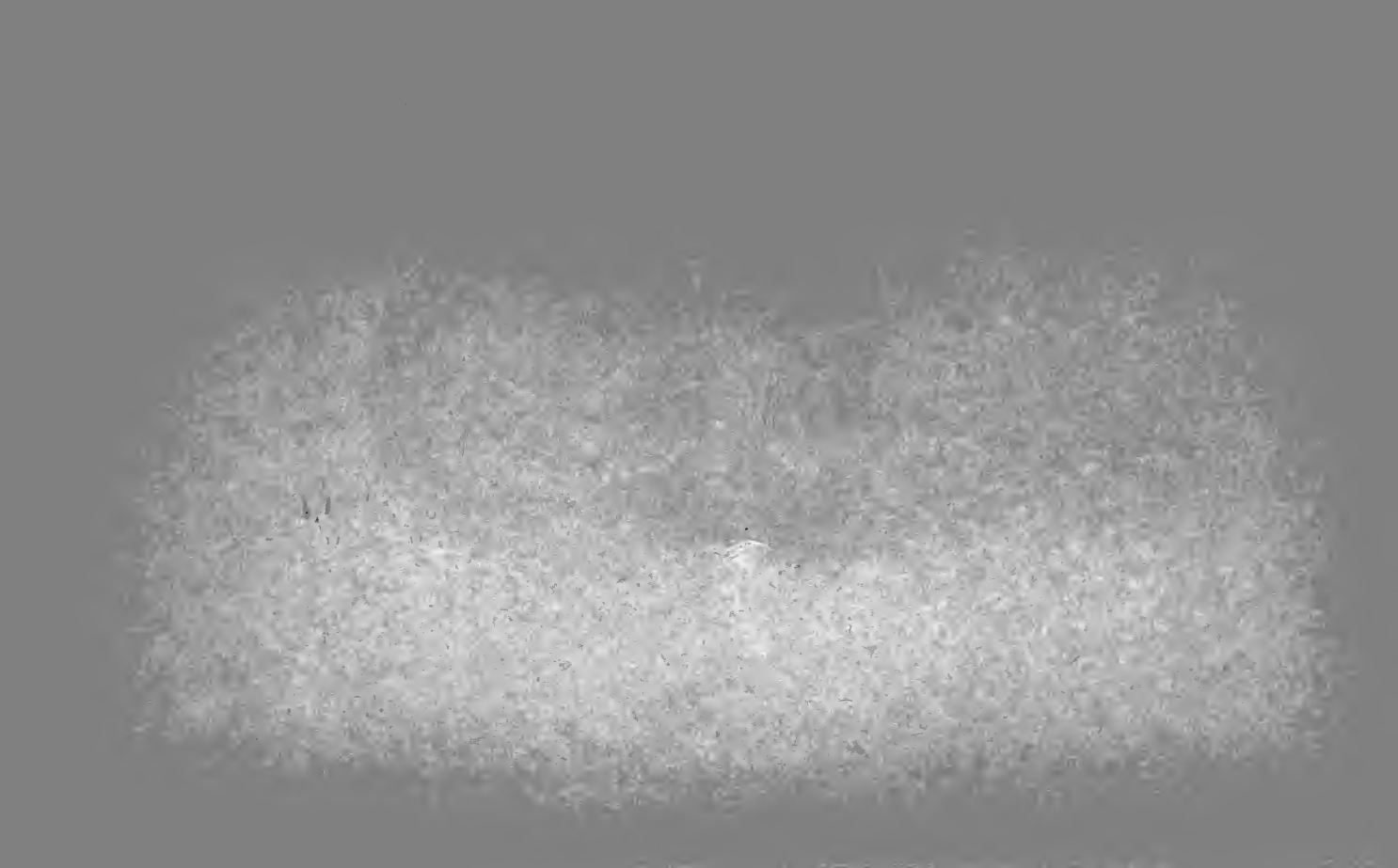
THE PROBLEM OF CONSOLATION

H·R·BENDER



Yours truly,

H. R. BENDER.

THE PROBLEM OF CONSOLATION

BY

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PREFACE

THIS book has grown out of a pastor's effort to be the bearer of consolation to thinking people in times of distress. To the sufferer it may be a problem of pain, but to the pastor whose aim is to lift him out of suffering it becomes a problem of consolation. There exists so much confusion as to the interpretation of God's relation to life's problems that the principles of God's moral government are often misunderstood or overlooked. Words change their meaning, new facts modify or change the philosophy that molds sentences. Old interpretations that satisfied minds whose thinking was harmonized with former facts by an old philosophy do so no more. Compared with the time when the Scriptures were written, we have a new world and new facts, and with these a new philosophy that demands a new interpretation of our experiences to harmonize Light, Life, and Truth. As Paul, in his Epistle to the Romans, expressed the gospel in Roman terms and Roman modes of thought, so it becomes our duty to do the same for our modern world. In this humble effort I desire to express my indebtedness to Bergson and Eucken for the principles that I have endeavored to work upon.

H. R. B.

I

THE PROBLEM OF CONSOLATION

ARE the consolations of God too small for thee? (Job 15. 11.)

When they had read it, they rejoiced for the consolation. (Acts 15. 31.)

Now the God of comfort and of consolation grant you to be like minded. (Rom. 15. 5.)

Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. (2 Thess. 2. 16, 17.)

I

THE PROBLEM OF CONSOLATION

We live in a civilization that is being run by the spirit of competition. The whole business and professional world is stimulated to action by motives of selfishness and the spirit of rivalry. Our ambitions promote selfishness and our successes are our consolations. We are molded in character by the spirit of our environment. This environment is controlled by the lusts of the flesh (material gratifications), by the pride of life (social distinctions), and by the lust for power (official preëminence). These forces, that appeared to Christ only as temptations, have become our masters. Under their control, we live by contrasts. We compare our advance with the places of our competitors and get our consolations in being the winner in the race. Our superior riches or place or power provides our consolations. But what is left for the seventy-five per cent of society that our competitive civilization relegates to the rear? For these is there nothing left to inspire hope, to solace grief, to awaken courage, to sustain in the weariness of toil and to yield those consolations that allay anxieties, dismiss worries, and impart

peace? For these classes the problem of consolation is complex and difficult. The multitudes are still scattered abroad as sheep without a shepherd and are fainting by the way. If they turn to the Scriptures, they see the words "affliction" and "anguish," "sorrow" and "distress," "suffering" and "pain," "trouble" and "tribulation," "griefs" and "tears," appearing frequently throughout their whole extent. There is here no disposition to deny that these words describe actual experiences nor to mitigate their seriousness by some philosophy of illusion. They describe experiences that are present everywhere and in every age. Standing by themselves, they suggest problems of human suffering. We are constantly asking, Whence do they come? and How? and Wherefore?

Our habit is to attribute all of these sad experiences of life to God. Typhoid fever enters the home and death claims one or more of the children. We say, "God did it." Sudden death carries away a good Christian father at a time when he is most needed for the education of his children, and when his business cannot be made a success without him. For the family, to the sorrows of bereavement are added the sufferings of a financial calamity. We say, "God did it." By a railroad or automobile accident the support of the family is suddenly taken away. In a thousand such ways men, women, and children

are stricken everywhere. At their funerals, over their open graves, in presence of heart-broken relatives, we say, "Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit his body to the ground." (Ritual of Protestant Episcopal and Methodist Episcopal Churches.) The assumption that this untimely suffering has "pleased Almighty God," and that it is always "his wise providence" that causes death, is most shocking to refined and sensitive natures. This utterance strikes us in moments of intense suffering, when we are eagerly looking through our tears for some ray of comfort, or become silent that we may hear the voice of God. But this committal service is repeated at every funeral, until the masses of the people can think nothing else. The belief that God is the author of all our calamities finds expression in conversations, in prayers, in hymns, and in literature. The influence of this popular conviction is to be deplored. To very many reflective minds the tendency is to weaken trust and to destroy faith in God. To them Christianity seems to be of no value. If they must believe that God is "pleased" in causing the agonies of human suffering, or that God is indifferent to human sorrows, as a calm, cold, emotionless sphinx, or that God must be an abstraction of Force, or merely Natural Law,

that grinds the human heart to dust, heedless of our cry of distress or voice of prayer, then must they look in some other direction for those consolations that are necessary supports of the inner man. They converse about the futility of all aspirational effort. This conviction of futility deprives them of vitality, depresses energy, discourages effort, and forbids enterprise. They come to believe that life is not worth living and that religion is a delusion. Society thus trained is being lost to the church and lost to God. To them the world seems to have been surrendered to a "pestilence that walketh in darkness and to a destruction that wasteth at noonday."

"The earthquake at Lisbon, it is said, made multitudes of people atheists." (J. Brierly, Ourselves and the Universe, p. 11.) The massacres of Asia, the barbarities of Africa, the happenings and accidents of any single day in the civilized world, caused Carlyle to say, "God sits in heaven and does nothing." Brierly writes, "The modern mind shows us, in many directions, the bewilderment into which it has fallen." Henry van Dyke calls this "An age of doubt." He says that our fiction is "gloomy" and our poetry "despondent." "The pessimism that goes hand in hand with skepticism in this century is a cry of suffering. The closely reasoned philosophies of Schopenhauer and Hartman, with their premises of misery and conclusions of despair,

are only the scientific statements of a widely diffused sentiment of dissatisfaction and despondency in regard to life. Their spread, like that of some apparently new disease, is due to the fact that they give a name to something from which men have long suffered." (Van Dyke's Age of Doubt, p. 24.)

Can we do nothing in this mental bewilderment but surrender to the drift and abandon all hope of discovering our path to some Promised Land that abounds in consolations? I am persuaded that we can if we will be only honest enough to look at facts and study the problem anew:

I. When Wolsey revised the English Liturgy (A. D. 1516, amended in 1548), he made it conform to that old theology that made God the author of all evil. As in the second and third centuries, no religious teacher could advance far without facing the question, "Whence is evil?" so this question appeared again in the reformation of the sixteenth century, and the conclusions of those times are a part of our present inheritance. In his commentary on Paul's Epistle to the Romans (edition of 1525), Melancthon asserted that "God wrought all things, evil as well as good; that "He was the author of David's adultery and the treason of Judas, as well as of Paul's conversion." (Moehler's Symbolism, p. 37.) Melancthon revoked his own

teaching in the Augsburg Confession and the Lutheran Reformers accepted the correction, but the Swiss Reformers remained firmly devoted to the earlier doctrine. In his writing on "Providence," addressed to the Landgrave (Philip of Hesse, A. D. 1530), Zwingle asserts that "God is the author, mover, and impeller to sin"; that "He also makes the sinner," that "by the instrumentality of the creature God produces injustice and the like." (Z., de Providentia, p. 365.) John Calvin developed his theology in harmony with the Swiss Reformers. Following Calvin's death, Beza became the leading teacher of the same doctrine. He taught that "the Almighty creates a portion of men as his instruments, with the intent of working evil through them." (Beza's Aphorism, xxii.)

These things are mentioned here, not to discredit these noble and devout men, but to get at the facts. These men lived at a time when the mechanical philosophy of the universe was universally accepted as true to nature. Upon that basis these godly men developed their theology. The universe was so understood even to the extent of thus interpreting the divine inspiration of the Scriptures. The universe was understood to be a great machine created all at once for a definite purpose, and was kept in operation by natural law. Human history simply revealed the execution of God's designs, and in the output of the

machine there could be no failure, because God had foreordained all things that come to pass. Possibly the best putting of this fatalistic teaching is by Pope, in his "Essay on Man." The essay concludes with these words,

> What if the foot, ordained the dust to tread,
> Or hand, to toil, aspired to be the head?
> . . . . . .
> Just as absurd to mourn the tasks or pains
> The great directing mind of all ordains.
> . . . . . .
> All nature is but art, unknown to thee;
> All chance, direction, which thou canst not see;
> All discord, harmony, not understood;
> All partial evil, universal good.
> And, spite of pride, in erring reason spite,
> One truth is clear—whatever is, is right.

Against the conclusions of their rigorous logic there was a revolt whose mouthpiece was Arminius. Although his protest was discounted on the ground that he was only a layman and that his conclusions were not worthy the respect of scholarship, many accepted his doctrine of man's free moral agency—not because they had discovered a logical harmony in the new doctrine with the mechanical theory of the universe, but because it interpreted a religious element of Christian consciousness. It interpreted the consciousness of a personal moral responsibility, without which the moral government of God over

us is impossible. It found its support not so much in dogma as in the intuitions of the spiritual life. These men held that, for the discernment of spiritual truth, we each have a faculty which, in its proper sphere, is as much to be trusted as our organs of sensation are in their spheres. They also contended that the old theological syllogism was too small a compass in which to confine God's redemptive activity; that, while God's ways never contradict reason, yet they often transcend the limits of the rational faculty and that, for this reason, there is a profound sense in which we may "know the love of God which passeth knowledge," on the rational level. "Ye have an unction from the Holy One, and ye need not that any man teach you." (1 John 2. 20, 27.)

When John Wesley, for his societies in America, revised the "Articles of Faith" so as to make them conform to this newer teaching, he left the Ritual, as to burial, untouched. The embarrassments are manifest. The attempts of pastors to show that the sorrows of bereavement are not expressions of God's pleasure are all surrendered at the open grave and the broken-hearted are thrown back into disconsolate darkness.

In contrast with this medieval theology there stands the older and truer aspirational life of Jewish faith. "How wonderfully was man placed on the summit of creation! O God, how wonderfully hast thou made man! A handful

of dust, yet endowed with thine immortal breath; fastened to the soil, yet faster of wing than a ray of light; confined within a span of space and time, yet capable of soaring to the remotest ages; up to the stars and up to thee; fettered like a creeping animal, yet free and boundless in willing—thus was man made the Son of earth, the mediator between two worlds, the king in a paradise—exalted, that he may bend his crowned head before his Master. For him Death is an high priest who offers up a double sacrifice, sending the body away into the wilderness, but causing the spirit to ascend to God, to find peace and see felicity forever. Not a mound of clay is man's height, but the eternal mountains of the Lord; not the epitaph is his record, but his life, the sphere in which he was a messenger of God, the shining inscription that he has left in the hearts of men." (The Jew's Book of Devotion.) In the third century of the Christian era, in reply to Celsus, Origen said, "We maintain that evil or wickedness, and the actions which proceed from it, were not created by God." (Ante-Nicene Fathers, American Edition, vol. iv, p. 598.) Had our liturgy been molded by the spirit of this earlier faith, it is reasonable to assume that it would have taken on a brighter, a truer, and a more comforting tone.[1]

[1] That my meaning may be clear, the following is appended: Forasmuch as the silver cord of life has been loosened and the

II. At the World's Parliament of Religions, Chicago, U. S. A., A. D. 1893, the priests of Oriental religions did not hesitate to say that our civilization is materialistic, both as to its spirit and its energies. Facts crowd upon us here. By us material forces have been applied with wonderful efficiency. The advances that have been made by the applications of steam, of electricity, and of explosives have been hailed as first-class blessings. They have brought into our vision opportunities for grasping vast wealth and the luxuries that attend it. Wealth and luxury have created the goals of life for which we are struggling with a self-abandonment hitherto unknown. We have become so commercialized in our ideals and in action that our whole life has taken on the materialistic tone. The impulses of our life find their reward in material acquisitions and in the gratifications these secure. The conflict between capital and labor is the only conflict that is being seriously considered. Now certain results of these conditions are merely the natural products of our own type of life:

First. With every advance in material effi-

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golden bowl broken, by which our bodies return to earth, and our spirits return to God, therefore we commit this body to the ground, earth to earth, ashes to ashes, dust to dust, looking unto God, that he may open unto us the gate of life, when our frailties bring us to the gate of death, and that we may all attain unto the resurrection of the just, and be found without fault before the throne of God. (Eccl. 12. 6, 7; Phil. 3. 11.)

ciency by the applications of steam, electricity, and explosives, there have been created increased liabilities to accidents, to the pain of physical injury, and to distresses caused by sudden deaths.

Second. In the present conflict of capital with labor, the alignment of the opposing forces is purely selfish, utterly unmoral and unreligious. Labor has made our Christian Sunday a holiday and capital has made it a work day.

Third. After an experiment of less than two generations, there has developed a weariness and an undertone of discontent that pervades both our social and national life. It is a question as to whether our Western civilization has ever been in so much unrest and dissatisfaction as to-day. Statesmen, legislators, philanthropists, capitalists, and labor leaders are all seeking some common ground for a contented peace. But social justice is being brought into requisition only as an instrument of utility rather than as an inspiration of character.

Fourth. The material prosperities of our time have so multiplied our opportunities and stimulated our ambitions that we work faster, walk faster, and eat faster than is beneficial to health. Unrelenting competitions have made our life intense and excessively strenuous. We fail to recognize our limitations. Under the pressure of ambition or competition one man does the work of two or three men. This excessive exer-

tion induces a low vitality that makes us less able to resist any disease. Our mortality from degenerative diseases is rapidly increasing. Before the medical faculty of Victoria University in 1891, Sir James C. Brown said: "From 1859 to 1863 there died in England of heart disease 92,181 persons; from 1884 to 1888, 224,102 persons. From 1864 to 1868, nervous diseases carried off 196,000, but from 1884 to 1888, 260,558 persons." (Max Nordau's Degeneration, p. 41.) An examination of our recent statistics shows that degenerative diseases are reaping a larger death harvest in America than in England. "Since 1880 the death rate in the United States from degenerative diseases has increased over 100 per cent. Our last census also shows that in the United States insanity is increasing twice as fast as the population. Our asylums are now caring for 187,454 of such degenerates." (The North American, December, 1911.) According to Nordau, the first mark of degeneration is inordinate egotism. The egotist becomes the incarnation of selfishness. He lacks amiability, becomes unsocial, and loses respect for the opinions of others. His moral sensibilities are blunted and he has a confused sense of right and wrong. He becomes weak morally, then lacks modesty, and finally lacks decency. The second mark is impulsiveness, an inability to resist the indiscretions of an impulsive life. His

appetite, lusts, and passions control him. In obedience to these inward forces he does discreditable things, immoral things, wrong things. The people who abandon themselves to drunkenness on holidays, and the stream of humanity daily passing through our police courts, and finally into our jails and reformatories, are of this class. The third mark is excessive emotionalism that develops into hysteria. This is a nervous weakness that requires careful handling to prevent suicide. "There is an enormous increase of hysteria in our day." (Nordau, Degeneration, p. 36.) In our bodies this degeneration finds expression in diseases of the heart, nerves, blood, kidneys, and brain. This modern drift of society should awaken the deepest concern. It is the sad product of our "material civilization" that shows how invaluable the Christian church has been, and how necessary it is for the welfare of the individual and of society to-day.

III. There is another group of facts that afford some relief to this dark picture.

First. We have discovered that many sorrows of bereavement once thought to be God's punishments are in reality due to our own indiscretions. "Eighty years ago, when the Norwegians were a drinking people, three hundred out of every one thousand children born died within twelve months. Now, since they are sober people, the

death rate is only from eighty to ninety per one thousand. In Bavaria, where the drink evil still exists, of every one thousand children born, three hundred do not survive a year." (The Lutheran Standard, 1911.)

Second. Many diseases that we once thought were God's punishments are now discovered to be only "filth diseases" and, being such, may be banished by ourselves. By a prudent regard of the laws of hygiene, typhoid fever has been almost banished. The discovery of antitoxine has reduced diphtheria eighty per cent. Quarantine and improved methods of medical treatment have reduced contagious diseases ninety per cent. Recent discoveries of causes and of antitoxines have enabled the people of the South to almost throw off the scourge of yellow fever. The Journal of the American Medical Association states: "A day will come when man will not die of diphtheria, of scarlet fever, of cholera, or of tuberculosis." Pasteur says: "It is in the power of man to make all parasitic diseases disappear from the earth." "Before antisepsis was introduced into surgery, the death rate in compound fractures was two out of three, whereas to-day it is less than one in fifty. Hospital gangrene, erysipelas, and blood poisoning, once the scourge of hospitals and army camps, are now almost unknown after operation." (E. E. Hyde, M.D., The Journal of the American Medi-

cal Association.) Now these modern remedies have been always with us. God left only their discovery and application to us, as he left the stored coal in our hills. By this education we are learning that epidemics that we used to attribute to the wrath of God ought to be attributed to our own carelessness. Our pure-food laws are witnesses of our awakening, and under the same consciousness of human responsibility, we see a State-wide effort of hygienic energy.

When it was the fashion to attribute all diseases to moral causes, Christ's disciples asked him concerning a certain blind man, "Master, who did sin, this man or his parents, that he was born blind?" His answer was, "Neither has this man sinned nor his parents." (John 9. 2, 3.) Christ's example teaches us that such afflictions call for sympathy rather than for censure; for the care of a physician rather than for the curse of the priest; and for the shelter of charity rather than exposure to brutality. Our modern philanthropic agencies are the Christian interpreters of God's attitude toward suffering humanity. The most encouraging aspect of our times is the developed moral consciousness that many things among us are radically wrong; that our material ideals are too low; that money-power has been given an unmerited supremacy over character-power; that our social, civil, and national security demands that

we live in a moral world as well as in a money world; that we must come under the moral government of God as well as under the civil government of the state. Since we find that God has placed the banishment of all parasitic, or germ diseases in our own power, the fault of this kind of suffering is with ourselves. Here, and in degenerative diseases, our sin is its own punishment. Our health will be improved, our happiness be more secure, and our life will take on a higher and holier meaning when we learn to relate ourselves to the moral government of God.

II

THE IDEA OF GOD—DEISTIC AND THEISTIC

GOD spake unto the fathers in the prophets, and unto us in his Son. (Heb. 1. 1, R. V.)

God was in Christ, reconciling the world unto himself. (2 Cor. 5. 19.)

It pleased God . . . to reveal his Son in me. (Gal. 1. 15, 16.)

If any man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. (John 14. 23.)

I am the vine, ye are the branches: he that abideth in me and I in him, the same beareth much fruit. (John 15. 5.)

II

THE IDEA OF GOD—DEISTIC AND THEISTIC

I. The idea of God has its origin in man's interpretation of his environments. At first man observes the mighty forces of nature that silently coöperate with him, or antagonize him. He endows these forces with a personality or will. With them he strives to enter into personal relations, in order to make them serviceable to him. Because these nature-forces seem to be superior to his own, man regards them as gods, and he attempts to propitiate them by sacrifices. There follows the development of Polytheism. These personalized natural forces receive names and are symbolized by idols or images. "The Canaanites and the Phœnicians worshiped Baal, a Sun-God and a male divinity. Assyria and Sidon worshiped Astarte, the Queen of Heaven. Babylon worshiped Bel, the God of the Planets. Moab and the Ammonites worshiped Chemosh, identical with Moloch, the king who demanded human sacrifices." (Schultz, Old Testament Theology, vol. i, p. 103.) The Greek and Latin divinities teach the same lesson.

The Jew felt no more in need of proving the existence of God than of proving his own exist-

ence. As he became conscious of self, he also became conscious of a power other than self. He seems to have reasoned thus: "I did not make this world for myself. I came into it. I found it here. I shall go out of it and leave it here. That power, force, wisdom, and will back of me, and back of creation, is God. The waters never grow weary. Clouds are fountains of water, directed by a power greater than mine. The wind develops an energy that is invisible. I plant a grain of corn and a power that I cannot see, and other than mine, develops it and puts it in possession of a harvest." Now this perpetual power or will that is back of all nature and that causes the lower forms of creation to be the servants of the higher, so clearly revealed God to the Jew that he could only think that man to be a "fool" who said in his heart, or in real sincerity, "There is no God." (Psa. 14. 1 and 53. 1.)

II. Throughout the Old Testament the deistic and the theistic ideas of God run side by side. They form two distinct currents of thought and issue into two distinct types of religious life. "Deism represents God to be an objective person living apart from his world, transcending it and interested in it, as the maker of a machine is interested in the fruit of his genius, or as a king is interested in governing his subjects. God becomes a name for a colossal King-Emperor whose palace is in the heavens. There he lives,

in the seclusion of royalty, removed by resources of power from the frailty of human life. Myriads of mankind appear, live their lives of struggle and sorrow, die, and pass to the judgment amid the shadows of the unknown." (C. Cuthbert Hall, Christian Belief Interpreted by Christian Experience, pp. 41, 42.) In harmony with this deistic idea we find expressions like these: "God is in heaven and thou upon earth." (Eccl. 5. 2.) Because his dwelling is in heaven, he is fifteen times called "The God of heaven." "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." (Nah. 1. 3.) "He rode upon a cherub and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place. His pavilion, round about him, were dark waters and thick clouds of the skies." (Psa. 18. 10, 11.) Lightning flashes were revelations of his presence and the thunder was his voice. God was far away. Job was greatly distressed with this conviction.

Under this conception God was thought of as an absent landlord, who had left his laws to be carried into effect by Moses or by kings. Defeats, calamities, famine, pestilence, and the like, were interpreted to be expressions of God's wrath. By these coercive measures Israel was called to repentance and to a reformation of life. Upon this moral level man's chief concern is his

success in placating God's wrath. The result is the development of a religion of merit that so strongly confronted Christ, and against which Christ set himself with all his power.

Now alongside of this deistic view of God we find the theistic view, which flows with a deeper and stronger current, and finally, in the New Testament, conquers the entire field. The theistic conviction is that God reveals himself at the summit of his creation, and since man is that summit, our surest knowledge of God is to be gained in the field of human consciousness. Since we are God's offspring, we should know God as a child knows his parent. This is not a school knowledge, but a life knowledge; it is not information, but it is acquaintance. Christ's knowledge is that of sonship (Luke 10. 22), and for that reason God is native to him. "God is love." "God is light." "God is spirit." God gathers into himself these higher attributes of humanity, in whom they take on a more abundant life; the wealth of a universal consciousness; the power of an all-conquering personality. We are related to this more abundant life as the branch is related to the vine, or as the personality of the child is related to the personality of the parent. To that child the parent is spirit or life, is love and light. By natural relationship and by sympathy the child lives into the ideals, the spirit, and the enthusiasms of the parent. The

child sees his way out of mental and moral darkness by means of a parental illumination. So we see light in God's light. (Psa. 36. 9.) The love of the parent has begotten the love of the child. So we are begotten of God, and by the living process, or by intuition, we know the love of God that passeth that knowledge gained by the discursive faculty. (Eph. 3. 19.) This theistic conception has been restored to the church by the revised translation of Hebrews (1. 1), in that we now read that "God spake unto the fathers in the prophets," not by the prophets, and now speaks unto us "in his Son." In the Old Testament, "the God of heaven" becomes the God of Abraham, of Isaac, of Jacob, and "the God of Israel." The radiant face of Moses is a mute witness of God's presence in the man. (Exod. 34. 29.) The seventy elders of Israel are raised to religious efficiency only as the Spirit that is in Moses becomes a living energy also in them. (Num. 11. 17, 25.) The personality of the prophet is controlled by the Spirit of God that possesses him. Like John the Baptist, he becomes the voice of God in a moral wilderness. By such inward reinforcement of personality God acts, directs, and shapes human destiny.

Jesus condemns and passes beyond the inferior conceptions of God found in the Old Testament and alive in his day. One of these inferior conceptions was that of the Pharisee who tried to

establish his merit of God's blessing upon his own tithe record of sacrifice. His religion was a commercial relation of himself with his King-God in order to escape the divine wrath. Jesus, replies, "Yes, you tithe mint, anise, and cummin, but you neglect the more important demands of justice, mercy, and faith." Here Jesus raises religion up from the commercial level to an inspirational level, and up from the ceremonial level to a moral or ethical level, where justice, mercy, and faith are no longer the servants of a selfish utility, but where they become types of a divine living energy that redeems life from its sordid selfishness and transforms it into the likeness of the Son of God.

Another of these inferior conceptions of a King-God was that he was "angry with the wicked." "The anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book. And the Lord rooted them out of their land in anger and in wrath and in great indignation." (Deut. 29. 27, 28.) Poverty, leprosy, paralysis, and blindness evinced the wrath of this King-God. Now, when Jesus says, "Love your enemies, that ye may be the children of your Father which is in heaven" (Matt. 5. 44, 45), he makes the old conception of God impossible. Again, when James and John would cherish the wrath of Elijah to destroy a village of Samaria in the name of

religion, Jesus rebukes them for their spirit of hot-headed retaliation, because it is alien to the spirit of God. (Luke 9. 54-56.)

Jesus entirely explodes the conviction that God even holds himself aloof from sinners. His cordial and sympathetic intercourse with sinners is his interpretation of God's attitude toward them. In the eyes of Jesus, sin is its own punishment, just as is degeneration of any sort. The consciousness of moral depravity called forth his sympathy, and he went among them as a physician with a great philanthropic heart on a mission of mercy. Sinful men are simply God's prodigal children who have gone away from their Father's embrace, but never out of their Father's heart. If they are saved, it will not be because they are cursed and driven back like slaves by the wrath of God, but because they come to themselves, come to the consciousness of their own self-respect and dignity of manhood, which enables them to revolt against a life of moral depravity. Then, no matter if the beast in them has carried them downward to the low levels of brutality, they can yet say, "I will arise and go to my Father." (Luke 15. 18.) It may be a hard and humiliating return that would have ended in despair if the father had not anticipated his son's return and met him on the road with a "compassion" that is as deep as life, as broad as humanity, and as high as heaven. Because

God was in that father he became the revealer of God. It is thus that attributes of God come to blossom in human life before they get into the dictionary.

III. With this theistic conception of God, as a New Testament treasure, the gospel was committed as a sacred trust to the Christian church. If Clement of Alexandria and his pupil Origen may be taken as expositors of the faith of the Ante-Nicene Fathers, the theistic idea of God was preserved until the fourth century. Clement says: "God is being. God is mind, the first principle of reasoning and judgment, and the first principle in moral action that makes it good." (Ante-Nicene Fathers, vol. ii, p. 439. American Edition.) He taught that Christ was the incarnation of wisdom, knowledge, and truth. All the powers of the Spirit were focalized in him. As God was in Christ, so he prays that God may be in us. Origen says: "God is light, that light which illuminates the understanding. Then in God's light we see light. We walk in the light as he is in the light." (Ante-Nicene Fathers, vol. iv, p. 242.)

In the fourth century a great change took place as to this fundamental doctrine. The idea of God became deistic and gradually ceased to be theistic. Augustine introduced the change and constructed his theology upon the Old Testament conception of God. His theology was trium-

phant during the Dark Ages. It also entered largely into the theology of the reformation of the sixteenth century, and in the Roman Catholic Church continues in strength until this day. With reference to original sin, "he represents humanity as cut off from all relationship with God, and God is depicted as a crudely anthropomorphic Being, far removed from the universe, and accessible only through the mediating offices of an organized church." (Fiske, The Idea of God, p. 94.) Fiske adds, "The idea of God upon which all this Augustinian doctrine is based is the idea of a Being actuated by human passions and purposes, localizable in space, and utterly remote from that inert machine, the universe in which we live, and upon which he acts intermittently through the suspension of what are called natural laws."[1]

This conception of God was eagerly grasped by those Roman people who were occupied in constructing an imperial church. It made the head of the church the vicegerent of an absent Lord. It put the scepter of power into human hands. It created the supposed conflict between religion and science. It retarded investigation

[1] "With few exceptions every child born of Christian parents in Western Europe, or in America, grows up with an idea of God, the outlines of which were engraven upon men's minds by Augustine fifteen centuries ago. Nay, more, it is hardly too much to say that three fourths of the body of doctrine, currently known as Christianity, unwarranted by Scripture, and never dreamed of by Christ and his apostles, first took coherent shape in the writings of this mighty Roman." (Fiske, The Idea of God, p. 95.)

and embarrassed original research. By its kindred doctrine of total depravity it degraded the human family into the children of the devil and made their restoration to God possible only by regeneration through the sacraments controlled by the church and through the grace of adoption. This mental vision of God has constructed a type of theology that is harsh and severe. It brought to the front coercive and threatening aspects of religion with the vigor of a supreme court. For success the church relied upon awakening the fears of mortals by reviving the Old Testament visions of the wrath of a King-God and by the anathemas of the church. Threats of punishment took the place of convictions of truth. The religious inquisitions conducted by the church were the natural sequence.

In the Protestant Churches these two ideas of God are not usually defined. Frequently preachers and Sunday school teachers adopt the inferior conceptions of God as found in the Old Testament, instead of being loyal to the New Testament teaching. This contradiction of the New Testament spirit develops contradictions and invites failure. This confusion may be largely responsible for the sad alienation of the masses from the church at this time. "If preachers were asked what was the gravest element in the present situation, they would unhesitatingly answer, A decaying sense of God." (E. Hermon,

The Christian World's Pulpit, July, 1912, p. 363.) "To restore the idea of God to some sort of vital and active connection with human life is the great religious problem of the present time." (Macdonald, Life in the Making, p. 187.)

III

MAN, AS HE APPEARS IN REVELATION

WHEN I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him? for thou hast made him but little lower than God, and crownest him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the birds of the heavens, and the fish of the sea, whatsoever passeth through the paths of the seas. (Psa. 8. 3-8, R. V.)

III

MAN, AS HE APPEARS IN REVELATION

I. Throughout the Old Testament Scriptures there run two distinct estimates of human character. The one puts emphasis upon man's inherent littleness and the other upon his inherent greatness. The one declares man's moral depravity, the other proclaims his moral dignity. The one puts man far down in degeneration, while the other exalts him as the divine instrument of a regenerating efficiency. Job exclaims, "What is man, that thou shouldst magnify him, and that thou shouldst set thine heart upon him? Behold the stars are not pure in thy sight; how much less man that is a worm, and the son of man that is a worm?" (Job 25. 5, 6.) The Psalmist utters a similar estimate, "Lord, what is man that thou takest knowledge of him, or the son of man, that thou makest account of him? I was as a beast before thee." (Psa. 144. 3 and 73. 22.) Solomon says: "I said in mine heart concerning the estate of the sons of men, that God might manifest [prove] them, and that they might see that they themselves are beasts. . . . Man hath

no preëminence above the beast: for all is vanity." (Eccl. 3. 18, 19.)

This humiliating estimate of man became very pronounced in the theology of the sixteenth century. Apparently in order to magnify the salvation of mankind wrought out by Christ, the fall of Adam and of his posterity was described as a "total depravity." The Formula of Concord (1577) "compares the unconverted man to a column of salt, Lot's wife; a statue without mouth or eyes, a dead stone, block and clod, and denies to him the least spark of spiritual power." "He cannot even accept the gospel (which is the work of pure grace), but he may reject it, and thereby incur damnation." (Schaff's Creeds of Christendom, vol. i, p. 313.) The Belgic Confession (1561) defines original sin to be "an hereditary disease wherewith infants themselves are infected" even prior to birth, and that man "is vile and abominable in the sight of God." (Schaff's Creeds of Christendom, vol. iii, p. 400.) The Augsburg Confession (1530) defines original sin to be a "disease" that issues in "eternal death upon all that are not born again by baptism and the Holy Spirit." It denies that children are saved without baptism. (Schaff's Creeds of Christendom, vol. iii, pp. 8 and 13.) The Westminster Confession (1647) asserts that by the fall man became "wholly defiled in all the faculties and parts of soul and body, utterly indis-

posed, disabled, and made opposite to all good, and wholly inclined to evil"; that by the fall "man hath wholly lost all ability of will to any spiritual good accompanying salvation," elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, but others, not elected, cannot be saved." (Schaff's Creeds of Christendom, vol. iii, pp. 615 and 625.)

II. In contrast with this humiliating estimate of manhood, the Scriptures retain man at the summit of creation. Whatever the fall may mean, it is clear that man did not, nor does, fall beneath the moral government of God; that his fall resulted in his moral consciousness of good and evil, of right from wrong, of moral duty and moral responsibility. Wherefore subsequent to the fall "The Lord God said, Behold, the man has become as one of us, to know good and evil." (Gen. 3. 22.) From this point onward, God's government of man is purely moral. It predicates man's free moral agency and relies for its efficiency upon man's developed consciousness of "ought" and "ought not." The consciousness of the contrast between what I am and what I ought to be enables me to respond to God, when he says, "Come, let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1. 18.) The old rabbinic teaching is that "God created angels with an

absolute inability to commit sin, and that he created beasts with their exclusively animal desires. Then he created man as a combination of both angel and beast, so that man might be able to follow either the good or evil inclination. Man's evil deeds reduce him to the brute-level, and his good deeds elevate him to the level of angels." (S. Schechter, Some Aspects of Rabbinic Theology, p. 81.)

In Genesis, man's first enemy appears as a serpent, the symbol of malice, hypocrisy, deceit, and falsehood, with professions of friendship. It symbolizes the charms and temptations of the world outside of man. It comes from man knows not where, and its object he does not know. We advance only to the next chapter to see how Abel has triumphed in the higher department of his nature, while Cain has fallen the victim of his animal impulses. Upon this low level the question to Cain is, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin croucheth at the door. Unto thee should be its desire, and thou shouldest rule over it." (Gen. 4. 6, 7.) Here Cain's sin takes on the personification of the beast of his own nature. It is the triumph of his animalism over his manhood that has driven him under cover. His countenance is fallen; he suffers the lashings of a guilty conscience. The sunbeam of innocence has fled

from his eye, so that he can no longer look innocence in the face. He would like to go forth, but, like the murderer or burglar, he keeps in the shade, because sin, like a cruel tiger, crouches at the door. With this definition of sin Plato is in striking harmony. Plato's ideal character consists in the righteous rule of man's reason over his impulses and appetites. Those who know not reason and virtue, and are always busy with gluttony and sensuality, never pass into the true upper world, nor are they filled with true being. The animal in them becomes their supreme ruler. "Now unrighteousness consists in feasting the monster and strengthening the beast in one, in such wise as to weaken and starve the man; while righteousness consists in so strengthening the man within him that he may govern the many-sided monster." "Righteousness subjects the beast to the man, or rather to the God in man, and unrighteousness is that which subjects the man to the beast." (W. D. Hyde, The Five Great Philosophies of Life, p. 156.)

The Scriptures proceed to give us concrete examples of the triumphs of righteousness in which the dignity and glory of manhood appear. They tell us that Enoch and Noah "walked with God"; that Abraham was called "the friend of God"; that Isaac and Jacob enjoyed immediate access to God; that Moses became not simply the herald of a gospel, but the executor of a divinely

outlined mission. About Moses gather men having strength of body and mind, "men of truth, hating covetousness and fearing God," and these are defined as "able men." (Exod. 18. 21.) Out of this class come the religious leaders of Israel, the members of the Sanhedrin and the prophets. Their grasps of faith upon the realities of their spiritual visions have given to the world prayers that were rewarded with answers. These prayers will live forever. Prophets like Samuel, Nathan, Elijah, and Elisha embody the spirit of statecraft and become the counselors of kings. When these men are no longer tolerated in court, nor longer stand in favor with the people, they dare to stand alone, dare to reprove and warn and exhort in the name of God. Under the most adverse conditions they demonstrate the possibility of living a life honorable to manhood and pleasing to God. With John the Baptist these men prepared the way for the coming Messiah. Concerning John, Christ asks the multitude, "What went ye out into the wilderness to see? A reed shaken by the wind? a man of weak will? a man whose moral convictions lacked courage? a man who could be tossed every way by the blasts of popular sentiment? Is this the kind of a man who appears as the flower of the Old Testament culture? But what went ye out into the wilderness to see? A prophet? Yea, I say unto you, and more than a prophet. Among

them that are born of women, there hath not risen a greater than John the Baptist." (Matt. 11. 7-11.) Here manhood stands forth in its proper dignity.

We might stop here and be content if John himself did not declare that Jesus was so much mightier than he, that the prophet was not worthy, stooping down, to unloose the thongs of his sandals. In the presence of Christ we stand before the Teacher of the ages and are exhorted to learn of him. Where, then, does he place man? Can we discover whether he puts the emphasis upon man's total depravity or upon the essential elements of manhood? It is significant that the common people hear him gladly, and that publicans and sinners are attracted to him. These people had been repelled and cursed by the church. Jesus found them wandering abroad as sheep without a shepherd and fainting by the way. Their suffering and degeneration had been attributed to the wrath of God. These convictions, added to their discouragements, had driven them to the borderland of despair. Jesus found himself out of sympathy with the attitude of the church toward these people. He directs the attention of the church party to the sincerity of the praying publican, and to the poor widow who cast but two mites into the temple treasury. He rebukes the crowd that commanded blind Bartimæus to endure his affliction in silence. He

becomes the moral liberator of men held in ecclesiastical bondage. He ignores the humiliations of poverty and makes the coat of the poor man as sacred as the garb of the priest, and the altar of God as accessible for the beggar as for the ruler of the synagogue. Material poverty did not trouble Jesus so much as poverty of mind, of affection, of aspiration. At every turn of the road Jesus rebukes the spirit that would crush hope, would chill aspiration, and would freeze moral consciousness by the utterance of a curse, or of an epithet like that of "dog." To Jesus an ideal reality was possible to every man. The keynote of Christ's message is his teaching concerning the divine Fatherhood. Man is the child of God by nature. He may be overcome by the depravities of his lower nature, but in this life the bond of his higher relationship remains unbroken. His story of the prodigal son is Christ's everlasting picture of the dual possibility of obedience and disobedience. These two possibilities live in the house of one great fatherhood. "A certain man had two sons," and from the embrace of the father's love neither son ever departs. Even in his degeneration the prodigal continues to be his father's son, and when he comes to himself, it is to say, "I will arise and go to my father." The compassionate greeting of the father is Christ's picture of the greeting that God accords to every returning prodigal. In harmony with this teach-

ing he tells all men to pray, "Our Father, who art in heaven." Here Christ clearly holds manhood up to its highest level.

Then from another angle Jesus puts the emphasis of his teaching upon the sacred relation of humanity to God. He becomes "much displeased" when mothers are forbidden to bring their little children to him for his blessing. He bids them a cordial welcome, takes them up in his arms and justifies his act by saying, "Of such is the kingdom of heaven." Then he adds, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18. 10.) At this point the churches of the Reformation experienced great embarrassment. That they might maintain their doctrine of man's total depravity, they asserted, in harmony with the teaching of the Roman Catholic Church, the doctrine of baptismal regeneration and the condemnation of all unbaptized children. Zwingle was the first to dispute this doctrine, on account of his belief that all elect children are saved, whether baptized or not. Finally he thought that all children, dying in infancy, belonged to the elect, and were therefore saved. A review of church doctrines shows that this concession to the teaching of Christ was very reluctantly given, but to-day the doctrine of infant damnation is practically aban-

doned. We no longer baptize infants to make them fit for the kingdom of heaven, but we baptize them because they are fit. Christian baptism has become the church's recognition of their sacred and saved relation with God. They justify Christ's teaching by their living relation to the best and purest affections of our nature. They rebuke our selfishness, enlarge our sympathies, elevate our aims, and enrich the humanitarian side of our life. By them innocence, love, and trust are rescued from the world of abstract thought by taking on flesh and blood. They are God's buddings of divinity coming into blossom in earthly soil. When death summons them away, we cannot escape the conviction that God's messenger has been with us and is now calling us to heaven.

"He seemed a cherub who had lost his way
And wandered hither; so his stay
With us was short, and 'twas most meet
That he should be no delver in earth's clod,
Nor need to pause and cleanse his feet
To stand before his God,
O blest word—evermore."

—(*Lowell's "Threnodia."*)

This improved conception of childhood has required us to revise our former conceptions of manhood. The old theology that degraded man to the animal level, where he could no longer be called the son of God, proceeded to make him a son of God by the "new birth" and by "adoption."

(Schaff's Creeds of Christendom, vol. iii, p. 497.) To-day we insist that every man is entitled to the "new birth" in virtue of his divine sonship. When a man awakens to the consciousness of right and wrong, so as to see the contrast between what he is and what he ought to be, and then gives heed to the voice of duty as the voice of divine authority over him, he must enter into a birth-consciousness of a new spiritual life. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4. 6.) "The Gentiles, in that they have not the law, do by nature the things contained in the law. . . . They show the work of the law written in their hearts, their conscience also bearing witness." (Rom. 2. 14, 15.) Here light is thrown upon Christ's method of gaining and training disciples. He always took men at their prayer value, rather than at their professional value. That he might not discount manhood, Jesus never took any man at a disadvantage. He always left the way open for manhood to come into its best expression. He always manifested sympathy for man's better nature, as against his inferior states of consciousness. "He always helped Peter in his fight with Simon." Matthew is a collector of taxes for the Roman government. As such, he is hated and despised by his brethren. He has been excluded from the synagogue, and in Jewish controversies is not

permitted to give testimony. Matthew is conscious of this social ostracism and expects only contemptuous treatment from his fellow countrymen, but Jesus passes that way. He sees in Matthew the man rather than the office. Jesus appeals to his better nature and asks him to close up his accounts and follow him as a disciple. The opportunity to rise to a life of higher level appeals to Matthew with an irresistible power. Having become a disciple, the nobility of his manhood finds expression in an elaborate feast, to which Matthew gathers "a great company of publicans." Here is a prophet who gives even such men credit for greatness of soul, for sincerity of motive, and for possibilities of divine fellowship that are honorable to their consciousness of manhood. Christ's spirit toward them makes his presence like the sun shining upon them at midnight.

Again Jesus passes through Jericho, where another Jewish tax collector has grown rich. This man also feels his social ostracism, knows that he is hated and is excluded from the synagogue as a moral degenerate. He tries to see Jesus as he passes, but is forbidden by the crowd. He then climbs a tree. Jesus sees him—not the publican, but the man. He shows Zacchæus his recognition of the tax collector's manhood by calling him to come down that he may be entertained at his house. Zacchæus is put upon his

honor, and he does his best. This frank, honorable, and cordial greeting of the Prophet gets a like response from Zacchæus. As they sit at table, Zacchæus finds his heart enlarged by the influence of this great personality. The relationship is so cordial, so sincere, so sympathetic, that Zacchæus feels that there must be some good in himself after all, and down in his heart he says, "O, to be like him! O, to be like him!" Finally he resolves to make the attempt. He rises to his feet and says, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." (Luke 19. 8.) Jesus replies, "This day is salvation come to this house, forasmuch as thou also art a son of Abraham." "The comfort that the synagogue has denied thee is, nevertheless, secured unto thee" by those energies of righteousness that lift man into a personal communion with God.

IV

THE LIGHT OF LIFE

CHRIST—The Prince of Life. (Acts 3. 15.)

He that followeth after me shall not walk in darkness, but shall have the light of life. (John 8. 12.)

I came that they may have life, and may have it abundantly. (John 10. 10, R. V.)

Go ye, and stand, and speak in the temple to the people all the words of this life. (Acts 5. 20.)

IV

THE LIGHT OF LIFE

As Interpreted by the Philosophy of Henri Bergson

In the early centuries of her existence the Christian church gradually attracted to her fold the most intellectual men of the age. The profound teaching of Christ and his apostles became a well of living water that never ran dry. The great councils of the church, by the brilliancy of their achievements, commanded the respect of philosophers and kings. By the fourth century, pagan temples were deserted or converted into churches, idolatry was renounced, and the Christian church enthroned as the religious teacher of the world. Then with the decline and fall of the Roman empire came an era of gradual mental and moral darkness that remained unbroken until the Reformation of the sixteenth century. Because this reformation transferred the seat of divine authority from the Vatican to the Word of God, there was required a new and more profound study of the original sources of truth. Again the church became attractive to scholars, and there came forth those great thinkers whose conclusions have guided the Protestant Church

until this day. While we are still living in the era of that Reformation, yet during the past fifty years the church has been confronted with many new and epoch-making events. Our discoveries and inventions have enlarged our commercial and social visions and quickened our pace. In philosophy, evolution has become prominent, and in Bible study, the historical method has taken the field. The mechanical theory of the universe, supplemented by the philosophy based upon Darwin's Origin of Species in 1859, later developed into a theory of both "Organic and Inorganic" evolution, has been accepted by many as the solution of all existence. These fields of study have attracted men of large culture, have disturbed the faith of many, have developed a literature, and have embarrassed the Christian church. Now we seem to be standing at the dawn of a new era. New voices are heard, new interpretations appear, and an astonishing change is taking place. The philosophies of Bergson and Eucken are the intellectual sensations of France, Germany, and England to-day. (A philosopher is the man who sees things or facts in their relation to principles.) E. Hermann, of England, says: "Bergson and Eucken are the most widely discussed philosophers to-day." Dr. W. R. Inge, professor of divinity, Cambridge, England, describes Eucken as a "Genuinely Christian philosopher, who is con-

sidered by many to be the greatest living metaphysician in Germany." He adds: "It is long since an independent speculative thinker quite of the first rank has produced a system so indubitably Christian as Eucken's." "His books, although difficult to read, are being sold by tens of thousands of copies." Bergson, College of France, Paris, "has the largest lecture room the college can boast, but not nearly large enough to accommodate the crowds that try to hear him every Wednesday. His audiences are made up of all nationalities and of all faiths." While these men are being heard at these thought centers as prophets of inspired visions, it seems to be an unpardonable negligence that would wrap the mantle of indifference about us as though we knew it all already. In attempting to give an outline of Bergson's philosophy, I shall rely upon two of his greatest books, Time and Free Will and Creative Evolution.

I. Bergson says: "The existence that we know best is our own; but we exist as living beings, not as dead matter. The realities of living beings are living realities, or realities affecting life. Now I find that I pass from state to state. I am warm or cold, merry or sad, active or idle. My sensations, feelings, volitions, ideas, register these changes, and a different register is made every moment. My existence is then progressive, and is through the years. Things perish, times

change, my experiences change, fortunes fluctuate, but I endure. However, I do not endure as a stone, but as a type of living energy that is always active. My personality changes without ceasing. Every moment is an original moment in which creation is active." The exact outcome cannot be foreseen. An artist may have a model and paints and his own talents converged upon a new piece of creation, but no artist can foresee exactly what the portrait will be, for to predict it is to produce it before it was produced—an absurd hypothesis, which is its own refutation. Even so with regard to our life, of which we are artisans, every moment of the way modifies our personality, by which life is formed or deformed, so as to give every act an original character. What we do depends every moment upon what we are, and we are at the moment what we do. This is why we cannot deal with life in the abstract, from the outside, as in geometry. For a conscious being to exist is to change, to change is to mature, to mature is to go on creating oneself endlessly. Maturity and old age are attributes only of the body. He denies the physico-chemical character of vital actions.

II. The universe is an organism, and not a huge piece of mechanism; nor is human history the product of this machine being run by the force of natural law. You cannot put the living process into such a mathematical formula. We

cannot calculate concrete living existence by any science of the abstract. "We cannot sacrifice experience to the requirements of a system." He rejects Leibnitz's doctrine of teleology, which is that human history is the realization of a programme previously arranged. This is simply the mechanical hypothesis inverted, in which it is assumed that at the start all is given. The only difference is that in the mechanistic view the law drives us, while in this, the ultimate purpose attracts us. Bergson's philosophy of life claims to transcend both mechanism and finalism, but is nearer to finalism than to mechanism. Finalism assumes that harmony of the species exists in fact. Bergson holds that it exists only in principle, that only the original impulse of life was common. The higher we ascend in life, the more do diverse tendencies appear complementary to each other. In finalism the harmony is behind creation in the programme and is secured by an impulsion of the Creator, but with Bergson, the harmony at last issues in a common aspiration as a result of the living, creating process. The Darwinian and Lamarkian theories of evolution are rejected by Bergson.

III. Life is an ascending movement. It endures the resistance of inert matter and the unstable balance of tendencies within itself. It makes its appearance first in the vegetable and then in the animal. Life in the vegetable is held

down below consciousness, but life in the animal ascends to the level of consciousness. The more the nervous system develops, the more numerous and more precise become the movements among which the animal can choose, and the clearer also is the consciousness that accompanies movements. In the vegetable, life has fallen asleep; in the brute, it is partially awake, but in man life takes on a vital energy that carries it triumphantly through inert matter into the life of spiritual reality. Consciousness and mobility here attain their highest range. This progressive life is a kind of torpor in the vegetable, instinct in the animal, and intelligence in man. Bergson says: "The cardinal error which, from Aristotle onward, has vitiated most of the philosophies of nature is to see in vegetative, instinctive, and rational life three successive degrees of the development of one and the same tendency, whereas they are three divergent directions of an activity that has split up as it grew. The difference between them is not a difference of intensity, nor of degree, but of kind." The vegetable life is antagonistic and complementary to the animal life; and the instinctive life is complementary to the intelligent life. They are complementary to each other only because they are different. These differences, in the briefest expression, are these:

First. They employ two different methods of

action on inert matter. In searching for the age at which man appeared on the earth, no one questions the reliability of the testimony borne by discovered hatchets and other implements that declare the presence of human intelligence. Mechanical invention is the first essential feature of human intelligence. Inventions of artificial instruments strew the road of progress over which man has traveled. Intelligence, then, is defined to be the faculty of manufacturing artificial objects, especially tools and machines. Now, while instinct cannot make tools out of inert matter, it can use the tools given it by nature with a skill that transcends intelligence. The beaver, the ant, and the bee have a natural ability to use an inborn mechanism with an efficiency that man cannot equal. At the outset the advantage seems to be with instinct. Its unerring precision is a constant marvel to intelligence, but at the end the advantage is clearly with intelligence, because intelligence gains a larger empire over nature. Broadly speaking, to both instinct and intelligence are accorded knowledge, but the knowledge of instinct is acted and is largely unconscious, while the knowledge of intelligence is a thought-product and is essentially conscious. Instinct has also an innate knowledge of things, while intelligence must come to its knowledge of things by tests and by learning.

Second. The knowledge of instinct is entirely practical and utilitarian, while intellect can go beyond the field of practical utility into the field of speculation and invention. Here the intelligent being bears within himself the means to transcend his own nature. Bergson says, "The understanding must have fallen from heaven with its form, as each of us is born with his face."

Third. While intelligence treats everything mechanically, instinct acts organically. Intelligence guides us into the domain of matter, but instinct confines itself to life. Intelligence develops science as its instrument of utility in the material realm. Here geometry and logic are at home. With these instruments the intellect has attained great skill in dealing with inert matter, but is awkward the moment it touches life. Whether it studies the life of the body or that of the mind, it finds itself in face of a closed door. "The intellect is characterized by a natural inability to comprehend life." We have heard a good deal about the scientific study of religious problems, but Bergson reminds us that science has to do with everything except life. It goes all around life, but it never enters it. Human life can be studied scientifically only after the living body has been likened to a machine. The muscles, bones, nerves, cells, veins, and tissues are the parts of the machine; the organism is their assemblage. Science can go no further.

The old theory that God is the external governor of the universe and runs his moral government by a naturalistic scheme of physical law is "the iron gin of mechanism" that destroys man's freedom, determines his destiny, and involves the problem of pain and of evil in mysterious darkness. Mechanism assumes that the materials assembled in man are all governed by necessary laws, and it never gets man out of the narrow circle of necessity. These laws of the material man are predicated also of man as a living energy. Bergson contends that here, in the realm of life, these old methods will not go. He also contends that life has its own process of endurance, and that it brings into matter unforeseeable results. Conscious life becomes more and more free. Human life becomes a veritable reservoir of indetermination. Consciousness corresponds exactly to the living being's power of choice. "We cannot sacrifice experience to the requirements of a system." "Consciousness or experience informs us that the majority of our actions can be explained by motives, but determination here is far from necessary, since common sense believes in free will." It is inaccurate to say that our actions were determined by sympathy, or aversion, or hate, as though these were forces apart from our life. These feelings are forms of living energy that involve the whole inner man. Then to say that an act is determined

by any one of these feelings is to say that it is self-determined. Every act that has the stamp of our personality upon it is a free act, by which is meant that a contrary act was possible. "Freedom is a fact, and among the facts which we observe there is none clearer." But if we live for the external world rather than for ourselves; live for external business, or for social relationships, we are rarely free. These external relationships are liable to exercise rule or authority over us. We look to them for suggestion, for motive, for determination. We gain our consciousness of freedom in those rare moments of introspection when we take note of our own state of consciousness and put the stamp of our personality upon our act.

Fourth. It is life that organizes matter. Instinct coincides with this work of organization, but instinct and intelligence are two divergent developments of one and the same principle. That which is instinctive in instinct cannot be expressed in terms of intelligence. It has the same relation to intelligence that vision has to touch. Instinct corresponds to vision and intelligence to touch.

IV. What instinct is to the bee intuition is to man. Bergson says: "By intuition I mean instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely." It leads us to the

very inwardness of life. Life, or consciousness, may fix its attention on its own movement or on the matter it is passing through; as it fixes its attention on itself, it develops intuition, and as it fixes its attention on matter, it develops intelligence. Thus intuition and intelligence represent two opposite directions of action. Intuition carries consciousness in the direction of life, but intelligence carries it in the direction of inert matter. Because man has put the emphasis upon the development of intellect, his intuitions have been largely sacrificed to intellectual activity. We have developed intellect in our conquest of the material world, and our consciousness has adapted itself to the habits of the material. Intuition remains with us, but it exists in us as a flickering lamp that glimmers now and then and only for a few moments at a time. This glimmering light enters into consciousness whenever a vital interest is at stake, as to our personality, as to our liberty, as to our relation to God or as to our destiny. It is by this lamp that we see light in God's light; see the dark problems of life clear up like a foggy morning at the rising of the sun. By this lamp God is seen, not as a king to threaten us, nor as a debater to argue us into right living, but as light that reveals the path of life. This lamp illuminates the third story of man's nature, and by its aid man enters into the realities of the spiritual life. It is the "highway"

of the redeemed, over which Paul ascended to the third heaven and became conscious of truth known only by revelation. It becomes clear that in our meditations, in our worship, and in our prayers we must become introspective; must fix our attention upon our relation with God; must enter into that spiritual atmosphere that will enable this "flickering lamp" to burn with greater brilliancy and give aspiration a lighted field. To this end the Lord's Day, the sanctuary, the house of prayer and worship by spiritual sacrifices become absolute necessities. No man can gain the rewards of this higher level with his mind fixed everlastingly in the direction of inert matter or upon the rewards of life on the social or intellectual grade. Religion is not a contract to be signed with ink and then made matter of human record, but it is a divinely related life in which we may see light in God's light. Then all that elevates life beyond the rational level, all that transfigures life upon the summits of aspirational achievement, all that glorifies life in redeemed manhood, becomes verified in human experience.

V

THE SPIRITUAL CONTENT OF LIFE

THEY that are in the flesh cannot please God, but ye are not in the flesh, but in the Spirit, if the Spirit of God dwell in you. (Rom. 8. 8, 9.)

Know ye not that ye are the sanctuary of God, and that the Spirit of God dwelleth in you? (1 Cor. 3. 16.)

Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (1 Pet. 2. 5.)

V

THE SPIRITUAL CONTENT OF LIFE

As Interpreted by the Philosophy of R. Eucken

We are living in an age of strenuous exertion. It is a "work age." The output of labor was never so great. The products of our material civilization never had such markets. Stupendous enterprises are under way. The possibilities of our business and commercial enterprises have become all-absorbing. Every known energy is being directed to this utilitarian end. Money production has become the measure of utility. A man's worth to society is measured by his salary or income. The incessant demand for more money shows the unsatisfied thirst of everybody. The result is a condition of unrest such as was never known. This absorption of human energy is draining off our vitality to the danger point. Men come to the Lord's Day weary, worn, and sad. Then recreation for health receives the first consideration. Spiritual realities and their values are ignored or not seen. Churches stand half empty while the people, in crowds, wander abroad as sheep without a shepherd and faint by the way. In addition to this, one of the most

serious causes of our present embarrassment in thought-centers is the fact stated by Dr. Horton, of London. It is that the old mechanical theory of the universe has at last broken down. Science no longer boasts that it can interpret the universe in terms of mechanism. Its efforts in that direction are acknowledged by its friends "to be pretty well played out." Dr. Horton adds: "It is impossible to find any reputable thinker to support the idea any longer." (The Christian World Pulpit, June, 1912, p. 380.) Because this mechanical theory of the universe formed the foundation of much current theology that is now being laid on the shelf, a consciousness of bewilderment exists in many circles of the Christian ministry. Any preacher who is keeping in touch with present currents of religious thought knows what is here meant.

At this crisis, God seems to have called forth his prophet anew. Like all of God's prophets, he comes from unexpected quarters. Eucken, of Jena, Germany, now sixty-six years of age, has been described by Dr. Horton as the greatest living thinker we have. His insight into the realities of the Spiritual Life has already made him a teacher of teachers. It may be presumptuous in me to undertake this review of his teaching, after studying only 720 pages of his writing, but I simply must do it. The situation is too serious and the unrest too great to permit silence.

I. The old solutions of life's problem are first reviewed. The old religious idea of God as a transcendental Spiritual King whose wrath is more in evidence than his love is repudiated. Under this conception, Eucken asserts that "religious reformation often issues in a grievous deformation." That our own world, which envelops us with its wondrous wealth of vitality, should be made to depend upon an alien system, the very existence of which is problematic, may well seem the height of absurdity. Religion in that traditional and ecclesiastic form is for man to-day a question rather than an answer. The consolidation of Christianity into Catholicism tended to make the church rather a harbor of refuge from the world than an agency of moral regeneration and progress. Ecclesiasticism nearly strangled ethics, and the church made a series of deadly compromises with the lower levels of human nature. Healthy freedom was almost destroyed, until it burst its bonds at the Reformation. Christianity has swayed backward and forward between world-conquest and world-renunciation, between practical ethics and cloistered sanctity. The old Greek idealism is commended as a method of culture, but rejected as a substitute for religion, because it fails to reward man with the realities of the spiritual life. Modern subjectivism is rejected because it treats spiritual values as of slight or secondary

importance. The modern effort to shift life's interest from the invisible world has been very successful. It has gone forward with a total disregard of religious obligations or claims. Its gigantic and elaborate organizations are perfectly indifferent to the workman's moral welfare, because he is regarded as only a tool—a tool endowed with the property of consciousness, to be retained or cast aside purely as a matter of utility. A deep dissatisfaction is developed that drives men into counter organizations or into the dreams of socialistic utopias. Naturalism is condemned because by it religion is doomed, along with justice and morality. It drives man to negation and despair. Men who rely entirely upon thought-culture will find that finally, instead of being the masters of thought, the reverse takes place. By the strength of thought-currents men are borne forward to issues that quite contradict their own interests.

II. Eucken says: "The point at issue—the crucial point of the whole argument—is whether man can inwardly transcend this world and, in so doing, alter fundamentally his relation to reality. This is the great crux which our present civilization has to face. The only possible remedy is to radically alter the conception of man himself, to distinguish within him the narrower and the larger life, a finite and an infinite life. In this higher range, Eucken finds man blessed

with a moral consciousness and the power of initiative, with originality and variety, with freedom and freshness, with mobility and richness, by which he shares the energies and emotions of universal life, or the cosmic life. Here life takes on a vastness and richness of possibility that is everywhere else denied man. He escapes the depressing influences of the mechanical routine and the conventionalities of custom, and enters into that independence that reveals moral strength and sets aspiration free. Here man is no longer a mere cog in the wheel of a mechanical progress, nor a mere part of nature that conditions his thought, because he is lifted above the natural into the spiritual realm. The natural life becomes not man's master, but the servant of a spiritual authority. Experiences of the natural, or sense experiences, are inferior to experiences of the supernatural. The consciousness of a divine living vitality of truth revolutionizes the old order, and man lives in the realm of ideas rather than of things. Here life transcends its mere external connections with nature because it has touched the springs of a higher vitality. Life is no longer molded in conformity with the old material standards of propriety, nor does it, like science, adopt a mere external vision of man, because the mainspring of his activity is aspiration that is satisfied only with thoroughness and clearness. Here we find that for the

discernment of spiritual truth we have a faculty which, in its sphere, is as much to be trusted as the organs of sensation in their sphere. The spiritual life develops its own kingdom, by its own energies, from its own standpoint. Its realities or truths are unaffected by the chance and change of human conditions, or by the differences and discords of individuals. It springs from a deeper source than man's individual nature. It introduces a new stage of reality in contradistinction from that of nature. It has behind it a spiritual world from which it draws its powers and its credentials. The spiritual life is thus exalted above all that is merely natural. It thus asserts its independence of the natural life and has an intrinsically universal nature. It does not consist in an external connection with another world, but is rather our union with a spiritual world. Two worlds meet within us, and a conflict follows, but the spiritual life makes us superior to all human frailties, and has the power to overrule all human ends. It holds us to the ideals of duty and animates our activity. It imposes a certain compulsion upon us, though this compulsion is not from without, but has its seat in our own spiritual life. "The kingdom of God is within you." Spiritual values are also distinct from all considerations of mere pleasure and utility. They are ours and yet more than ours. For example, on the natural level of life,

justice is a reality that protects my rights as a citizen, but it exists apart from me, in the arm of the law. I resort to it as a thing of utility. I live with it in terms of an external righteousness. But when I am elevated to the level of the spiritual life, justice becomes an attribute of my own nature. It becomes mine as a form of divine life in me. It feeds me, quickens me, and molds my character. It compels me to see life from its own standpoint; will not permit me to change the existing condition of things; it ignores the interests of selfishness, because it is in me as a divine authority that transcends all considerations of expediency. God thus makes man his own. The same is true of righteousness, mercy, truth, charity, and love. These divine attributes here take on flesh and blood. Man's conduct is no longer imposed upon him from without, but man's life is regulated from within, that to the outer world appears as self-control. Man here attains to a new, rich, and true personality. Here he triumphs in himself, over himself, and becomes independent of the whole surrounding world. That is, he is no longer dependent upon custom, nor upon conventionality, nor upon human likes and fancies, because he lives by the inspiration of a higher world.

III. On the natural level of life the whole social and business world is stimulated to action by motives of a native selfishness that dictate all

man's activities. The spiritual life effects our emancipation from this bondage and initiates that divine energy that is made manifest in charity, in love, and in philanthropic enterprises. Our native selfishness gives way to make room for those broader activities and sacrifices that the spiritual life demands. Here we recognize a divinity in man that transforms him into a new creature and elevates him above his former level.

IV. To give our activity a personal stamp, freedom is essential to it. It thus becomes our own act instead of having been assigned to us by nature or by destiny. Thus freedom of initiative carries with it the consciousness of personal responsibility. By this freedom man escapes the heel of a cosmic fatalism; he is something more than a cog in the wheel of nature, whose events are products of natural laws. In the mechanico-causal conception of nature, freedom is quite out of place, but science deals only with things, and here we are dealing with life. One fundamental fact of the spiritual life is its spontaneity and power of initiative. Herein it reveals its independence of the natural order. Instead of taking second place, where science puts it, we find it taking first place. Such a life is no mere evolution in the sense that the later event grows surely and inevitably out of the earlier. On the contrary, the gains of the past and its contributions

to the present are, spiritually considered, nothing more than possibilities whose actualization waits upon our own decision and initiative.

V. In the natural life there is a disposition to lower all culture to the level of one's interests and to replace quality by quantity. Paltry meanness and embroidered selfishness, idle self-absorption, and the craving to be conspicuous at all costs become manifest. A reckless spirit of aggressiveness, a repulsive hypocrisy, a lack of moral courage, and the busiest of industry when personal advantage is to be secured, are prominent characteristics of the merely natural life—characteristics that are distressing society to-day. Now the spiritual life transcends the natural life at all these points. Here spiritual values become superior to sense values. While the natural man struggles by the aid of vague impulses at the performance of spiritual functions, the man under the control of the spiritual life escapes this vacillation and triumphs over the opposition. His life is enriched in thought, is purified in affection, is exalted in motive, and is empowered in will. The inward level of life is thus raised and life is blessed with a richer content.

VI. To the spiritual life it is essential that the higher Power in our midst should be, not merely an influence, but a living Presence, and that our relationship to this Presence should not be just

any sort of relation, but one in which our whole nature is involved. Only a Power that is not of this world can guard us from the perils of an alien and hostile order. The tides of adversity swept over the prophets and left them undisturbed because they were borne forward by a counter force that secured achievement and made them superior to the fluctuations of the passing moment. The very fact that this movement of the spiritual life-tide persists amid all obstacles, never slackening nor desponding, is sure evidence that here we have to do with a Power that acts independently of all human caprice.

VII. Life here does not depend upon knowledge, but knowledge depends upon life. We could not begin to work out our own salvation if God were not already working in us. It is always in his light that we see light. The victory over doubt is not won through mere reflection, but through the inward shaping of life itself. Because our life is so weak and so empty, our doubts succeed in depressing us as they do. What is required to banish doubt is the rejuvenation of our inner life. It follows that however reason may triumph over the natural world, this natural world is not the whole of reality, but that it is a mere section of it. We are in error when we imagine that our material prosperity, comfort, and happiness is the supreme end of life, and that the main criteria of a happy life are

success and ease. It becomes more and more clear that the supreme end of life is its inward stability and progress, a deepening of character, a flowing out of the divinity that is within us. Here our life gains a goal that is not to be hidden by the interests of our natural life, nor fatally obstructed by the difficulties that this world strews in our path. The fellowship of Christ's suffering does more to deepen, develop, and enrich the spiritual life than do the still waters and green pastures that we constantly desire. Our progress is anything rather than a peaceful unfolding of the spiritual life. There is demanded of us a ceaseless struggle to maintain the purity of motive, the divinity of our affection, and the elevation of our nature. A life thus maintained is the most heroic that is witnessed beneath the stars.

VI

NATURAL LAW VERSUS SPIRITUAL LAW

I DELIGHT in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin. (Rom. 7. 22, 23.)

The law of the Spirit of life in Christ Jesus made me free from the law of sin and death. (Rom. 8. 2.)

Wherefore I ask that ye faint not at my tribulations for you, which are your glory. For this cause I bow my knees unto the Father . . . that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man. (Eph. 3. 13-16.)

VI

NATURAL LAW VERSUS SPIRITUAL LAW

I. Paul had been trained in the Oriental habit of introspection that required only the touch of divine inspiration to make him an expert reader of the states of human consciousness. This class of facts is presented by him with a skill that never has been excelled. Because of this clear discrimination he continues to be the teacher of the world with reference to the complex energies of human life. We are familiar with his declarations concerning "the outward man" and "the inward man" (2 Cor. 4. 16), "the natural man" and "the spiritual man" (1 Cor. 2. 14), the "carnal mind" and "the spiritual understanding" (Col. 1. 19), and that "the sensual man has not the Spirit." (Jude 19.) It follows that a sensual life can lay no claim to a spiritual life, that the carnal mind is denied spiritual understanding, and that the life of the outward man is very different from the life of the inward man. The life of the outward, or natural man, has to do with food and digestion, with health and vital energy, with the acquisitions of material comforts and with the development of social instincts.

Upon the other hand, the life of the inward

man has to do with mental and moral development for its own sake. This involves a development of all the attributes of personality, the supremacy of aspiration over ambition, an enrichment in character rather than in goods, and a distinct subordination of the ideals that control life on the natural level to those ideals that control life on the higher spiritual level. The spiritual man must be equipped to live under the control of ethics rather than under the control of his material interests. On the lower level, life is simply a means to an alien end. Here man heaps up riches and knows not who shall gather them. On the upper level, life is an end in itself. Here, the aim is to enrich life by becoming a partaker of God's own nature with its regenerating efficiency. Here, the ideal life is the real life, the full and complete life, of which all lives that fall short of it are only imitations. These two forms of life move in divergent directions, have different aims, different interests, and different results.

Again. We are familiar with Paul's teaching that the spiritual life has its own law of progress and development, and that the natural life develops under "a different law" (Rom. 7. 22, 23); that the natural law has its seat in the flesh, while the spiritual law has its throne in the mind. He also discovers that the process of growth by the natural law is more difficult to

defeat than the process of growth by the spiritual law. A little child grows to the size of a man in spite of his will, but by the molding power of an alien environment, or by the power of will, the spiritual attributes of humanity may remain in childish feebleness in full-grown men. In such cases the antagonism of the two laws is reduced to a minimum. The carnal mind gains such complete supremacy over the spiritual mind that the man's spiritual energy is almost an unconscious quality. But in Paul we have a man whose spiritual life-tide was carefully directed in its first flow; that is, when the consciousness of right and wrong, and of the divine authority of duty first came into childhood, as a spring in the desert. Because this spring of the spiritual life had a parental guardianship, the wilderness of Paul's life had been enriched by a spiritual content in his early youth that always stood out like an evergreen oasis. When his physical and mental growth had been set aflame by the ambitions and competitions of life on the lower level, there had been a corresponding depression of his spiritual consciousness, and it is then that the apostle finds in him these two laws as two types of active energy. He finally discovers that by his misplaced emphasis he has subordinated his spiritual life to his carnal life, so that when he would act in obedience to the law of the spiritual, he finds himself controlled

by the law of the carnal life. He finds that in obedience to the lower law, he carries into practice what his judgment and his conscience condemns. He finally cries out, "O wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7. 24.)

II. In the year 1884, Henry Drummond published a book entitled Natural Law in the Spiritual World, but which should have been entitled Spiritual Law in the Natural World (which he himself is reported to have admitted). It was an attempt to show by analogy that our natural life and our spiritual life are both under the reign of one and the same universal natural law. Omitting his analogical argument, which I think breaks down, I find in his work striking passages that support the Pauline teaching. Drummond says: "It may seem an obvious objection [to his position] that many of the natural laws have no connection whatever with the spiritual world, and, as a matter of fact, are not continued through it." He cites the law of gravitation, which is overcome by the "plant, which rises in the air during the process of growth." He adds: "It does this in virtue of a higher law and in apparent defiance of the lower." "There is a principle of growth, or vitality, at work superseding the attraction of gravity." "Is it not evident that each kingdom of nature has its own set of laws, which continue possibly untouched for

the specific kingdom, but never extend beyond it?" "It is quite true that when we pass from the inorganic to the organic kingdom, we come to a new set of laws." "The passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. The inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution can endow any single atom of the mineral world with the attribute of life. Only by bending down into this dead world of some living form can these dead atoms be gifted with the properties of vitality." "It is a very mysterious law which guards, in this way, the portals of the living world." (Page 68.) "In the vision of the spiritual world presented in the Word of God, the first thing that strikes the eye is a great gulf fixed. The passage from the natural to the spiritual world is hermetically sealed on the natural side. The door from the inorganic to the organic is shut; no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it." (Page 71.) "The Natural Man belongs essentially to this present order of things." (Page 82.)

III. Eucken finds that the spiritual life is quite independent of the natural life; that the two

realms are as distinct as are two alien kingdoms. He says: "Nature brutally ignores spiritual interests and drives her chariot of destruction over the very Christ of God. In the world of men wrong triumphs and unspiritual ends degrade spiritual powers. The life of the Spirit can be interpreted neither in terms of mechanism nor in terms of logic. It is an independent spiritual reality which brings its own demands to existence and reconstitutes it according to its own standards. Thus, embracing and reshaping reality, it clearly cannot be derived from nature, for nothing can be transformed by a power having its fulcrum within that thing; the point of control must lie beyond it. To choose a spiritual life which must be maintained in an unspiritual world of contradictions and tyrannies is possible only on the assumption that the spiritual life has its roots outside and beyond this world." (Eucken's Philosophy of Life, by E. Hermann, pp. 60-62.)

IV. Horace Bushnell taught that above the natural life there exists the supernatural; that the supernatural realm represents a higher system of life and of law than the natural; that the laws of the spiritual life are higher than the laws of things. Christianity is supernatural because it acts regeneratively and new creatively to repair the damage of natural law in its penal action. (Nature and the Supernatural, pp. 38,

42, 43.) "Man is vitally related to a divinity that is above him, in him, about him. He is therefore inspirable by God, is able to receive his impulse, able to enter into his movement, to rest in his ends, and to be finally perfected in his joys." (Bushnell, Sermons of the New Life, p. 35.)

As a personality, in the spiritual realm man takes on the "power of an endless life." (Heb. 7. 16.) His consciousness, memory, imagination, conscience, and will insure his progress forever. Self-consciousness registers our enrichment in knowledge. Memory brings up the enrichments of the past into the present. Conscience conducts us like a guardian angel upon the pathway of ethics that grows brighter and brighter until the perfect day. The imagination that so nearly relates man to God, in creative energy, brings into our consciousness those ideals that reward inspiration with permanent values. Here the will becomes an executive energy that promises to expand man's empire forever.

V. Man's redemption requires the supremacy of the spiritual law over the natural law. To this end God invites us into his council chamber, where he informs the reason, enlightens the conscience, reveals duty, and then appeals to our moral sense and aspirational nature, with the assurance that any degree of degeneration cannot defeat the redemptive energy of the spiritual law. (Isa. 1. 18.) Here the reins of our per-

sonal government are transferred from natural law to spiritual law. (Rom. 8. 2.) Now I am exhorted to "walk in the Spirit." to "be led by the Spirit" (Gal. 5, 16, 18), to place myself under the reign of the Spirit (Rom. 6. 12), not because God commands it, but because "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." (Gal. 5. 17.) Here we come under the authority of wisdom, and not of force.

Then the character of each law is known by its fruits. Natural law, having its seat in the flesh, brings into harvest "adultery, fornication, uncleanness, lasciviousness, idolatry, sorcery, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like" (Gal. 5. 19, 20) that exclude men from the kingdom of God. Upon the other hand, the tree of life, grown on the spiritual level, brings into harvest "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control." (Gal. 5. 22.) These fruits are not simply ornaments of life; they are types of living energy. For example, the hatred of enemies is characteristic of the natural man; retaliation is his impulse and revenge is his desire. But Christ requires the spiritual man to restrain his vengeance, to do good for evil, to bestow blessing for cursing and love for hatred. By the ascendency of a redeemed personality Christ

would redeem all human life from its littleness, from its sordid selfishness, from its helpless injustice, and from its low animal degradations.

Again. On the natural level salvation becomes the reward of merit. Here, whatsoever a man sows that shall he also reap. This is the natural law. But on the spiritual level salvation is of grace. Here I reap what I have not sown. The law of the spiritual life repairs the damage that I suffered on the lower level. While the issue of the natural law is death, the issue of the spiritual law is life. Because all religions of merit project the natural law into the spiritual world, they come to the conviction that God's rewards are limited by our merits. We may expect just what we deserve. This makes God exacting, harsh, severe. Here the wages of sin is death, because justice is untempered with mercy. But on life's spiritual level God becomes warmly reciprocal, is touched with the feelings of our infirmities and with the embarrassed struggles of our aspirational nature. Here, God takes us at our prayer value, and what we want to be is counted for character. We see this exemplification of mercy in God's treatment of the publican, who prayed, "God be merciful to me, a sinner." Upon the natural level Christ meets certain blind men who, according to the rewards of the natural law, are reaping what they have sown, but they pray for "mercy," and in harmony with the spiritual law,

Christ blesses them with what they have not sown. Sight and salvation constitute the reward. (Matt. 20. 30-34.)

Again. On the natural level a man's life consists in the abundance of the things that he possesses: in riches, in honors, in social distinctions, and in acquisitions of power. While these things gratify ambitions, they are all external to the man. They as often unmake as they make character. On the other hand, on the spiritual level a man's life does not consist in the things acquired, but in those attainments that enrich personality. These are enrichments in wisdom, in honor, in human sympathy, in charity, and in fidelity to duty. These become sources of inspiration that give to life a spiritual content. Here, men live out of foolishness into wisdom, out of meanness into honor, out of selfishness into charity, out of fraud into honesty, out of hypocrisy into purity of motive. Here are the pure in heart, and they see God. Man sees light in God's light. Conscience is awake and holds the reins of personal government. Love rises from a passion (*amor*) into a divine attribute (*agapa*). Duty becomes heroic and counts no sacrifice of the lower values of life too dear a price for the higher values.

To Judas Iscariot thirty pieces of silver constituted a greater reward than honor or fidelity to duty. The moment he had grasped the money,

meanness came into his consciousness and honor fled. Then his conscience conducted a revolt against him and drove him into despair. When he compared what he had lost with what he had gained, he flung his money away as trash, but his meanness clung to him. Then he flung his very life away as an intolerable burden, and then some fallen angel conducted him to "his own place" (Acts 1. 25) in the abode of the lost.

Upon the higher spiritual level, the Scriptures group the heroic spirits of a triumphant vitality. These form a great cloud of witnesses to the glorious issues of the spiritual life. These are the men who "subdued kingdoms, wrought righteousness, obtained the fulfillment of God's promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of aliens." (Heb. 11. 33, 34.) Where the natural life fails and perishes, the spiritual life is triumphant and is glorified for evermore.

VII

INDIVIDUALISM

THE word of the Lord came unto me, saying, What mean ye that ye use this proverb . . . The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. (Ezek. 18. 1-4, 20, 30.)

VII

INDIVIDUALISM

To the devout Jew, God was always a reality, Revelation a fact, the Law his rule of conduct, and Redemption his hope. In his early history his faith found little expression beyond this except in prayer and in times of distress, when faith sought for consolation in God's sympathetic attitude toward the oppressed, or in his severity in punishment of the wicked. As the family expanded into a tribe, and the tribe into a nation, new conditions, new necessities, and new embarrassments were met from time to time by new revelations and new laws. The God of Israel became a very present help in times of trouble. His prophets became the channels through which the people looked for some new message of help and of hope. One of these advanced periods of revelation appears in the prophecies of Jeremiah and Ezekiel. (Jer. 31. 29, 30; Ezek. 18. 1-4, 20, 30.) Many of the people are in Babylonish exile. Whether at home or abroad, they have been taught that their fathers suffered on account of the sins of Jeroboam, and that the inhabitants of Judah are suffering because Ahaz, Manasseh, Amon, and others of their fathers had sinned. (Jer. 15. 3-6.) In Palestine God had

planted Israel as "the choicest vine"; he had fenced it, gathered out the stones, built towers for the watchmen, and had erected a wall about it for safety. Then he looked that it should bring forth grapes, good fruit—justice, righteousness, truth, and fidelity to moral obligations; but it had brought forth wild grapes—oppression and a cry, covetousness and lasciviousness, revelry and drunkenness, greed and graft. (Isa. 5. 1-7.) The idolatry encouraged by their fathers had come to harvest in the captivity and sufferings of their children. The national conviction had been crystallized into this proverb, "The fathers have eaten sour grapes and their children's teeth are set on edge." There had developed a popular complaint against God for permitting the children to suffer for the sins of the fathers. Their complaint is that God's ways are not equal, not fair, not just.

I. The chief reliances of the Jews for divine favor were three. The first was obedience to God's law. (Deut. 26. 16-19.) The worshiper found his consolation in being able to say, "I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me." (Deut. 26. 14.) Their second reliance was the merit of the fathers, in addition to their own. Especially did they believe that the merits of Abraham, of Isaac, and of Jacob had "a protective and an atoning influence with God."

(Exod. 32. 13, 14.) "One Rabbi gets so exalted at the thought of the *Zachuth* (the merits) of the fathers that he exclaims, Blessed are the children whose fathers have a *Zachuth,* because they profit by their *Zachuth;* blessed are Israel, who can rely upon their *Zachuth* which saved them." (Some Aspects of Rabbinic Theology, p. 174, by S. Scheichter.) The merits of the fathers retained its hold upon Jewish faith "as a fountain of grace on which the nation could rely at all times." "Your *Zachuth* will never end." (S. Scheichter, Some Aspects of Rabbinic Theology, pp. 180, 181.) The decalogue was interpreted in harmony with this teaching. While the iniquity of the fathers was visited upon their children to the third and fourth generations, yet the mercy shown unto those fathers who feared God and kept his commandments endured unto their children five hundred times as long as the punishment. The Rabbis taught that by a religious act a man acquired merit for himself and for his posterity until the end of all generations. (Some Aspects of Rabbinic Theology, p. 182.)

Their third reliance for divine favor was in their being a part of the congregational, or national unit. The sin-offering was made "to bear the iniquity of the congregation." (Lev. 10. 17.) The anointed priest made an atonement "for all the people of the congregation." (Num.

16. 3.) To be cut off from the congregation was to be cast forth into regions of despair and death. (Num. 19. 20; Judg. 21. 5.) David therefore fervently exclaims, "In the midst of the congregation will I praise thee." (Psa. 22. 22.)

With these reliances magnified beyond their intent, these Jews now think that they are being persecuted rather than punished. Persecution usually makes men sullen and obstinate, unable to see their own faults or their true relation to present results. The prophets are calling for repentance, but the people do not see the need nor advantage of repentance, because they believe that they are suffering only for the sins of their fathers. Ezekiel and Jeremiah attempt to stem this tide of retrogression by the proclamation of a new revelation. There emerges the fact of man's individual responsibility before God. The philosophy of this progressive revelation is very clear.

It becomes evident that God's moral government should be studied with reference to the unit with which he has to deal. In the patriarchal age all dealing of civil and divine authority was with the family unit. The head of the family was held accountable for the conduct of every member. If the family became disobedient to the law, the head of the family was punished for it. If he became too weak to govern the family, then a stronger than he must be chosen to take his place.

When the unit became a tribe, as in the wilderness, then God dealt with the leader of that tribe. By holding Moses to an account, God held all Israel. When the unit became national, the kings were made the representatives of this larger unit. In this great unit obedience or disobedience became national rather than individual. When Nebuchadnezzar deposed King Jehoiachin and carried him captive to Babylon, he took with him the best men of Judah. On account of the duplicity of her kings, Judah continued to supply Babylon with captives, until only the weaker and inferior part of the population remained. Now only because the good men were a part of the national unit, they suffered as the nation suffered. The same principle is active to this day. As we form a part of the unit of the family or nation, we suffer as individuals because the family or nation suffers.

Again. The larger the family or nation, other things being equal, the more liable is the degeneration of the unit. A large nation, as compared with a small one on equal footing, has more lawbreakers and more criminals than a small nation. If this degeneration be widely extended, the very large unit finally breaks down of its own weight. When the individuals of moral worth and strength become a minority, they are liable to be carried down by tides of evil that are too strong for them. This is just what happened to Israel.

This is the reason we find prophets, Ezras and Daniels, among the captives of Judah.

II. It is only after the national unit has been broken up that Ezekiel and Jeremiah get this revelation of individualism that is destined to be a prominent feature of God's moral government for all time. In their exile the Jews were released from their national unit and represented only their individual standing before God. Many of them gave up in despair, but the stronger wills made the best of their conditions and triumphed in the development of their individuality. Daniel became conspicuous for his fidelity to every sacred trust; recognized his individual responsibility to duty, cultivated the spirit of personal dependence upon God, supported his moral convictions with an adequate courage, and became victorious in spite of discouraging environments.

Examples such as this can be easily multiplied, but there is another important truth here that does not lie so clearly upon the surface. It is generally presumed that the development of a strong individualism runs counter to the development of society; that the social unit is more important than the individual, and that it is my duty to seek my own welfare in the welfare of society. It is demanded when we enter into the corporate units of business or of the state that we subordinate our individualism to the larger

unit. The success of these larger units depends upon the sacrifice of individual ambitions for the corporate good. It is in this association that we must love our neighbor as ourselves. This principle holds all the way from a baseball team to the state and to the church. No individual of the team is tolerated if he be concerned only in his own personal achievements. He must frequently sacrifice himself for the success of the team. Likewise, when the welfare of the state becomes subordinate to the personal welfare of her lawmakers, embarrassments are created for the larger unit. Men suffer on account of other people's sins, in spite of their goodness and innocence.

Again. The dominating power of our times is commercialism. The spirit of commercialism is the spirit of competition expressed in terms of selfishness. The interests of capital discount the interests of labor. The capitalist feels himself to be superior to the wage-worker and thinks he has a superior claim to the world. To preserve this claim, the capitalist compels the poor man to work on his terms or starve. The necessities of the poor are supposed to be only a fraction of the necessities of the rich. The rich find much of their comfort in the humiliations of the poor, and the poor find a good part of their wretchedness in the efforts of the rich to emphasize the contrasts of their conditions. Robert Louis

Stevenson is described as one of the most charming and majestic men of his age and was given a cordial welcome everywhere. One day he determined to learn for himself the attitude of the rich toward the poor. He attired himself in a workman's blouse and walked through the suburban part of London. He is reported as saying, "My height seemed to decrease with every woman who passed me, for she passed me like she passed a dog." Many rich find their problems of consolation solved in the glory of the contrast.

But how is this problem to be solved by those poor (not the wasteful and improvident poor) who are made and kept poor by their necessities and lack of opportunity? When Christ walked over the roads of Palestine, he met very many poor who were reduced to the necessity of asking for alms. They were then living under a Roman government, but in the earlier days of her national life the Jews did much to prevent such poverty. By the institution of the sabbatical year and the year of jubilee, the purpose was to prevent poverty by land-grabbing, and to give every man a fair chance for an honorable livelihood. "Those who increase the price of food by artificial means, who give false measure, who lend on usury, and keep back the corn from the market, are classed by the rabbis with the blasphemers and hypocrites, and God will never forget their works." (Some Aspects of Rabbinic

Theology, p. 113.) Under Gentile rule these moral restraints upon the greed of commercialism are ignored, but in every age and in every land those worthy poor who have been denied the consolations of a material prosperity have sought the consolations of a spiritual life in the fellowship of the Christian church. It is only in this divinely created unit that we can find a complete synthesis of individualism and the congregational unit. To this larger unit God "gives some to be apostles, some to be prophets, some evangelists, some pastors, some teachers, some counselors, and some helpers, that all may attain to the full stature of Christian manhood." (Eph. 4. 11, 12.) Here we have the inspired ideal of coöperative action for the common weal. The individual members take their places in the larger unit according to their several gifts. In the development of these gifts the welfare of the individual and the welfare of the congregation supplement each other in complete harmony.

Again. If we think of the church as the body of Christ, of which body Christ is the head and the individuals are members, then it becomes clear that the synthesis is complete between our individualism and the larger unit. The eye of my body does not see only for itself, but as completely for the entire body. The better the development of the eye, the better will be its service of the body. The head cannot say to the foot, I have

no need of thee; but the feet will walk better if controlled by common sense on the throne of the body. The interests of the individual are also the interests of the congregation, and the interests of the congregation are as much the interests of the individual.

Now suppose the members of the body should set to quarreling over who should be the greatest in the body, as did the twelve. (Luke 22. 24.) Christ's teaching is that it is that member of the body that, at the time, renders the greatest service. To-day it may be the hand, to-morrow it may be the foot, and next day the eye. With John the Baptist, it was his "voice"—a voice that could command attention, could thrill assemblies, could exhibit courage and good sense and moral conviction, a voice that had the support of his entire personality, so that his soul went forth in his voice. So the preacher is a herald, an uplifted voice with a message. This message is not his own, but its trusteeship and heraldry are his. Here the development of my individuality as a herald will make my heraldry a greater blessing to the larger unit. But suppose I break the synthesis of the individual and congregational unit by taking the place in the congregation inspired by a selfish ambition rather than the place for which I am fitted by gifts. Then I enter the church as a field for the growth of my ambitions. I live and work, and get my friends to work to

get me positions of honor, of office, and of power. Then the beauty of my ministry and of the Christian character is gone like the bloom from a soiled flower; then the spiritual life of the church is cut at its root; then the goal of personal preferment is placed above the goal of a federal conquest. By this alien spirit personal ambitions, nurtured by all the arts of political procedure, have placed weak men where the church needed strong men. The man promoted has the consolation of his ambitions, but the church has suffered leanness of soul. No wonder such men become vociferous in exhortations and supply themselves with the stock phrases of a foreign enthusiasm. They rattle about in places they cannot adequately fill. They stand upon a pedestal that reveals their littleness, although it was created to reveal only greatness. An element of insincerity envelops them; their exhortations become hollow; congregations are not fed, and for the thirsty the wells of salvation run dry.

What, then, is to be done in embarrassments of this kind? How are the faithful to attain to those consolations that proclaim an everlasting harmony and make life worth living even here? Our only hope is to live up as individuals into the raptures of an independent spiritual life—that is, into a life that is no longer dependent upon our material prosperities, nor upon the applause and honors of men, nor upon the popular currents

of a social enthusiasm, nor permits itself to be deceived by false fires kindled upon the ark of the covenant. This independent spiritual life has its own laws of growth and development by which it can flourish, within or without the larger unit. John Bunyan might have gone back into sin because the church accorded him no welcome, or he might have surrendered to the popular hostility that had set in against him, or he might have given up the greatest struggle of his life in despair when he was thrust as a criminal into Bedford Jail, but into that lonely darkness he carried with him a good conscience, the Word of God, and an experience of that spiritual life whose independence asserted itself to the glory of God and to the triumph of his individuality. While in that jail he felt himself to be released from the larger responsibilities of the social unit, and turned his attention to the enrichment and development of his own life. The result was a peaceful conscience and an illuminated understanding, an inspired vision, the consciousness of higher and holier realities, and a splendid personality, out of whose depths came to the world Pilgrim's Progress. After John Milton had become poor, blind, abused, and cast aside, he retired from the world run by the spirit of a sordid selfishness to find his consolations in a more intimate association of divine realities that carried him from Paradise Lost to Paradise

Regained. It is in this independent spiritual life that tribulations issue in patience, and patience issues in experience, and experience issues in hope, and hope issues in courage, because the love of God, as the light of an everlasting sun, is shed abroad in the heart by the Holy Spirit.

VIII

DIVINE PROVIDENCE

By thy providence. (Acts 24. 2.)

Behold the fowls of the air; that they sow not, neither do they reap; yet your heavenly Father feedeth them. Are ye not of much more value than they? (Matt. 6. 26, 30.)

Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. Fear ye not therefore, ye are of more value than many sparrows. (Matt. 10. 29, 31.)

Thou wilt guide me with thy counsel, and afterward receive me to glory. (Psa. 73. 24.)

VIII

DIVINE PROVIDENCE

An Attempted Application of R. Eucken's Philosophy

In the consideration of Divine Providence it is possible for us to create more confusion than we can clear up. If we regard all the passages of Scripture as equally authoritative, without recognizing the philosophy that underlies the utterances of the fathers, we cannot escape confusion. In the Old Testament we find many passages based on the mechanical philosophy of the universe. We find in places the deistic idea of God, and in places we find man lowered to the level of a "worm." If our study of Divine Providence be controlled by these three convictions, we must think of God as a king afar off who governs all this world and shapes man's destiny by natural law. But Divine Providence predicates a supernatural agency. According to the old interpretation, by an exceptional and miraculous activity, God secures for the righteous their crops, their health, their comforts, their successes and failures, their sufferings, and their death. We are here driven into a blind alley.

Again. We have been using "Divine Provi-

dence" as a name for God, but it is never so used in the Scriptures. Even the word "Providence" occurs only once in the Bible, and there it is used of Felix, descriptive of his forethought. (Acts 24. 2.) It is found twice in Solomon's book of "Wisdom" as descriptive of the forethought provision of God; first, in making a safe path for Israel through the sea, and second, in accounting for the defeat of Israel's enemies on the ground that they were "exiled from God's eternal Providence." (Wisdom 14. 3; 17. 2.) But God's forethought provision for man's well-being is prominent throughout the Scriptures. This divine forethought provision is made manifest on two grades. First, there is God's forethought provision of this material world, a world provisioned, adapted, and governed by natural law for man's enrichment and benefit. Second, there is God's forethought provision of man with endowments that elevate him above a thing and make him a person, with the "power of an endless life." (Heb. 7. 16.) Personality may be defined as the concentration of self-consciousness, will, imagination, and conscience into one unit of energy. Bushnell defines man as "a careering force started on its way to eternity; a principle of might and of majesty begun to be unfolded, and to be progressively unfolded forever. Intelligence, reason, conscience, observation, choice, memory, enthusiasm—all the fires of his inborn

eternity are kindled to a glow, and, looking on him as a force immortal, just beginning to reveal the symptoms of what he shall be, we call him man." (Sermons on The New Life, p. 309.)

I. With this equipment man was placed in this world, not as a thing to be run as God runs the planets and the stars, or as he governs animal life below man, but as a "power" that is to "subdue" the earth and gain "dominion" over every other creature on the earth. (Gen. 1. 28.) This power manifests itself in man's adaptation of means to ends by which he secures his house, his implements of utility, his health, and his material prosperity. Here natural laws become man's servants, so that in the development of his civilization man becomes a co-worker with God. In this partnership every man should be able, with Christ, to say, "My Father worketh hitherto, and I work." (John 5. 17.) There is nothing in natural law and there is nothing in Divine Providence to secure us against recklessness, nor against a lack of wisdom, nor against indiscretions, nor against the requirements of common sense. On life's natural level the sluggard gets no harvest and the sower reaps what he sows.

Peter the Great, who built Saint Petersburg, "ordered the gulf of Cronstadt to retire" and then put his capitol down in a swamp. Then, by the most severe and almost barbarous methods, he forced workmen from all parts of Russia to

build the city. The conquest of the swamp has cost "hundreds of thousands of human lives." In 1824, when the Neva rose thirteen feet and eight inches, nearly the whole of the city was inundated. Three times the city has been thus flooded. After each flood, with the purest motives, great religious processions paraded the streets and then crowded the churches, where masses were said by the priests to propitiate the mysterious wrath of Almighty God. The climate has been always unhealthy. The mortality of the city ranges from thirty-four to thirty-eight per thousand of the population. In 1883 this rate of mortality gave the city 30,150 deaths. (Enc. Brit.) Nothing in religion can overcome this lack of common sense.

The Puritans of New England were good, religious people, but back in their colonial days "they observed fasts to banish mildew, smallpox, caterpillars, grasshoppers, and the loss of cattle by colds, because they interpreted these plagues to be visitations of God's wrath!" They saw an inscrutable Providence in all these afflictions. When we assume that the spiritual life is rewarded by way of natural law, the religious man expects better crops than his irreligious neighbor simply as a reward of his goodness. He is surprised when his irreligious neighbor gets better crops as the reward of better methods and a greater amount of work. The good man

requires the driver of his automobile to be just as prudent as the driver hired by the bad man. Nothing in Divine Providence can atone for carelessness here.

My conviction is that we get rid of much confusion when we remember that, on the natural level, God blesses all of us with equality of opportunity. This blessing may be denied us by men and by combinations of men, but through his prophet God protests against being charged with anything less than an impartial attitude toward all men on the natural level. "O house of Israel, are not my ways equal?" (Ezek. 18. 29.) "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5. 45.)

II. When we advance from the natural level up into the spiritual level, the outlook greatly changes. Here there is a difference in values and a transfer of emphasis. Here God's forethought provision shows that, as to our possibilities, he sees much more in us than we see in ourselves. First. He sees enough in us to justify all the interest he takes on our behalf; to justify the suffering of prophets, apostles, and reformers, and the humiliating sacrifice and passion of his Son. Second. At the point where our mental vision fails us, where we become a mystery to ourselves, where we can see into a mirror but darkly and can know only in part,

God's forethought provision is manifest in placing our salvation within the grasp of faith. Here faith becomes a type of divine energy that translates us from the dominion of darkness into God's kingdom of light.

Upon this spiritual level the emphasis is upon the man rather than upon his possessions. Here the promise is life and "the light of life." Here Jacob's name is changed to Israel, that the emphasis of his life may be transferred from the goal of commercial success to the enrichment of his personality. Here Simon's name is changed to Peter, that the apostle may be saved from the vacillations of action on the lower level and secured as a rock on the higher level. The mistake we make is in the assumption that the prosperities of life on the lower level are the rewards of life on the higher level. This mistake leads us to follow Christ for what is in his basket more than for the redemptive energy of his life. It puts religion on a commercial basis where goodness is valued in terms of a material prosperity. At this point Christ rebukes us for our misplaced emphasis. (John 6. 26.) The only man Christ called a "fool" was a rich man, not because he had riches, but because riches had him. Riches had made him the slave of the spirit of commercialism until material values overshadowed all others. He represents the combination of a fat body with a lean soul. (Psa. 106. 15.) All the

sacred and more divine values of personality are in a low condition of vitality because the emphasis of life has all gone to feed the lower nature.

Again. The man who got on most conspicuously in Judæa, the man whose ambitions had been gratified by place and power and money, Christ did not hesitate to call a "fox." Herod's low cunning, his utter lack of the principles of justice and honor, and the emphasis of his life given to the gratification of his low animal impulses had developed in him the characteristics of the brute instead of the likeness of the sons of God. On the other hand, the man who everybody thought was a failure, the man of the wilderness, without a house or home, without a society dress, and without the necessities of a comfortable existence, was the man whom Christ called the greatest ever born of woman, and when he uttered these words, John was in prison, waiting to be executed.

Again. We are apt to confound men with their callings. This Christ never did. Concerning Jesus, the Pharisees ask, "Is not this the carpenter's son?" (Matt. 13. 55.) The conviction was that his life was providentially circumscribed by the narrow range of the shop. Now Christ was a carpenter, as Paul was a tentmaker, only on the material level of life. On this level their conditions of success were the same that blessed other workmen. But above this shop-level these

men found richer values than the crowns of kings. Poverty did not bother these two men much, because the emphasis of life was upon their efficiency as heralds of the truth. This required manhood, fidelity, self-sacrifice, clear vision, combined with heroic faith, a wise concentration of energy and steady devotion to divinely revealed ideals. No sacrifices of values on the lower level were too great for the attainment of the higher values on the spiritual level. Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God." (Rom. 11. 33.) "The riches of his goodness," "of his grace," "of his glory." (Rom. 2. 4; 9. 23; Eph. 1. 7.) These higher values are God's forethought provisions that bless the spiritual life with its richer content. Here God's provisions are qualification, illumination, and inspiration.

Bezaleel was called of God to be the carpenter of the tabernacle. God's forethought provision for this man was wisdom, understanding, knowledge and skill of workmanship. (Exod. 31. 3-5.) Whenever a man ascends from the material to the spiritual level of life, or gets beyond the bounds of his own selfishness into the expansive life of philanthropy, or aims to develop his personality as an end in itself, or as a plan of life to be unfolded in wisdom, in love, and in power, God meets that man with an equipment for success. This equipment Christ defines by the

word "talents" (Matt. 25. 25) and Paul by the term "gifts." (1 Cor. 12. 1-11.) God calls this man into his counsel as he did Abraham and Moses, and the prophets and the apostles. To Abraham, he says: "Fear not, Abram, I am thy shield and thy exceeding great reward." (Gen. 15. 1.) "I will bless thee and thou shalt be a blessing." (Gen. 12. 2.) To Moses, God says: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Exod. 4. 12.) With reference to the construction of the vessels for the tabernacle, God says: "See that thou make them after the patterns which were shown thee in the mount." (Exod. 25. 40.) For Isaiah, God appeared in a vision of glory, touched his lips, purged him of his iniquity, equipped him, and then assigned to him his work. (Isa. 6. 1-8.) Every true prophet is met on the threshold of his expansive life and is divinely equipped for success in his appointed task.

Of Paul, the Lord said: "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel." "I will show him how great things he must suffer for my name's sake." (Acts 9. 15, 16.) Paul seems to have prayed to be permitted to begin his Christian heraldry in Jerusalem, but he says: "I saw him [Christ] saying unto me, Make haste and get quickly out of Jerusalem, for they will not receive thy testimony concerning me." "Depart,

for I will send thee far off unto the Gentiles." (Acts 22. 17, 18, 21.) Another divine forethought provision for Paul was the preparation of the church at Antioch as a background of support for the apostle. Then in the prosecution of his work Paul received repeated assurances that his course was being directed by the same Divinity that sent him forth. (Acts 16. 6-10.) Upon this higher level Divine Providence is manifested by the Spirit's witness with our spirits (Rom. 8. 16), by helping us in weakness (Rom. 8. 26), by teaching us wisdom (1 Cor. 2. 13), by urging us on, by strengthening us, and by keeping in subjection the sensuous impulses of nature. (Rom. 8. 13f.) The Spirit becomes the law of our conduct (Rom. 8. 2-4), grants us an experience of the love of God (Rom. 5. 5), and enriches our life with the spirit of adoption, whereby we cry Abba, Father. (Rom. 8. 15; Gal. 4. 6.)

III. Does this divinely directed course involve suffering? We answer, Yes, on the lower level, but not on the higher. It is a common teaching, even of heathen philosophy, that no man is really happy until he is superior to fortune; until his happiness springs out of the richness of his own personality rather than out of his material circumstances. In this field of activity our chief personal concern is to "play the man," to accept hardships as forms of discipline, to regard oppositions as the world's challenge that requires us

to get out of dullness into alertness, out of cowardice into courage, out of littleness into greatness, out of the control of the natural life into the power of the spiritual. Upon the spiritual level our sufferings on the natural level become a negligible quantity in the equation. The higher values are incomparably richer than the lower values. Here, in the fellowship of Christ's sufferings, the Spirit of glory and of God rests upon us. (1 Pet. 4. 14.) Here we enter upon the highway of the redeemed, where we mount up as with wings of eagles; where we run and are not weary; or walk and do not faint. (Isa. 40. 31.) Our guidance by God's counsel here issues in glory. (Psa. 73. 24.)

IX

DIVINE PROVIDENCE—(*Continued*)

GOD is light. (1 John 1. 5.)

In thy light shall we see light. (Psa. 36. 9.)

Unto the upright there ariseth light in darkness. (Psa. 112. 4.)

The Lord shall be unto thee an everlasting light. (Isa. 60. 19.)

God, who commanded light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. 4. 6.)

In him was life; and the light was the light of men. (John 1. 4.)

IX

DIVINE PROVIDENCE (*Continued*)

Lights and Shadows

I. The history of the human race is an account of man's struggle from darkness to light. Suppose you blot out all electric light, and also blot out of man's mind his knowledge of how to restore it; then put out gas light and man's knowledge of how to produce it; then extinguish oil light and man's knowledge of the existence of oil; then put out candle light and man's knowledge of how to make candles; then destroy friction matches and our knowledge of how to make them; we should then have an adequate appreciation of the embarrassments of darkness. Likewise, suppose you blot out New Testament revelation and crowd us back into the mental and moral darkness of Abraham and there begin over again to advance to the illumination of the present hour; we should have a keener appreciation of the difficulties to be overcome. We may see what would happen by reading what has happened. Back in that past we find star-worship mingled with sun-worship. We think of the pagan religions as stars in the night. They did something to relieve the darkness, but could not

produce daylight. The daybeams of revealing splendor that emanate from our Scriptures are quite superior to the light of those stars. The Old Testament records how these revelations began, were continued, became clearer and fuller and more triumphant over darkness.

This conquest of light over darkness is also made manifest in civilizations. At first these are polytheistic; then there follows the monotheistic reformation of Abraham; then brighter days dawn under the institutions of Moses; then come the more spiritual, living realities of the prophets, with their visions of a coming Messiah. In this Messianic dawn Isaiah says: "We wait for light, . . . but we walk in darkness." (Isa. 59. 9.) Later, in the rapture of his vision, he exclaims, "Arise, shine, for thy light cometh, and the glory of the Lord is risen upon thee." (Isa. 60. 1.) With this same prophetic enthusiasm, Luke writes: "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace." (Luke 1. 78, 79.)

This, the brightest of all such lights, now blesses the world. It has done, and is doing, more than all other such lights to banish the darkness of ignorance, the despair of superstition, and the shadows of the valley of death. More than any other such light it reveals the sacredness of childhood, cradles the affections, illuminates the

home, stimulates virtue, and glorifies parenthood. More than any other light it reveals human rights in the name of justice and develops the spirit of universal brotherhood. More than any other light it has rebuked the tyrant, blessed the slave, cast down the proud, exalted the humble, strengthened the weak, and saved the lost. More than any other light it has inflicted merited punishment upon vice and accorded to virtue her merited reward. As compared with the Old Testament, the New occupies a higher level, imparts a brighter illumination, reveals a clearer sky, and blesses humanity with more extended visions. Its choir of angels, its mountain of transfiguration, its resurrection and ascension, its Pentecost and regenerating efficiency, its revelations of Christ's continued ministry in the church militant, and Christ's exaltation in the church triumphant, all combine to reveal to us the summits of aspirational achievements, where our feet are upon the mountain and our conversation is in heaven.

Nevertheless, as the brightest sun casts the most clearly cut shadows, so in this clearest revelation we find clearly outlined shadows, and these are in men who have been most clearly illuminated. John the Baptist is the last and the greatest of the prophets. (Matt. 11. 11, 13.) He appears as a strong, stalwart, high-minded man; a man of a pure heart, clean hands, and a

bright mind. He is an heroic spirit with a clear conscience, a high calling, a lofty aim, an aggressive energy, and a prophetic vision of coming glory. In the illumination of mind and heart and life, he is far above his fellows; far above the men who became apostles. He sees what they do not see. The twelve apostles require time, association, and teaching to see in Jesus the fulfillment of Old Testament prophecy, but John the Baptist, at the first interview, beholds in Jesus the Lamb of God, that takes away the sins of the world. His intuitional nature is so awake that the meaning of the Carpenter's presence enters his field of consciousness as a glorious dawn. To him the light of the knowledge of the glory of God appears in the face of Jesus, and John names him Messiah, or Christ. Following this, his uttered convictions shame indifference, awaken interest, convince the judgment, convict the conscience, and call forth repentance as a preparation for the coming Messiah. Prophecy becomes triumphant in him.

Now it may seem strange that with this brilliant illumination there is associated one of the darkest shadows that can fall to the lot of mortals. Here the shadow is cast in dungeon darkness. It is a shadow that not only darkens his abode, but casts a curtain upon his prophetic vision; a shadow so dense and so dark that he begins to ask himself if he had really seen the

sun rise at all. John recalls his clear visions of yesterday and their attendant enthusiasms, but to-day he is discouraged, and his discouragement breeds doubt, and doubt opens the path to despair. Rather than surrender to this darkness, John asks his own disciples to go to Jesus and there learn if his visions of yesterday were delusions or the revelations of truth.

Again. We think of the apostle Peter as the "Rock," as a "pillar" in the church, as a man who triumphed in the faith and has been glorified by his achievements. In these high walks of his life, he is the first of the twelve to see, by revelation, that Jesus is the Son of God; the first to publish the fact and import of Christ's resurrection, and the first to recognize Paul at his full value. At Pentecost he occupies the summit of revelation; sees in the risen Christ the "Prince of Life" and the Saviour of men, and these things he boldly declares. But at the foot of this sunlit summit lies the shadow. Away down there in the valley is Peter, shadowed by denial, by falsehood, by desertion, and by the tears of a reproving conscience. In that shadow he is weak, and not strong; foolish, and not wise; negative, and not positive. He there lacks courage, fidelity, and loyalty. Finally he finds himself without friends, without peace of conscience, and devoid of self-respect.

Again. Paul is a man of clear mental vision,

of conscience, of definite purpose, of determination, and of courage. While obeying his conscience he is confronted with a marvelous light that pales the glory of a Syrian noonday. You cannot convince Paul that he has not seen Jesus on that Damascus road, both in the objective and in the subjective sense. This revelation is the stay and support of his life, the joy of his heart, the author of his faith, the inspiration of his ministry, the source of his power, and the authority of his apostleship. Nevertheless, Paul immediately enters the shadow of a three days' blindness. In that shadow Paul the proud becomes Paul the humble; Paul the strong becomes Paul the weak; Paul the master becomes Paul the slave; Paul the exalted becomes Paul the cast-down; Paul the far-seeing becomes Paul the blind; Paul the leader becomes Paul the led. Yesterday, Paul was in a trance in the temple while he prayed, but to-day he is treated as the filth and off-scouring of the world—he is stoned at Lystra, imprisoned and scourged at Philippi, and made to fight with wild beasts at Ephesus. When we see him a little later, he tells us that yesterday he was translated to the third heaven, above the shadow of all human infirmities, but to-day he is praying that he may not become a castaway.

Now these are not exceptional experiences, but they are the rule. Thomas, James, and John, the

apostle, passed their lives through the same fluctuations of light and shadow. Even Christ has his mountain of transfiguration followed by his Gethsemane. Here his life is shadowed by desertion and intense suffering. He treads the wine-press alone, and of the people, none are with him.

II. We can all sympathize with Peter in his desire to live permanently in the light of Christ's transfiguration. Life is here rewarded with expansion and vision. We here gain the consciousness of our divine relationship, and aspiration is set free. Then whence do these shadows come and wherefore? In this mood David asks, "Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Is his mercy clean gone forever? And will he be favorable no more?" (Psa. 77. 8-10.) David is again anchored by attributing his "alarm" to his own infirmities. (Psa. 31. 22; 77. 10.) I have been measuring my faith by my sight. I have failed to recognize my limitations of vision or to discover that the darkness is in me, as in one who sees into a mirror darkly. My faith assures me that the sun shines, although I cannot see it. In that faith I shall wrap the mantle of peace about me until the sun rises again.

Our shadows distress us apparently because they cause us to fear that our lights have deceived us. The two experiences seem to be direct contradictions of each other. A careful review will

show that it is when we are weak and dull and overwhelmed, either by the infirmities of our nature or by the antagonisms of our environment, that these shadows come. It is when we are strong and bright and uninterrupted in mental concentration and in aspirational effort that light arises out of darkness and the day star appears within the field of our own consciousness. (2 Pet. 1. 19.) Since this brightness rewards us when our forces of personality are at their best, we ought to abide by those facts that are obtained at the summits of our life rather than surrender to those shadows that accompany the inferior states of consciousness.

Again. Bergson has shown that we never gain these sunlit summits by our rational faculty; that is, we can never reason ourselves into them, but they become ours only through our intuitional nature. They are the rewards of an exhilaration of our spiritual life; are moments of supreme spiritual vitality that rewards consciousness with the realities of the spiritual world. Here we see light in God's light because we have the unction of the Holy One. (1 John 2. 20.) Here the branch receives the vital current of the vine, and by an experience of vitality knows that spring is here, with its light and warmth and glory, and that the winter has passed, with its clouds and frost. The divinity of our nature becomes active and gives its own expression to consciousness.

Then we come down from the mountain of transfiguration to the lower natural level of life, where everything is being run by the rational faculty or by the impulse of animalism, and we find ourselves in an alien environment. When we attempt to maintain our spiritual level by the rational process, our failure is inevitable. We may thus become creedal Christians, men of sound doctrine as to the rational level; sound as a bell and as immovable as a rock, but life moves, life grows, life expands, and religion is life. The moment you confine it by your syllogism or iron-bound creed, it dies. Thus the old creeds became its coffin, but because religion is life, it always came to a resurrection by a vitality of its own. These empty coffins that lie strewn over the path of human history are mute witnesses to the power of that spiritual life that endures as seeing him who is invisible. (Heb. 11. 27.) Our Great Teacher reminds us that "in the world," or on the world-level, we shall have tribulation, but exhorts us to be of good cheer, because it is possible for us, like him, to overcome the world. (John 16. 33.)

Then, a shadowed life need not mean a deserted life, nor a deceived life, nor a defeated life, but it does mean a disciplined life. It does mean that our worries, conflicts, and tribulations on the natural level may be transcended by our more abundant life on the spiritual level. It does mean

that we may so conduct ourselves that the afflictions of the lower level shall drive us ever more and more to the exhilarating experiences of the higher level. It does mean that if we endure sufferings, as Christians, on the lower level, God will glorify us on the upper level.

III. That Christ's suffering was not all vicarious is evident in the declaration that it was "fitting" for God "to make the captain of our salvation perfect through sufferings." (Heb. 2. 10.) Here suffering appears as God's forethought provision for the development of the heroic elements of the Christian character that become to the individual a crown of glory. In this sense our present world becomes God's training ground, where he prepares us for the more abundant life of the world to come. In harmony with this purpose, Peter exhorts us to avoid suffering as a thief, or as an evil-doer, or as a murderer, but to rejoice at being partakers of Christ's sufferings, because then "the Spirit of glory and of power and of God rests upon us." This same vision justifies Paul in desiring the fellowship of Christ's sufferings. (Phil. 3. 10.) When Paul had computed the equation of life's values on the two levels, he said: "Let us rejoice in tribulations, for tribulation worketh patience, and patience, experience, and experience, hope, and hope is not put to shame because the love (*agapa,* not *amor*) of God has been shed abroad

in our hearts by the Holy Spirit given unto us." (Rom. 5. 3-5, Emphatic Diaglott Edition.) Then the afflictions on the lower level work out for us a far more exceeding and eternal weight of glory on the upper level. Paul therefore determines that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor anything else, can justify our separation from the love of God as revealed in Christ Jesus. (Rom. 8. 35.)

Again. On the lower level Paul becomes keenly conscious of his personal infirmities. The marks of one hundred and ninety-five stripes are upon his body, in addition to the marks left by being thrice beaten with rods and the wounds received by stoning. Then he enumerates the hardships he had endured in the prosecution of his work, and uncovers his heart to us by asking, "Who is weak, and I am not weak?" (2 Cor. 11. 29.) To him his infirmities and weaknesses seem to have invited all of his sufferings. At first he avoided them, shrank from them, prayed to be spared them, but when he received divine assurance that God's grace would be sufficient for him, and that by this means the power of God would find its expression in him, he wrote, "I rather glory in my infirmities that the power of Christ may rest upon me." (2 Cor. 12. 9.)

To maintain this immediate relation with Deity, Christ says that "men ought always to

pray and not faint." (Luke 18. 1.) It is not the language nor the argument of prayer that gives it efficiency, but it is man's aspirational nature steadily held to the source of its power. Here the energies of the inward man are focalized upon their native element until reinforcement is the reward. Man here lives out of darkness into light, out of weakness into power, out of his inferior states of consciousness into the raptures of a higher life. To secure this elevation of life, nothing can take the place of prayer. It becomes man's walk into the Holy of holies, where the voice of the Shekinah is the voice of God.

X

IMMORTALITY

JESUS said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. (John 11. 25, 26.)

Our Saviour Jesus Christ abolished death and brought life and immortality to light through the gospel. (2 Tim. 1. 10.)

Our friend Lazarus is fallen asleep. . . . Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. (John 11. 11-13.)

If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. (1 Thess. 4. 14.)

X

IMMORTALITY

The conviction of man's immortality did not have its birth in the New Testament. We find it far back in human history, both pagan and Jewish. With striking unanimity the early races of men thought of death not as a destruction of personality, but as a transition from one state of being to another. The thinkers of India, Egypt, Greece, and Phœnicia, in harmony with the Jew, believed that their dead departed to a dark underworld beneath the earth by way of the grave, or in the remote regions of the setting sun. Like the sun, life sank into darkness, and by the same gate entered the underworld. By none of these ancient people was death thought of as being the complete end of existence. The views of the Jew and the Greek were so much alike that in the New Testament the Greek word "Hades" takes the place of the Hebrew word "Sheol," and the Greek conceptions of the character of the underworld prevail in the New Testament. Hades means "darkness," and Sheol, "stillness," both descriptive of the cavern darkness and silence of the underworld. Here the departed spent a dreary, dark, and cheerless existence, without the

distinction of good or evil, of age or rank. They existed as shadows, walking in darkness, as persons. Later, among both Jews and Greeks there gradually developed the conviction that the departed retained the consciousness of happiness and of misery, and that existence in that underworld was made comparatively "blessed" for the good and wretched for the bad. With the Greeks we find "Elysium" as the abiding place for the good and "Tartarus" for the bad. In the New Testament, Paradise takes the place of Elysium as the place of abode for the good and Tartarus is retained as the place of residence for the bad.

I. The Old Testament conception of immortality offers us an exceedingly interesting study. My purpose here is to trace only the striking features of its character and growth. First, because man has in his nature the capacity of acquiring immortality, he is driven beyond the garden in which grows "the tree of life." (Gen. 3. 22.) After this, his way to eternal life lies in the possibility of his redemption by way of righteousness. The translations of Enoch and Elijah are demonstrations of this redemption. We are apt to make too little of these translations. To the Jews they had all the force of well-attested facts. To get at their influence, we should study them as facts. Thus viewed, we see that the death of Abel had declared man to be mortal, but the translation of

Enoch declares man to be immortal. In Enoch's time immortality meant eternally living, in which the life of the body was involved. The question had been, since man is mortal, is there any method by which man can attain to immortality? Here is God's picture as an answer. It is not a resurrection, not an awakening from sleep, but eternally living. An excessive emphasis upon the life and immortality brought to light by the gospel has obscured this Old Testament teaching. Yes, Christ did bring life and immortality to light by the gospel, but Elohim brought man's immortality to light by translation. The difference is that while Enoch escapes death, Christ conquers death. The agreement is that whether we go out of this world by translation or by way of the grave, we are to live forever. The possibility of immortality by "walking with God," or by way of righteousness, becomes "the keynote, the prelude to all the coming music." "He walked with God, and God took him, are words that never cease to echo through every corridor of Bible history." "They ring through the desert; they resound through the tabernacle; they peal through the temple; they sing through the Exile; they breathe through the songs of the Restoration; they vibrate through the sermon on the Mount." (G. Matheson, Representative Men of the Bible, p. 79.) This attainment of immortality by righteousness seems to have inspired the proverb, "In

the pathway of the righteous there is no death." (Prov. 12. 28.)

Because these traditional facts were taken by the Jews at their face value, it seems only fair to recognize their influence in our interpretation of the sixteenth psalm. "My flesh also shall dwell in safety, for thou wilt not leave my soul to Sheol; neither wilt thou suffer thine Holy One to see corruption, or 'the Pit,' that is, to die. Thou wilt show me the path of life." (Psa. 16. 9-11, R. V.) It also seems to be this redeemed type of immortality by way of righteousness that inspires Job to say, "I know that my Redeemer liveth, and that he shall stand up at last upon the earth; and after my skin hath been thus destroyed, yet from [or without] my flesh shall I see God." Job is looking for the immortality of Enoch by way of righteousness. He therefore adds: "My righteousness I hold fast, and will not let it go." (Job 27. 6.) This immortality by way of righteousness promised a more abundant life with God, but man's existence in the dark underworld meant that he was cut off from God, with a low type of vitality that despaired of a resurrection. Job seems to express the general conviction when he says, "As the cloud is consumed and vanisheth away; so he that goeth down to Sheol shall come up no more." "So man lieth down and riseth not: till the heavens be no more, they shall not awake." (Job 7. 9; 14. 12.)

II. Solomon appears as a new star in this darkness. According to him man's death is nature's method by which "the dust returns to the earth as it was: and the spirit returns unto God who gave it." (Eccl. 12. 7.) This incorporeal immortality Solomon again asserts in his Book of Wisdom. "God created man to be immortal, and made him to be an image of his own eternity." "The souls of the righteous are in the hands of God, and there shall no torment touch them." "In the sight of the unwise they seem to die, and their departure is taken for misery, but they are in peace; their hope is full of immortality." "The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High." "To know thee is perfect righteousness; yea, to know thy power is the root of immortality." (Wisdom 2. 23; 3. 1-4; 5. 15; 15. 3.) We find a reflection of Solomon's teaching in the forty-ninth psalm. As this psalm seems to have been written during the Jewish captivity, there had been ample time for Solomon's teaching concerning an incorporeal immortality to be well known. In harmony with Solomon, the author describes death as a shepherd to conduct the wicked down into the abode of Sheol, and then adds: "But God will redeem my soul from the power of Sheol, for he shall receive me." (Psa. 49. 15.)

III. When Israel, as a nation, lay prostrate in

the dust, certain prophets predicted Israel's rise to national power as a resurrection of national life. This vision stands forth in prophecy as a golden age when "the Lord God will wipe away the tears from off all faces." (Isa. 25. 8.) In these prophecies of a national resurrection the personality of the individual lies in the background. The collective personality of the nation is to rise again and flourish everlastingly in virtue of revitalization in righteousness. (Isa. 25. 26, 27; Ezek. 37. 1-14; Hosea 6. 1, 2; 13. 14.)

IV. With this preparation we come into the New Testament, which is like emerging from twilight into daylight. Here the individual, and not the nation, comes into prominence.

First. Christ is confronted by the Sadducees, "who deny that there is any resurrection" (Luke 20. 27), on the ground of the alleged silence of the Scriptures and on the incredibility of the continued existence of the body. In answer to these men, Christ asserts that they who attain to the resurrection of the dead neither marry nor are given in marriage, for neither can they die any more, and are the sons of God, being sons of the resurrection; but that the dead are raised, even Moses showed when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. (Luke 20. 34-37.) It seems clear that our Lord's position is that while things may have a creator and owner, it is only a living person

who can have a God. If Abraham, or any man, had lost his personality when he died, and had thus become a thing, he could no longer have a God. When God, therefore, says, "I am the God of Abraham," the implication is that Abraham retains his personality, although out of the body. (See Int. Natl. Com.) In his parable of the rich man and Lazarus, Christ teaches that the dead carry the attributes of personality into both the abode of the lost and the abode of the saved. The rich man is in Hades and is in torment, but the poor beggar is in peace, with Abraham. (Luke 16. 19-31.)

Second. That man not only carries his personality beyond this life, but that his relationship with God is not broken, nor interrupted by death, Christ shows in his resurrection of Lazarus. Although out of the body, Lazarus retains his conscious relation with Christ, retains his power of obedience, or will, retains his memory, and, as a person, responds to Christ's call. Christ demonstrates his empire over both worlds. The whole family, in heaven and in earth, is under one and the same dominion. (Eph. 3. 15.) A similar demonstration of this extended empire Christ gives in his resurrection of the daughter of Jairus and in the resurrection of the widow's son at the gate of Nain. (Mark 5. 22-42; Luke 7. 14, 15.)

Third. The prevalent conviction is that death means the destruction of consciousness as well as

the dissolution of the body. Thus the disciples of our Lord spoke of death. Jesus corrects this error by saying, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. They thought that he had spoken of taking of rest in sleep, but Jesus was speaking of his death." (John 11. 11-13.) With this same conception of death, Luke says of Stephen, "He fell asleep." (Acts 7. 60.) By this teaching the word graveyard (the yard of graves) has been changed to cemetery, "the sleeping place." This is the exact equivalent in Greek of the word "dormitory" in Latin. When we recall that the word catacomb has the same derivation as our word cemetery, with a prefix that makes it mean "an underground sleeping place," we discover a whole history of the thought and feeling created by this teaching of Christ.

Again. We naturally shrink from the dreadful reality of death. To an untrained mind this reality is abhorrent. It seems to suggest the presence of some evil messenger who forces us out of this world against our wish and power. Christ tries to fortify his disciples against this experience by telling them what will happen and the order of the events. (Matt. 20. 17-19.) At the last supper he announces that he can tarry with them only for a little time, and that whither he went, they could not follow him now. (John 13. 33.) "But I will not leave you comfortless,

I will come to you. Because I live, ye shall live also." (John 14. 18, 19.) In harmony with Christ's manner of going out of this world we get the word "decease," which means "to withdraw" or to retire to sleep. Our friends have not been driven, but have simply withdrawn from our company; have withdrawn from the material life to the spiritual, from a life measured by time to a life measured by eternity. "Ye now have sorrow, but" good night, "I will see you again, and your heart will rejoice." (John 16. 22.)

The Resurrection

"Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be crucified and the third day rise again." (Luke 24. 6, 7.) Christ shows that he can make a promise prior to his death and carry it into effect after his resurrection. It becomes evident that death did not destroy his memory, nor his will, nor his power to keep his promise to his disciples, even though they remain on this side the grave. All the attributes of personality manifest themselves in the risen Christ as completely as they did during his incarnation. Even his interest in his disciples, his affection for them, his recognition of them, and his authority over them, remain in evidence as types of an immortal energy.

I. The Asiatic teaching that finally gained the faith of the Greeks was that, after the dead were

led to drink of the water of the river of Oblivion, they might return to animate other bodies on earth. (Anthon's Cl. Dic. Pluto.) The Egyptian hope of immortality was confined to a revivification of the flesh, and this hope induced them to embalm the body so as to preserve it from destruction. New Testament teaching carries us in a very different direction. We do not say that man is a body and has a spirit, but we say man is a spirit and has a body. The body is a thing, but the spirit constitutes personality. According to natural law, the earthly house of this tabernacle (bodily frame) must be dissolved, because "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15. 50), but we have a building of God, "a spiritual body" (1 Cor. 15. 44), with "the power of an endless life." (Heb. 7. 16.) "If there is a natural body, there is also a spiritual body." (1 Cor. 15. 44, R. V.) The resurrection proclaims an emancipation from the limitations and frailties of the material life. Those who live above the natural or material level into life's spiritual level "attain unto the power of Christ's resurrection." (Phil. 3. 10, 11; Luke 20. 35, R. V.) For these the risen Christ becomes "the first-fruit of them that are asleep." (1 Cor. 15. 20.) The first-fruit always represents the coming harvest. It follows that as Christ carried over from the material body into the spiritual body all the attributes of personality, so shall we.

Did Christ retain his rational faculties? So shall we. Did he retain his memory? So shall we. Did he retain his interest and affection for his "friends" and "brethren?" So shall we. Did his faculty of recognition desert him in the presence of Peter and Thomas? Then it will not desert us. We must conclude that there is no tomb for those human faculties that transcend the five senses.

This transition from the natural to the more abundant spiritual life means not a loss, but a gain; not a sorrow, but a joy; not a depletion of existence, but a vast expanse of being; not Sheol darkness, but heaven lit up by "the glory of God."

II. The risen Christ maintains a unique relation to humanity. We should not think of him as a "celestial man," or simply as "the firstborn from the dead" (Col. 1. 18), but he has become our "one Lord" (2 Cor. 8. 6) "to whom every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2. 10, 11.) "Now the Lord is the Spirit" (2 Cor. 3. 17), "a life-giving Spirit." (1 Cor. 15. 45.) As such, by his resurrection, he transcended the limitations of the flesh and now enlightens every man who comes into the world. (John 1. 9.) With this import Paul can say, "It pleased God to reveal his Son in me." (Gal. 1. 16.) "Christ becomes to Christian consciousness that which Jehovah was to the pro-

phetic consciousness." (Sabatier's The Apostle Paul, p. 113.) He becomes also the head of the church and the guiding spirit of every member. Christ thus reincarnates himself in humanity and perpetuates his divine redemptive energy. We now get what Christ means by saying, "Because I live ye shall live also." (John 14. 19.) Christ within us as a living energy, made manifest in righteousness, becomes our hope of glory. We then live, and yet not we, because Christ lives in us. He has the right of way, holds the reins of authority, directs our tasks, sustains in weariness of toil, and transfers our reliances from the sentiments of mankind to the inspirations of his own life. Having thus cut us adrift from the influence of custom and conventionality, we find our freedom in the unembarrassed activity of our aspirational nature. Here our eye becomes single and our whole body full of light. Here we see light in God's light and get a consciousness of illumination that the university cannot give. Life becomes positive, aggressive, triumphant. "He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you." (Rom. 8. 11.)

The influence of Christ's teaching concerning immortality may be seen best in the history of the first three centuries. In those days the Romans cremated their dead and buried or preserved

only the ashes. The Jews abhorred this custom, and, in the vicinity of Rome, deposited their dead in the catacombs even before Christ. During their persecutions, this "underground sleeping place" became the sacred shelter of both the living and the dead. These underground passages and rooms, cut out of soft volcanic rock, are beneath the hills that surround Rome. They are so extensive that their estimated length, in a straight line, is from three hundred to four hundred miles. When these became a place of refuge for the living, chapels, living-rooms, and storage rooms, with ventilation secured by openings at the top, became common. Wells were dug for the supply of fresh water. To the Christians this underground dwelling-place gradually became holy ground. How wretchedly men, women, and children lived in these excavations will never be known, but we have a record of their cheerful patience, their heroic endurance, their sublime courage, and their triumphant faith.

On October 28, A. D. 312, Constantine entered Rome in triumph, which announced the end of imperial paganism and Christian persecutions. Christianity emerged from her underground abode and built churches. In order to perpetuate the catacombs as the "underground sleeping place" for their dead, the Christians now renovated and repaired certain portions, adding new tombs, new chapels, and new decorations. When

the Barbarians, under Alaric (A. D. 410), conquered Rome, the catacombs were closed up with earth, soon forgotten, and remained in undisturbed silence until the sixteenth century. Antonio Bosio spent thirty-six years in groping his way through these dark passages, deciphering inscriptions and copying pictures. The results of his search were published in 1635, five years after his death. Since then other explorers have published accounts of valuable discoveries. Eleven thousand inscriptions have been deciphered, of which number, Rossi says, six thousand belong to the first four centuries and four thousand before the time of Constantine. All are Roman and anterior to the close of the sixth century. The Lapidarian Gallery in the Vatican, eight hundred feet long, has the walls on both sides covered with slabs of stone containing about three thousand inscriptions. On one side are pagan inscriptions and on the opposite side the Christian. In this manner the dead yet speak. The contrast between pagan and Christian is striking and instructive. Nothing more clearly reveals how the New Testament teaching concerning immortality took hold of the mind and sustained the life of the Ante-Nicene Church.

First. It means much that "no sign of the cross, no picture of the sufferings of Christ appears on the tombs of the first two centuries." Those early Christians seem to have thought

more of Christ's life than of his death. As his life was triumphant, the sufferings through which he passed became a negligible consideration. With their vision of immortality, everything that appears on these tombs is cheerful, hopeful, buoyant. Christ is pictured as the Good Shepherd, with a lamb in his arms. We find Christ symbolized by the vine, and pictures of healing, of feeding the five thousand, of the raising of Lazarus, of Christ's triumphal entrance into Jerusalem, and the cheerful scenes of Old Testament history. The dove, the anchor, the ship, and the palm are favorite symbols.

Second. We have the inscriptions that interpret the final experiences of despair or hope in the dying. I have selected twelve of these inscriptions from each side of the gallery as their publication reports them.[1] On the pagan side of the gallery this is the message of the dying to the living:

1. "Life is a trifling gift."

2. "Live for the present hour, since we are sure of nothing else."

3. "I lived as I liked, but I do not know why I died."

4. "I was not. I am. I shall not be."

5. "I lift my hands against the gods who took me away at the age of twenty, though I had done no harm."

[1] "Events and Epochs in Religious History," pp. 1–45. J. F. Clarke.

6. "One who lost five of his family in one day says, 'The angry gods gave all five, in one day, to an everlasting sleep.' "

7. "Traveler, curse me not as you pass, for I am in darkness, and cannot answer."

8. "Here I lie in darkness, unhappy girl."

9. "Our hope was in our boy. Now all is grief and ashes."

10. "I have struggled for eighty years. Now I am quiet."

11. "When my daughter Lyda died, the model of beauty perished. Strangers who pass, fill with tears the hollow recess in this marble."

12. "The bones of Nicen are buried here. Ye who live in the upper air, live on and farewell. Hail ye below. Receive Nicen."

From the opposite side of the gallery we may hear the church of the Ante-Nicene Fathers speaking.

1. "Aurelia, our sweet daughter, retired from the world."

2. "Sylvana, who sleeps here in peace."

3. "Called away by angels."

4. "He departed in peace."

5. "He went to God."

6. "Being called away, he went in peace."

7. "He sleeps, but lives."

8. "He went before us in peace."

9. "The earth holds his body, the heavenly realm his soul."

10. "The mind, unconscious of death, lives, and, quite conscious, enjoys the sight of Christ."

11. "The sleeping place of Elpis."

12. "Petronia, wife of a Levite. Spare your tears, sweet daughters and husband, and know that it is wrong to weep for one who is alive with God."

These contrasts show us the distance God carried us when he translated us from the dominion of darkness into the kingdom of his dear Son. (Col. 1. 13.) Here, life takes on a value that cannot be measured by any standard of the material level. The afflictions of this life are not worthy to be compared with the glory of our immortality on the spiritual level. Our compensations are the riches of glory in Christ Jesus, the power of an endless life, the breadth and length and depth and height of the love of God at last made manifest, the riches of the glory of God's inheritance in us (Eph. 1. 18), and the eternal triumph of our expansive citizenship in heaven.