our little hatchets." The iconoclastic Jehoikims, with their little pen-knives, cut up the Word of God while the Jehudis read, supposing thus to rid themselves of objectionable features of

an antiquated book. The man whose chief business is the pulling to pieces of the underpinning of men's faith, without supplying the larger element of positive conviction, is an enemy of the Kingdom.

The third great channel of Divine communication is personality. This method has been illustrated through the centuries in the lives and characters of the great and good men and women whom God has sent into the world. "God spake in the prophets by diverse portions and in diverse manners." The author of the letter to the Hebrews thus shows that, while God made revelations through the prophets, these revelations were necessarily limited to the mediums through which they were made. They were made in "diverse portions" and "diverse manners." The method of revelation through personality finds its consummation and perfection in Jesus Christ, the Eternal Son. All the elements of truth that had been given to the world in the fragments scattered through the ages were summed up and embodied and illustrated in Him. He said that He was the Truth—not that He possessed it or taught it or believed it.

It pleased the Father that in Jesus should all fullness dwell. In Him is fullness of power. When He sent forth the disciples upon the difficult and perilous mission of the evangelization of the world He nerved them for the conflict by telling them He had "all power." They had seen manifestations

of this power in many realms. They had seen Him change the water into wine and still the storm on the sea, thus showing His power in the material realm. They had seen Him cast out evil spirits, thus demonstrating His power in the spiritual realm. They had seen Him restore the dead to life, thus illustrating to them His authority in the region of the dead. Now He had come forth from the grave Himself, clothed with universal authority and launched an imperial movement destined to dominate the kingdoms of earth. He had shown His power to save the lost and to enlist them as agencies in the extension of His Kingdom. His supreme power found expression in the regeneration of human lives. He saved Saul of Tarsus; therefore let no self-righteous and self-centered man ever be lost. He saved the dying thief; therefore let no lost sinner ever despair. He saved Zaccheus; therefore there is ever to be hope for the extortionate. He saved the woman at the well of Sychar; therefore let the poor and polluted of earth have hope and inspiration.

In Him is fullness of inspiration. Christ is the marvel of the ages. He lived only thirty-three years, only three of which were given to public ministry. He has been the chief inspiration of the highest and best in literature. He never wrote anything, except the unknown inscription on the ground in the presence of a sinful woman and an accusing company of men. His teaching did not begin as literature, but it has done more to create

learning and letters than all the sacred books of the East and of the world. More scholars are at work on the teaching of Jesus than on the literatures of Greece and Rome and Egypt combined.

The world's masterpieces of Art have had their inspiration in Him. He has actually changed the form of Art. Before Jesus its chief form was sculpture; since His coming it has been painting, the finer and more refining.

He has inspired the world's best music. At the institution of the Sacrament of the Lord's Supper they "sang a hymn," and the race has been singing ever since. The great masters like Mozart, Bach, Handel, and Haydn have consecrated their lives and resplendent gifts to God and the Church. Their superb compositions like "Elijah" and "Messiah" and "Creation" and others follow the trend of Bible thought. The hymns of the Wesleys and Luther and Watts have become the common treasure of the religious world.

He has been the inspiration to the most heroic endeavor and the most patient suffering ever endured by men. The Apostles and the martyrs and the missionaries have all been energized by His presence and power. Through Christ Paul could "do all things," even the breaking away from the narrow bands that were tightening about the infant Church and plant the banner of Jesus in the regions beyond. Through the inspiring presence of Jesus, William Carey, the consecrated cobbler, could launch an enterprise world-wide in

design even in the face of intense opposition. By the presence of the Eternal Christ, Robert Morrison could toil for seven long years in the hard and discouraging field of China for one convert. By this inspiring Christ, J. W. Lambeth stood at his post until his overworked body sank under the burden, but his dying message to the Church at home was, "Send more men." This inspiration of the Christ explains how Bishop Taylor could stand on the deck of the vessel on which he was leaving for Africa and say, "I had rather spend the next ten years of my life in Africa than to spend it in Heaven."

He is the inspiration of the purest and noblest characters that bless the race. In Jesus is also fullness of sympathy. The Incarnation is God's final effort to break through the veil and let men feel the throb of His great loving heart. "In Nature we see the hand of God; in Redemption we see His heart." Jesus was a great ocean of sympathy, whose waters bathe the shores of every continent and island of human want and sorrow. In the wilderness He fought man's battle; in His poverty He endured man's hardships; on the Mount of Transfiguration He climbed to the summit of possible joy; in Gethsemane He sank to the lowest depths of sorrow; and on the cross He submitted to the most cruel ignominy and shame.

"Does Jesus care when my heart is pained  
Too deeply for mirth or song;

As the burdens press,  
And the cares distress,  
And the way grows weary and long?

Does Jesus care when my way is dark  
With a nameless dread and fear?  
As the daylight fades  
Into deep night shades,  
Does He care enough to be near?

Does Jesus care when I've tried and failed  
To resist some temptation strong;  
When in my deep grief  
I find no relief,  
Though my tears flow all the night long?

Does Jesus care when I've said 'Good-bye'  
To the dearest on earth to me,  
And my sad heart aches  
'Till it almost breaks—  
Is this naught to Him? Does He see?

O yes, He cares; I know He cares;  
His heart is touched with my grief;  
When the days are weary,  
The long nights dreary,  
I know my Savior cares."

In Jesus is fullness of information. "He needed not that any man should teach Him." All the mysteries and wisdom of God dwelt in Him. "Whence hath He this wisdom?" asked His astonished auditors. It was inherent, and His insight became His foresight. His teaching was

universal, being at home everywhere, intelligible in every speech, comprehensible by every mind, and eternal in its application and adaptability.

Man's great disclosures are in Jesus. He brought life and immortality to light. These are the hemispheres of human existence and Christ has disclosed the real character and relations of each.

He has disclosed life. In Him we find life's truths and ideals realized. He was ideal in the development of His faculties. "And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him." Human life is intersected by three planes—the physical, the mental, and the spiritual. Jesus touched all of these and lived the ideal life in every plane. He recognized the subordinate place of the physical and kept it in its proper place and attitude to the higher elements in His being. He was developed normally in the intellectual, touching all realms of truth and mental prevision. And then His spiritual was the ideal for all the race and appeals to the universal heart.

Not only was He normal and ideal in the development of His being, but in the relation to the world and in His mastery of its laws. In Him is illustrated man's recovered supremacy over Nature which was lost by sin.

Jesus is the ideal in the perfection of His nature. He possessed the universal and essential elements common to men. He is not separated

from us by race, or country; nor by the peculiarities of His age; nor by differences of education or culture; nor by rank or condition. And these elements are all harmonized. Great men are usually so in certain directions—Jesus was great in all things. We do not think of Him as a philosopher, yet He gave the world ultimate truth. We do not think of Him as an orator, yet “never man spake as this man.” We do not think of Him as a reformer, yet His teaching has been the inspiration of all the great reforms since His age. We do not think of Him as a king or potentate, yet His Kingdom is destined to dominate all the rest and He is to become King of Kings.

In Him are harmonized seemingly opposite and contradictory elements. For instance, we find tenderness and strength, love and anger, harmonized. Jesus is our ideal in the sublimity of His moral character. He is at once the despair and the hope of men. He is the despair because of man’s inability to ever attain unto the dizzy heights of moral attainment. He towers aloft far above our Abrahams, our Moseses, our Isaiahs, our Davids, our John the Baptists. We cannot mention in the same connection our Cæsars, our Napoleons, our Alexanders, our Washingtons, and our Lees.

But He is also the hope of man, because He appeals to all, He is accessible to all, and He offers His help to all. When Michael Angelo had finished his colossal statue of David, “the giant,” many of his friends who had not seen him during

the period when he was at work upon it at Florence, declared with surprise that he had changed; his face had changed. And as they looked at the statue, and then at the chiseler, it was seen that he had carved his conception of David, not only into the beautiful white stone, but all unconsciously he had carved it, too, into the lines of his own beautiful and ennobled face. But in order to profit by this ennobling ideal of life in Jesus Christ, we must not only admire but absorb and emulate. In the Cathedral in Lubeck, Germany, there is an old slab with the following inscription:

“Thus speaketh Christ our Lord to us:  
 Ye call me Master, and obey me not;  
 Ye call me Light, and see me not;  
 Ye call me Way, and walk me not;  
 Ye call me Life, and desire me not;  
 Ye call me Wise, and follow me not;  
 Ye call me Fair, and love me not;  
 Ye call me Rich, and ask me not;  
 Ye call me Eternal, and seek me not;  
 Ye call me Gracious, and trust me not;  
 Ye call me Noble, and serve me not;  
 Ye call me Mighty, and honor me not;  
 Ye call me Just, and fear me not;  
 If I condemn you, blame me not.”

Jesus has disclosed immortality. Standing by the brink of the Great Divide He threw the light of His own great Personality and the light of His

Truth upon the hitherto dark and dismal region beyond. How different His teaching upon the hereafter from that of others who have spoken upon it. In Greek and Roman literature we read of excursions that have been made into the unseen world, but how unreal and unsatisfactory they are! How real is the revelation Christ has given us. He lived in touch with the unseen every moment and every hour; He came out from the eternal and spoke with the authority of a representative of that region. He was perfectly familiar with all its realities. He knew of the glories of Heaven and He could warn of the horrors of Hell.

Jesus brought immortality to light by conquering and abolishing death. When on the third day He came forth from the tomb, the keys of death and Hades were swung to His girdle. Henceforth, He is not only the Victor over death, but He is "the first fruit of them that sleep." He brought immortality to light by illustrating the privileges and possibilities of the resurrection body. The mysterious body that He possessed after the resurrection told the story of the spiritual body of the believer. It was not subject to material laws and limitations; the law of gravitation lost its power over it and it ascended to the skies.

Every life must have its vision of the Divine. It comes in various and often unexpected ways. To Moses, watching the herds of Jethro in the Midian hills, it comes in the phenomena of the

Burning Bush. To Isaiah, engaged in religious exercises, it comes in the dazzling scenes of the glory-filled temple. To the discouraged Elijah, hiding away and wishing to die, hoping thus to escape the field of struggle, it came in the still small voice which gently whispered the eternal message. To Saul of Tarsus, on his high-handed mission of destruction, it came in the vision of the Christ who spoke out of the clouds. To Sir Launfal, searching for the Holy Grail, it came in the leper at the gate. You recall that "on a day in June" Sir Launfal prepared for a long and wide search.

"For to-morrow I go over land and sea  
In search of the Holy Grail."

He vowed not to sleep on bed or pillow till the search was ended. So he slept that night in the Castle on a bed of straw. But that night "into his soul the vision came." He dreamed of a long and fruitless search. At last, when old and gray, he returned to the Castle gate. There was still the leper to whom he had tossed a coin upon his departure upon the search. But the discipline of years had wrought a change in Sir Launfal, so when the leper said, "for Christ's sweet sake I beg an alms," Sir Launfal replied, "I behold in thee an image of Him who died on the tree."

So the crust of bread he gave to the leper became the body of Christ, the water the blood of

Christ, while the cup in which the water was handed became the Holy Grail.

To Luther, climbing the stairway of Pilate in the observance of ecclesiastical regulations, it came in the voice that spoke to his inner soul, saying, "The just shall live by faith." It was the voice of Apostolic Christianity and the announcement of the Reformation.

The supreme need of the age is the real vision of Jesus. In Him God has answered all the deep longings of the human soul; in Him are all the provisions for man's spiritual needs; in Him are all the answers to our various questions and the solutions of all our perplexing problems. This vision of the Christ is not only a glorious privilege, but it is a call to service. To Moses, it was a call to go down into Egypt and stand before Pharaoh. With Isaiah's temple vision came the question, "Who will go for us?" To Saul of Tarsus came the command to "go far hence unto the Gentiles." To the disciples in the boat came the summons, "Follow me and I will make you fishers of men."

It is also a preparation for service. When Moses had removed his shoes and stood on holy ground, he was ready to go. When the live coal from the altar had touched the lips of Isaiah, he was ready to go anywhere for God and humanity. In Hawthorne's "Scarlet Letter," Arthur Dimmesdale is living a life of hypocrisy. While the poor fallen girl wears "the scarlet letter," as the emblem of her sin and shame, Arthur is pining away

under conviction, remorse, and hypocrisy. There came the thought of freedom by journeying with Hester and Pearl to a foreign country. But the day before the vessel was to sail, the heavenly vision came, bidding him mount the scaffold, confess his sin, and thus free his conscience. In obedience thereto he redeemed his life and regained power for service.

Upon our attitude to this vision of the disclosing Christ depend the achievements of our lives. In Him is the Ideal of character, and our struggles after Him determine our attainments in spiritual life. And in our attitude to Him lies success or failure. The Rich Young Ruler had his vision of the Christ, but "the Great Refusal" followed and everlasting failure was his portion. Dante, wandering with Virgil through the Inferno, thought he saw this young man still searching for his lost opportunity.

Nothing short of this vision will ever satisfy the soul.

"We would see Jesus—not displays  
Of glittering gems of thought;  
Nor splendid literary lore,  
Nor works that man hath wrought;  
If these shall hide His glorious face,  
If these His love conceal,  
O, take the gilded charms away;  
Let Christ Himself appear."















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