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THE SPIRITUAL BODY IN
RELATION TO THE DIVINE
LAW OF LIFE

GEORGE H. PEEKE

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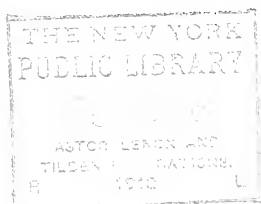
REV. GEORGE H. PEEKE



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THE SPIRITUAL BODY IN RELATION TO THE
DIVINE LAW OF LIFE

THE SPIRITUAL BODY IN RELATION TO THE
DIVINE LAW OF LIFE
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DEDICATION

WE dedicate this book to the great army of sorrowing souls, who in the hour of distress earnestly seek yet fail to find consolation through the ordinary channels of truth presented. Christ and Heaven are placed too far away in the dim distance of eternity. Death is so near and sorrow so deep when we bury our dead from sight, while the sympathizing Savior is made to appear as if contemplating relief after ages have rolled by. To the early Christian Church Christ seemed very near, and his sustaining power enabled them to endure their present martyrdoms with a hope of immediate relief and admission to a Paradise without pain, in the immediate presence of the risen Savior. The speculations of a darkened Middle age Theology had not dimmed the faith which made them equal to the cruel martyrdoms they were called upon to endure. Theology is too much burdened with Philosophies while the Gospel presents its facts from life and experience. Whatever our theories we must remember that the Crucified Savior said to the penitent malefactor on the cross "To day thou shalt be with me in Paradise" and no evasion can avail to remove Heaven and the sympathizing Savior, far down the centuries and far removed from the soul dying and soon to be dismissed to the Unseen. Our suffering and sorrowing humanity needs, not so much the eternal Christ as the near Christ and when do we so much need the eternal Christ as when the sublime hour of death calls upon us to display the spiritual heroic of our common humanity. Our Risen Lord still comforts his chosen with the

promise "Lo I am with you alway, and if I go away I will come again and receive you unto myself, that where I am there ye may be also." "If there be any consolation in Christ—let us think on these things." These thoughts are the pure undimmed gold of God and will never tarnish in the using for we speak what we do know and testify what we have seen. "Whosoever will let him take the water of life freely."

PREFACE

DURING a ministry of more than fifty years I have oft been oppressed by the overmastering grief of many mourners, at the passing away of loved ones, and have wondered why the Gospel of the Resurrection has not afforded them more consolation under their severe afflictions. The early Christians seem to have received the Gospel with marked enthusiasm and their courage under severe trials was sublime.

The Gospel which sustained and inspired them was the Gospel of "the Resurrection of the dead." Paul and his fellow Apostles preached it everywhere, and especially in the great centres of commercial, intellectual and religious influence, Antioch, Cesarea, Corinth, Thessalonica and even at Athens, Rome and Jerusalem. Paul made his most noted defence of the Gospel before Ananias and the Elders at Jerusalem, in his reply to Tertullus, in the presence of Felix, the Roman governor. So earnest was the apostle's reasoning upon the Resurrection, before Festus and Agrippa, that Festus declared him a mad man and Agrippa was almost persuaded to be a Christian. Dr. Adam Clarke says "There is not a doctrine of the Gospel, on which more stress is laid, and there is not a doctrine in the present system of preaching, which is treated with more neglect." For some reason the Gospel of the Resurrection of the dead is not proclaimed as earnestly as during the early centuries of the Church. The Apostles made it the chief doctrine of the Gospel, the very corner stone, the very key of the Gospel arch and without which there is no gospel. In his address at Athens Paul

makes the judgment of the world in righteousness, hinge upon the resurrection of the dead, as assured by the resurrection of Jesus Christ. The key note of Paul's preaching always was, "I have seen Jesus my risen lord, the personal Jesus, who spake to me from the Heavens, thus assuring me of a personal identity beyond this life." His trenchant utterance is "If Christ be not raised your faith is vain; ye are yet in your sins. But now is Christ risen from the dead and become the first-fruits of them that slept."

False Philosophies had not yet dimmed and confused the Gospel of the Resurrection, the dominant facts prevailed, they believed the Jesus they had known and loved had risen from the dead and ascended to Heaven; his loving words still lingered in their ears "If I go away I will come again and receive you unto myself, that where I am ye may be also." The well remembered words of the Master to the dying thief, cheered and consoled them—"To-day thou shalt be with me in Paradise," and the vision of Stephen, in his dying moments, as he looked up and saw Jesus on the right hand of God, assured them of personal identity in the eternal kingdom of the Most High.

If the doctrine of the Resurrection of the dead was once so central, in the Gospel system, the reasons which made it so dominant must still exist and our endeavor is to assign this doctrine its true place, that it may continue to exercise its all-conquering power for the inspiration and consolation of the people of God. Many and varied attempts have been made during the past centuries of the Christian era, to exalt minor doctrines of the Gospel, but they have all been negatived by the supreme declaration of Paul "If there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your

faith is also vain.”

The influence of these minor doctrines and false Philosophies of past ages, have served to mislead the mind of the church of Christ and to misintrepret and misrepresent the true and vital significance of the resurrection of the dead. The doctrine as Paul and his fellow Apostles preached it changed the whole moral condition of the Roman world, until the early Christians would accept no deliverance, from any form of torture, in order that they might obtain a better resurrection: In their minds the Heavenly Paradise lay just before them, where they expected to be immediately at home with Jesus and the great family of God forever. They believed that the compensations for all their trials were immediate and abundant and therefore welcomed all their severe, trying martyrdoms.

During nineteen centuries of the Christian Church the great doctrines of the Gospel have been discussed by leading minds and certain forms and philosophies of doctrine have been set forth as final, absolutely deterring the most earnest thinkers from suggesting a change but a new era has dawned, the spirit of the age demands the whole truth and will have it at all costs. Theology sets forth a system which is mystical unscientific, full of contradictions, which constantly calls for apologies and has very little of the human helpfulness seen in the Gospel as it came from the mind of the great Teacher. This is pre-eminently true of the doctrine of the resurrection of the dead as set forth in the Gospel. The Apostles preached the resurrection of the dead in some form which won the Heathen world but the gross form in which that doctrine has been presented during the later centuries of the Christian Church has made the doctrine far from welcome. The resurrection of the dead has

been made to mean the raising up of the material body as the same body, so called, of the resurrection. William Tyndall in his translation speaks of the resurrection from death, which suggests continued life, without discussing or suggesting the sameness of the material body, which is simply the twisting of the Greek words to enforce an impossible interpretation. Recently a number of advanced thinkers have appeared who have attempted to relieve the supreme doctrine of the resurrection of its setting and thus win the world to its acceptance. A sorrowing world is earnestly waiting to welcome all the light and consolation which the Gospel of the resurrection affords.

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The Spiritual Body in Relation to the Divine Law of Life

CHAPTER I

THE DIVINE ORDER OF LIFE

THE present age is very critical. During the nineteenth century the human mind has made its greatest advances along every line of knowledge presented, and still the universe of eternal mystery lies open demanding investigation. Earnest students are knocking at the door of every science and the secrets of nature and religion, however sacredly regarded, are scrutinized and criticised as never before. The day has long since passed, when a doctrine is received as true because taught by the church or embodied in a system of religious formula. The age is crying out in the language of Pilate—"What is truth?"

The age-criticism is manifested in the character of many books recently issued with an earnest desire to express the truth, as an antidote for the universal distrust, which is destroying the morality of the nation. The character of these writers is beyond suspicion, embracing such names as "Natural Law in the Spiritual World" by Drummond, "The Reign of Law" by the Duke of Argyle, "Christ and the Eternal Order" by Buckham, "The Gospel for an Age of Doubt" by Dr. Henry Van Dyke, "The Mind of the Master" by Maclaren, etc., and the number of earnest seekers after final truth is daily multiplying and leading us to hope for a true revival of religion, with deeper consecration,

through a better understanding of the Gospel. It is certain that the old methods of Gospel presentation do not win nor hold the masses and the age is drifting away from the church.

Against no doctrine of the church have more objections been raised than the resurrection of the material body. It has lost its former place and power. In the Apostolic age the risen Christ was the key-stone of the arch. During the past centuries the resurrection of the material body has been substituted for the risen Christ. The resurrection that Paul preached was the resurrection of the dead or the release of the spirit as a process towards the evolution of an endless life. He says emphatically of the wheat, "How shall it be quickened except it die?" In his mind death was the open gate towards a larger life. He does not place his stress upon the thought that the physical body of Christ rose again, but upon the fact that the same Christ rose again and was seen of many. He makes death a part of an eternal order of Life.

Nature unfolds a material order of life, while the Gospel reveals a spiritual order, eternal as the life of God, which Jesus proclaimed when he said "I am the resurrection and the life" and the Apostle in Hebrews calls this order "The power of an endless life." To comprehend this spiritual order is to understand the law of the resurrection which the Gospel seeks to proclaim for the consolation of struggling and sorrowing humanity.

The problem of life is so vast and involved, that the wisest of Philosophers have stood speechless before the mighty mystery. Many minds doubt God and the spiritual realm and become blank Materialists. Others accept the Bible as a revelation from God but are constantly perplexed with the

infinite problems presented. The Philosophies of the ages have traveled in a circle and the most earnest Christian thinkers have found it difficult to cast aside material theories, in their endeavors to explain spiritual mysteries. A new Gospel for an age of doubt is earnestly demanded.

How perplexed is the mind with the simple question 'What is life?' Bichat defines life as "The sum of the functions by which death is resisted." Coleridge said of this definition it is but a circuitous way of saying that life consists in being able to live. Dr. Fletcher says, "Life consists in the sum of the characteristic actions of organized beings, performed in virtue of a specific susceptibility, acted upon by a specific stimuli." Herbert Spencer declares "The broadest and most complete definition of life will be the continuous adjustment of internal relations to external relations." All these definitions deal with the mere phenomena of life. All recognize the presence of an all pervasive power, acting according to well defined laws and reaching towards well ascertained results. Because these laws of life in nature are so well defined, human life and progress are made possible and human governments are ordained. In the spiritual realm of God's government, divine, unerring law must also prevail.

As we observe nature, three things seem essential to life, viz. Vital stimuli, food and proper adjustments of atmosphere. By these we see certain laws of action and re-action, producing the mysteries and diversities of life. Through these creation unfolds all the beautiful variety called life, as the divine panorama is constantly unfolded to human vision. Today studied and labored attempts are being made to give diversity to the products of nature and doubtless here is a wide field for study in tracing out the larger scope of

vegetative life, for the uses of humanity. Casting a backward look through the centuries, we can perceive the vast strides made through studying out the laws of cereals and the subtle laws of vegetation, as aids towards higher living. Mankind has found the eternal laws of vegetative life reliable and calling for a better understanding.

Beyond this is the remarkable fact that the age is noted for wonderful advances in interpreting the higher laws of the Universe. Modern inventions are hardly less than miraculous and a few centuries past would have subjected the inventors to the discipline and scourge of the inquisition. They would have been regarded as wizards rather than discoverers of higher laws of God. Miracles are no longer regarded as violations of law but as manifestations of the operations of God's higher laws. The sun no more stands still at the command of any Joshua but God's sunlight continues to shine and dispel darkness, while his intellectual heroes march on towards decisive victories.

As the realm of nature has unfolded its mysteries to earnest minds, so is it in the spiritual realm, and we may confidently expect clearer visions from the spiritual universe. To find the divine pathway of law is the task which always confronts humanity. About us we behold the laws of nature in all their mystery but the far deeper laws of the Spirit constantly call for interpretation. At present we are concerned to know how the law of death is related to the mysterious law of life. That death ends all, has been coined into a proverb, but how little insistence has there been upon the fact that death is the essential factor of life. While it is true that life leads to death, yet how eminently true is it that death constantly leads to life. Mankind has for ages been oppressed by the fact that death reigns, while they should

be far more impressed with the fact that death is brief and comparatively powerless as compared with the overwhelming force of life. Life is not a mere factor of death but death is a constant factor in life and an indispensable aid for its unfolding.

All through nature the decay and death of certain material elements opens wide the gates of life and leads towards fuller life and expansion. This is Paul's wise explanation of the spiritual life and expansion. The life of humanity is like the life of the wheat. Except the kernel of wheat decay and die, how shall it be quickened or live again to bring forth its hundred fold? To unfold this mysterious law is to understand the unfolding power of an endless life. What relation has the spiritual body to this wide and wonderful realm of immensity is the ever recurring question? The modern Christian world is demanding an adequate reply.

What is life, and what the nature of the future life, are questions as old as humanity. The Roman world with all its vices and crimes was transformed into a Christian Empire through the doctrine of the resurrection of the dead. All the Greek Philosophies and surmises upon immortality had failed to transform Pagan Rome from beasthood into manhood; but certain features of the resurrection, as proclaimed by the Apostles, wrought a mighty change and introduced the dominant factors of a Christian civilization. The dominant theme of the Apostles was the resurrection of the dead and this preaching was the initiative of modern Christian civilization.

The Apostles did not assert the resurrection of the material body but most strenuously insisted upon the resurrection of the living Christ. The very figure upon which Paul relies to illustrate the resurrection, assumes that the

life principle continued, is the true resurrection and that the material body has no vital relation to eternal life. It is the dead that rise and not dead bodies. According to Paul it is the spiritual body which rises, after casting off the Physical body, and this spiritual body is the factor of power and glory in the unfolding life of the future. The eternal order of life is abundantly manifest in nature and the vital question for humanity is—what is the character of this order beyond this present life?

The Duke of Argyle expresses the reign of Law as follows—“The question has often been raised, whether there is any law of growth, of progress, and of decay prevailing over nations, as over individual organisms. There is a condition prepared always by ignorance or neglect of some moral or economic laws, and determined by long continued perseverance in a corresponding course of conduct. Then the laws which have been neglected assert themselves, and the retributions they inflict are indeed tremendous. In the last generation and in our own time, the Old and the New Worlds, have each afforded memorable examples of the reign of law over Political events. Institutions maintained against the natural progress of Society have foundered amidst fanatic storms. Other institutions upheld and cherished against justice, and humanity, and conscience, have yielded only to the scourge of war.”

“The Laws of nature were not appointed by the great Lawgiver, to baffle his creatures in the sphere of conduct, still less to confound them in the region of Belief. As parts of an Order of things, too vast to be more than partially understood, they present indeed, some difficulties which perplex the intellect, and a few also, it cannot be denied, which wring the heart. But, on the whole they stand in har-

monious relations with the human spirit. They come visibly from one pervading mind, and express the authority of one enduring kingdom."

The reign and extent of Law is nobly expressed by Dr. Buckham—"God is the author and End of the kingdom of Christ and God in Christ is the soul of it. It is he who occupies the throne of the kingdom, not in God's stead, not as his representative, but as the revelation of himself, in his human aspects and kinship. Serving this king, one serves not only the king of kings, but the king of all kingdoms, earthly and celestial. The beginnings of the kingdom reach far back of history, of humanity, back into the heart of eternal love, creating all things, purposing all things, before all time, through the Eternal Word of Wisdom. Each one who obeys the Divine will, the Eternal Christ within him, makes his contribution to the great structure which has risen through the ages and in its completion shall be gathered within it. For the kingdom is humanity's kingdom and the Christ is humanity's Christ."

Maclaren speaking of the old traditional ideas of the New Jerusalem says "They were the vindication of a Trapist Monastery—and from it we turn to Jesus with his doctrine of continuity. It follows upon Jesus' suggestion of the next life—the continuation of the present upon a higher level—that it will be a continued progress, and Jesus gives us frequent hints of this law. When he referred to the many mansions in the Father's house, He may have been intending rooms, places where those who have been associated together on earth may be gathered together; but He may be rather intending stations in that long ascent of life that shall extend through the ages of ages. Jesus heartens His followers by an assurance that not one hour of labor, not one grain

of attainment, not one honest effort, on to the moment when the tools of earth drop from their hands but will tell on the after life."

The sage Isaac Taylor says "It is surely a frivolous notion that the vast and intricate machinery of the universe, and the profound scheme of God's government, are now to reach a resting place, where nothing more shall remain to active spirits through an eternity but recollections of labor, anthems of praise, and inert repose. All the practical skill—as well as the highest virtues which we are learning every day, may well find scope in a world which is rationally anticipated, when we think of Heaven as the stage of life, which is next to follow the discipline of life." All these thinkers agree in assuring us that as spiritual beings, we belong to an eternal kingdom under the rule and laws of the Most High God, who has ordained all in righteousness and truth and holiness.

CHAPTER II

THE RESURRECTION AND THE DIVINE ORDER

DURING long centuries the church of Jesus Christ has made her confession, "I believe in the resurrection of the body" which the mass of believers have received as teaching the resurrection of the material body, as the general consensus of the church. As late as the early part of the nineteenth century, sermons by prominent divines prove that they held to the doctrine of a material resurrection and sought to establish it by the direct teaching of the Gospel. Viewed in the light of the present as illuminated by reason, science and Scripture, this is one of the saddest perversions of the Gospel of Christ. The apology for this perversion lies in the fact that the subject is so vital, and so related to the sorrows and hopes of humanity, that every device has been used to establish a material resurrection, as the only real assurance of a personal identity beyond death.

The great procession of death never ceases. From the clouded regions behind us, through the illuminated pathways of human experience, we pass on to the unveiled realms of death. Where are they who have preceded us in this endless march? Will they ever appear in full personality, in that mysterious future to which we are forced by human destiny and if so, how will this countless throng of the ages, appear? Is there any assurance that we shall appear in personal identity and with personal consciousness, to meet again the old friends and touch again the vanished hands, we loved

to clasp on earth? The king and the peasant alike ask these question, with deep earnestness and long to be instructed more fully, in the mysterious law of the Divine life.

Hence Paul's earnestness in discussing the resurrection and the spiritual body, as its outcome and divine reply to human questionings. He does not speak as if by permission, but with supreme authority. He is proclaiming the essential Gospel which he had received from the risen Christ. If there be essentials of the Gospel they must appear in this memorable fifteenth chapter of First Corinthians where Paul says "I declare unto you the Gospel—wherein ye stand" and then proceeds to discuss and exalt the vital doctrine of the resurrection of the dead and the glory of the spiritual body as the outcome of spiritual progress, incorruptible, powerful, glorious, the painless inheritance of the Saints of God.

In the face of these facts, the doctrine of the resurrection has become so mystified that multitudes long for a new and clear statement of the Gospel doctrine.

The average mind has associated the resurrection with the material body and has no clear perception of it as a spiritual outcome or as an expression of life entirely apart from material relations. The angels must have had spiritual bodies long ere man was formed from the dust of the ground and the eternal Son of God must have had a substantial body long ere he was born of the Virgin. The average mind is filled with doubts because the church at large has confused ideas of the nature of the soul and its essential relation to a spiritual body. The nature of the resurrection body as material, has been discussed throughout all the Christian centuries and enforced as essential to personality, apparently oblivious of the fact that God created man a living soul, a

substantial well defined entity, entirely apart from his own spiritual being. As the devout Phillips Brooks well says: "In the image of God created he man. Yes, from the beginning there had been a second person in the Trinity, a Christ whose nature included the man-type. In due time this man type was copied and incorporated, in the special exhibition of a race." Thus is it manifested that the spiritual man—Christ—was a spiritual entity, ages before the creation of this world of humanity.

"What is the nature of the soul is the all important question. Is it a passing zephyr, formless and intangible or has it a well defined form, the great essential to a distinct personality, so that soul can be distinguished from soul, both here and hereafter, and at any point in God's Universe." Many to-day deny the existence of the soul except as a mere organizing force, associated with a material body and destined to perish at death. To such the future is a dead blank. In no respect has the Gospel been made so dim, dark and dismal as upon the resurrection, whose glorious light dispelled the gloom and darkness of the Roman world. These facts indicate a decided demand for a restatement of this vital doctrine.

It is certain that the doctrine of the resurrection was supreme during the Apostolic age and while it is certain that the body of Jesus disappeared from the tomb, it is equally certain that his natural body of flesh and blood did not enter the kingdom of Heaven. Paul in his memorable discussion of the resurrection admits that Jesus rose from the tomb and was recognized by his followers as their Master and Lord and yet in the same discussion he denies that the resurrection of flesh and blood was the true resurrection which he proclaimed. According to the Gospel record the resurrection of Jesus occurred immediately after his death

and it was a complete resurrection, for his transformation was complete. His new body seemed to flit in and out of both worlds, of the seen and unseen, as if it dominated all natural forces. It was not a mere resuscitated body, restored to die again but a body at once painless and powerful, able to resist death and also able to mount to the Heavens, to assume his sceptre of spiritual power. Whatever its quality, it was capable of identification and yet it was far more of Heaven than earth and as the first-fruits of the resurrection was designed to teach the ages to come, the nature of the spiritual body to be possessed by all the saints of God. According to Paul, the spiritual body seen in Christ is the glorious body of the resurrection, incorruptible, honorable, powerful and worthy of eternal Son of God.

Because the resurrection body which Jesus possessed seemed needful to prove his identity, there has been a constant historic attempt made to prove it was a more material body and not the true type of the future spiritual bodies of the saints. The subject is burdened with difficulties, but if we assert that this body was a material body, we contradict Paul's assertion that flesh and blood cannot inherit the kingdom of God. But if we assume the body in which our Lord arose to be the true body of the resurrection and the spiritual body of eternity, it is only needful to accept the fact that this body, although substantial, was not material, and already possessed the power which Paul declared was to be its eternal attribute. This fully relieves the question of all difficulty and enables us to account for those incidents which seemed essential to prove the identity of our Lord, such as eating in their presence. Matthew Pool declares that our Lord ate and drank in the presence of his disciples, "not to satisfy his hunger, but to

confirm the truth of his resurrection," his glorious body not now being clothed with those infirmities which it had before his death.

The term resurrection is used in a loose sense as if the mere resurrection of a material body were a true resurrection, while Paul uses the term in a far broader sense, as including, the rising up in the Spiritual body and entire domination of material elements. If this seems not to accord with the fact of Jesus saying to his disciples "A spirit hath not flesh and bones as ye see me have" again we reply, that it is not for us to limit the power of the resurrection body to assume or cast off material elements at will. Luke and John both tell us of the linen grave clothes which Peter saw in the tomb when he went into the sepulchre after the resurrection and no wise commentator presumes to tell us with what clothes Jesus appeared during the forty days after his resurrection.

The assumption that the body of Jesus underwent a gradual change from his resurrection until his ascension is entirely without support in the Gospel and really limits the power of the spiritual body to manifest itself. Paul's teaching is that if we have a material or physical body, we have also a psychical or spiritual body and both are the factors of our common humanity and the factor which dominates characterizes the body as either material or spiritual. If Christ had a spiritual body in eternity as his heritage, as Son of God and man was created in his likeness, it is evident that the release of the material body in death, gives freedom to the spiritual or permanent body, which fully identifies him beyond death. When God said "Let us make man in our image and likeness" man must have been created with only a spiritual body like the Son of God, by whom God created

all things. And let it be carefully noted that a spiritual body is a contradiction in terms. The spiritual body must be a body entirely dominated by the Spirit and if Paul sets the example by inspiration of so revealing the future body of the saints, let us cling to the divine revelation disclosed, that there is at once a material and spiritual body in our common humanity and death frees us from the domination of the material to enjoy the power and glory and permanence of the spiritual body. Such a body of power Jesus Christ seemed to possess immediately at his deliverance through death, the type of the spiritual body of God's Saints in glory—the first fruits of them that slept.

In the mind of the Christian Church the material body has received supreme attention, while in the mind of Paul the spiritual body was the supreme consideration. Says the enraptured Apostle "Now is Christ risen from the dead"; the spiritual Christ of eternity, the first fruits of them that slept. Dismissed from physical limitations he displayed his wonderful power. His spiritual body seemed equal to anything demanded for the furtherance of the kingdom of God. During his forty days upon earth his one overmastering desire seemed to be to impress his Apostles and disciples with the fact of his personal identity and selfhood, for they all seemed to doubt the almost incredible fact of his rising from the dead. From his resurrection to his ascension and immediately thereafter, he sought by every wise device to assure the Christian brotherhood that he still lived and was in supreme control of the spiritual kingdom of God. Hence Dr. Henry Van Dyke wisely says "in whatever form Jesus appeared during the forty days after His resurrection He was recognized as the *same* Jesus." We can easily discern how important was this work and how needful to qualify the

brotherhood for their unusual mission. They needed the deepest conviction and their risen Lord gave all his needful divine aid to qualify them for spiritual conquest of a sinful world.

Paul's critical discussion of the resurrection is to assure the Church that he served a risen Savior the eternal spiritual Son of God and still further to assure them the evolution of time would enrich them also with spiritual bodies, worthy the anticipated kingdom of their hopes and aspirations. If the church of Jesus Christ believes in the great brotherhood of angels, with their spiritual bodies, it should have very little difficulty in believing that death divests our common humanity of its material vesture and reveals the spiritual body, with all the marks of personality. The magic touch of death reveals the true selfhood and places the soul in alignment with the divine law of life and progress. To assume that the material body, in any sense, is a dominating factor of the resurrection, is to assume that pain will continue with all the discomforts and weaknesses of our present condition, and entirely out of sympathy with a spiritual body or spiritual kingdom, or the divine order of the resurrection.

CHAPTER III

THE HUMAN SOUL A REVELATION OF THE DIVINE ORDER

WHAT is the soul and what is its relation to the Spiritual body are vital questions, but far more vital is it to know its relation to the eternal future. In the fifteenth Chapter of First Corinthians Paul labors to reveal precisely what he believes about future identity and personality. He is illuminating the church of the Ages upon the mysterious and absorbing themes, of death, resurrection, and future life and especially impressing the future power and glory of the Saints in the Spiritual body, which defies death and illustrates the true resurrection. The one belongs to the Pseucha and is a thing of earth, while the other belongs to the Pneuma and is a thing of Heaven. They are factors of different realms. The one belongs to time, the other to eternity. Paul could not reveal what he did not know about the essence of the spiritual body, but all his rhetorical art seems drafted, in order to show that the material or Psychical body belongs to this world, while the Pneumatical or Spiritual body belongs to the eternal world and has eternal permanence.

How strange is it that the spiritual body, which filled so large a place in Paul's mind has received such slight consideration from Bible interpreters. These wise men have tried to rule out the spiritual body while Paul labors to rule out the material body. Material minds have vainly tried to

create a material world, for the future kingdom of God. If the coming kingdom of God is not a purely spiritual kingdom, what relation or place can a spiritual body have in it? The main trend of discussion upon the resurrection even up to the last century has favored the idea of a material resurrection, and entirely opposed to Paul's historic exposition of the doctrine.

Paul's whole discussion is an exaltation of the spiritual realm. He assumes a spiritual world, of which this world is a mere temporary expression. This is a time world, a shadow world, a changeful world, while the enduring, the eternal, the real world, with all its adaption to man's spiritual powers, surrounds and pervades all, and is the principal factor in determining Man's final Destiny.

Moses boldly sets forth these facts when he declares concerning the processes of creation "These are the generations of the Heavens and the earth, when they were created—and every plant of the field BEFORE it was in the earth and every herb of the field BEFORE it grew." The new version reads "And no plant of the field was yet in the earth and no herb of the field had yet sprung up." But both translations declare that there were plants and herbs before they grew in the fields—the invisible patterns of things soon to appear, in visible forms. Had there been no anterior forms in the mind of God, these inspired words could not have been written. So the Apostle Paul declares that God giveth to every seed, his own body. The pattern of the coming form is imbedded in the seed the very life and soul of it as it came originally from the mind of God and has continued through the centuries, thus creating the varied panorama of nature for the sustentation and delight of humanity.

The fact of an anterior world is fundamental. In the be-

ginning God created the Heavens and the earth but the pattern of this world and of all worlds, in the Universe, lay enfolded in the mind of the Creator, to be revealed in the fullness of time. The writer to the Hebrews teaches us that, "Through faith we understand that the worlds were framed, by the word of God, so that things which are seen were not made of things which do appear." This clearly implies and assumes that the invisible world is the permanent world which lay concealed behind this present time world of God's creation.

Revelation shows us a substantial world and divine Universe back of all visible worlds—our Father's House—the Home of Angels—the peculiar dwelling place of the Most High—the Spiritual kingdom of Jehovah—the realm of divine fullness out of which all worlds are born, according to the fiat of Omnipotence. Our small earth is but a single atom of Star-Dust born from the treasure-house of God's wisdom and power. It is but a time-revelation of creative wisdom, which gave it birth for eternal purposes. Were it linked merely with time-forces and for a mere material revelation, how insignificant would it be; but linked as it is with the spiritual kingdom of God, as a world created for the discipline of God's children, how mightily is it exalted! Our Father's House lies just behind the scenes of time, and there he is gathering his chosen.

The Creation, the discipline, and the resurrection all anticipate this glorious consummation. Even the eternal Son of God came to earth in the all wise purpose of God—Immanuel—God with us—the Lord from Heaven, the Spiritual man in whose image we are created, revealing to us the divine law of eternal manhood. This enabled him to say, "I am the Alpha and Omega, the beginning and end,

the First and the Last." And in thus announcing Himself he also adds—"Blessed are they who do his commandments, that they may have right to the tree of Life and may enter in through the gates into the city." This reveals the Eternal Humanity and the law of the Soul as seen in Christ. He stands before the ages, past, present and future, as the spiritual man, with a spiritual body, working out an eternal destiny, according to the law of divine life. This life is the true life, the everlasting life, the ideal soul-life of humanity, manifested before the world was, and to be manifested in the future kingdom of God.

The incisive mind of Bishop Brooks, in his sermon on Eternal Humanity, uses these illuminating words "Christ the God-Man, was made before the worlds. Here we make man a late thing in the history of the Universe; and how is it possible then that Christ, who is God with the element of human sympathy, should be eternal? And just here as it seems to me, there comes in one of the key-passages of the Bible, which we are always far too apt to overlook. It is that verse in Genesis, 'In the image of God created he man.' God made man like Himself. Ages before the Incarnation made God, so wonderfully in the image of man, the Creation had made man in the image of God. Now if we comprehend that truth at all, it must be evident that before man was made, the Man-Type existed in God. Before the clay was fashioned and the breath was given, the humanity existed in Divinity; already there was a union of the divine and human, and thus there was already the eternal Christ."

Again the Bishop says, "Stop here a minute and see how this exalts the human nature we wear. In the midst of the eternity of God, there bursts forth into being the new life of man. What shall we say of it? Is it just a creature of a

moment which comes to birth? Is it a new type of being made to be born and die? What if the type of life we live were part and parcel of the everlasting Godhead, that he has worn forever, bound with his perfect Deity, the perfect and archetype and pattern of this humanity of mine? What if there be a Christ the beginning of all things, who only brought into exhibition, when he came in human flesh, that genuine brotherhood which has been in him forever?"

If this be true, humanity is eternal, and the human soul no after thought, projected like a beast upon the stage of time. Like the Son of God, our humanity comes out of the very heart and being of God, and belongs to the spiritual Universe by birthright and is akin to Christ's universal brotherhood. Wherever God is pleased to breathe upon formless dust, his divine life, and life-giving breath will reveal the human form, in all the lineaments of the eternal Christ, the image of God. Hence the Bishop concludes, "I hold that the Incarnation was God's commentary on that verse in Genesis 'In the image of God created he man,' Yes, from the beginning there was a second person in the Trinity—a Christ whose nature included the man-type. In due time this man-type was copied and incorporated, in the special exhibition of a race. Let me carry away from revelation this supreme truth of the eternal humanity of Christ. In him I find the eternal pattern after which my nature was to be fashioned, the eternal perfection which my nature was to seek." The concluding application of the Bishop's words reveal an almost infinite tenderness, as he touches human life in its trials and struggles. He brings sorrowing hearts against the very heart of Christ with their burdens of grief, saying, "We have all sent some beloved soul into the unknown world, but where have we sent it? To God we say, but

God is so far off. The child we sent him was all in his fresh genuine humanity. But what if there be humanity in God to whom they go? What if since it went out from us, that human nature made first in the image of Christ, the human, has touched again that perfect nature out of which it sprang and finds itself at home? Yes, let me set this Christ eternally in the midst of the other world and the human soul which goes there, goes to its own. It meets no strangeness on the other shore. The human just loosened on the one side, fastens into a completer unity and assurance on the other."

In this interpretation we have all that can be desired to prove that back of this world, is a corresponding spiritual world, including the beginnings of all that we see here and infinitely more. The eternal man—the Christ—the God-man—the eternal Son of God, with a human soul was there from all eternity and his spiritual body is the one essential factor, without which he could not be the God-man. If we exclude this spiritual body, where shall we look for the image of God in man? What was the image of God in which man was formed, if not this spiritual image or divine-human soul of the eternal Christ—the God-man? The whole being of the great Apostle is evoked and inspired to disclose the power and glory of this spiritual body, which is consecrated to God, to reveal the beauty and permanence of the redeemed brotherhood of Christ and the great family of God.

Paul is exalting the spiritual kingdom of God to its true place and illuminating the ages, as to the great fact of the spiritual body and its divine factors. He says "If there be a natural body, there is also a spiritual body" alike the gift of God to man as his original endowment. The spiritual body was first in order for it is written "And God said, Let us make man in our image, after our likeness" with a spirit-

ual body or a body entirely apart from the material body afterwards created for earthly discipline. This spiritual man afterwards encased in dust became the living soul of our common humanity. The commentators hastened to call the "Breath of life" a living soul, but there is nothing in the original which indicates a moral or spiritual quality in the breath, except that it is called the breath of the Lord. The words translated "Living Soul" mean literally "Breath of lives" as if there were two lives, the material and spiritual associated together. If the Bible Translators found the living soul of man under the Hebrew words, it should not be difficult to find the soul of man under the Greek words translated spiritual body, especially since the Greek word here used is generally applied to the soul or spirit of man.

The breath of God makes the living soul of man and this spiritual entity or being passes through three stages of existence. The human soul was in Christ before the creation of this world and in this image man is born. In earth this human soul works out its destiny and finally enters upon its eternal reward; or the human soul is first born from God, then disciplined in this life and afterwards passes on to a larger destiny and reward. The same breath which created the original spiritual man or divine-human soul is disciplined in the man of dust and thus prepared for an eternal career of progress.

Paul teaches us what he learned from his divine Master, that life is continuous and that human life reaches toward eternity. Nothing grows from dead wheat; it returns to dust. It is the succession of the life principle, which gives promise of the harvest. Thus is it with the succession of humanity. The divine breath cannot be destroyed but is destined to express its quality and power while the ages en-

ture. It has limitless, exhaustless powers. Here the soul works towards its destiny in a material body but beyond this life in a spiritual body. This is Paul's climax.

Paul says: "As we have borne the image of the earthly, we shall bear the image of the Heavenly." Who or what is this "We" this personality of whom the Apostle speaks, if it be not the soul of man, the spiritual body or the divine-human, passing on to its final career or returning to the God who gave it?

Again we press the Apostle's Analogy which inculcates succession of life. The life of the wheat is a constant succession and expansion as it produces its abundant harvests. The spiritual form or life-form, which God gave it in the beginning, has continued during the long centuries unchanged. It never will change. The husbandman sows with confidence and waits not in vain for the promised harvest. It is the law alike of nature and mortals; men sow, and reap as they have sown. The essential spirit of life runs through the ages and the progress of civilization is shown in interpreting these fixed laws, laws given for the development of human life. Christ was the divine-human in eternity, before the world was, and man created in his image is the divine-human, and these qualities will know no change while the ages endure, and nothing will or can arise to destroy the personal identity of the spiritual body.

In this material world, during the succession of Spring-Times, all nature has risen to show the form and power of a true resurrection. Says Paul, there is a difference in flesh in bodies, in glory, of the different creations of God. Plant produces plant after its kind and man produces man after his kind, along the permanent succession of life. Whatever changes may be manifested no living thing can nullify the

law of its life and development. The plant, the animal and the man have upon them the permanent impress of the divine law of progression.

Again says Bishop Brooks: "Practically many of us believe in a Trinity for only thirty-three years of History. We make man a late thing in the History of the Universe. What if there be a Christ, who is the Alpha, the beginning of all things, who only brought into exhibition, when he came in human flesh, that human brotherhood which was in him forever?" It is then this succession of the divine life, which has always been in man, which really constitutes his manhood. The life of our divine humanity marches on through the ages, according to the eternal order of life and will march through the gates of death, down through the eternities, according to the same divine order. Dust has returned to dust, according to God's unerring law, but the divine life principle in mankind will never die. The material body knows no resurrection and the spiritual body knows no dissolution. Resurrection does not belong to material things. It is a distinct term applied to the release of the human soul from the material body. It is the anastasis, the rising up of the spiritual body or soul, which is the real and eternal man, created in the image of God. Jesus declares "The hour is coming, when all that are in their graves shall hear the voice of the Son of man and come forth." In common parlance the dead are associated with their graves, but no sane person believes the dead are there. Moses and Elias were certainly free from the grave and the dying thief, released from his material body, was immediately welcomed to Paradise by the Master himself. The soul thus welcomed to Heavenly bliss could have been nothing more than the spiritual body which is so magnified and exalted by Paul in his inspired discussion of

essential resurrection. Resuscitation belongs to material bodies, but Resurrection belongs only to the souls of men and to make them equivalents is to rob the doctrine of the Resurrection of its chief glory and sustaining power. The resuscitated soul always dies again, but the resurrected soul rises to be with Christ, an eternal inhabitant of the Paradise of God. So Jesus rose in his resurrected, spiritual body, and so his Saints shall rise, by passing through the gates of death, to be welcomed to the place the Master has gone to prepare for them in our Father's House.

That dead bodies never produce life is a fundamental law of God. Dust returns to dust in dead bodies but the dead always continue alive and the resurrection which the Gospel proclaims assures humanity of this important fact. The Church needs to teach the world what is really involved in the supreme doctrine of the resurrection. So long as resuscitation and resurrection are viewed as the same thing in human experience, so long will mankind continue to be in doubt of the true meaning of the resurrection. The material body of Jesus passed through death on the cross but his spiritual body continued regnant and triumphant. His risen body was no longer subject to material limitations as the body of Lazarus and of Jairus' daughter, and if it had been, how could it have represented the first-fruits of the resurrection and of an eternal spiritual kingdom? The assertion of a material resurrection differs but little from a reincarnation or from the Hindoo doctrine of metempsychosis or repetition of life under varied forms and in endless cycles. As the first-fruits of the true resurrection the risen body of Jesus was essentially different from any human body that had ever been seen upon this earth. In this new body all material substances and realms and laws seemed subject unto him.

He represented the everlasting life as it was, and is, and ever shall be, as dominant over all material worlds and realms.

The dominant idea of the resurrection was manifested when Jesus came out of the tomb because the fact that the soul or spiritual man lived was then forever verified. Inspiration does not pause to reveal what change is wrought by the resurrection beyond the fact that the natural or psychical body is supplanted by the pneumatical or spiritual body but the fact remains that the spiritual man survives death, and is immediately after endowed with vastly superior powers. The body which came out of the tomb was already a resurrection body, whatever phenomena may be attributed to it. The fact that Jesus laid aside his grave clothes in the tomb and yet appeared properly clad before Mary and others present afterwards and the other singular fact, that he ate and drank in the presence of his disciples, must be interpreted to prove two things—First, that Jesus was above all things desirous to prove his personal identity and Second that the spiritual body rises superior to all material limitations. Possessed with all his original energy and power, as the risen Son of God, Jesus the Christ allowed no material limitations to interfere with his gracious mission to sorrowing humanity. He rose to prove the resurrection and to illustrate personal identity beyond death. It was the one great fact that humanity was waiting to be assured of, and his whole course shows his sublime purpose. He was the first-fruits, the pattern form of resurrection and proves that we, our very selves shall rise again and live the new life in the new kingdom of God as Christ lived it, before this world was created.

As Paul is pressing his analogies to prove the continuance of the life principle, he declares "So is the resurrection of

the dead." "It is sown in corruption, it is raised in incorruption." This seems to enforce the idea that the corrupt body becomes incorrupt but the blessed fact is the corruption is eliminated forever; and the spiritual body is liberated as the wheat casts off its shell and liberates the life or soul of the wheat. The analogy is then perfect. The confusion which has been associated with the Apostle's argument has been fixed upon it, by commentators seeking to show that the material body is the "IT" to which the Apostle alludes. As if it read—the body is sown a natural body, it is raised a spiritual body. This assumes that the material body, placed in the grave is the source of life and is raised a spiritual body. This process of reasoning and false interpretation covers about eighteen centuries of the Christian Church and teaching, while science now tells us that, a dead body remains a dead body, and has nothing to do with a true resurrection or eternal life. The spiritual body or soul comes from God and is sown in conception and gestation and discipline, through a material body and is raised in incorruption and at death severed forever from material association. Paul's words seem quite clear when he says "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens, for in this we groan, earnestly desiring to be clothed upon, with our house which is from Heaven," Paul seemed to long to be forever rid of this earthly house of a mortal body, which continually made him groan.

By insisting upon the resurrection of the material body the Christian Church has made Paul the greatest heretic of the centuries and if the soul is to be burdened in the new life, with a material body, how shall it escape pain and sorrow and crying and all the miseries which belong to these

corruptible, dying bodies? Let us rather shout with Paul, "The soul sown in dishonor is raised in glory, sown in weakness it is raised in power; sown a natural body it is raised a spiritual body."

The spiritual body of Christ belonged to the Universe. It was with God in the timeless beginning, it assumed a natural body when Jesus was born, and it resumed its natural home, when death delivered him on the cross. Man as God's child has a similar history and a similar glorious eternal destiny. Says Bishop Brooks, "Christ brought out into exhibition, when he came in human flesh, that genuine human brotherhood, which was in him forever. He has worn forever the perfect archetype and pattern of this humanity of ours." Yes, man was in the image of God, before God clothed him with dust; the living soul gave him the form of the divine Christ, in the beginning, and will give him the same form while eternity endures. From human soul to human soul will this divine, human form be perpetuated, according to God's eternal law of life.

As we have noted the formal doctrine declares the resurrection is to occur in the dim and distant future, but our deepest conviction says, it occurs simultaneously with dissolution. How common to say of the dear departed, "They are in Heaven." Knowing as we do that their bodies are in the grave, we unconsciously assume that their spiritual bodies have entered upon eternal rest—the sleep of the just. When our dead are thought of in the calm light of the truth, that there is a spiritual body, they cease to be dead; their resurrection has already taken place. Thus the soul, which is the spiritual body and the only possible permanent body is recognized as the real, the true, the eternal man, the man himself. Upon that departed soul is an eternal impress, there-

fore the Apostle exhorts, "My Beloved Brethren, be ye steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

CHAPTER IV

THE WORDS OF INSPIRATION INTERPRETING THE DIVINE LIFE

THE discussions concerning the nature and destiny of the soul fill many volumes and this fact illustrates the subtlety of the subject. Contradictions abound in this mass of literature. The popular mind is in grave doubt as to the nature and destiny of the soul, and the subject is of such supreme importance that it never loses its interest. The church bell is ever tolling and the funeral processions ever forming, as the multitudes of humanity are ever passing from sight to the veiled realms of the Unseen. While Science continues to interpret the phenomena of nature, still the voice of Scripture alone must continue to shed light upon the soul and its relations to time and eternity.

The manifest disagreement between Scriptural interpreters reveals how confusing are the terms applied to the soul in its different relations to the present and future life. The unprejudiced mind is soon convinced of the fact that Commentators no less than Fanatics have come to the revelations of Scripture, with the firm determination of compelling them to speak along the line of their preconceived opinions. The lawyer who would so pervert law, would deserve to be ruled out of Court. To-day the air is full of ISMS of various kinds, in vain attempts to compel the word of God to support their respective claims. And it must be confessed that

the spirit which prevails on the average funeral occasion, reveals but little of the triumphant spirit of early Christianity, as the early Martyrs welcomed death in full hope of speedy and triumphant resurrection.

The great difficulty lies in attempting to explain spiritual realities with material terms. The spiritual body is not a Spirit but a substantial body, clear and well defined, with faculties and qualities of eternal permanence. Whatever its relation to the dim past, when brightened and perfected by discipline it is powerful and glorious and fitted for enrollment among the Saints of God whose names are written in Heaven. When and where and how the spiritual body is produced have ever presented puzzling questions to the most learned and devout minds, and must continue to do so from the very nature of the subject. Our common humanity is easily impressed with the seen and material and difficult to convince of the reality and power of the Unseen Universe. The Sacred writers are seemingly content to utter facts and impressions, and never enter into analyses, in order to gratify mere curiosity. Inspiration does not seem to make the Sacred writers critically correct any more than it makes Commentators critically wise. The mysteries of life and soul and spiritual body can only be explained in material terms, and through them alone can we attempt to unveil the eternal world, with all its mysterious realities and omnipotent powers. The Greek terms—life, soul, spirit, ghost, seem interchangeable and confuse even the most learned and critical minds.

In examining these terms we are impressed with the difficulties encountered, even by inspired minds, in revealing the nature and origin of the soul. In describing Creation, the sacred writer says "God said let the waters bring forth-

abundantly, the moving creature that hath life." The Hebrew words translated life (*naphesh chayah*) mean literally breath of life and are translated three different ways by the old translators—viz. Living creatures,—Life or moving creature that hath life—and Living Soul. The Hebrew says that God filled the waters with breath of life or living things, also the earth and air with the same living things, and the same Hebrew terms describe man when created; but while described with the same terms it pleased the Translators to interpret man as a living soul. The Hebrew terms describing man are plural and literally mean breath of lives. As man had been previously described as formed in the image of God, the Translators took the liberty of including the spiritual idea, and called him a living soul, but it is not embraced in the words.

If the second man, created from dust embraced the soul, is it difficult to admit that the first man, created in the image of God, was also a living soul? Is it not clear that the spiritual man, born in the image of the eternal Christ, was a spiritual body, with the soul of eternal humanity in him? The first man was created in the image of his Lord, the eternal Christ, and his receiving his body of dust, was but the beginning of his discipline, preparatory to a coming kingdom, peopled with God's Saints or all those who have achieved a Heavenly Destiny.

The divine man created in the image of God, must have possessed a spiritual body, embracing every possible attribute of the soul. It was the breath of God which made the first man a thinking, acting, moral being. The eternal Son of God was also the eternal humanity, in which spiritual image man was created. The original man born in the image of God and before clothed with dust, was the spiritual man de-

signed to be tried by the fires of earthly discipline. As we speak of a spiritual body we are compelled to acknowledge the weakness of our terms to describe the Unseen and Infinite. Immortal man is a breath of life from God, a breathing thing, freighted with eternal destinies. The beast breathes but man is a living soul, pervaded with spiritual qualities and thus capable of receiving the knowledge of God in order to love and obey him.

The soul of man is the spiritual principle or power which allies him to God and is spoken of in various relations. When spoken of in relation to his natural body, the Translators have taught us to call man a living soul; and when spoken of in relation to his spiritual body he is called a spirit. When the soul departs from the body, it is called a ghost.

The Holy Ghost is literally the breath of the Lord, for when Jesus met his disciples, after his resurrection, he breathed on them and said "Receive ye the Holy Ghost." Hence we see how closely allied are the spirit in man and the Spirit of God. When we speak of Inspiration, we acknowledge the capacity of the human soul to receive the Spirit of God. It is this which causes the soul of man to aspire after God. The Hindoo mind has conceived of human life as reaching out towards the infinite, through endless and oft repeated cycles but Revelation teaches man to advance by spirals towards the Infinite. The word spiral, from "spiro" to blow, indicates the spiral movement of the wind, rising higher and higher. The circle represents something concluded, while the spiral is ever rising higher and higher, and is the true symbol of the soul's eternal progress. Humanity is one incomplete spiral, rising through the ages nearer and nearer to the divine source of all. The soul rises hour by hour, day by day, year by year and eternity

alone will complete the endless aspiration. The material body drops away like decaying nature but soul-life continues its ceaseless aspiration.

The Latin authors present clearly the distinction between the lower and higher principles of life. "Anima" represents the wind but "animus" represents the soul, with its principle of spiritual life, while animal is usually translated life—the vital principle or animal soul. In Greek "psuche" is the word generally used to mean soul, from "psecho" to blow. When the sacred writers speak of times or refreshing or revival, it means literally the time of blowing upon, as expressive alike of the origin or divine breath and the joy which comes with the influx of the Holy Spirit. Thus these figures of breath and wind, symbols of the physical world, are used to represent the soul of man and the highest influences of the Holy Spirit upon it.

The psuche is constantly used to represent our time-life as Jesus says "Take therefore no thought for your life"—that is your time-life, but lay up your treasures in Heaven or develop your spiritual life. This gives force to Paul's words when he says "There is a natural or psychical body belonging to this time-life or temporal world and there is a spiritual body belonging to the spiritual world. Dr. Hodge says "The words translated natural body, evidently mean a body endowed with animal life, and adapted to the present condition of the soul in this world. And a spiritual body means a body adapted to the use of the soul, in its future glorified state." This is a plain recognition of the fact that the soul is the center of either or both bodies. The terms simply indicate a different condition of the same individual soul and also indicate the fact that the natural body has no place in the spiritual kingdom of God. Sometimes psuche seems to indicate a

higher sense but its ordinary meaning is unmistakable.

When writers of to-day use the word soul, they mean the thinking, immortal part of man, which in Greek is called *pneuma*. Jesus uses the word in a kind of physical sense when he says to Nicodemus "The wind (*pneuma*) bloweth" and the new translators have placed in the margin "The Spirit breatheth" to show the Spirit's influence. On the cross Jesus gave up the ghost which in the new version is Spirit, each recognizing that the divine man of the soul had passed on to Paradise, forever bidding adieu to the body of dust.

In Hebrews 4, 12 the inspired writer has drawn a fine distinction between the action of the animal soul and the spiritual desire and purpose, which seems to have escaped the critical eyes of the modern translators of the Bible. In popular parlance the soul and spirit are regarded as the same but the Sacred writer is separating the action of the *Psuche* regarded as the seat of the senses, desires, affections and passions, with its animal tendencies, from the *Pneuma* or spirit, regarded as the enlightening, strengthening, sanctifying influence, aspiring after God. The soul and spirit are one in mankind and the main question of life is, what shall be the ruling tendency of the soul. The Word of God enables the individual to perceive clearly his real tendency in order to choose wisely. The animal soul represents the life of the body, working out its animal instincts while the regenerate or spiritualized soul represents the higher or eternal life of the kingdom of God. The word of God draws a sharp distinction between the material and spiritual life through its wise discernment of the thoughts and intents of the heart. The soul and spirit are one in man but the tendency of the same, proclaims eternal life or death. God gave to man and

beast alike the breath of life, but to man a double life or breath of lives or animal and spiritual life, so that spiritual discernment should lift him out of the animal into the spiritual and thus daily conform him into the image of his Creator. This daily spiritual life is a constant rising up or spiritual resurrection and preparation for the eternal kingdom of God.

Jacobi says "Life is not a form of body but body is one form of life" and Dr. Alger Wisely observes "Therefore the soul which now exists in this form, not appearing to be destroyed on its departure hence, must be supposed to live hereafter in some form." The original man was in the spiritual form of Christ and represented eternal humanity. This original man of the first chapter of Genesis was formed in God's image, while the second man was formed from the dust of the ground and thus fitted for his earthly pilgrimage and discipline. This fact enforces the truth that the real man is the spiritual man, the soul-man and the body of dust is the mere appendage of the soul. Man comes from God a spiritual being—a veritable part of the divine essence or eternal Christ and in the wisdom of God is subject to discipline through this dust or material body and thus fitted for higher life in His eternal kingdom.

In recent literature it is surprising to see the singular theories to which men of mark resort, in order to account for the human soul. The assumption seems to be that the natural body is the real entity and the soul is subject to both its form and power. Yet all through nature nothing is more evident than the fact that the life principle gives form to the body and nothing can break the fixed, Omnipotent law. An unseen force gives form to plant and beast, according to a law of eternal life from the beginning and it never changes

as nature marches on through this law, towards an eternal destiny. Plant, beast and man are alike swayed by this eternal plan of God and the law can be tested with a mathematical accuracy. The divine form of man, with its soul principle has never lost its force as the millions of earth, have come to birth, through the divine soul created in the beginning. Hence Bishop Brooks wisely says, "Christ the second person in the Trinity, included the man-type and this man-type was copied and incorporated in the special exhibition of a race." What is this but the assertion that Christ in eternity was in form, and soul or spiritual body the original type of humanity?—Speaking of modern material tendencies the Bishop says "The gorilla in his generations is seen climbing through the gradations of a more perfect apehood, to attain the summit of life in man. Man is in structure one with the brutes. All are but co-ordinated terms of nature's great progression, from the formless to the formed; from the inorganic to the organic; from blind force to conscious intellect and will. Suppose I go to Revelation and see what it can say about these things. Let me carry away from Revelation the supreme truth of the eternal humanity of Christ, and then my moral life, my reverence for the nature I share, my high ambition after its perfection—all this is unimpaired. I go back beyond the forming of the world in which man was to live, back to the beginningless Alpha of all being, and lo, in Him I find the eternal pattern, after which my nature was to be fashioned, the eternal perfection which my nature is to seek."

There is no mistaking the deep, spiritual mind of the Bishop. He recognizes the eternal humanity, the eternal Son of God, the eternal word, the God-man, in whose image we are created, as it is written "Forasmuch as his children are

partakers of flesh and blood, he also took part of the same," that he might be the leader and Savior of his chosen people.

The Creator formed man's body from dust, like all living earthly things created before him, and this embraced the spiritual body which made man a living soul. If the divine breath did not include the original spiritual body, then the man of dust which God created was but little, if any better than a Monkey or Gorilla. If the man created from dust and breathed upon by the Creator was thus given a soul or spiritual body, then it is manifest that creation includes two kinds of men or two distinct types, viz., the first man created of God in the first chapter of Genesis endowed with a spiritual body, like the eternal Christ and the second man formed of dust and breathed upon by the Creator. The fact that the second man could hear the voice of his Creator proves that he was spiritually endowed and had a consciousness of God and felt his obligation to obey him.

Man's material body made him subject to pain and is a prominent factor in the discipline of the soul. Beyond this life says John in Revelation, "There shall be no more pain"—or discipline by pain. The animal life in man prompts him continually to live in the flesh and neglect the Spirit which is spiritual death. The "Naphesh Chayeth" or animal life, expresses itself alike in man and beast but when the soul of man responds to the Spirit of God a higher life begins. The pneuma or immortal spirit sways the man; the Spirit of God pervades him and as he responds to the saving influence, he develops the inner life and daily builds his spiritual temple, eternal in the Heavens.

At his crucifixion, Jesus yielded up his Pneuma (not his Psuche) and divested of his material body, he rose in his spiritual or transformed body, which must have been his res-

urrection body, as is abundantly proved by the remarkable properties which it immediately seemed to possess. That body now raised in power literally dominated both worlds and will readily account for all the apparent psychical or material qualities manifested in Jesus from his resurrection until his Ascension. He was the first-fruits of the resurrection and if that body did not represent the true resurrection body, it is useless to interrogate the Scriptures on this vital question, for Paul makes it the most important of all questions in the Gospel. How important were the changes and remarkable the expansion of powers witnessed in the risen body of the Lord, appears from the morning of the resurrection until his glorious Ascension. No matter what objections may be raised against his risen body as a perfected spiritual body, it is evident that if the risen body was material it was not spiritual, for they stand directly opposite each other, in Paul's discussion. The material body is supplanted by the spiritual body in the resurrection and its permanent qualities can be only those pertaining to the spiritual body of a perfected spiritual kingdom.

The morning after the resurrection Mary, who so well knew Jesus, did not recognize him; the disciples going down from Jerusalem to Emmaus did not know him, even after the continued conversation declared. When Jesus brake bread and blessed it, immediately he vanished from sight. All this unusual power expressed simply shows the gain made by the soul, released from the domination of the material body. It is said the angels ate both with Abraham and Lot and these servants of God thought the angels were men and this also reveals the peculiar ability of the spiritual body to assume and conform to physical usages. Speaking of Jesus eating with his disciples after his resurrection Jacobus says "He ate not

so much to supply his wants but to meet their necessity." If the resurrection body, as explained by Paul is not a true resurrection body, it is useless to seek after further information, either from Philosophy, Science or Scripture.

The Scriptures teach us that the Spirit of God which invades and pervades the soul of man, may so dominate the spiritual consciousness as to constitute a new personality. It was this which enabled Paul to say "I live yet not I but Christ liveth in me." Jesus the Christ was the very highest expression of this divine power and calls upon our common humanity to realize the fullness of this divine illumination. Paul says to the Thessalonians "May your Spirit, soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." This is a paraphrase of the whole man, when wholly converted to God in this time-life. The psuche and Soma have reference to this world only, while the spirit or Pneuma belongs to the spiritual realm.

The Apostle speaking to the Romans draws some sharp and helpful distinctions on this important subject. Speaking of man's mortality he calls him flesh; but when speaking of his animal condition he calls him soul, as when created and associated with a material body, Adam was called a living soul; but when speaking of his intellectual, emotional and spiritual nature, he calls him Spirit. The conscious personality recognizes flesh, body, mind and spirit, and these receive different names as they are differently associated.

The word of God assures us that if we live after the flesh or lower nature, we shall die, but if through the spirit we mortify the deeds of the body, we shall live. The soul of man in this conception of humanity, seems like a divine being, suspended between two worlds and subject to the influence of both. The vital question is, to which will the soul sur-

render. Shall man respond to the Spirit of God and illumine his spiritual body with eternal light, life, and love, or shall he surrender his soul to darkness, thus corrupting his spiritual nature with fleshly lusts and die the death of him who turns his soul from God and the possibilities of eternal life.

This is the life and death of the Scriptures, for which revelation is given us. They express the life and death of the spiritual nature as related to God. When the soul of man responds to the call of the Spirit, it has a new vision, and both hears and sees God, and rises into the fuller light and life of the realm of which God and the Lamb are the light forevermore.

The Hebrew does not differ in its presentation from the Greek. The "Naphesh" represents the breath of animal life and the "Ruah" the spiritual life, the all-sustaining energy of the Creator. When we compare these facts it appears that the natural man is not the real man but a factor of the spiritual man, who through the material elements is conditioned for the plane of this life. If he were not so conditioned, by this material or psychical nature for this world, he would be like the angels, a pure spiritual being. Therefore it is said of Christ, "He took not on him the nature of angels"—but "Was made like unto his brethren" that he might be a merciful High Priest for humanity in things pertaining to God. Being human and tempted he is able to succor the tempted.

This asserts that the eternal man Christ submitted to a human body for humanity's sake, in order to deliver them. It asserts a perfect unity of nature between Christ and his followers and a similarity of temptation through trials, thereby making him a complete and sympathizing Savior. Whenever a soul is committed to a material body the tragedy of life begins and that soul begins to work out an eternal destiny.

The early translators were so impressed with the account of man's creation and so convinced that man was a spiritual being, that they unhesitatingly interpolated the words "breath of life" to mean a human or living soul and the recent translators have repeated it. Dust returns to dust but the soul abides forever in its original divine power. If we comprehend Paul's statement, and illustration, the original Adam contained or enfolded in himself the provisional line of life, which was to be perpetuated in the millions of humanity. The original seed wheat has perpetuated itself in millions of wheat germs since and so is it with humanity as the race develops towards its final destiny. The development of nature belongs to this life but the development of souls belongs to the eternal order of the eternal Christ.

Man born in the image of God, is essentially a spiritual being; the babe born to our households is germinally full of spiritual promise and is for a time a provisional being, placed here to develop a spiritual character, and thus finally to be adapted to a perfectly spiritual atmosphere. Human life in this world begins in the flesh and is to be developed in the spirit, for this alone qualifies humanity for the eternal kingdom of God. Whatever the possibilities of the soul, when first born to earth it is blind to the spiritual and must await the healing, inspiring touch of the great physician, before it can see the hidden glory of the spiritual kingdom, with all its prospective glory.

When the temporal body returns to dust, the spiritual body rises free and disburdened from its body of death, to continue its spiritual activities in the Unseen Universe of God. There is no evidence that these spiritual activities lose their power or that they are suspended for more than a brief moment, as in the wonderful example of our divine Lord and

Master, who has shown his people the way to live and die, and the glorious power and expansion of the spiritual body, after the brief experience of death. What a mystery of power, activity and helpfulness is expressed in the final words of the departing Master as he said "Lo I am with you always."

What a sudden relief and victory was promised the dying thief in the words "To-day thou shalt be with me in Paradise." It is entirely evident that only a spiritual body could fulfill the conditions of this blessed promise. Here is no indication of prolonged sleep or lethargy after death, continuing through ages, awaiting a dim, distant and uncertain judgment but a prompt and decided promise of immediate and full deliverance in Heaven, with its higher activities of a spiritual life.

Here Christ, the eternal judge, gave forth prompt judgment, upon a penitent soul. The prayer for aid was followed with a prompt response, worthy the Son of God who gave it. If these words did not mean immediate and full forgiveness and an immediate Heaven, it is useless to seek light from the page of Scriptures, upon the resurrection or the future life.

After all our seeking for light on these great questions, the vital question returns. "What is the soul?"

The Soul is not a material substance as the word is commonly understood. The apostle Paul draws a sharp distinction between the material and the spiritual body or the psychical and pneumatical body and really makes them opposites. If the soul has only a material body, it has not a spiritual body and if in the future life it has only a spiritual body, this rules out the material body, for which Theologians have contended through the Christian centuries. A true paraphrase of Paul's words concerning the change in the

resurrection would then be—"The soul sown with a corruptible body is raised with an incorruptible body—or sown with a natural body it is raised with a spiritual body and is a spiritual body." This is according to his illustration of the wheat. The shell or natural body is cast off and the life or spirit of wheat lives on and perpetuates itself unto the full harvest. The illustration of Paul shows forth the expansive power of the spirit of life and as applied to the soul, it is sown in weakness and raised in power. If this be not the true meaning of the Apostle, we are compelled to believe that the material body sown in weakness and returning to dust, is afterwards raised in power to perpetuate itself during endless ages. This Historic idea compels us to believe that the future kingdom of God will be but another material world, subject to all the frailties and inconveniences of this world, unless God intervenes by a series of perpetual miracles. This view destroys the representation of Christ as First-fruits of the resurrection life although the angels declared to the women at the tomb that he had risen and dooms the race to the Hindoo view of humanity travelling in a perpetual cycle throughout all eternity. The Christian Nirvana of Heavenly Rest never comes, throughout the ceaseless ages of Inspiration and Aspiration.

A spiritual body is not subject to our analysis, and we can only know of it what God has revealed, but the material body belongs to this life and world and the spiritual body to the coming life and spiritual kingdom of God. But the spiritual body is an eternal fact and the Apostle exhausts his rhetoric to describe its unveiled and unspeakable glory. It is endowed with divine qualities from the anterior world of God's perfection whence all patterns of all worlds come. The divine world lies back of this material world and from

it comes all the power and glory manifest in nature. The Omnipotent God spake and creation was born, the spirits of Angels and of mankind, with all the powers of humanity, and all point away to the day when the unseen forces will be manifest in an Innumerable company of angels and spirits of just men made perfect and all ruled in love, by the Son of God. What those revelations may be we must wait to see and know. In his remarkable vision Paul heard words not lawful for man to utter, revealing to his enraptured soul, the coming kingdom of spiritual mystery, full of divine satisfaction and designed as the inheritance of the faithful of all ages.

CHAPTER V

HISTORIC OPINIONS ON THE DIVINE LAW OF LIFE

THE Scriptures teach the resurrection of the dead and not of dead bodies. When the doctrine of the resurrection was first discussed in the early Christian Church, Philosophy had not reached the stage by which a material resurrection could be successfully combated. Even at present the minds of the multitude are greatly confused by the doctrine which has been so long current. What is the soul and with what body does it come, are oft repeated questions. Positively there is not a single passage of Scripture which teaches the resurrection of the material body and in fact the rising up or resuscitation of a material or physical body is not what the Scriptures teach of resurrection. The resurrection which Paul enforces is the continued life of the soul beyond physical death, like one lying down to sleep and rising up renewed with new strength and power for new victories. The soul casts off the old material body and rises only with a spiritual body, to fulfill an eternal destiny.

The orthodox doctrine has mainly been, that on the last day or day of Judgment the identical fleshly bodies, formerly inhabited by the souls of men, would be again raised up and occupied by the same souls. This has been the prevailing doctrine, even during the last century and many prominent divines have found it difficult to surrender the lugubrious and complicating doctrine. Let it be noted that the early

Church Fathers were not disposed to allow the essential facts of the resurrection to be lost. But how to preserve the individuality without a material body was the main question. They never consented to the denial of personal identity beyond death, but the form of that identity puzzled them. It was the real identical Christ of the Cross and the tomb, who afterwards appeared as the Christ of the Resurrection and Ascension, but in what that identity consisted they could not understand. When Paul declared the resurrection body was spiritual, they attempted by every device to prove it must be natural or material and the attempt to be wise above what is written has bred many unwise discussions and vain theories. And still it abides true that Christ rose from the dead and ascended to Heaven in a spiritual body.

It seems somewhat singular that these holy men were not embarrassed with the question of the nature of the bodies of the Saints between death and Judgment but calmly passed them on to the future, either unclothed or clothed upon with some unassignable body. What could have been their ideas concerning the identity of souls dismissed to the Unseen if the soul could not be identified without a material body. Since they asserted that the resurrection body must be material for purposes of identification, how were souls identified between death and resurrection?

It is apparent however, that the Fathers sought to minify the absurdities of a material resurrection by various and singular devices. They were called upon to oppose many heresies and still to maintain the truth against determined foes. Gnosticism teaching the sinfulness of the flesh, demanded a material resurrection. Tertullian taught that the teeth were providentially provided and made eternal, to serve as the seeds of the resurrection body. The Jews had a favor-

ite tradition, developed by their Rabbins which taught that there is a bone in the human organization, called by anatomists the OS COCCYGIS, which was indestructible and would form the nucleus about which, the remainder of the body would gather at the resurrection. This bone called LUZ by Jewish teachers would be miraculously preserved from destruction and be able to resist all destructive forces. This is the formal teaching of the Talmud.

While some sought to minify the material elements of the resurrection body, others as eloquently advanced distinctly opposite opinions. The great Augustine and even the eloquent Chrysostom taught that every man's body, however dispersed, would be perfectly restored in the resurrection. They were very minute in declaring the kind of perfection demanded and were apparently not embarrassed by their unthinkable teachings. They taught that every body would be complete in quality and quantity. "As many hairs as have been shaved off, or nails cut, shall not return in such enormous quantities as to deform the body but neither shall they perish; they shall return into the body and assimilate into the substance from which they grew." These Fathers asserted gravely that this would cause no deformity.

Inasmuch as this peculiar view seemed to involve undue proportions, it was solemnly asserted that the resurrection body would be in the shape of a ball or like the head of a cherub. It is strange that these wise men did not see that these views involved a series of continuous miracles, overriding all the established laws of nature or out of sympathy with every known law, while Paul's views of resurrection simply express development according to fixed laws and without miracles, except as miracles are according to the higher law of an endless divine life. It is the spiritual unfolding of life

as the wheat is unfolded and developed in nature.

In all these discussions it is apparent that the Fathers discerned the supreme importance of the doctrine of the resurrection and sought to establish it upon a true divine basis. They evidently felt the force of Paul's words, that without a resurrection there was no forgiveness of sins, and this accounts for the centuries of discussion upon this Christian doctrine. It asserted that death was not destruction or the dissolution of the soul but was decidedly the opposite or the assertion of the continued life of the soul beyond death. The resurrection was the prominent theme of the Apostles, and of Theology during the middle ages, and the Scholastics sought to settle it beyond a doubt but it is not yet settled nor will be apart from the facts and Greek words presented and enforced by the Apostle Paul. The doctrine was designed for the greatest encouragement of humanity and to confuse it or cloud it or neglect it has always been and will always be, disastrous to the Church of Christ, while to give it the true place assigned it by the Apostles, must always tend to deepen the spiritual life of the church and promote the best interests of religion.

The peculiar nature of the resurrection taught in the Gospels has always rendered it liable to be misunderstood and this has led to endless complications and heresies which have distracted the church of the Christian centuries, but its distinctive quality, so entirely apart from all other teachings, is divinely designed to produce and enlarge the divine life. As the laws of divine life here lift humanity towards God so the resurrection teaches that the future is but the unfolding of higher life in man.

To make the resurrection life deal mainly with the fact or place of the material body is to degrade it and destroy its

inspiring power. Its tendency is to wait for some miraculous manifestation of God, instead of strenuous endeavor to develop the spiritual powers and to conform humanity according to divine manhood.

It is a great misfortune to regard the resuscitations mentioned in the life of the Master, as resurrections, for they belonged only to this life and those raised up all died again, while the resurrection of the Gospel is the continuance and expansion of the soul-life and complete and final separation from material life. The assertion of a material resurrection seems to have been fatal, alike to Scripture and common sense. Even Thomas Aquinas asserted that the resurrection body would be the body possessed by the individual at death, so that the fat man would be fat, the lean man lean, the legless man without legs, the armless man without arms, to all eternity. It seems a veritable marvel that the Gospel survived in the face of such, baseless absurdities.

But behind all this lay the vital fact that to reject the hope of personal identity beyond death, was to rob humanity of its dearest hopes and anticipations. Every true soul longs to be itself, and to be assured of selfhood beyond death. The mere doctrine of immortality does not prove a resurrection and identity, however much it may encourage hope. Paul's doctrine that we sleep, to awake on the morrow and rise in our spiritual ascension body towards a spiritual satisfying Paradise, is the sublime teaching, which lifts the gloomy curtain of the future and reveals the lights and loves of the eternal kingdom of God. In short what we all long to know is—"Do we live and do our dead live beyond death, so that we shall know and rejoice together when the brief dream of life is past." Without this, the soul is left an aching void, but with this it is filled with boundless hopes and measures-

less anticipations.

While we wonder at the absurdities which have been connected with the doctrine of the resurrection, let us remember, that they do not all belong to the dim and comparatively ignorant past. The ancient Egyptians had no adequate science to instruct them and believed the material body would be eternally indestructible. The Christian church seems to have held similar opinions or they certainly would not have hoped for a material resurrection. Later investigations have proved that Oxygen destroys all hope of a physical resurrection and Science still continues to trouble the hyper-orthodox. God has ordained Oxygen as a perpetual destroyer of material forms and of all hopes of identity, based upon a material resurrection. It therefore seems very strange that many of the most prominent divines of the past century have continued to teach the crude and unscientific opinions that have troubled all the past Christians centuries. Many of the published sermons of the past century are burdened with these strange utterances and we need not be surprised at the constant conflict of Science and religion. Surely here the Scriptures have been wrested to destruction.

About fifty years since, the celebrated New York divine, Dr. Spring, wrote upon the resurrection these words, "Whether buried in the grave or floating in the sea or consumed by the flames or enriching the battlefield, or evaporated in the atmosphere—all from Adam to the latest born, shall wend their way to the great arena of Judgment. Every perished bone and every secret particle of dust, shall obey the summons to come forth."

Dr. DeWitt Talmage found in this wondrous theme, a fruitful field for the display of his wild and weird imagination and painted the resurrection and judgment in lurid

colors. "The great noise of the resurrection trumpet will strike through the dead. No one will mistake it for the thunder or the blast of earthly minstrelsy. There will be heard the voice of the uncounted millions of the dead, who come rushing out of the gates of eternity, flying towards the tomb crying—Make way, O grave, give us our body. We gave it to you in corruption; surrender it now in incorruption. On one grave three spirits meet for there were three bodies in that tomb; over that family vault twenty spirits hover for there were twenty bodies. From New York to Liverpool, at every few miles on the sea route, there will be a group of spirits coming down to the water to meet their bodies. And now the air is darkened with fragments of bodies coming from opposite corners of the earth. Lost limbs finding their mate, bone to bone, sinew to sinew, until every joint is reconstructed."

Rev. Charles Spurgeon says: "Sinner to you the word resurrection has no music. Lend thine ear; not only shall your soul live, but your body itself shall live. Think not when your body is put in the earth, that you have done with it. It has been a partner with your soul in sin; it shall be a partner with your soul in punishment. It is the doctrine of the resurrection of the body which is peculiar to Christianity. When the Archangel's trump shall sound, up shall rise from the fathomless deeps of the sea, thousands upon thousands of men, who have slept now these three or four thousand years. Every church yard shall yield up its dead; every place where man has lived and man has died, shall see the dying quickened once again, and flesh and blood instinct with life."

The argument of Dr. J. P. Thompson, formerly of New York, for the resurrection of the flesh, is at least singular. He declares that when Jesus said to Martha, "I am the

resurrection and the life," all that the Great Teacher meant to say was "The resurrection is made certain through me. As I am the life, having in myself the gift of life, there is vested in me power to raise the dead." Doubtless the Master's resurrection gave assurance to Martha, but it meant far more than that; it further assured Martha that the resurrection was immediate and not projected into remote ages. Because of this his assurance brought abundant and immediate consolation. The words of Jesus and the Gospel of the resurrection as Paul amplified it, armed the Martyrs for tortures and death. Paul literally exhausts his rhetoric in describing the sufferings of the early church. "They were stoned, sawn asunder, were tempted, were slain with the sword; being destitute, afflicted, tormented, of whom the world was not worthy." These early Martyrs felt the assurance which Paul expressed and were confident and willing to be absent from the body that they might be present with the Lord. This hope and expectation was the evident sustaining power of the Martyrs at Rome, as they were tortured and crucified to make a Roman Holiday.

The death of Stephen, the first Martyr, clearly illustrates the faith of the early Church. The dying Saint looked steadfastly into Heaven and saw the glory of God and Jesus standing on the right hand of God and said, "Behold, I see the Heavens opened and the Son of Man standing on the right hand of God;" and then he fell asleep. How such a masterful example of faith, accompanied with such a manifestation, must have inspired the Martyr Church! It gave new emphasis to the words of Jesus on the cross as he gave his dying legacy to the church of the ages. "To-day thou shalt be with me in Paradise."

Dr. Thompson further says "The anastasis or word some-

times used for resurrection means the revivifying of a corpse or dead body, and that the doctrine was held by the Egyptians, more clearly by the Persians and was a popular belief among the Jews." If Jesus meant to confirm that opinion, why did he not directly say to Martha "The dead body of thy brother shall rise again" for this would have settled the doctrine of a material resurrection for all time. But in his reply he simply asserted the spiritual life of the soul, for when he said "I am the resurrection" it was equivalent to saying "The resurrection has no reference to the material body but it is the development of the spiritual life as you behold it in me." The whole conversation with Martha is a positive denial that the resurrection has any connection with any coming day of judgment, as is commonly understood. It implied that Lazarus was as much alive as himself, even before being called back to his body of death.

Upon this momentous question of identity beyond death, what comfort is there in the fact that the dead body of a friend will be raised again ages hence? When our friends pass from us, new duties press upon us and soon, by the stress and burden of life we are compelled to forget them. How constantly friendship dies from absence; but if we seize and hold the precious thought that we shall soon meet the departed and that they have only just preceded us to the presence of the Lord, how abundantly are we comforted and our hearts uplifted, as we look at the things which are not seen but eternal and satisfying. The resurrection, as Paul taught it is peculiar and assures us that the ages are moving steadily towards the eternal crowning of God's Saints.

Every healthy mind desires to be rid of the discomforts of the material body, after it has fulfilled its earthly mission. In its very nature it hastens to decay until its time forces

are expended. No healthful mind desires to be reincarnated and live over again the frailties and discomforts of a material body, in a material world. The whole tenor of such opinions is to lead us back to the Hindoo doctrine of a returning and repeating circle or cycle of ages, and keeping the soul grovelling and struggling amidst multiplied infirmities. And we may well ask, what place has a spiritual body in an eternal, material kingdom, aspiring eternally towards God and holiness?

Jesus had no sympathy with such opinions and on all occasions indicated the scope of human life as designed and destined towards a purely spiritual outcome. Life for himself was to do his Heavenly Father's will and to finish his work and from this he never swerved for a moment. The peculiar doctrine of the resurrection of the dead as taught in the Gospel is the one clear setting forth of what human life may be when delivered from the domination of the flesh but the doctrine of a material resurrection has become so strongly entrenched that it seems almost impossible to dislodge it, in spite of all the absurdities which embarrass it. Yet all through the Christian centuries, heretics have arisen, refusing to believe it and our sincere hope is that soon the church at large will rejoice in the true and glorious hope of a spiritual resurrection, with all its promised power and glory.

CHAPTER VI

THE GROWTH OF MODERN OPINION ON THE DIVINE LAW OF LIFE

THE present age is characterized by unusual freedom of thought and the result is seen in the overthrow of many baseless opinions which have dominated mankind. The tendency of unthinking minds is to receive what is taught with some show of authority, nothing doubting. Progressive thinkers have not been very welcome to those in authority, either in church or state, because they have unsettled ancient traditions and conditions favorable to those in power. The sorest persecutions of history have been directed against the most progressive minds but the world has been blessed with those who have braved all dangers and who thus have proved the greatest benefactors of mankind. In this age the human mind has full sway to think out all problems presented.

With regard to a material resurrection, the wonder is that any sane mind could ever have accepted the absurd doctrine. It belongs to the lowest and crudest centuries of humanity and gave no well based hope of a future life. The fact that so many bright minds along the Christian centuries have labored to buttress this doctrine is no compliment to their scholarship and proves that they came to the Scriptures, not to fairly interpret them but rather to compel the word of God to support their previously formed opinions. The whole tenor of the Scriptures, when fairly interpreted, is against a

material resurrection.

Within the past few years the doctrine of reincarnation has largely obtained in the minds of many progressive thinkers but against it the church has rigidly set its opposition, while maintaining the resurrection of the material body, which is akin to maintaining a reincarnation. If at any time after death, we are to be again clothed with a material body, this does not seem to differ materially from the doctrine of reincarnation. The material body is the factor of pain and the means of human discipline through suffering and to re-invest the soul, at any future time with a body of dust, can be but little less than reincarnation. If it be claimed that the body raised, is raised with incorruption, it may also be claimed that it is raised a spiritual body, the very opposite of the material body. If we allow that the risen body is in any sense material, then it ceases to be a spiritual body, according to Paul's exposition of the doctrine of the resurrection.

The opinions of Jesus were far in advance of his age and caused his ministry to be met with constant and severe opposition. Strange as it may seem he made his severest attacks upon the church representatives of his own day, accusing them of monstrous crimes and abounding hypocrisy. To assail the church and especially its constituted leaders and authorities has long been considered criminal and almost unpardonable but the example of Jesus stands out in clear light, during his ministry. It is only another case in which religious opinions have been received, without any basis in fact. So eminent and judicious a writer as Dr. John Watson alias Maclaren, in "The Mind of the Master" says "it remains forever a solemn warning that while the Church is continually tempted to lose hope in the world, the one section of human-

ity of which Jesus despaired was the Church." We cannot deny nor forget that it was the Scribes and Pharisees, who opposed the Master and finally crucified him, for his fidelity to truth and humanity.

The age of Jesus was dominated by Rome with all its cruelty and brutality. When he preached his Gospel it produced a great revulsion and brought upon himself the most formidable opposition. His doctrines swept away all the materialism of the age and lifted up a spiritual kingdom before the eyes of men. So radical was his teaching in many things and especially with reference to the resurrection that it tended to convulse and subvert Pagan Rome. But it produced a new era in human thought and human life, which is destined to continue while the world stands or humanity endures. The master brought the conviction of immediate deliverance and relief through his teaching and held before the minds of the centuries, the wide open gate of Heaven for all who welcomed the new life of the Spirit. To him there was no interval between death and glory and thousands welcomed the message, even in the face of impending death. Jesus promised the dying thief to take him immediately to Paradise and left the forceful, significant message for the consolation of the ages to come. It is very singular that Commentators and Theologians have made so little of this last message of Jesus, when burdened with such importance to struggling humanity. But the church has long deemed it unwise to admit the short space between death and glory as is here declared and so has robbed many a sinning soul of divine consolation. Let us rather believe the Master in spite of human fears.

Is it any wonder that a strong reaction has set in against the Heathen doctrine of material resurrection? What sym-

pathetic pastor has not wept with sorrowing members of his flock when death has entered the home and sought to comfort them with the ordinary consolation and found how inadequate it seemed to meet a burden of deep grief. The remedy of a resurrection ages hence is too far away from the present agony. We need something nearer at hand, something immediate to quiet and soothe the unspeakable sorrow. It is certain Jesus brought such an immediate remedy to those he loved. He uttered the most important truth of the Gospel at the grave of Lazarus, and robbed death of its greatest terror and power. He separated death from the depressing and loathsome ideas of corruption and the Heathen views of an under world, filled with gloom and impressed upon the minds of the Sisters that physical death releases the soul, which rises free from its dead past and that the real man lives apart from material corruption, to fulfill his destiny. In that trying scene, and amidst those tender relations he taught those mourners whom he loved, that physical death leads to higher spiritual life and eternal day. As sleep repairs and gives power for the morrow of life, so the brief sleep of death, renews the wasted powers and sends the soul forth to a day of joy in God's eternal kingdom.

The attempt to bring consolation to sorrowing souls, with any alleged truth short of these utterances of the Master, must always be met with failure. To stand by the grave of some loved one and to hear the sweet words of Jesus "I am the resurrection and the life" and to feel that the departed soul is in his keeping, and even now in his loving hands, is the only balm that approaches comfort, in these hours of deepest distress. It is this which causes Dr. Munger to say "We still assert in words a literal resurrection of the body but none of us believe it. Our Hymns, our prayers, epitaphs,

and too often our sermons, imply that the dust of our bodies shall be reanimated in some far off future and joined to the waiting soul. At the same time we know that Science declares it to be impossible; our reason revolts from it; it is sustained by no analogy; it is a worn out and discarded doctrine, in all scientific and progressive minds."

This author then assures us what is the true teaching of the New Testament concerning the resurrection. That it is not after long delay in the grave but immediately at death. That we have two bodies and the spiritual body is essential to soul-consciousness; for without a body we cannot conceive of the existence of a soul. Hence a spiritual body with its soul-form is the very essence of future personality and the true basis of future identity and personal recognition.

Dr. Mulford, another distinguished author declares "The resurrection is not the resurrection of the physical body. It is not the recovery and reconstruction of the physical body from the physical elements. It is the resurrection of the spiritual body. The end of the physical process for individuals and races is death. The physical man may be reduced to ashes or concealed beneath the sod; it is weakness to invade the invariable result which is thus within the observation and the resultant knowledge of men. The resurrection is not from a state which is subsequent to death, nor from a state which is separated, by long intervals from death. It is not from a state which is intermediate between certain other states. It is the resurrection of the dead. It has immediacy."

Dr. John Watson gives large scope to the law of life in interpreting the mind of the Master. He says "For one moment do we wonder why Jesus who, alone of all men in this world, had been within the veil, did not describe at length

the details of the unseen state; in the next we understand such an apocalypse would have been alien to Jesus. Life before his eyes was not divided into sections, each depending for its character upon local coloring. Life here and there—everywhere—in its essence and intention must be the same—conformity to the Divine will—and inward peace and joy. As a man lived here in this age, he would live in all ages; carrying Heaven within him, rather than going to Heaven. The life of the soul could not be affected by the death of the body.” This asserts that the life of the soul rises above all outward conditions.

Prof. Drummond asserts “Love is the final result of evolution. This is what stands out in Nature as the supreme creation. Evolution is not progress in Matter. Matter can not progress.” Hence the material body has no place in a spiritual kingdom.

Henry Ward Beecher says “There is a body raised but it is not to be a physical body. It is to be a Spiritual body. All that belongs to this mortal life; all that in this mortal life has depended upon physical organization; all that is relative to this mortal condition; all those instincts that are necessary for the body’s support; these stop with the grave. The body with its aches, with its passions, with its appetites; all that is relative to time and matter, ceases forever. The superior part of man’s nature, the superior part of his endowment, that by which he recognizes higher truths, that goes on.”

Rev. J. J. Lanier says “The very unfolding of the living germ and coming out of the acorn causes the death of the acorn. So man cannot be quickened except he die; his death as a natural being resulting in his birth or quickening as a spiritual being; for within the natural man and body is the

spiritual man and body. The withdrawal of the spiritual man and body, out of the natural man and body causes the death and disintegration of the natural body, which goes back to dust whence it came. With that body laid away in the grave, we are forever done. No more will we be clothed with it." Such assertions of the dominance of the spiritual realm and factors are common with later advanced writers, and evince the efforts of the human mind to gain peace and full satisfaction from the Gospel of Christ. Says Prof. Drummond, "Evolution always attains; always rounds off its work. It struggled for Millenniums to bring the vegetable kingdom up to the flowering plants and succeeded. In the animal kingdom it never paused until the possibilities of organization, were exhausted in the Mammalia. Kindled by this past, man may surely say 'I shall arrive.' The further evolution must go on, the higher kingdom come—first the blade where we are today; then the ear where we shall be tomorrow; then the full corn in the ear, which awaits our children's children, and which we live to hasten."

CHAPTER VII

HEATHEN VIEWS OF THE DIVINE LAW OF LIFE

HEATHEN nations viewing the phenomena of life, have not been without deep and permanent impressions of the survival of the soul. Human life is like a stream rising from the desert sands and flowing for a few moments and then disappearing forever. Hence as nations have risen from savagery towards civilization, the tendency has been to formulate visions and dreams expressive of their beliefs in a future life. The higher the national life the fuller the expressions or creeds have become. It is said that the savage tribes of Africa have a general agreement upon this vital question and are swayed by it in the ordinary avocations of life. Among them their priests or Hoodoo men have a surpassing influence and often exert it with disastrous results. The life of the people seems in their hands, in times of unusual interest and phenomena.

Dr. Alger says "The first appearance of a bodily restoration as a factor in the future life occurs among the Hindoos. The breadth of that opinion as applying to all life appears as embracing the whole universe in an endless series of total growths, decays and exact restorations." This does not deny that similar opinions had previously floated before the minds of both savage and barbarous nations but such opinions were vague and without well defined forms. The Persian opinions were far better conceived and expressed and obtained place in the minds of other more advanced peoples. In the

Hindoo system the Supreme being is one and alone. He thinks to himself "I will become many" and creation germinates and all beings live. Then after an inconceivable period of multitudinous changes, commensurate with the existence of Brahma, all things fall back into the universal source and the Supreme Being becomes again one and alone. The Persian teaching carries the idea of continuance and the good Ormuzd will finally gather the souls of men, re clothed with all the scattered atoms of their bodies and inaugurate an eternal Eden of happiness.

The same general opinion was held by the Stoics of later Greece, who doubtless borrowed it from the East and gave it fuller expression. The world was constantly recreating towards what they called, the restoration of all things.

The Jews in their long intercourse with the Persians were much impressed by the Zoroastrian doctrine of the resurrection and sought to incorporate it with their own faith. This does not so much appear in the Old Testament as in the Targums and Talmud and other Jewish History and associated writings. The prevalence of this opinion among the Jews is indicated by the words of Martha to Jesus, when he came to console the sisters at the death of Lazarus. Jesus says "Thy brother shall rise again" to which Martha replies "I know he shall rise again in the resurrection of the last day." The Old Testament is singularly silent upon this doctrine, doubtless because Moses sought to impress the nation with the imminence of God. He was training a nation of slaves and used the idea of the divine presence to enforce obedience. While Moses does not attempt to specify the nature or character of the future life, he does not fail to indicate the permanence of personality. The real nature of the resurrection had not been indicated but the dead slept with

their fathers and in the common mind still possessed their individuality. Jesus seems to have assumed this fact in his conversation with the Sadducees when he said "God is not the God of the dead but of the living." He further plainly indicates or assumes that the dead are not bereft of activities but were even then living, like the angels of God, beyond the realm or state of marriage. All this indicates that the consensus of opinion among the Jews was that departing souls still existed with their own distinct personality but according to some undisclosed law of God.

When Christianity appeared after the death of its divine founder, it was under the guise of a Jewish sect. Jesus was a Jew and his disciples and followers of the first century were mainly Jews and this continued until the vision of Peter and the broad proclamation of the Gospel afterwards to all nations. But the idea of a world wide Gospel was not readily received and we find Paul writing to the Galatians and urging them to drop the forms and technicalities of the Jewish law and to live in the broad spirit of obedience to Jesus Christ. This all shows how difficult it is to dislodge old ideas even when aided by the highest inspiration and enlightenment.

It must therefore be distinctly noted how the ideas of a material resurrection pervaded the earlier ages of humanity. The low state of Philosophy, the lack of true Scientific knowledge and the evident inability to conceive of a spiritual condition or world apart from material environment, inevitably led to the belief that the future world or kingdom of God would be dominated by material factors. We cannot therefore so much blame the Fathers for their inadequate views of the future but we do wonder that it has taken eighteen centuries to correct these material views.

Let it be distinctly noted that the phrase "The resurrection of the body" does not occur in the Scriptures, nor is it found in any public creed among Christians, until the fourth century. It was evidently assumed that the resurrection must be material and for this reason it is evident the nature of the resurrection body was not discussed. The Apostles and those who saw the Ascension of the Master simply testified to the fact that they saw Jesus, without attempting to explain the method of sight. Even Paul does not attempt to explain the nature of vision, by which he first saw the Lord at his conversion. Hence the question was, did the sight of Jesus after his resurrection imply a change in him or in themselves or in both? These questions we do not often stop to ask, however vital they may be; we are content to affirm that we saw. Assuming that the risen Christ possessed a material body, the Fathers stigmatized all doubters as Heretics and cast them forth. Hence the doctrine which Paul sought by every reasonable device to combat, became the established doctrine of the Christian centuries.

It is certainly a marvellous fact that the spiritual continuity of the soul taught by Paul, with the assurance of the soul's enlargement and progress through death, should be perverted into a dogma teaching that dead bodies would arise again by a miracle of Almightyness. After the resurrection of Lazarus it would seem that the early church could hardly have misunderstood the Master. The body of Lazarus had been called from the tomb but in a confessed state of decay, which only the Chemistry of common life has learned to combat. The spiritual body defied decay and not only this but had so vivified the material body, that Lazarus lived again to resume the duties of life.

The mental atmosphere of the age compelled the assertion

of a material resurrection. While the apostles continued to preach the sublime fact of the resurrection, they had large success but the very moment the Christian teachers thought themselves called upon to explain the nature of the Spiritual body, they ran into endless contentions and strivings without profit. The opinions advanced were crude beyond belief and resulted in endless discussion, oft accompanied with abundant bloodshed. The fact that the Gospel continued to spread rapidly is an evidence how welcome was the hope of the future life, separated from the struggles and barbarities of the present. It needed time and patience to separate the dross from the gold and show forth the true meaning of a divine resurrection. The discussions and results of this discussion proves that the truth is not always on the side of majorities.

The opinions concerning the Resurrection body show more of the versatility of the human mind than its wisdom. Tertullian proclaimed that "The teeth are providentially made to serve as the seeds of the resurrection." The Origenists taught that the resurrection bodies would be in the shape of a ball, like the mere heads of cherubs. The great Augustine says "The resurrection of the flesh was formerly believed to be incredible but now we see the whole world believing that Christ's earthly body was borne into Heaven. Christ rose into Heaven with his body of flesh and blood and wears it there now and will forever. Had he been there in body before, it would have been no such wonder that he should have returned with it; but that the flesh of our flesh and bone of our bone, should be seated at the right hand of God is worthy of the greatest admiration." Such crude and unthinkable presentations were made throughout the Christian centuries, as representing the rising up of Christ and his saints and taught as indispensable for admission to the spir-

itual kingdom of God. Those who opposed them were under the ban of the Church. But the fact of Christ's resurrection was proclaimed and in spite of all opposition and crude theories, the Gospel grew and will grow and continue to comfort humanity while the ages endure.

The early Church Fathers were familiar with Heathen literature and found it comparatively easy to fall in with the current thought and assert the doctrine of a material resurrection. The alternative was Pantheism or Materialism and they bodily asserted Materialism. This enabled them to promulgate the doctrine of the punishment of the flesh because it was a partner in sin. Out of this lugubrious doctrine has grown the ideas of Purgatory and an Intermediate State, preparatory to a final judgment.

In the seventh century Mohammed flourished and finding the doctrine of a bodily resurrection prevalent among the Parsees, Jews and Christians he adopted and used this teaching with remarkable effect and made it a controlling factor in his system of religion and so it remains until this day. The doctrine was a prominent theme during the Middle ages and proves that the religious teachers saw its influence and winning power, even while confounded by its absurdities. With their Greek Testaments before them and the Resurrection illuminated by the example of the risen Christ, they still adhered to a material resurrection. The questions they discussed were such as these "Will the resurrection be natural or miraculous? Will each one's hair and nails be restored? When bodies are raised will each one's soul know its own body and enter it? or will God distribute the bodies as they belong to individuals?" What strange dreams and nightmares they seem to have welcomed and harbored!

Such discussions prevailed during centuries and in their main scope must have made far more infidels than Christians. Nor is the tendency today different, as we hear thinking minds discuss the future life. The doctrine of the resurrection of the material body has no place amidst the Scientific minds of the Twentieth century. Matter has no place in a future spiritual kingdom.

CHAPTER VIII

THE TEACHING OF JESUS ON THE DIVINE LAW OF LIFE

HOW deeply important is it that we should know what Jesus, the Christ taught upon the problem of life in the ages to come. To whom shall we go with such confidence as to the great prophet of eternity, who came from God, who represented God, and who has returned to God, to await the outcome of human discipline. Says the Apostle because the children of God were flesh and blood, he likewise took part of the same, that he might deliver God's children from bondage. How clear must his vision have been to undertake the mission of reconciling humanity to God. His words and life furnish the clearest light upon the darkest problems of time and eternity. To reject them is to leave mankind amidst impenetrable darkness.

Who that has stood amidst the solemn scenes of a burial and has seen the tempestuous grief of such occasions, has not wished that he could utter words of truth and wisdom to comfort the mourners. Those who mourn cry out for consolation there and then and the message which fails to achieve this is a failure. To speak of a resurrection at the last day is comparatively weak and comfortless. Under the historic teaching of the church, the last day and the resurrection promised are so far away, while the grief is present and overwhelming. The ties that bound our dear ones to life are sundered, they have passed from us and how can we

bear the thought of long absence from those who were so dear and have gone so far away. Is it not well to ask, what did the great Teacher do to support his sorrowing friends on such occasions.

Surely there can be no mistake in studying intently both the matter and manner of the Master. At the grave of Lazarus he did not seek to impress the fact of a coming resurrection, upon the mind of Martha, but he insisted that her faith was false in hoping for such an event. He virtually declared that now is the resurrection and that the old Historic hope of some far off day was not to be indulged. Martha "I am the resurrection" or the type of spiritual continuance and Lazarus, like myself is only sleeping and will soon awake and live to God. He simply showed the sorrowing sisters that Lazaraus was both near and alive, and this dried their tears.

Evidently Jesus, as the prophet of eternity seized that occasion to correct the false ideas of the past and to instruct future ages upon this pre-eminent theme. It was a favorable time; the sorrowing sisters, the death of a friend, the proper illumination of the church for its future mission, the winning of the world to the Gospel all conspired to make it a fit time to teach all that could or should be taught upon the doctrine of the resurrection. From his lips fall no moan upon the reign of death but words of life and hope and consolation. Jesus wept as we are likely to weep at the distress of others and however complacently we may view death, it always indicates separation from loved ones and the unspeakable agony of parting from them. But with what emphasis he declares, Lazarus is not dead but sleepeth and I go to awake him out of his sleep. He virtually declares to Martha that the real life of man does not lie in the permanence of the physical

body but in the spiritualized soul. Lazarus has been dead already four days and decomposition has begun but this is no hindrance to the work of him who has the power of life and by whom all things were made in the beginning. The real, living Lazarus was behind the visible sepulchre, awaiting the call of the Master he loved and when the call came, "Lazarus come forth," immediately the dead arose and Lazarus walked forth to life and duty, until called again to die.

Standing before his friends and people on such a signal occasion, how was the Master to meet it for the instruction of humanity? *Let it be noted that the very thought of death seemed distasteful and hateful to Christ.* Knowing the scope and power of the Spirit, how could it be otherwise? He knew that humanity was doomed to physical death according to a common law but he also knew that the great law of life also swept over the race and was eternally designed to be victorious. He was not called like Paul to explain the power of life and resurrection by analogies, he asserted the facts and illustrated them by his own power of holiness, which declared him to be the eternal Son of God. He literally swept over the prejudices of his hearers and declared the resurrection to be the divine law of life and progression.

When we consider the darkness of the age, burdened with the prejudices of centuries, the tendency in all ages to resort to miracles to explain any unusual occurrence; the lack of Scientific knowledge and above all the unwillingness of religious teachers of all classes, to cast aside old doctrines and formulas, we wonder that Christ with all his reputed wisdom could meet so trying an occasion with any hope of success or approval. It seems that the great teacher unfolded the true nature of the resurrection as well and wisely as the age and circumstances would permit. On this memorable

occasion he gave supreme emphasis to the power of the soul to exist, in spite of all material relations and of the power of holiness to dominate all exterior environment. He proved his own words eternally true, "He that believeth in me shall never die and though he were dead yet shall he live."

We can readily imagine with what abiding peace and consolation, the sisters and the risen Lazarus turned away from the sepulchre and again resumed the duties of life. But have we all felt how much this significant scene may mean to us, under similar circumstances? As we bury our dead, how comfortless the thought that in some far distant future, we shall again meet the soul we have loved and lost but if we receive and hold the words of Jesus, how comforted are we in the thought, that we shall soon meet and again rejoice with the soul so dear to us. We can readily see why Jesus so earnestly enforced the sweet truth for the permanent consolation of sorrowing expectant humanity. What more desirable truth to know that death is best represented by a sleep, and that death does for the soul what sleep does for the body; that it repairs, invigorates and prepares us for fuller life and larger victories. "And so he giveth his beloved sleep." The early Christians seized upon this figure of sleep and spake of their dead as asleep. "Dormit" he or she sleeps, was carved upon thousands of grave stones. Whatever may have been their inability to explain the sleep beyond death, the restoration of Lazarus taught them, that the Lord, Christ, knew where they were in the wide Unseen and watched over them to give them more abundant life, for ceaseless ages.

The resurrection as a factor of life and consolation exemplified in those raised from the dead, taught the early Church of the nearness of the departed and doubtless they were com-

forted by such teachings as John gave forth in the Apocalypse when he spake of the temple of the future saying "And I saw no temple therein for the Lord God Almighty and the Lamb are the temple of it. And the City had no need of the sun neither of the moon to shine in it; for the glory of God did lighten it and the Lamb is the light thereof." Here was taught that souls who passed into the Unseen, went out into the unwasting light of eternity with the ever present Christ. "And the nations of them which are saved shall walk in the light of it." Through these representations we see the reasons for the holy courage of the Martyrs, for it is evident they believed that the gate of death led into the wide and undimmed light and life of God and the Lamb. Beyond the brief sleep and needful touch of death they saw the fullness of peace and rest.

The resurrection life, in the mind of Christ was, the living and obeying the laws of the Spirit and thus defying the laws of the flesh. In his view it mattered not whether the life be lived in or out of the flesh or apart from the natural body. This dominant and enduring life marches on triumphantly through the gates of physical death and lives unwasted in God, while serving in the eternal temple.

Why should not the spirit of man assert its powers here and now, as if discerning its own origin and possibilities? The soul is a thing of God, endowed by nature with the life of God and can no more know annihilation than the God from whom it came. The teaching of Christ has taught humanity the secret of soul power and when believed and accepted, arms the soul against all dangers and fears. Man belongs to God and eternity by birthright and why should he fear death in this Universe of the Heavenly Father? To know ourselves, to realize our possibilities and live to them

is eternal life.

When Paul asserts the rising up and reappearing of his Lord, he but asserts the eternal truth that a truly divine life, lived upon a spiritual plane, defies all changes and welcomes the providence of God with all its vicissitudes. The spiritualizing of life is the saving of that life and that life has in it the omnipotence of the spirit. The spiritual life carries with it everything that makes Heaven and Heavenly Destiny. Death did not dim the power of Christ but through death his powers expanded and progressed so manifestly that he seemed far more alive after than before his rising. During his brief sleep in the tomb he seemed to expand into the fullness of the divine. The line of separation had been crossed, he was no more encumbered with a material body, so as to feel its burden but made it the necessary instrument to impress his disciples with the reality, the power and glory of his divine selfhood. In thus accepting and defying and conquering death he unfolded to humanity the most important lessons of the ages. The lessons which Christ taught humanity through his crucifixion and resurrection surpass in purity, power and progress all the accumulated wisdom of all the sages and philosophers of all time and can never be exceeded. The grandest thing a man can do is to die for truth and righteousness. All History gives emphasis to this fundamental fact. What is the death of the warrior for fame or the philosopher for opinions or of the covetous man to gain unlimited wealth, compared with this? This teaches us why Christ died for us and would not accept the scepter of the world from the hand of Satan. All such scepters belong to time, while the scepter of truth and righteousness belongs to eternity and God. *To so live as to earn the right to die nobly and grandly is humanity's noblest achieve-*

ment. The greatest benefactors of the ages have lived and died for righteousness and so God's kingdom lives and grows among men and will continue to expand while time endures. As the cost of serving truth and righteousness is always great, therefore correspondingly great is the reward of these faithful servants, for out of all their tribulation, they reach the throne of God and find their highest worship, in the welcome duties of his spiritual temple.

The teaching of Jesus concerning death cannot be overestimated. His outlook was so vast, so far reaching and so hopeful that he could not be dismayed. He had the divine ability to weigh justly the worth of the seen and unseen worlds and he knew that righteousness worked out the eternal weight of glory.

He knew and taught that death is not the demon we have thought it but a part of the divine and eternal order and the pathway to peace and rest, according as we have been faithful to the higher nature in ourselves. If we fix in our minds that death is not the king of terrors but the divine law of progress alike below man and in man, we shall gain the attitude of the Master. In calling death a sleep he became the world's greatest benefactor and comforter. Beyond his words he exemplified the shortness of the sleep by rising speedily from the tomb and illustrating the personal identity he taught and the power and glory of the resurrection promised faithful souls of all time. Beyond all discussions Christ is Christianity and living in his spirit is the true and blessed resurrection.

In summing up the teaching of the Master with regard to the resurrection, we must not fail to remember that he not only taught his doctrines, but far more, he lived them. He seemed to feel that he was before the eyes of the universe

and fully disclosed to both seen and unseen worlds. He declares I am the everlasting life, at one with the Father, the Alpha and the Omega and always revealing the spiritual and eternal life. This life was in him before the worlds were created; it was in him while in this world and he still lives to express it in the eternal kingdom of God.

During all the manifestations of his wonderful life, he was always the God-Man and the eternal Son, revealing the Father, to encourage and sustain the church of the ages in the midst of her tribulations. The sublime fact that he could welcome his cross and rise triumphantly from the tomb is the grandest possible exhibition of the power of his resurrection. This was what Paul prayed for, when he prayed that he might know him and the power of his resurrection, for his inspiration taught him to see the glory of that power. It was the triumph of life over every obstacle the enemy of souls could present against him, even the last enemy death. Hence says the writer to the Hebrews "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the Devil." Death gave him his opportunity to show the supreme Power of holiness to achieve a true resurrection. Christ, the Alpha and Omega of our inspiration represents human ability to surmount all temptations and obstacles without sin, to fulfill all righteousness and to gain from it the highest attainment, for a spiritual manhood. In the mind and example of Christ we have no need to refer the everlasting life to the ages to come; it is here and now and to live in and by him is to make every day an eternal day, full of the hope and anticipation of glory. When the divine order is restored in our souls, all things are made sub-

ject to us and the divine life within, is at one with God and his eternal law of life.

In thus contemplating the everlasting life, we may well pause and ask what was and is the body in which Christ rose and is now manifested in glory; for this must in some deep and true sense represent the ideal resurrection body. The body in which he rose was not like the body of Lazarus, which was nothing more than a resuscitated body. Before his crucifixion his body was subject to the laws and environment of this world but after his rising up, it dominated both the seen and unseen worlds. He could appear and disappear at will and this remarkable quality remained with him until he ascended to glory from the Mount. *However inexplicable it may appear, from the moment he arose that body was the type of the resurrection or spiritual body.* The Historic teaching has been that this body was material and thus assures us of a physical identity beyond death. In the mind of some religious teachers, that body underwent a distinct change from the Cross to the Ascension but it is wholly unsupported by any evidence. The change in the body of Christ from his death on the cross to his rising from the tomb, seems to indicate that the corruptible body had been supplanted by the incorruptible and that all the succeeding phenomena of his personality, during the succeeding forty days, was demanded to convince his disciples, but in no sense disproves the fact, that during that time he was already clothed upon with his spiritual body, representing the first-fruits of the future bodies of the saints of God. Who can define the limitations of power or possibility in a Spiritual body? In the risen Christ it seemed Omnipotent.

During all ages thinking humanity has been demanding some substantial proof of a future life. Jesus was fully alive

to this fact and seems to have sought by every device to enforce the doctrine of a future life and to truly represent it. The age was not ready to accept his teaching and even his chosen disciples were so dull of perception that they seemed very unready to accept the idea of his personal rising again. He must convince them and by every right method show forth the continuity of life beyond death. His message impressed the fact of personal identity beyond death and seemed almost indifferent as to method. It was enough for the disciples to know that the Lord they had loved and followed had risen from the tomb and assured them of future life and blessedness. The power of holiness within him was sufficient for the end and based upon this fact, the Christian Church has gone forth on its mission to win the world to Christ. Nothing is so sweet and comforting to sorrowing souls as to be assured from the Gospel of Christ, that their dear ones are with the Lord who loved them and has already received them unto himself as his peculiar treasure. Sounding through the Christian age we can hear Paul saying "We shall not all sleep but we shall all be changed" and what will the change be if not indicated in Christ's own resurrection, for he is the type. The material body of the Cross died but the spiritual body of the resurrection defied all powers of change. It was incorrupt, it was glorious, it was powerful; from the very first rising it possessed every quality attributed to the spiritual body, by Paul the divine expositor and what can the church demand more to reveal the true nature of the resurrection and spiritual body. To call this spiritual body a material body is to reverse Paul's judgment, if not to deny his inspiration. It is evident that the loving friends and associates of our Lord, knew the Christ of the cross to be the Christ of the resurrection and

so they have proclaimed it to the ages. While Christ seemed the same, even in body, Paul says in effect that the body of the Cross was material, for it died, while the body of the resurrection was spiritual and defied death, being clothed with limitless power. Those who claim that a resuscitated body subject to death is the same as a spiritual body which defies death, must settle the question of sameness with the inspired Apostle. What place or office will a material body have in an eternal spiritual kingdom?

CHAPTER IX

PAUL'S INSPIRATION ILLUMINATING THE DIVINE LAW OF LIFE

THE Resurrection as Paul taught it is central and the most important doctrine of the Gospel of Christ. Without it there is no forgiveness of sin, no future, no hope of eternal life. For long centuries the Church of Christ has made the atonement central and has sought to compel its presentation by every possible device and religious teachers have been accounted Heretical or Orthodox according to their views of atonement but this is not Paul's view. The claims of Christ do not rest upon a Philosophic view of atonement but upon the central fact, that he proved himself the Son of God by rising from the dead. It is useless to argue and contend for the divinity or even the sinfulness of Christ if he failed to rise from the dead. It was above all things essential that the Master should illustrate the Divine Law of Life by his rising again, for his rising illustrated both the fact and the form of his doctrine. The resurrection of Christ is the most significant event in the history of nations. It reversed the moral tendencies of humanity. It gave human life its deepest interpretation and truly made life worth living.

The vital inspiration of Paul appears as he presses the fact that it was Christ who died and it was Christ who rose from the dead. It is also Christ who was seen after his rising from the tomb. He seems to distinguish between Jesus the human and Christ the spiritual man. The material man rep-

resented in Jesus may die but it is far more that the spiritual Christ consents to pass through the gates of death and prove that the diviner elements in humanity only suffer a momentary eclipse, to appear again in growing splendor. He was not laboring to prove that the physical body of Jesus rose from the dead, that possibility had been disclosed in the rising again of Lazarus but the rising up and again dying of Lazarus were not conclusive proofs of a spiritual identity beyond the tomb but the eternal Christ defying a second death and ascending to God, was the assurance of a future life and it must always stand as the true expression of the divine law of life for common humanity.

The vision of John the divine on Patmos, when he saw his ascended Lord was no vision of a material body but so matchless in spiritual glory as to be unspeakable. Paul is desirous of presenting the eternal man, born in the image of God, for the consolation of the church of the ages to come and all other factors are mere adjuncts to aid this sublime purpose. He most emphatically rules out the material body of flesh and blood from the future spiritual kingdom of God.

Paul's original vision of Jesus and his whole discussion of the resurrection to the Corinthian church alike prove that he discarded wholly the idea of a material resurrection. His idea of the resurrection is not the raising up or resuscitation of dead bodies but the releasing and energizing spiritual bodies for a fuller life beyond the grave. His supreme idea is that the man Christ Jesus has risen from the dead and lives again as the Savior and Comforter of his people. Paul recognizes a divine and eternal law of succession running through nature and he labors to prove that this law runs deep into eternity, as the law of the future kingdom of God. To paraphrase his words, he seems to say "Thou foolish one

why do you object to a rising from the dead? Do you not perceive the universality of this law all through nature? The kernel of wheat dies or dissolves in order to release the living germ or spirit of the wheat, and the expansion of this living germ brings the fullness of the harvest? This is the law of the higher nature and is no miracle of divine intervention any more than the sowing and sprouting again of the wheat is miraculous." We may call this expression of the higher law miraculous but it is only miraculous in the sense of being the expression of a law unnoticed in the ordinary laws of nature. As God works according to law in the kingdom of nature, so he also works according to law in the realm above nature. The action and influence of the human mind upon nature controls its laws for human good and the kindred action of God upon his established laws is for the blessing of his creatures and are not miraculous in the mere influencing and controlling the action of those laws. The future will doubtless reveal more fully the immanence and influence of God upon all laws.

If we are to consult the Greek text for accurate knowledge it is apparent that Paul's words have not been accurately interpreted. The Apostle claims that Christ is the first fruits of the resurrection or the distinct pattern or type of a true resurrection. The scope of his thought and language is that the resurrection is the rising up of the individual into new and higher conditions and fuller life and power. The spiritual or inner man casts off all dullness and the depressing weight of the physical body with its infirmities and burdens and rises a free spiritual being in a spiritual body. The resurrection has prepared the spiritual man for a spiritual realm and the duties pertaining to an eternal spiritual kingdom.

It is most unfortunate that the Greek word translated resurrection has not been translated literally. As now understood resurrection and resuscitation mean the same thing to the average reader, while as a fact the true resurrection means simply rising up and not rising again. It simply means that Jesus slept the short sleep of death and rose refreshed and inspired for eternal activities. To call the resurrection a simple resuscitation is to degrade the true resurrection to a mere physical basis, and it makes the promise of the final resurrection nothing more than a return of humanity to a reincarnation. Paul eliminates the material or psychical body while a material resurrection tends to exalt the material above the spiritual body, thus producing endless confusion.

In reply to the claim that Jesus asserted that he still possessed flesh and bones after his rising up, it may be said that he did not immediately assert the full power of his spiritual body but did manifest some of its power. His great aim was to convince his chosen Apostles of his individuality and to remove all doubts of a future identity. They were slow to believe and he condescended to their weakness and imperfection and thus met the necessities of the occasion. If he had not so manifested himself the multitude might have said it is simply the delusion of a body of fanatics and indeed some of the early sects made similar charges and conclusions. If the saints in the resurrection are to be as the angels of God, with unlimited powers, it is easy to believe that Jesus, in his spiritual body had similar powers. He certainly had no pain for he invited the thrust of 'Thomas' hand into the wound which caused his death. Before his cross he could walk the waves of the sea and afterwards could rise upon the ladders of the invisible air, even as the Angels of Jacob's dream. In fact when delivered from the material elements

which caused his death, he completely dominated and controlled all material elements, as if he were indeed the Creator of worlds and the very Son of God in whom all fullness dwells. If we assert that Jesus after his Cross and rising up, possessed a spiritual body and by it was able to use any or all factors of material life to prove his personal identity, the question of a material resurrection is disposed of forever but if we still assert that after his resurrection he still possessed a material or physical or psychical body the subject remains in an everlasting muddle of confusion. In short the alleged Christian hope of spiritual identity is then no better than the Hindoo dream of eternal cycles of life and completely bereft of inspiration.

Paul's words do not imply a miracle in coming ages for the ultimate reunion of soul and body. In Paul's mind the resurrection is rising up and being clothed with surpassing and surprising powers. "This life of mortal breath is but the suburb of the life Elysian, whose portal we call death." The poet's vision is far more likely to find the ultimate truth than the critic's scalpel. Resuscitated humanity always dies again while resurrected humanity, by the power of Christ, never dies but expands into fuller life in coming ages. On the cross Jesus gave up his pneuma or spirit; his natural body laid in the tomb disappeared or became a spiritual body. It is said that in the beginning the spiritual God created all worlds by his Son, thus converting the spiritual into the material, why then should it seem improbable that the risen Christ should be able to convert his material body into a spiritual body, even in the tomb? Moreover this converting process is to come upon all saints in the fullness of time, according to the eternal law of the risen life. There is neither beauty nor inspiration nor comfort in a mere physical rising

up. Its whole conception seems burdened with gross and insurmountable difficulties, demanding an endless line of miracles, entirely out of accord with the true manifestation of the divine law of life.

When we consider Jesus Christ as the Creator of worlds it seems a manifest absurdity to deny him the power to use the elements of a material world and life to prove his identity, and the power of a risen life. The new life needed unusual expressions of power to prove to sinful humanity the reality and surpassing glory of the spiritual kingdom of God. All his association with his disciples after his rising up seemed designed to show that the material was wholly eliminated from his life and only endured for their consolation and instruction.

To impress his identity Jesus allowed all that seemed needful but nothing beyond. When Mary in her zealous love would touch him, he forbade her and in that veritable body by which he had proved his selfhood he rose, in the sight of his disciples to Heaven. The early church was in the midst of Heathen life and Philosophies and inevitably became pervaded with heathen ideas and beliefs and not sufficiently wise to anticipate all the possible heresies which might arise. So long as the early preachers and disciples continued to assert the main facts of the Gospel, the church gained both in numbers and power but the moment they attempted to be wise above what was written and originate a spiritual chemistry they engendered confusion and strife. In nothing is this more apparent than in the doctrine of the resurrection. After prolonged discussion the Fathers settled upon the doctrine of a material resurrection or rising up of the physical body. The main support of the doctrine was that Christ seemed the same, while in fact he was essentially

different and prepared for the spiritual kingdom of God. To accept the teaching of Augustine, that Christ sits upon the eternal throne of God, with a material body, is a direct denial of Paul's teaching, that Christ's resurrection body, while substantial, was yet thoroughly spiritual and designed for eternal permanence. The vision of John reveals the Son of Man, the risen Christ, as possessed of a body of unspeakable beauty and glory and with no semblance or hint of materiality.

This spiritual body is the real eternal, inner man of the soul, which the church has been so slow to discern and appreciate in all its divine characteristics and glory. It is unchanged by the sleep of death and defies destruction, because it is the substantial image of God.

The Greek words used by the Apostle to indicate Christ's rising are all strictly conformable to the image and fact of sleep. He says Christ was buried and rose up the third day. The original word is used through all the discussion of Paul and primarily means to rise from sleep. He virtually says that if the dead do not rise from the sleep of death then Christ did not rise from the sleep of death. He illustrates his meaning by the metaphor of the wheat; when the wheat is sown the life principle is not destroyed; it continues and appears in the new wheat as God giveth it a body. Nineteen times in this chapter devoted to the resurrection he represents it as rising from sleep.

Another word which Paul uses as indicating the resurrection, simply means standing up. It is used four times in this fifteenth Chapter of First Corinthians and forty-two times in the N. T. and carries with it the idea of rising up for life and action. In the use of both words Paul presents the idea of rising up and continuance of life, according to

the individual powers. The Apostle believed thoroughly in the rising from the dead but not the rising of dead bodies and whatever his philosophy included he indulged no doubts of personal identity after death. If the Apostle had believed in the rising up of the material body, how very easy for him to have said, "what I mean by the resurrection is the raising up of dead bodies or material bodies." But as if to combat any possible doubts he directly declares the body that shall be is a spiritual body, which the body sown is not.

Attempts have been made to relieve the doctrine of a material body in the resurrection, by asserting the power of the spirit in man or the soul to gather to itself a future body as if it were needed; apparently forgetting the fact that the soul must have a body in order to be a distinct entity. The soul or breath of God in man must have some form, however invisible or it is diffused abroad into the universe. As in the wheat there are unseen forces which give from to the new wheat, so the unseen forces in the soul must develop into the full grown spiritual body. Each and every spiritual body continues and preserves its own identity and this fact alone is the basis of the doctrine which Paul advocates in all his teaching. The world has always been ready to believe in immortality but has always associated it with a material body and hence we see the effort of centuries to force the Gospel to teach this strange doctrine. As Dr. Clarke says, "It is a remarkable fact that the Greek words indicating the rising of men should have been translated, in our English Bible, by terms signifying something wholly different, and conveying another sense than that of the original. It is equally extraordinary that this change of meaning should seldom or never be alluded to by Theological writers." Emerson wisely says "When the Master of the Uni-

verse has points to carry in his government, he impresses his will in the structure of minds." The divine will was impressed upon Paul's mind resulting in his inspired utterances, which have been still further elaborated through the workings of many modern minds, until the modern church sees far more clearly than the past, the trend of resurrection life according to the divine law of life in the spiritual body.

In this day of wide intellectual culture, to teach the doctrine of resurrection in a material body is to breed sceptics and infidels. The student in his Chemical laboratory discerning the law of chemical relations knows a material resurrection is against Science as it is directly against the teaching of Paul the great exponent of the doctrine. On the other hand the doctrine of a spiritual body, or the rising up and progress of the soul, joined with the welcome message of immediate and abundant entrance into rest and the committal of the soul to the ever-present Savior, is full of hope, cheer and glorious anticipation. It lifts the mind from the gloom of the grave to the vision of life and immortality just beyond the veil of time—a life full of divine satisfaction with Christ and his people. A material body, even if raised from the grave is only a reanimated or resuscitated body and in no sense a resurrected body according to Paul's inspiration, hence the body in which Jesus rose was a spiritual body, full of permanence and Omnipotence and all the phenomena of his risen life were but examples of his divine exaltation as the Apostle declares "Wherefore God hath highly exalted him and given him a name above every name—that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father."

CHAPTER X

THE IMMEDIATENESS OF THE RESURRECTION ACCORDS WITH THE DIVINE LAW OF LIFE

WHATEVER may be our views of the Gospel message, it has lifted the dark veil of the future and filled the human heart with hope. The Divine Will impressed upon human minds through revelation has changed the moral currents of the centuries and blessed the world with Christian Civilization. As the Gospel interpretations have been made along the lines of progress, humanity has responded and the best ages of civilization have resulted. With all the alleged wisdom found in the intellectual advances of the past, nothing approaches in true wisdom the words of the man of Nazareth. The Gospel of resurrection and life or of Resurrection life, was the chief doctrine he announced and was the principal theme his Apostles preached during the first centuries of Christian progress.

If the Gospel has lost power to win it must lie in the manner or errors of presentation. When the Gospel was first preached in Rome the populace was in the midst of the deepest degradation; morality and humanity were submerged in vice and crimes of unusual atrocity, yet when the Gospel message came it was gladly received by the degraded multitude. The sum of the message which won the Roman world was, there is assurance of immediate deliverance from all the world's evils and cruelty through the resurrection of Christ.

With this deliverance was linked forgiveness of sin and the promise of divine life and salvation beyond the stormy scenes of the present.

As we read the book of Acts, we are assured that the one prevailing theme of those who went abroad to win the world was, Christ has risen from the dead. With this hope of resurrection was linked every possible promised blessing that could soothe and comfort distressed souls. As Paul was haled before Judgment Seats he took with himself the highest courage of his convictions and never failed to preach the resurrection from the dead. This gave the Gospel the widest spread, conveying it through the highest circles of the Empire. Distinct personal identity in the life to come towered above every other message and was gladly welcomed by suffering souls.

We are accustomed to attribute the heroism of the early Christians to the doctrine of the forgiveness of sin, rather than to the hope of the resurrection, but the Gospel record fails to support this claim. If Paul had preached the mere hope of God's forgiveness of sin, he would hardly have disturbed the rulers of his time. It would have raised no conflict between him and his Jewish brethren, but when he preached the risen Christ, the message was so unusual as to disturb both rulers and nationalities. But the most remarkable effect was witnessed upon the masses who found so little in the conditions of the age to make life worth living. When they found that death meant life and immediate resurrection, they welcomed martyrdoms however horrible and painful.

Whatever difficulties may seem to encumber the time of resurrection and its consequences, still the main scope of the Gospel teaching enforces immediate resurrection with the inspiration it affords. The Master said to the dying thief

“To-day thou shalt be with me in Paradise,” and as the brethren went abroad to spread the truth, so significant a fact must have continually sprung to their lips, and imparted a gracious unction to their messages. The death of Stephen the first Martyr was always in their minds and his words an ever present inspiration as he said “Behold I see Jesus standing on the right hand of God.” Such a vision was repeated in Paul, the greatest of Apostles transforming the persecutor into the inspired preacher. The vision of Moses and Elias on the mount and the marvelous Ascension of Christ from the mount, taught the Church how wide was the scope of the kingdom of God and how very near were the inhabitants of God’s spiritual kingdom. They believed the words of the Apostle, “Wherefore God has highly exalted him and given him a name above every name, that at the name of Jesus every knee shall bow.” The Apostle had said, “In this tabernacle we groan, earnestly desiring to be clothed upon with our house which is from Heaven,” and he also had said “To abide in the flesh is more needful for you—but I have a desire to depart and be with Christ, which is far better.” There is not a hint of a dim and distant judgment after a long sojourn in the grave, and if there had been it would have carried with it neither inspiration nor cheer.

For some reason the Apostolic age was succeeded by an age of doubt and dissension and the early enthusiasm of the Church was followed by spiritual dullness. John says many spirits were abroad in the church claiming attention and not manifesting a vital Gospel spirit. He warns the church against false prophets who need to be tried and proved by their works. For this reason we can see how needful it was to buttress the doctrine of the resurrection and thus to secure its inspiration and power.

While the immediateness of the resurrection was not vital, it was forceful in its effects upon all who heard the glorious message. And if the immediateness of the resurrection had been proclaimed as constantly and forcefully as the fact, doubtless the history of early Christianity would have been far different. When the doctrine was entangled with doubts and delays the zeal of the church seems to have waned and its glory was greatly dimmed.

No passage in the Gospel is more clear and explicit than the promise to the dying thief of an immediate entrance into Paradise. Nothing short of a determined purpose to pervert the important truth could have changed its meaning. It has required unusual perversity to assert that Paradise does not mean Heaven, but religious fanaticism is equal to any emergency. We need go no farther back than the days of our New England Fathers to learn how blind, unreasoning and even cruel, very wise men may be. If the resurrection is centuries adown the ages, the question is, what to do with the dead bodies of humanity in the interim. The church needed a Purgatory and punishments with which to frighten the wicked and impenitent and Purgatory was the place for a cleansing process and final preparation for Heaven. The manufacturing of an Intermediate State has not greatly troubled Theologians and Commentators and thus many of the church wise men have helped the Lord along in his Gospel of abounding salvation. The doctrines of an Intermediate State or Purgatory or of two Paradises or a lesser Paradise to which the Thief went, have slight foundation in the Gospel.

Nothing is more significant in human life than the fact of the ease with which mankind accept new isms and at the same time tenacity with which they will cling to old dogmas.

The present age is full of strange doctrines which many readily receive and at the same time it is amazing to see the tenacity with which many trained in Orthodoxy still cling to old dogmas. It is only within the last fifty years that the average preacher has dared to dispute the unreasonable doctrine of a material resurrection. It has held undisputed sway during most of the Christian centuries and obtained such a firm hold that it seemed almost impossible that the orthodox presentation could possibly be wrong. How could the early Fathers of the church be wrong with all their alleged wisdom and nearness to the scenes of the cross and revelations of Pentecost? The ruling views of the Intermediate State and Purgatory have proved the very nightmare of Christianity and have sent millions of souls filled with fear, down to a hopeless eternal future. The apostolic Gospel of hope and cheer was succeeded by the spirit of Paganism, vitiating and clouding the brightness of eternal life and hope through Jesus Christ.

Still the voice of Jesus speaks to the Saints of God, passing through the gates of death "To-day thou shalt be with me in Paradise." And again he speaks to his people struggling along the highways of life "I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you to myself; that where I am ye may be also." If his tender words had carried with them a single hint of long delay before reaching the comfort conveyed in his sweet message, they would certainly have failed of any purpose for present consolation. This must also be said of all those doctrines of teachings of a Millennium or distant judgment which placed any long interval between the present trial or sorrow and the balm or consolation seemingly offered to stricken souls. Great sorrows demand a present Savior and

immediate relief. If we have rightly interpreted the gracious words of Jesus and the message was afterwards clouded it furnishes an ample reason for the changes which succeeded the Apostolic age and the wane of the early church in growth and power.

If words, illustrations and examples could impress the fact of immediate resurrection it would seem as if our gracious Lord had furnished them abundantly. The teachings which seemingly oppose these facts are apparently based upon passages of doubtful meaning and wrong impressions of their meaning. The Greek word translated resurrection has been mistranslated for nineteen centuries. The Greek means "a rising up" and not rising again nor the resurrection of a dead body. Again if dead bodies are resurrected they can have no relation to a future life of progression. The older we grow the more our material bodies become a drag and burden to future growth. The rising up of the spiritual man is the guarantee of future progress and this is the gracious promise of the Gospel.

The resurrection of Christ was immediate and like one rising from sleep; the morning after his sleep he appeared to prove his rising up and divine powers. What can be so full of cheer and consolation as Christ's rising and revelations of himself as a dweller in the Unseen. What can be so supporting to a believer in Christ as to hope for a speedy welcome from his Savior, beyond the veil and what so comforting to a bereaved Mother, as to believe that the departing child of her love and care has gone to the arms of her Savior?

This immediacy is indeed but the beginning of that fullness of growth which comes to those who have followed the life of the Spirit. As Jesus said "I am the resurrection life" so every life devoted to God, begins an eternal resurrection

life of unspeakable satisfaction. John seeks to give it expression when he says "To him that overcometh, will I give to eat of the tree of life, in the midst of the Paradise of God."

CHAPTER XI

THE PROBLEM OF DEATH ILLUMINATED BY THE DIVINE LAW OF LIFE

WITH the problem of death as related to physical nature the Scriptures have very little to do. It needed no revelation to tell mankind that according to the divine order of nature, plants and animals appear, live and die. A process of change is written all over nature and this law of change has been in operation from the beginning. In the History of the six days of Creation there is the implication that the whole earth was constantly changing through death into higher expressions of life. Through long Millenniums the Vegetable kingdom struggled until it developed into the Flowering plants. This was the last achievement of this order and development of nature, and beautified the world for the habitation of man. The animal kingdom never paused in development until it had exhausted its possibilities in the Mammalia but all the developments have been controlled and governed by the law of death, as the lower gave way to the higher. When therefore we speak of revelation we must look to Geology for the revelation of nature and here we trace readily the footsteps of the Creator as he has marched in his Almightiness down the centuries. If there had been no dominant law of death in nature, the lower forms of life would have filled the earth and have anticipated all advance towards the higher forms of the world's life. Every grave of nature has been a cradle, rocking new forms of physical

life into being and preparing the world for the habitation of man.

It is common to bewail the law of death and to attribute even nature's death to sin but it is wise to remember that every death opens wider the gates of life for all God's creatures. The law of death in nature was here ages before man or sin by man had appeared and its beneficent work has never been stayed. In nature death is no accident; no judicial judgment is pronounced; decay and death belong to the law of divine order and show us that the law of the Lord is perfect and ordained according to the law of divine wisdom. Birth, growth and maturity imply death as surely as the springs from which a river flows, imply the stream and its final termination. Before the advent of letters and literature, nations existed who built great empires and left the wrecks of great monuments to tell of a living past now succeeded by a deathful present. Whatever vigor and strength of powers have been originally given to any physical structure, time with gnawing tooth will undermine it and the revolutions of ages level it to the dust.

With the problem of spiritual death the Scriptures abound. Man as a spiritual being belongs to a spiritual kingdom. Whatever his present relation to the kingdom of time his spiritual nature allies him to the spiritual kingdom of God. It was man's disobedience to spiritual laws that brought death into the world and all our woe. "In the day thou eatest thereof thou shalt surely die," was not spoken of corporeal death, but of the death of the inner man of the soul. Original man lived in free communion with his God, until sin blighted his powers and left him the sad heritage of a guilty conscience. He died to the life of the spirit for which he was created.

As the law of physical death has been unfolded here, it is manifest that this death is the wide open gate towards life. Paul uses this law of physical death to enforce his idea of resurrection "Thou foolish one that which thou sowest is not quickened except it die." The grain of wheat obeys the law of decay and releases the life principle and thus assures the expansive harvest. So by the dominant law of death, life is ever seeking new points of departure, for further progress. Instead of being a destroyer, death is the mighty Sampson sweeping triumphantly onward over all hindrances which would impede his progress towards life everlasting.

This wonderful image of sleep carries with it the idea of rejuvenescence and renewed power. We sleep and rise to a new day, with new strength, for new achievements and new victories. Sleep conquers disease and if the patient sleeps even at the crisis of disease, he gains new power for ultimate recovery. Death does not capture man in sleep but sleep compels him to submit to his higher nature and the divinity in him renews his life. Thus nature marches on through the years towards higher forms and so will humanity grow in God and towards God until God shall be all in all.

Let us fix it in our minds that death is nature's wise law, ordained for deliverance, restoration and expansion. The whole march of time is an open book to declare it. Nature's forces from the beginning have been constantly working and are ever working to produce larger expressions of life, and man through nature's laws is climbing angel ladders towards Heaven. Wherever death appears there also appears new evidence that life is about to take a fresh start towards higher expression. This is the great law of resurrection which Paul develops and enforces by inspiration. The Gospel idea of resurrection does not imply the raising up of a dead body,

through Omnipotence; it is the expression of a divine law, the irresistible expression and expansion of a living principle unfolding according to the uniform laws of a divine and spiritual life. The soul sown in the weakness of physical nature is raised in the power of the spiritual body, prepared for eternal communion with God. What that power is the Master revealed both in his rising up and after life and also disclosed in Moses and Elias centuries after their departure from earth. The human soul sown through the processes of natural life and disciplined according to God's law of life, rises by the power of holiness to thrones of eternal power.

Lack of spiritual insight and false interpretation of Scriptures have taught us to look upon the grave as the end of human achievement but inspiration instructs us to see in the decay of the material body the release of the spiritual powers for an onward march, to know the power of a true resurrection. To know this divine power Paul was willing to be absent from the body that he might be present with the Lord. The problem of death received marked attention from the mind of the Master, and he seems to have taken unusual pains to instruct humanity upon this unwelcome theme as generally regarded. He seems to have expressed the greatest aversion to the subject of death as Historically considered. He apparently rebuked Martha for looking away to the resurrection of the last day. He met her sorrow by disclosing the relation of resurrection to life and thus sought to lift her from her gulf of despondency. His antidote to death was life, *immediate* life and through that life all blessedness.

His human sympathy appears as he shed tears at the grave of Lazarus and consoled others when mourning for their dead. After all that can be said, we must all confess that death is death with all its burden of sorrow. Those who have

been plunged into deep sorrows will sympathize with the following couplet:

“Console if you will I can bear it—’Tis a well meant alms
of breath
But not all the preaching since Adam—Can make death other
than death.”

When the object of our separation has passed beyond our reach and touch, the soul is overwhelmed at the sense of bitterness and loss. We have been taught to look away to a distant future and a general resurrection of dead bodies far off, dim and unreasonable and utterly void of present comfort.

Jesus stood and wept with the sisters at the grave of their brother and Martha sought to console herself with the hope of a resurrection at the last day, which Jesus directly opposes and corrects. He declares that the true consolation lies in the spiritual life and progress of the soul and then to prove that Lazarus lived he called him back from the unseen, again to mingle for a season with scenes of earth. The raising of Jairus’ daughter carries with it the same beautiful lesson. The damsel is dead and the friends are weeping, when Jesus declares she is not dead but sleeping. He refuses to countenance the idea that death reduces the personality to dead and senseless dust or consigns the soul to unspeakable darkness. Then he takes this loved daughter by the hand and speaks to her as if she had but just lain down to sleep. Again the returning spirit reanimated the maiden and she arose to gladden her sorrowing Father and his household.

If true resurrection was to be thoroughly illustrated by

these miracles, how easy it might have been for the Master to have said "Resurrection is the reanimation of the Physical body which shall now be achieved." Then there could have been no mistake but he proceeded to combat all such ideas and declared that the triumph of the soul through holiness is the resurrection or rising up which he seeks to teach and illustrate. This is what Paul directly taught when he said that Jesus Christ was "Declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead."

Christ changed the whole character of death and proved that it belonged to the great law of divine and eternal life. He gave it the beautiful name of sleep, thus associating it with the most refreshing and strengthening of human experiences. We look upon the Spring-time with its life giving influences, its flowers and expressions of beauty and regard it as the march of nature towards the coming autumn time of fullness, for human sustenance and comfort. So from the beginning have the centuries passed along in solemn succession, each new day of God, looking forward to some brighter day of glorious fulfillment but when we are called upon to view the march of humanity, we shrink from contemplating the fact of death, even if it leads to life. It was just this shrinking of the soul of humanity that Christ sought to meet by his unfolding the doctrine of the rising up of the soul, and defying all laws of physical death. As we read the life of Christ we discern his love of nature in all its expressions, except in one respect; the false views of the ages had so perverted this idea of death, that he seemed to regard it with aversion. This could only have resulted from great perversion of truth and hence he asserts life with tremendous emphasis. In his view death is a factor, an influence, a power

unfolding towards a fuller existence. We never find him sighing over the brevity of human existence or the apparent inequalities of life or the weight of human burdens; he never seems to ask or desire to have his trials less but rather prays to have strength equal to his burdens. He never seems to have used the term death except when forced upon him and then he sought to give it the deepest significance as related to life.

Here we may well pause and ask why did Christ, the eternal Son of God die? May we not truly reply, that God has made the pathway of suffering the highway to selfhood and glory? If the Heavenly Father could have devised a better way to life and Heaven would he not have done it? We are not called upon to contemplate God as delighting in human suffering, even for the ends of divine justice and we may wisely accept the fact of suffering as devised in fatherly love. Observing human life we constantly see the moral grandeur which comes and grows on souls suffering for noble objects. Therefore to choose to suffer nobly leads to the highest attainment as humanity is constituted. In the History of humanity there is nothing higher or nobler than the true patriot, the philanthropist, or those who give their lives for the elevation of struggling humanity. Such souls conquer death and show forth the spiritual grandeur of our common humanity. To so live as to fear death is unworthy of man but to live so as to die triumphantly and calmly is the supreme achievement of the soul.

Victorious souls are those who achieve a true and present resurrection. To-day, as all along the pathway of Christianity, there are various prophets preaching of a coming Millenium, with the fullness of everlasting life but Christ places that life and resurrection in the present hour and re-

bukes those who look away to a dim and undefined future. Life is to be enjoyed now and death is but the fuller realization of life, to every soul that has sought to know Christ and the power of his salvation.

In the Gospel message life has but a single enemy and that is sin. Without sin there would have been no spiritual death, no terror or fear of the limitless beyond. Change there has always been from the dim beginning but no modern equivalent for death until sin came and death by sin. When sin came through law breaking, then the horror of death entered the world and has darkened the history of human life during long centuries. The soul born of the Spirit rises to a true resurrection which can defy all prophecies of a coming judgment, filled with hope in God. The event of death will make no change in the onward career of true souls and they may calmly await the summons to the presence of the king, assured they shall hear the sweet, approving words "Well done, good and faithful servant, enter into the joy of thy Lord."

CHAPTER XII

THE DIVINE LAW OF LIFE IN RELATION TO THE SPIRITUAL UNIVERSE

IN the brief History of the book of Genesis we are told of the creation of Man and his assignment to the garden of Eden to dress and keep it. In this beautiful allegory we are also told of the development of the minds of our first parents in giving names to the fowls of the air and the beasts of the field. And finally we are told of the diviner knowledge which came to them as they heard the voice of the Lord God walking in the garden in the cool of the day. This seems to be the key to the Bible History and the reason for revelation, since it informs us of the awakening of conscience as the divine preparation for future development. If they had not been possessed of a spiritual faculty designed as the means of education in a spiritual life, they would have been on the same level as the beasts of the field. Hence the Bible is really the history of the development of the human conscience, through the constant discipline of life. Man's moral constitution is an evidence of his relation to a spiritual world.

The Great Teacher declares God is a Spirit, and the work of Creation teaches us that man is formed in the image of his Creator, and hence a spiritual being and thus by his creation is lifted above all lower creation. This significant fact proves that man by nature is born above this material world and is not to be measured by its limitations. Without this

spiritual qualification all mankind might live and die and be buried like the beasts of the field, without conscience and without God.

Man as God's child is constantly looking away to other worlds and other states of being. The growth of civilization is closely allied to the growing knowledge of God and unseen worlds. The great stimulating power in civilization has been the awakening of conscience and deepening the sense of responsibility to the Creator and where this stimulus is absent, moral degradation and disorder have rule. It is most important therefore that the human mind should rightly apprehend the spiritual world and its momentous relations. The Gospel of the Son of God stands apart from all other religions in its teachings concerning the Spiritual Universe and man's vital and eternal relation to it.

The Bible assumes the supremacy of the Spiritual Universe and its constant aim is to impress upon humanity the importance of spiritual factors and relations. God is an infinite and eternal Spirit and man is also spiritual and eternal in his very nature, for he was created in the image of God. If the true nature of God is revealed as Father, Son and Spirit then it is manifest that Christ was possessed of humanity from the beginning for he has never been less than the Son of God and the spiritual image of the eternal Father. He declared to John "I am the Alpha and Omega, the beginning and end, the first and the last." His administration has been apparent from the beginning, in the creation of worlds and in the perpetual ministrations by angelic spirits and also in his own perpetual administration.

In short if we are to accept the Bible as a revelation of the invisible, we must also accept the significant fact that

there is a Spiritual Universe and spiritual administration which includes and governs this and all worlds. This world was created by the Spiritual Creator, for spiritual beings created in his own image and for purposes of spiritual discipline and to assume that this is the original and central world, to which the spiritual Universe of God must be subjected, is to assign to this globe a place and importance which neither reason nor the Scriptures maintain.

Bishop Brooks is the only writer we have met who has exalted the eternal Man-Type to its true place and importance. He declares "God was made man, and Christ the God-Man was made manifest before the worlds. Before the clay was fashioned and the breath was given, this humanity existed in the Divinity; already there was a union of the human and Divine; and thus already there was the eternal Christ. It is the Deity in which Humanity has part; it is the Humanity in which Deity has part." The relation of humanity to God is eternal; it reaches back into the eternal past and stretches forward to the eternal future and humanity has a permanent relation to the spiritual order of eternity.

We may therefore expect that God's administration in this world should have supreme regard to the Spiritual Universe and the training and development of humanity for a spiritual eternity. Observing the vast system of worlds about us, it seems a supreme conceit to assume that this world should control the eternal order of the Universe. This small ball of dust in relation to the great all is less than a rain drop to the ocean and has its little place in a universe of systems and is wasting towards extinction, in the swift movements of time. Beyond this ball of dust is the infinite God with his millions of worlds where angels and spiritual beings are

working out their destiny and when the needed years of time have rolled away this world will perish by its own finiteness. But beyond, will still live the Infinite God with his Almightyness and still giving place and power to the eternal Son as he completes his mission on souls gathered from the ages of time.

Humanity is then a race of beings born in the image and likeness of God and here being trained for an eternal spiritual heritage. Because of this, the assumption that man will in any sense be linked with a material future, finds no support from the word of God. The whole conception degrades humanity and links human life with a round of duties and discipline which rob life of its true significance. But if the duties and discipline of life have relation to a kinship with God and an eternal fellowship with his Saints, it lifts mankind where the word of God places them, as above angels and worthy of association and fellowship with the eternal Christ.

It is astonishing to note how persistent has been the endeavor to make this world the central object of divine regard, and all this in the face of the constant representations of the Scriptures, that behind the scenes of time are myriads of angels engaged in the various duties of God's government. Doubtless they are interested in this world, as they are in the inhabitants of other worlds and are sent forth on various missions and so far as revelation instructs us we have reason to infer that God's Omnipotence directs and controls all worlds subject to one eternal law of Divine order. To suppose that Humanity can nullify these laws or that they can be overborne by nature's laws in this world, is surely reversing the eternal order of the Universe. In the timeless beginning the spiritual Universe existed and it will abide

when all worlds shall have lived out their little day and "God shall be all in all."

It is most remarkable to see so wise a writer as Horace Bushnell saying "The Spiritual world is another system of nature incommunicably separate from ours. God has in fact erected another and higher system, that of spiritual being and government for which nature exists; a system not under the law of cause and effect, but ruled and marshalled under other kinds of laws." It is this exaltation of the Supernatural as above and beyond law, which has led many bright minds away from the word of God. It has induced many writers to resort to Miracles as a relief in any unusual difficulty concerning religion. Lyman Abbott defines a miracle by saying "What constitutes a miracle is not that the event is out of the ordinary course of nature but that it serves as a sign of superhuman power, for the accomplishment of a moral end." This definition keeps the miracle within the domain of law while assenting to the unusual nature of the event. It does not allow that a miracle abrogates or overturns the law of order but rather that the divine interposition illustrates an unusual expression of the higher law.

This is emphatically true of the resurrection as illustrated by Christ's own miracles and also by the rising up of Christ himself after his crucifixion. The centre of power is lodged in some personality and its administration under his guidance and direction. It is written "God hath spoken to us in these last days by his Son by whom also he made the worlds and accepted this important fact, the mere raising the dead by Jesus Christ should not be regarded as an unusual event." If Jesus Christ was the Creator of worlds according to the eternal order, why should it be deemed a reversion or interference of law, in the mere calling a soul back to

this life. We must conclude that a miracle is no disregard for God's eternal order. Miraculous as seems the resurrection of Christ, we can only regard it as in full conformity with God's purpose in the development of life or really exhibiting nature *in* the supernatural.

If we have rightly interpreted the word of God, the substantial, spiritual Universe has always existed and this world is but the shadow and evidence of the Omnipotence and Almightyness of the powers behind all worlds. They all have been created out of the substantial fullness of God. Says the writer to the Hebrews "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Daily life teaches us that matter has no power but is an expression and instrument of unseen powers. The budding Spring-time proves that unseen forces are expressing themselves through nature in obedience to the higher laws of nature, which we have been taught to call supernatural but which are only the expression of an eternal order, which governs all worlds.

So far as we can discern, nature is but a working model of the spiritual. The account of creation tells us God made every plant of the field *before* it was in the earth and every herb of the field *before* it grew. Hence the unseen models gave form to the products of earth and were the vitalizing powers. Paul recognizes this when he says of the wheat "How shall it be quickened except it die." The vital force or spiritual body in the wheat must be released, by casting off the shell or material body, so that the vital force may show forth its fullness of power thirty, sixty and an hundred fold in the harvest. The unseen or spiritual body is ever working through nature and will work through the higher

realms of nature when humanity shall have cast off its material shell. Indeed the spiritual unseen body will be the essential factor of mankind in the eternal, spiritual Universe.

CHAPTER XIII

THE SPIRITUAL BODY AS RELATED TO HUMANITY AND THE DIVINE LAW OF LIFE

THE inspired Psalmist asks "What is man that thou art mindful of him or the son of man that thou visitest him? For thou hast made him a little lower than the angels." The new version reads "A little lower than God." There is an inferiority intimated, of angels to men, in the fact that the angels are ministers to the heirs of salvation and are to be judged by them. The views expressed by the Psalmist indicate the exaltation of humanity over the works of God's hands. The pervading spirit of the Hebrew religion is the exaltation of the spiritual. It is pervaded with the idea of the spiritual immanence of God and of man as a spiritual being full of spiritual possibilities. Back of all creation sits the eternal Creator in his divine majesty, expressing Himself through the myriad worlds and systems of time and creating man in his own image as a creature worthy his eternal fellowship, when pervaded with the spirit of his eternal Son. Man in creation is the highest expression of the divine mind and the spiritual man is assigned even to judge angels.

To find the true place and nature of man in the spiritual universe is of supreme importance. It is manifest that the essential man is not the natural or material man; the real man must be of a nature rightly adjusted to the permanent kingdom of God. What is it that constitutes the vital and

permanent identity of man and fits him for eternal fellowship with God? Matter has no real identity by which the individual may retain permanence. Matter is in perpetual flux and man with his natural body is as changeful as the factors and particles of the natural world. The mighty mountains of stone which lift themselves upon the face of nature are changing even while we gaze. Nothing that belongs to the natural world can escape the law of change thus proving that the only identity of matter is in appearance. We may regard the ocean as the same with its mighty tides and tempests but its changes are infinite amidst the swirl of revolving worlds. We call the river the same although the flow of its waters appears and disappears under our eyes. The flower is the same though its fragrance pleases and the flower dies under our view. The city is the same where thousands have dwelt but former friends have passed away like the dust which has been swept from the streets by the passing wind. So our bodies burn while we inhale the oxygen essential to life, and change is wrought in our common humanity, with the passing moments. In a few years the child becomes the full grown man, the same, yet not the same, appearing permanent but ever changeful.

The real man lies behind all physical phenomena and only the great Searcher of hearts knows the true individuality. The real man created in the image of God and embraced in that image is of spiritual permanence, which defies destruction. What is it that limits and defines the eternal man and what are the factors involved in his personality, are questions which have disturbed the mental balance of the ages and filled libraries with most remarkable discussions. Who is the new Apostle that will so clarify the intellectual atmosphere as to end all contention concerning the body of

the resurrection? We are not seeking to define or illuminate the doctrine of immortality; Christ always assumes that; he never uses a word corresponding to immortality, but constantly puts before his hearers his great thought of *life*. To him the Patriarchs were alive because God is not the God of the dead but of the living, but the supreme desire of his loving heart seemed to be, to present the future life in terms unmistakable to the common mind and thus win the world to seek and find it. If Jesus—the Christ had any one supreme object in his Heavenly mission, it was to impress the continuity of human life and to reveal in his own personality its permanent factors. Whatever mysteries may confront us and however we may differ in our views concerning the resurrection, yet we may always return to the cross, the death and the rising again of the Son of God and be assured that beyond the material body is a permanent spiritual body, the assuring factor of personal identity.

Evidently the old Philosophers thought there could be no permanent individuality without a material body or its equivalents but this is ruled out by Paul who declares that flesh and blood absolutely cannot inherit the kingdom of God. Hence the assumption that the resurrection body of Christ was a material body, seems to be the crowning heresy of the ages. For centuries it was a horror to millions on account of the gross ideas connected with it and in the light of modern Science it is an impossibility. We turn to the word of God and are told that God made man in his own image and this image clothed with a dust body, is called a living soul or thing of life. But before God made man from the dust of the ground he must have been defined and limited or he would have been lost like a drop of rain in an eternal ocean. The very conception of a soul implies a body of limitation

to surround it. This permanent something from God which made it a distinct entity, Paul calls a spiritual body. It matters little what we call it so long as we admit the limitation and personality. We may call it a force, a divine vitality, an electric, statical body, charged with the power of eternal years. Why not, for who can measure the power or permanence of this subtle, unwasting force which seems to have in it the divine Almightyness? The rising up of Christ shows us that beyond all chemical or intellectual tests, the individual soul lives, defying all the changes which inhere in matter and revealing a permanent personal identity. Paul's purpose is not to instruct humanity with regard to the chemical changes needed to change the psychical into the pneumatical body, his purpose is infinitely higher. It is to assure us of the fact that the body which shall be is surcharged with life-eternal—full of unwasting power and adapted to the tireless duties of a spiritual Universe. Glory be to God that beyond all human tests the individual soul lives, in a spiritual body, like that of the risen Christ, the first fruits of the resurrection and thus fitted for Heavenly fellowship. For the present, beyond this we cannot pass and perhaps shall not pass until we see as we are seen and know as we are known.

After we have exhausted all our analysis we turn with unspeakable pleasure to the revelations of Scripture and see Moses and Elias upon the Mount with the Master and in their discourse, revealing an undying interest in this world as a part of the Universal kingdom of God. Apparently their departure from this life has not severed their interests from the affairs of the spiritual kingdom as related to this world and this indirectly reveals the fact that death does not separate us from the interests of this present life. It

seems to indicate a permanent interest of departed souls in the great tide of humanity which is constantly passing from the seen to the unseen world. The truly awakened soul can never be otherwise than deeply and permanently interested in all that concerns our common humanity here or hereafter. But what a beautiful interpretation of the life to come, was the personal appearance of these eminent saints, who had so long inhabited the unseen world! Whatever our theories concerning the nature of the bodies they possessed, they had *substantial* bodies apparently as unwasting as the eternal years. The centuries of Heavenly service had left them unwearied and alert for any present call of God. The revelation is abundantly consoling for the waiting Saints of the Most High.

As a spiritual being formed after the image of the Son of God, man is to be disciplined for glory. The outcome of this discipline is the grandeur of the unwasting spiritual body. So Bishop Brooks says "I find in Christ the beginningless Alpha of all being; the eternal pattern after which my nature was to be fashioned, the eternal perfection which my nature was to seek." Christ came to earth and conquered all evil by the power of holiness and they that are Christ's shall also conquer by his spiritual power, as Christ lives in them, teaching them daily to know the saving power of a true resurrection.

The real man is not fully disclosed until seen in the spiritual body and no longer subject to the realm of matter. During a long life an individual may have had many physical bodies but his soul with its spiritual dynamics and continuity cannot be destroyed. It is the house not made with hands, full of the recorded acts of consciousness and life, the eternal abiding place of thought and memories. Its permanence

proves that it cannot be vacated throughout eternity. The ruling mission of life is to make the spiritual body powerful and glorious.

The new version is careful to say "If there is a natural body, there is also a spiritual body" assuming that the spiritual body originally belongs to the soul and is a permanent factor of selfhood. The mission of humanity is to allign the soul with the spiritual kingdom of God thus making the spiritual body more powerful and glorious.

The nature of the resurrection body has been under discussion during all the Christian centuries which impress us with the importance of the subject and reveals its nearness to the heart of humanity. Even at this hour as Theological Schools are sending forth their students for examination before the churches the old question concerning the resurrection returns in the old form asking "With what body do they come?" Science has long since disclosed the fact that there is no identity in matter and that the permanence and identity of the physical body is an absolute impossibility. No material entity remains the same for a single second of time. Our bodies belong to the material world and Chemists tell us that we are ablaze throughout all our organization. Through our whole lives in the flesh we are constantly being dispersed to the winds and at death, dust will return to dust and abide dust forever and will be separated forever from our real entity and selfhood. The only identity we can affirm of matter is in appearance and this assures us that behind all outward appearance abides the real and permanent soul of things.

It is no wonder the Fathers of the Christian Church were so troubled with this question of the resurrection and wrestled with it for centuries. It is allied with the deepest prob-

lems of Philosophy and the tenderest sympathies of humanity and can never lose its interest while the ages endure. In the future development of the human mind some higher or deeper or truer Philosophy may unfold more of the nature and relations of the spiritual body and the revelations will always be welcomed by the ever increasing army of sorrowing souls. It is certain that Paul's doctrine of the resurrection becomes more luminous with advancing time and discussion, and as it tends to assure us that our dead are more truly alive than ourselves and our common humanity rejoices more and more in hope of the resurrection of the dead. All attempts to cast off the gross and gloomed forms with which Christian truth has been unwisely clothed, will be welcomed by all generous minds, in order that the Gospel may again shed its glorious light upon struggling humanity and enlarge its courage under life's stern and severe discipline.

In review of the whole question of the spiritual body we are impressed with the fact that man is man without regard to the quality of his body. The first man was made in the image of God and without a material or animal body. The man made from the dust of the earth assuredly had a material body. Jesus of Nazareth, the Christ of human History, certainly had a material body while on earth and he identifies himself to John as having had a spiritual body both before and after his earthly life by saying "I am the Alpha and Omega, the beginning and end the first and the last." In his eternal sonship with God before Creation he had no need of a material body and after his resurrection and rising to glory he needed no material body to assure John of his identity. It is therefore evident that man is man with or without a material body and neither the increase nor decrease of matter affects the personal identity of the individual man.

Doubtless this is the reason the Sacred Writers paid so little attention to the quality of the risen body. It was sufficient for them to assert that Christ had risen and for Paul to assert that he had a spiritual body or a body which defied death, which had all power over lower elements of nature, indeed a body divinely qualified for eternal permanence in the kingdom of his Heavenly Father. If he seemed at any time to possess flesh and bones, it is sufficient to assume that this was for the sake of sorrowing, questioning humanity, to assure them of his risen identity and power and was no essential part of his true divine and eternal personality. It is a matter of unspeakable rejoicing that he rose from the dead and immediately showed forth his risen power and grace by taking a repentant soul with him to Paradise as an evidence of his mission and the salvation he came to inaugurate among men. It was a blessed exhibition of himself as the resurrection and the life.

CHAPTER XIV

MODERN VIEWS OF THE RESURRECTION AS RELATED TO THE DIVINE LAW OF LIFE

THE theme of the resurrection has been under discussion from the earliest ages of thinking humanity. The vital question is whether the doctrine was intended to teach a material resurrection as essential to personal identity or a future identity without it. The crude Philosophy of the early ages could not conceive of a personal identity apart from a physical body; hence the Greek and Latin Poets are full of ghosts or personalities of the under world, possessed of all the attributes of natural life. The eternal world is simply a prison house full of personalities thinking over a dead past; enduring a life bereft of joy and hope.

Modern Commentators relying upon Historic interpretations have insisted upon a material resurrection, mainly because they believed that Jesus rose in a material body but not the ideal body of the resurrection. They have been very unwilling to concede that the body in which Jesus rose was the veritable spiritual body or first fruits of a true divine resurrection. They seem determined to reject the words of Jesus on the cross, to the dying thief "To-day thou shalt be with me in Paradise." If Jesus fulfilled that definite promise in a material body it would seem to imply that flesh and blood can enter the spiritual Heaven, the eternal kingdom of God. There is no evidence that the material body of the thief rose

with that of the Master. This seems to offer a strong presumption that on this very day both he and the thief entered Paradise or Heaven in a truly spiritual or resurrection body. If we cast out this evidence we cast out the most significant fact concerning the spiritual body.

Not only has the Greek text been perverted to prove a material resurrection but the most significant words that Jesus ever uttered have either been solemnly neglected or ungraciously tortured, to disprove the most welcome facts of future life and personal identity. If Jesus did not rise in a real resurrection or spiritual body and take with him the thief to Heaven on that very day, it seems worse than vain to ask humanity to believe in him or to accept his Gospel of life and salvation.

Dr. Hodge discussing Paul's words concerning the resurrection of the dead says—"The question discussed is not the continued existence of the soul after death but the restoration of the body to life." This conclusion is the most undisguised assumption and a complete misrepresentation of Paul's purpose. The Apostle is seeking to convince the Church of the ages that the soul or real man does live after death and does not need the restoration of the material, or natural or psychical body to life. He is trying to prove that the spiritual body is amply sufficient for purposes of identity and is possessed of unusual power and permanence. The learned Doctor does not seem to have discriminated between the resurrection of a dead body and the resurrection of the dead or revelation of the soul in a spiritual body. The specific office of the spiritual body is to assure the permanence and identity of the individual, and needs no aid from changeful matter which guarantees no future identity for humanity.

The body of Christ after the resurrection had attributes

far beyond those possessed by a natural body. It was not subject to corruption, for it never died again, it was powerful for it controlled the powers of nature and was not in any sense subject to them; it seemed incapable of pain; it was glorious and far beyond any possible dishonor from persecutors. All needless qualities seem to have been eliminated and proved that he had passed out of time limitations. All the material manifestations which characterized his forty days on earth, after his resurrection, were in no sense given to prove that he possessed a natural body but the very opposite and to assure humanity that death does not end all, nor destroy personal identity. It is difficult to imagine what more he could have done to prove that he had risen to a higher life in a spiritual body. Indeed did he not appear after his resurrection, as the eternal Son of God, the veritable image of God before the worlds were created, and what can the saved soul so much desire as to be like him beyond the veil, when we shall know the vitalizing power of a spiritual life? With a spiritual body, a painless body, a body triumphant over all material ills, we may hope that God will indeed wipe away all tears from our eyes.

In the discussions of the ages past, even as to-day, a certain class of minds fall back upon God's Omnipotence to relieve themselves of all difficulties of interpretation and thus close all discussion. By this method all semblance of law has been violated and the divine laws practically abrogated. The future kingdom of God or the higher kingdom of the spirit is regarded as given over to the law of disorder and a spectacular world is substituted for God's world of divine order. The future resurrection of dead bodies is a large part of this spectacular display after this world shall have perished by limitation in God's wise providence.

However much the early Church may have been troubled with the discussions it is evident that they gave them very slight regard in their preaching and publishing the Gospel message but they did place great stress upon the resurrection of Christ as the power of God to win men. The only Gospel discussion upon the resurrection body was given by Paul in A. D. 57 when it is apparent that some began to question both the fact and the nature of the resurrection body. When we contemplate the resurrection of Christ and consider that this resurrection was the prominent theme of Apostolic preaching, we perceive that the immediacy of the resurrection must have been urged upon the hearers. The conduct of the early Martyrs, their heroism under trials and the ready welcome of death abundantly proves that death for them meant immediate relief from earthly trials and ready admission to glory and rest. It is hardly possible to believe that as the Savior of mankind, *his own resurrection should be immediate and that of mankind should be delayed for centuries and generations to come.* The most winning thought of the resurrection of the dead is its immediacy. It will soothe the sorrows and calm the souls of humanity when all else fails. Christ says to every trusting soul when passing the bounds of time "To-day thou shalt be with me in Paradise." Small cheer will come to him who mistakes the message or fails to realize its Heavenly blessedness.

The book of Acts shows us that these cheerful views of the resurrection prevailed during the early centuries or until the material Philosophies of the Heathen world began to pervade the minds of Christian writers and teachers. Pantheism and Gnosticism were the worst foes of early Christianity and have haunted the ages since. The hostile effect of Pantheism was in destroying personality beyond death.

Wherever it has prevailed it has blasted human energy by detracting from human dignity. Under Pantheism man is but the more intelligent beast and his career ending with the grave. Gnosticism taught that the flesh was evil, thus transferring sin from the heart to the body. The result of Gnosticism was seen in large bodies of men separated from human society living in seclusion, in order to discipline the body, and in Pillar Saints who resisted the flesh and curbed all evil tendencies by living in unutterable filth and degradation. The Christian Fathers asserted the resurrection of the whole man—body, mind and Spirit and during the centuries since Christian writers have boldly maintained the literal resurrection of dead bodies. Against this, the present view is the resurrection from the dead and not from the grave.

The eighteenth century has been a constructive period and especially so in religion. The modern world defies Priests and Ministers in their attempts to enforce unwelcome views of religion. Men laugh at old fashioned views of Theology and even Catholics sneer at Purgatory. The ghost of Jonathan Edwards must be troubled as modern thinkers jeer at his virtual doctrine of three Gods and his horrible views of eternal torture in Hades. The Catholic doctrine of Purgatory is far preferable to the fiery furnace of the old Puritans because it proposes some relief after proper punishment, but both are abhorrent because they seek to punish or reward *unthinking flesh* for the sins of the soul.

The doctrine of the resurrection of the natural body is in point as showing how completely the Scriptures may be perverted. The Sacred writers have labored to show the identity of the individual soul and not of the material body, by the resurrection of the dead. They labored to show that resuscitation was not the resurrection of the dead. They generally

speaking of appearances of the risen Christ. The dying Stephen declared he saw Jesus sitting on the right hand of God. Paul says he saw Jesus on his journey to Damascus and the record says he was smitten with temporary blindness. Who shall measure the power or efficiency of soul sight? These apparent miracles do not indicate the abrogation of law, but the assertion of a higher law for moral ends. These higher laws we have yet to learn and in God's time we shall go forth to study them eternally. With the spiritual body, the home of the soul, we shall be fully qualified for all divine revelations.

How beautiful and hopeful are the words of Dr. Elisha Mulford in this connection. "The life of the spirit is the eternal life of man. It is not spatial nor temporal; it is not bounded by these coasts of time. He that believeth hath eternal life. It is the life of humanity in Christ and is the evidence of the incorruptible, the immortal life. He has brought life and immortality to light. This is the life of the spirit, the real life, in which alone there is the satisfaction of the spirit. This is the life that shall not see corruption. It is the power of the resurrection."

"The resurrection is not the evolution of the physical process of the world. The end of the physical process for individuals and races is death. It is weakness to evade the invariable result which is thus within the observation and the resultant knowledge of men. St. Paul recognizes it with clearness when he says 'Corruption does not inherit incorruption.' The resurrection is not of the physical body. The resurrection is not from a state which is subsequent to death, nor from a state which is separated by long intervals from death. It is not from a state which is intermediate between certain other states. It is the resurrection of the dead. It has immediacy. If death seemed the negation of the physical

process, there was in the resurrection the negation of death."

This accords with what Paul declares of Christ. "He hath abolished death and brought life and immortality to light through the Gospel." The resurrection of Jesus shows that physical death does not arrest the spiritual life of the soul but that through death we advance to a higher life. The philosopher Lessing says "Jesus was the first practical teacher of the immortality of the soul. For it is one thing to hope for immortality and quite another to arrange all our plans for the present and future in accordance with it." We are planted says Paul in the spiritual resurrection of Jesus, who first assured humanity of a spiritual identity beyond physical death and this alone makes Jesus the first-fruits of the resurrection.

The wholesome words of Dr. Munger come to us full of consolation upon this vital theme of resurrection. "It remains for modern thinking to clear away the slight rubbish left by the Fathers and make it consonant with revelation and Science. Pantheism says that man is a part of nature; Christianity says that man is made in God's image—a person and forever to be a person, or that he has an enduring identity. The resurrection is mainly the assertion that this identity continues after death, in opposition to Pantheism which claims that man is resolved into the elements; any theory which preserves full identity is sufficient to meet the demands of faith, for this is the main point, that the doctrine is designed to teach."

"The supreme question now is—in what does identity consist? It does not lie in matter nor is it dependent upon matter. Matter has no real identity. The only real identity we can apply to matter is that of appearance. What then is the identity of the human body? There is one ever acting

enemy to material identity, it is oxygen, which produces unceasing combustion. The Chemists tell us we are ablaze to the tips of our fingers. Food is the fuel and the fire runs along the veins as flues, burning up certain particles which are replaced by others. This process makes up physical life. Stop this process for a moment, that is establish positive identity and death speedily follows. Thus material identity, instead of being a factor of life, is really a factor of death and a material body is barred from a spiritual resurrection."

"What then is the living creature man? He is not matter, he is nothing that a Chemist can test. He must be something not material which endures—something which sustains the fleshly existence. Call it organization, a dynamic essence, a substance, that which stands under the phenomena of life, or call it as does St. Paul a spiritual body, or call it the soul, the living spirit in man which is on its career of eternal evolution. We do not come to the man, until we get outside of matter. Man is as perfectly man without as with flesh."

Our thinking upon this central question of identity will be the more correct as we reflect that the real man which passes into the unseen world is unclothed of flesh and will be possessed of a body suited to the dynamics or expanding power of an endless life. The idea of a spiritual resurrection, in a substantial body, is the fitting expression of an everlasting life. All that have ever been represented in the living examples of a true resurrection, as Moses and Elias and Jesus himself, were full of power and of assured identity. The powers which had been previously trained were still employed for the sublime purposes of the kingdom of God, and prove that death had made no break in the unfolding of spiritual life. Nor are we to conclude that the true resur-

rection is concluded at death but is rather the beginning of the expansion of man's spiritual powers, which shall reach forward through the endless cycles of divine possibilities. It is enough to know that we shall be like our divine Lord and leader, rejoicing in the being at one with God.

The assertion of the spiritual body as the true body of the resurrection has apparently been much opposed because it was thought to nullify the doctrine of a general judgment, with all its machinery and motives calculated to move the minds of sinful men. The idea of a general Judgment with Christ judging the world with all its millions and the unseen world with its legions of angels is as far from the true Gospel as the resurrection of the natural body. If the resurrection is spiritual and the souls of departed saints are immediately with Christ, after death, where is the place or shall we say need of a great Judgment scene? As the true resurrection is spiritual and perpetual so is the judgment of God upon mankind. The judgment seat of God is in perpetual evidence and according to the unchanging laws of God with regard to the life of humanity. A physical future, with a physical resurrection embracing a general judgment, to be succeeded by a new physical world beyond this where physical bodies shall be rewarded or punished, with unspeakable torture is unworthy the Fatherhood of God and the infinite mercy expressed in the sympathetic brotherhood of Christ for our common humanity. The Gospel of Jesus Christ is full of sympathy for sinning humanity. He would not speak the condemnation against a sinful woman which the multitude expected or wished for, nor would he shut from Heaven a repentant thief in the hour of death and with a late repentance. He called death a sleep and sought to rob the grave of its horrors by the assurance of immediate life beyond

death and to offend this spirit of mercy is to pervert the Gospel to destruction instead of representing its spirit of hopefulness. The spirit of the age is against such presentations and will not receive them and ought not to receive them. It belongs to the barbarism of the past and has no message for the enlightenment of this Twentieth century.

The Prodigal Son who wandered far from his father's house and spent his substance in riotous living sustained a self-inflicted punishment. He had despised his father's love and was out of sympathy with the loving fellowship of home and when the sense of his misery came upon him, he discerned what he had lost by his sinful folly. He had lost correspondence with all that was best calculated to build up his manhood and fill his heart with peace and satisfaction. It is ever thus with the soul of man. So the inflictions of God's Providence are always according to the laws of our own individual action and being. The fires that burn us, are self-kindled, and self-invited and not laid upon our common humanity with a rod of vengeance. We build the fires within our own souls, and the most painful reproaches that will come to us at any point of life, will be that we have despised our Heavenly Father's love and Home.

Henry Ward Beecher speaks in the same vein with Bishop Brooks and both alike disclaim material factors in the future life. Mr. Beecher says "Our highest nature does not lie in the exactitudes of physical elements. We are to have an eye that looks beyond what the mere natural man has known. The spiritual man sees all that the natural man sees and then sees much besides. I love to think also in this view that what seems to be the mystery of the silence of death, is not really a mystery. Our friends are separated from us because they are lifted higher than our faculties can go. We

cannot commune with them as we once could because they are infinitely lifted above those conditions in which we are able to commune. We remain here and are subject to the laws of this realm. They are gone where they speak a higher language and live in a higher sphere. Theirs is the glory, ours is the waiting for it; and when the day comes when we shall disappear from these earthly scenes we shall be joined to them again, not as we are, for then we shall not be as we were but as they are with God. We shall be like them and Him."

The words of Bishop Brooks are very pronounced concerning man as made in the Divine image. Speaking of Christ's declaration of himself as the everlasting life, he says "Here Christ asserts his own eternity. Remember what such a declaration must include. Christ says 'I am eternal.' Christ is the divinely human, the humanly divine. It is the Deity in which the humanity has part; it is the humanity in which the Deity resides. Christ the God-Man was manifested before the worlds. It is written in Genesis 'In the image of God created he man.' God made man like himself. Ages before the Incarnation made God so wonderfully in the image of man, the Creation had made man in the image of God. due time this man-type was copied and incorporated in the Trinity—a Christ, whose nature included the man type. In due time this mantlype was copied and incorporated in the special exhibition of a race. Hence the highest fulfillment of our being will be seen, when we shall be like Christ for we shall see him as he is and be acknowledged the children of God."

CHAPTER XV

REJUVENESCENCE ESSENTIAL TO THE RESURRECTION AND DIVINE LAW OF LIFE

THE Great Teacher taught mankind to call God our Father in Heaven and to expect from his Providence paternal care and love. But the pall of death hangs over the race as one generation passeth and another generation cometh and the severe discipline of life fills the human mind with doubts of the loving kindness of God. The millions of humanity appear upon these earthly scenes for a little time and pass to the unseen through the ever open door of physical death. The question arises is death a blessing or a curse under the Fatherly dispensations of Providence. In material creation it is certain death is a universal law; and therefore we have a right to infer that death is an expression of divine benevolence. If it be claimed that the march of physical death is due to sin, the open book of Geology disproves it. The great law of death ruled in the creative days ages before man appeared upon these earthly scenes and without this law of death there would have been no progress throughout the long creative days. Indirectly sin leads to physical decay and hastens death but the curse of God upon sin was spiritual and not physical. If Adam had never sinned the Physical Adam would have died in the natural order of events just as the animals had died before him.

The far too common expression is "We are born to die"

while the greater truth is we are born to live and the resurrection is the assertion that we shall live far beyond the bounds of time in spite of the mystery which surrounds the life in a spiritual body. The constant assumption of the Gospel is that the limitations which bound the physical man cannot and do not limit the permanence of the spiritual man. Man is born in the image of his Creator and by that very fact has eternal years stored up in his very being and the resurrection of Christ, with all the appearances and phenomena which accompanied his forty days upon earth, all came to pass to give the highest assurance of the future life and identity of the individual and in this respect it far surpasses all other revelations. Christ was content with assuring his Disciples of his identity, without explaining the nature of his risen body but he seemingly hesitated at nothing which would deepen the conviction that the human soul triumphs over death. If the supreme idea of the resurrection had been to illustrate the nature of the risen body, doubtless the Master would have given it first attention but he enters into no discussion upon sight or spiritual vision, he stands openly before his disciples and virtually says "Test me by every known test and assure yourselves that I am the very Christ of the Cross." So he submitted to the test of Thomas, not to prove that he had a physical body of flesh and bones but to prove that he was the veritable Christ. If Thomas did thrust his hand into the wounded side of his Master, that fact no more proved that Christ had a physical body than it proved that the power of the spiritual body had even then lifted Christ out of the realm of physical pain. In other words it does not so much prove that Christ had a material body representing the resurrection as it proves the wonderful power of the painless body which he even then

possessed to prove his personal identity. If we persist in clinging to the folk-lore of the early Fathers, saturated as they seem to have been with Heathen ideas, we shall be continually in difficulty but if on the other hand we assume that Christ already possessed a risen spiritual body, immediately after his resurrection, the main difficulties vanish.

The Early Church was perfectly satisfied with the appearances and assurances that Christ had risen and during the first half century of Christianity the objections to the resurrection do not seem to have prevented the rapid growth of the Church but after this, the opposition seems to have grown so strong that Paul felt it needful to discuss both the fact and the nature of the risen or resurrection body, which he did to the Church of Corinth. The whole argument of the Apostle is to prove that there is a possible body, not material or natural, which suffices for the proper identity of the individual beyond death. He declares that as we have borne the image of the earthy, we shall also bear the image of the heavenly and this image of the heavenly he calls the spiritual body. His illustration of the wheat shows that as the wheat sown casts off its shell and gives liberty of expansion to the life principle and is the law of progress in nature so is it in human life; the material body cast off in death releases the soul or life principle and the power of God in it gives it an expansion a hundred fold and more.

Here we perceive the wonderful law of rejuvenescence or return to a state of youth which is manifest throughout creation. All through nature is constantly witnessed this law of decay and death and the wonderful rising up and expansion through death and so after the brief sleep of death, the rising up again of the released life principle, invigorated with new forces and taking on new forms and higher expressions

of vitality. Paul is here revealing the power and permanence of this unseen life, which defies physical death and cannot be and will not be suppressed or overborne by any physical change or manifestation. The change called death instead of destroying adds new power to progress and gives that power the opportunity for expression. Nature is pervaded with life, one vast expression of infinite life. In modern thought, nature is life expressing the Almightyness of the immanent God. As we pass through the scenes of nature in the Spring-time we find indeed the evidence of the late autumn's change called death but numerous changes have taught us also to look behind every sign of death for the larger life about to be developed through the rest and invigoration of the Winter's sleep. The mighty forces of the Unseen are growing restless and many million Sampsons are rising up and unbaring the gates of nature and showing that God's great law of death is full of beauty, benevolence and blessing. The constant assumption is that death blasts and destroys but the larger truth is that life welcomes death and overcomes it in its desire for expression and expansion.

All through nature life is marching through the gates of death to obtain new and larger expression. All that is new and beautiful and desirable in nature's realm, comes through death and Paul declares that God's Omnipotence is always brooding over mankind, in similar lines and for like divine ends. All that is required of Humanity is to listen to the chimes of nature's bells and heed her call to work and worship. As mankind have learned to listen reverently and to heed the perpetual revelations of nature, new light has come and new life has been unfolded among the nations. Nothing can stay the changes of time and life as humanity marches onward towards its higher and diviner Destiny. Decay and

growth run side by side in every living thing. All material nature dies to live and in a far higher and fuller sense we die to the material in order to live in the expansiveness of the spiritual. However we may regard it the divine ladder to life is always lifted up out of the cemeteries of the past and has been from the beginning of creation. We are always marching from death towards higher life. The teeth of the child give place to the teeth of manhood and riper age and the soft muscles of the infant change and harden into the muscles of the athlete. So in nature birds renew their plumage, snakes their skins and the multiplied forms of lower life seem to revolutionize their whole being.

This constant return to youth and seeking new points of departure to produce higher life, we call rejuvenescence. In nature it takes on two forms as unfolded in plants and animals. The First has for its object the *completion of form*. The Second has for its object *the repetition of form*. Rejuvenescence working towards completion of form is seen in the growth of a child, unfolding from puberty to manhood. Repetition is seen in the phenomena of generation and birth. There is a wide distinction between the two organized kingdoms of plants and animals in the rejuvenating process for while the animal rejuvenates by a process of decay and renewal, the plant never rejuvenates a part once completed. It casts off the old stem and builds new ones.

The phenomena of rejuvenescence appears most significant in repetition, for under this mysterious law races develop and the earth is made populous. It is written that "In Adam all die" as if the individual life in Adam pervaded all his future offspring and it is a dictum of Theology that the sin of father Adam has poisoned and depraved the whole race of mankind. The thought illustrates what we mean by the re-

juvenating process of repetition. If the law of Biogenesis be true, it is certain that human souls are the direct product of past ancestry. Life produces and repeats life throughout all material nature. It is a significant feature of the divine law in nature and man. The unseen forces and factors compel repetition and thus reproduce perpetual youth in earth. The procreant power in humanity represents the very omnipotence of God and is an emblem of eternity.

The law of rejuvenescence has a most beautiful expression in the decay and renewal of tissues towards a fuller life. God has so ordained life that we are ever advancing towards rejuvenation and renewed youth for the morrow. In every night of balmy sleep the growing child garners new strength and rises with stronger powers from the arms of sleep. Even of sickness it is written "If he sleep he shall do well" and the sufferer through sleep rises into newness of life.

Insect life furnishes a perfect example of rejuvenescence having completion for its divine end. The unsightly grub sleeping in its chrysalis state gains new power and unfolds into the beautiful butterfly commanding the higher realm of air. The Fathers of the early Church supposed that the grub was changed into the butterfly but Science has proved the contrary and has shown that the rudiments of the future butterfly were enfolded in the caterpillar. From time immemorial the butterfly has been considered the emblem of the resurrection, because supposed to enclose the grub within itself but the symbol has been proved far more true by disclosing the fact that the grub releases the butterfly and then sinks back to dust. How beautiful is it to know the grub becomes the butterfly by no supernatural transformation but by casting off its outward covering which limited its expansion and development into a perfect state. So man reveals his true

selfhood, not by changing his material body into a spiritual body but by casting off all corruptible elements and thus disburdened, rising in his spiritual body divinely prepared for the fullness of eternal life.

Geology is the divine poem which unfolds the wonderful works of God in earth. Here we see the constant and uninterrupted progress of nature through the law of rejuvenescence. Geology affords no ground whatever for the hypothesis of a regular succession of creatures beginning with the lower and working up to the higher; nor gives any countenance to the idea of progressive development by transmutation of one species into another. When God creates a thing it may be greatly improved but the improved monkey never becomes the man with a moral nature and responsibilities. Rejuvenescence implies higher forms for the same creature or species and not its displacement by transmutation.

Man has not only his physical but also his mental and spiritual rejuvenescence. As age advances our bodies and minds are alike displaced: the thoughts of youth with their immaturity, give place to the riper thoughts and deeper experiences of growth and development. In the pleasures of thought and study we live a renewed youth and defy the changes of time and approaching dissolution. Many Philosophers have discovered these unmined treasures of the soul. The Poet, the Historian, the Philosopher alike proclaim their constant delight in traversing the new and undisclosed pathways of knowledge. The cheerful Spring-time dispels the snows of Winter and the flowers of morning, bloom in the night season of old age. The preacher may proclaim the persistent law of death in material things but the true seer must proclaim the persistent law of life and the eternal spring time of progress, unfolding towards perfection. The

argument of Paul is that the life principle which has endured throughout generations will in humanity endure beyond the veil and be disclosed in spiritualized humanity, expressing the law of an endless life.

The highest rejuvenescence is man's return to youth in the midst of the Paradise of God. In material nature we can observe the constant working of the law in repetition and completion of organized bodies but the spiritual world evades our sight and we cannot tell what shall be beyond this visible realm. Here we see that death leads constantly out towards larger and fuller life and we know that the last day of God's creative energy was the greatest, the grandest and most beautiful of all. And the promise is that in the march of centuries there shall be no more death, for life through the true divine resurrection, shall destroy the power of death and establish the New Jerusalem where "There shall be no more death neither sorrow nor crying, neither shall there be any more pain for the former things are passed away."

CHAPTER XVI

SPIRITUAL DEVELOPMENT THE EXPRESSION OF THE DIVINE LAW OF LIFE

ST. JOHN tells us that "In the beginning was the Word and all things were made by him; the Word who was God; that in him was life and this Life was the light of men; that he came to his own and his own received him not; and that this Word was made flesh." These words affirm that Christ was the eternal image of God, which afterwards appeared in the man Jesus, in whom all fullness dwells and in whose image we are all to be born, as the heirs of God's eternal kingdom. Divine wisdom was pleased to discipline humanity through the flesh and hence the unfolding of the drama of human life. Man is of spiritual origin, born in the image of his Creator and is being disciplined for an inheritance worthy of his divine relations. The spiritual discernment of Bishop Brooks again comes to our aid. He declares that we make man a late thing in the history of the Universe and further remarks "What if the type of this life I live were part and parcel of the everlasting God head? What if there be a Christ who is the Alpha, the beginning of all things, who only brought out into exhibition when he came in human flesh, that genuine brotherhood which has been in him forever?" All this proves that the history of human trial is part of God's eternal plan unto which even his only begotten Son was subjected, that through life's crosses all mankind might rise,

more than conquerors and reign with Christ forever.

The soul of man, created in the image of God is assigned to earth and a body of dust, to work out an eternal Destiny. The soul of man with its spiritual body like that of Christ is the veritable man with which the word of God is familiar and is that which Christ came to redeem. How weak, insignificant and perishing is the mere physical man when the soul has departed, but how mighty and permanent is the man, within the man, the spiritual man born in the image of God. The material body is a wonderful mechanism and divinely adapted to its ends in this life but what is it compared to the will, the intellect, the moral qualities of the real man, enshrined in the spiritual body. The material body is the organ of animal instincts while the spiritual body is the seat of thought, emotion, volition and all higher impulses and affections. When the material body dies the spiritual body casts it off and rises to assert the dignity of its divine endowment.

The first call which comes to humanity is when God speaks to the soul saying "Adam where art thou?" Before that every soul is blind and cannot see the divine grandeur of the spiritual Universe. Then follows the voice of the Master saying "Ye must be born from above" and if the soul be responsive the spiritual universe begins to unfold. The Apostle John says "Whatsoever is born of God overcometh the world" revealing the fact that the soul born of God enters upon a strife for spiritual supremacy. Whether recognizing it or not every child of humanity really lives at the same time, in two worlds. The material world is constantly compelling his attention, while the spiritual world is ever awaiting his recognition. The day arrives at length when the spiritual universe is revealed and the new born soul be-

gins a process of education to be perfected under the supervision of Heaven's King. Paul tells the Corinthian Church that their spiritual development will render them blameless when Christ comes. He also warns them that every man's work shall be tried and if his work shall be approved it will meet its appropriate reward. This blessed outcome is the very climax of his discussion concerning the resurrection and the summing up of his gospel.

The word of God and the work of Christ through the ages of time, alike tend towards spiritual development. The impression is far too common that the demands of religion lie far beyond the realm of ordinary life and should not be considered with it but the deeper truth is that all duties and all the movements of time should be regarded as designed to aid mankind in fulfilling a high spiritual destiny. But the revelation is from a spirit to a spirit amid all the progress of humanity. Along the highways of time stands the eternal Christ in his perfect humanity yet speaking in his divinity to the divinity in mankind.

The Providence of God is the divinely prepared school to which humanity is called to prepare for the duties which pertain to an eternal spiritual kingdom. It is this which adds dignity to life and exalts our common humanity. Without this the world seems exceedingly common place and life with all its busy round of duties seems almost meaningless. But when we reflect that in these duties the spirit of God meets the spirit of man, instructing humanity towards a higher life, then all life seems exalted and the angel of hope beckons us onward towards a divine inheritance.

Hence the place of Christ is so significant in human history. The Apostle declares "Forasmuch as the children (of God) are partakers of flesh and blood, he likewise took part

of the same that through death he might destroy him that had the power of death" by which Christ entered into human conditions for their salvation and stands forth to the ages as a perfect example of the law of an endless life. Hence too the greatest of all revelations from God comes to us through a human personality and the doctrines of true religion take on a living form. The revelation comes from a person to a person, to aid in unfolding the personality after the perfect pattern of the eternal God-Man.

The eternal Christ at first made known his truth through Prophets and Apostles but always upon a line of truth appealing through humanity to humanity. The very first revelation made known to man, is through the conscience as Adam heard the voice of God in the garden. The eternal Christ of humanity was speaking to the conscious divinity in men. Thus true civilization and conscience walk hand in hand upon the lines of progress; the word made flesh speaks to the common brotherhood of humanity. The line of progress in truth is never the line of externality, in opinions, sects, and creeds but always in the development of an inner consciousness, leading to substantial righteousness. The inward revelation of God stirs every power of man into activity and thus the church of the living God is developed towards fitness for an eternal inheritance. Revelation is no scheme of divinity, no Philosophy interpreting the Godhead but a revelation of God himself to the inner man, until Christ is formed in him the hope of glory.

Man is born out of the spiritual universe, born from the breath of God, born a living soul and consigned to this world's discipline to be conformed more perfectly to his future spiritual environment. Whatever may have been the mistakes of judgment or of spiritual intuition, whatever the

messages of ancient Prophets or opinions concerning them, the day finally came when the Son of God revealed their full meaning by the revelation of himself in human life and his constant call for faith in himself and his divine commission. After the fulfillment of his mission and departure to the unseen he sent the Spirit, the Comforter to perpetually disclose and enforce its supreme significance. No better disclosure of his mission could have been given the church of the ages than was witnessed at Pentecost when the Holy Spirit fell in tongues of fire upon the assembled disciples, and members of the Christian brotherhood, illuminating and inspiring them for their future work.

The vision of Pentecost illuminated the spiritual universe in a wonderful manner. It was not simply a new confirmation of forgiveness of sin but the clear revelation of a new life for humanity, even the life of the spirit. The gospel of Christ is no new issue of the ten commandments but a call to receive a new spiritual birth and to lead a new life of love adapted to a spiritual universe. This new life manifests the eternal life of the spirit which becomes incarnate in him, adapting his inner being to all worlds. When Christ is thus fully incarnated he may say with Paul "I live yet not I but Christ liveth in me" and the law of the inward Christ gives him liberty and power to manifest his fellowship with the sons of God. Indeed if all mankind were to-day born of the spirit and walking in the light of truth and law of love, the kingdom of the spirit, which Christ came to inaugurate among men, would be fully established.

The perpetual call of the Gospel is "He that hath an ear let him hear what the spirit saith to the churches." If the voice of the spirit be heard there is but one universal spiritual kingdom to which all spiritual powers are rightfully sub-

ject. It is the mission of the church of the living God to give emphasis to this fact and thus proclaim to mankind the inheritance divinely designed for them. Says Jesus "God is not the God of the dead but of the living, for all live unto him" and he emphasized the truth by his own resurrection from the dead. His rising up from the tomb was the negation of death and the full disclosure of his kingdom among men. He thus revealed the most important fact in the history of humanity, that the life manifested in the material body is inseparately linked with the spiritual life of God and may receive its highest fulfillment in the spiritual kingdom of God.

The burden of Christ's message was the kingdom of God; a kingdom to be entered by a spiritual birth and to be fully realized in a spiritual resurrection and expansion in the eternal kingdom of God. His mission was not like that of Moses, the mere training of a nation of slaves, mainly for an earthly inheritance. He was seeking to train universal humanity for a spiritual, substantial kingdom which overbears all others. Here we see the conflicts of the ages, wars and rumors of wars, but above and through all the spirit of God works silently towards the full establishment of the Redeemer's kingdom. Hence the Apostle says to the Christian brotherhood. "We have come to Mount Zion and the City of the Living God" and he sums up the unseen company of angels and men as belonging to the eternal Church. In this view the earth is but a mere fragment of the great whole which embraces the fullness of the kingdom of God.

The present age with its commercial spirit seems the very culmination of this unsatisfying, material world. The human mind is reaching out and grasping the laws of nature,

the laws of trade and the dominant invisible laws of the physical universe but through all the higher laws of the spirit, of Conscience and of God, are compelling attention and above the din of business and clang of the bells of time, is heard the call for justice and righteousness and the spiritual qualities which belong to the new Heaven and the new Earth. The spiritual development of humanity is the alignment of the soul of man with the enduring substantial kingdom of God. When the alignment is perfected and God shall be all in all then cometh the end, according to Paul's prediction. The spiritual body is the essential factor designed for spiritualized humanity in the coming kingdom; a body like the resurrection body of Christ, divinely constituted for delightful duties and unwasting joys. Hallelujah!

CHAPTER XVII

PERSONAL IDENTITY ASSERTED BY THE DIVINE LAW OF LIFE

THE hope of a personal future has been the most inspiring force in the history of Christianity. Humanity revolts at the thought of personal destruction. Thinking minds in all ages have always been hoping for immortality yet always doubting it and therefore when Christ came teaching and exemplifying a personal immortality the human mind gained a centre of rest. The mere fact of rewards and punishments has not proved the most potential force in human development but the assured fact that we live beyond the mystery of death has lifted humanity from barbarism to civilization. When the Gospel was announced at Rome human life seemed to have lost every true estimate and the whole nation was simply brutalized. But when personal immortality was revealed through the death and resurrection of Christ the nations were filled with hope and modern civilization began. Had the Gospel revealed no more than this fact, yet this has made Jesus Christ the greatest of the world's benefactors.

The progress of the centuries is associated with those minds which have believed in a future life with all its embraces and promises. But the more distinct the personality of the future the greater the power; therefore the Church of Christ has always battled for personality. As these vital questions are presented to our minds in this advanced age of

scientific thought, it is wise to reflect that the Early Christian Fathers fought prolonged battles on behalf of this same personality because of its profound significance to struggling humanity. Although the Apostles made their chief doctrine in preaching the resurrection of the dead yet their views concerning the nature of the resurrection body induced continual conflicts. The imperfection of Science seems to have compelled them to assert a physical resurrection or resuscitation of the material body in order to maintain the doctrine of the resurrection.

The first foe they met was Pantheism which pervaded many of the older religions and was designed to relieve the minds of men of the dreadful pressure of human existence. It destroyed the personality of God and of man beyond death. It burdened and saddened the souls of men. It sunk humanity in beasthood and left them there.

The Fathers of the early Christian centuries saw the natural opposition between a material resurrection and the negation of personality in Pantheism and took refuge in the resurrection of the material body. It gave an intense conviction of the personality of man which is the very substratum which underlies all modern civilization. This constitutes the wide difference between Eastern and Western civilization. Any system of philosophy or government which tends to degrade the individual is the enemy to all progress. The key-note of all true civilization is the assertion of the worth of the individual man and is the assurance of national progress. Here the battle for national life is being fought to-day against that savage greed which would sell human souls for sordid gain. Here is the test of what Christianity has done for the world. It has established a Philosophy of human life which is saving the weak, which is arming itself

against tyrannies, which is inspiring the noblest minds to achieve the noblest deeds for the exaltation of humanity. The more intense the conviction of the worth of the individual man, the more will all true progress be realized.

The Gospel of this age needs more and more the assertion of the eternal worth of the individual man in order to combat the intense spirit of Commercialism which has saturated modern life. The true doctrine which should prevail is the resurrection of the dead. Paul's teaching is that the spiritual body pervaded with the soul is within every man as the basis of personal identity. "There is a natural body and there is a spiritual body" but the indwelling soul must be the permanent factor in either case.

The Gnostics asserted the sinfulness of the flesh and turned all the forces of religion to the discipline of the flesh instead of the heart. The body was the evil one to be destroyed and all resulted in religious establishments apart from society and the ordinary avocations of human life. They found nothing in the teachings or conduct of Christ to countenance their seclusion. The doctrine of the spiritual body was offensive to all Gnostics and found no place in their creeds.

The question returns to us "What is the basis of future identity which is so inspiring to humanity?" The Bible affords the only satisfactory reply by alluding to the fact of a spiritual creation. And God said "Let us make man in our image, after our likeness." The eternal image of God, seen in the eternal Son of God and adapted to all the unseen life must be the all sufficient reply. The risen Christ declares "I am the Alpha and Omega the beginning and end, the first and the last." This asserts the unchangeable Christ in whose image all mankind are created. The Christ who spake to

John was the same in the flesh and out of the flesh, the same before and after his Ascension. Beyond this no human mind can penetrate.

Some modern writers speak as if the formless spirit in man can build a body for its own special purpose as if the soul were at once architect and builder. But in nature the spirit can only build according to a prescribed pattern. The wheat spirit can only build wheat, the oak spirit can only build the oak and the soul of man can only build according to the divine law of order; the spiritual body with the soul gave form to the first Adam and will to the last Adam of earth and this has been the law of continuity during the whole life of humanity.

If the spirit is a separate entity it must have a body by every analogy within our reach and Paul is careful to assert that both are present with every living man. "If there is a natural body there is also a spiritual body," but not a spiritual body to be built, for it has been the form already created according to which the material body has been built. The whole analogy of common life shows us that the spiritual body is first born and is the substantial enduring pattern which controls all other patterns in nature. The unseen life principle is first in order and power as the divine panorama of life is unfolded in the order of nature. This spiritual power defies the flux of centuries and ages because born of God and inheriting the life of God.

As we see Jesus and his disciples ascending the Mount, we also see Moses and Elias appearing from the Unseen yet just as clearly defined and personal as the disciples who saw them. We are not instructed in the nature of the bodies they possessed but their appearing is of surpassing significance, since by this scene we are informed that the spiritual

kingdom of God is a unity, undisturbed by the changes of time and revolutions of earth. These consecrated servants of God having passed centuries behind the scenes of time were deeply interested in the spiritual kingdom of God as related to the Master's mission in this world. Their spiritual bodies seemed unwasting, permanent, well defined and personal and the work which engaged their lives and powers in earth was still their delight. Jesus proclaimed the future identity of the dying thief by declaring "To-day thou shalt be with me in Paradise" and the promise could only have been realized in their spiritual bodies. But he proclaimed identity far more sweetly for the church of the ages when he said to his saddened disciples "If I go away I will come again and receive you unto myself that where I am ye may be also." Thus we are led to believe he speaks to every believing soul when the death-shadows fall upon the heart and forewarn of a change of worlds.

As we contemplate this difficult subject the nature of the human mind compels us to fix our thought upon the idea of form. We cannot conceive of identity without some well defined form. Ultimate relief has only been obtained during the last century by ruling out the physical body as an unthinkable factor in a future resurrection and revealing the possibilities of a future spiritual identity. The discussion and conclusions of the inspired Apostle have been proved far in advance of all the Scientific results of previous Christian centuries. The Christian world has been slow to believe that nothing but a spiritual body can have place in an eternal spiritual kingdom. The errors of the Heathen world had become so deeply entrenched in the minds of men that even the Cross of Christ failed to dispel those errors and it has needed nineteen centuries of progress to assure even ad-

vancing Christian civilization that there is a spiritual body divinely adapted to the eternal, spiritual kingdom of God.

However we may regard the future identity, we are finally compelled to give this entity a name and limit it to something within the scope of our knowledge. The Philosopher Locke tells us "All simple ideas carry with them a supposition of a substance in which they inhere." Philosophically then the soul must be joined with a substance or it evades our powers. A material body cannot belong to the future kingdom of God and if there be no spiritual body the soul released from earth must fall back into the great ocean of life which rolls round the world. This seems to be Paul's idea when he speaks of the spiritual body; the spirit and body are already at one and thus divinely united form the spiritual body of the risen life. God giveth the soul a body as it shall please him and like unto the body of Christ, for in this we must be like him.

It is wise to cling to the Scriptural distinctions of Body, Soul and Spirit in analyzing humanity. The physical body belongs to this world while the unseen qualities of soul and spirit pertain to the life beyond the veil; but the part of humanity which belongs to the unseen life cannot be less than the likeness which appeared in the Risen Christ. Beyond all our tests stands the real man, the eternal man without flesh and blood, the man whom the Apostles and brethren had seen in the flesh, whom they called Lord and Master and this perfect identity constitutes the chief fact of the resurrection for "If Christ be not risen ye are yet in your sins."

There is in humanity an abiding conviction of identity and selfhood which eternity will not and perhaps cannot blot out for it is a part of the divine in man. If the breath of God

has made man a moral and spiritual being that breath must be as unwasting as God himself. The spiritual body with the breath of God is as much the divine man as when first seen in the person of the God-Man, the eternal Christ. Every created soul by its very nature must be an eternal entity and stand forever in the presence of God. If we fail to give form to the personal factors in the kingdom of God we rob the soul of its fondest hopes for the future. John saw the dead small and great stand before God and no change in human thought can make it seem otherwise. The Saints of past ages have appeared at times in clear and distinct forms of humanity their identity unwasted by the lapse of centuries and apparently engaged in the new duties of the new Heavens and the new earth. Because of these blessed revelations the great brotherhood of Christ and the just of all ages have looked forward in hope of meetings and greetings akin to the sympathetic meetings of earth, and which need no interpretations for mankind. However imperfect our imaginings, narrow our Philosophies and limited the scope of our powers, the resurrection assures us of the progress of the human soul, a continued identity with the perfected brotherhood of the sons of God and the Heavenly Host.

CHAPTER XVIII

FUTURE RECOGNITION A BLESSED FACTOR IN THE DIVINE LAW OF LIFE

IN approaching this subject we touch the tenderest feelings of humanity. It is the doom of the race to see generation after generation pass away and the wisest ask what and where are they. If Paul's words as we have interpreted them, furnish no true reply we turn from the graves of departed friends uncomforted and depressed; but if the separation of soul and body be but the casting off of the dull clay mantle of the material and the perfect liberation of the spiritual body, then may we dismiss our fears and even our tears, assured that our dead live and are in the presence of the eternal Fatherhood. The mourners may for a brief time associate the departed with the dust of the tomb but in due time will learn from the voice of revelation that the dead never descend to the gloom of the grave but, with sincere penitence, ascend immediately to the Paradise of God. Inspiration declares that death is not what Bigots and Fanatics have hasten to make it but is the divine dismissal to the realm, where there are no more tears nor sorrow nor crying and where God shall wipe away all tears from their eyes. The spiritual body formed in the image of God is released to realize its future destiny.

All through nature the unseen life or spirit of plants and trees gives them their outward form. This is the constant miracle of nature as God weaves his myriad creations in the

looms of time. In every Spring-Time as the panorama of nature is unrolled before us the Creator speaks to his intelligent creatures saying "Behold my glory." So to every child born to this life, God calls out "Behold my image now sown in the corruption of the material body but soon to be raised with the incorruption of the spiritual body. This soul formed in my image and sown in the weakness of gestation shall pass through its periods of weakness and growth and one day, by the spiritual touch of Christ, shall rise in power and beauty unutterable. Sown in the dishonor of mortality it shall rise in the honor of immortality, like my eternal Son. This changeful mortal must put on the changeless immortal for spiritual identity."

As the spirit gave form to the babe in its beauty and thus fixed the Mother's love upon it, so the disciplined spirit will give form to the developing man or woman and the new and chastened beauty shining forth will give it an abundant welcome to the all-embracing Motherhood of our Father in Heaven. As the spirit changes, the face conforms to it; for the spiritual body strikes through the natural and chisels upon the features a diviner beauty thus preparing the transformed soul to sing the new song amidst the enduring glories of the New Jerusalem.

In the scope of what we have written we have taken Paul's position as we have received it and have earnestly sought to obtain the comfort and exaltation which he labored to bestow upon the brotherhood of the church. And by studying the direct words of the Master we have been led to declare that the soul released from the mortal body, in its full spiritual personality immediately enters Paradise. Here the words of the Master are unassailable and the position impregnable. He made a direct promise to the penitent thief, to a dying

man "To-day thou shalt be with me in Paradise." If this is not a direct promise of Heaven, immediately after death, it is useless to interpret the Scriptures concerning salvation or a future life.

In the parable of Dives and Lazarus Jesus throws a strong light upon the future of departed souls. Dives and Lazarus in Hades or the unseen world are intensely personal. The ruling traits of a past life in the flesh are still with them, fixed in their very souls. These men have simply emigrated to Hades and having dismissed the mortal man, the immortal stands clearly revealed. It is the only clear exposition of the unseen life which Jesus ever gave in the form of true personality. There is not a hint of any unconscious condition after death but on the contrary there appears a deep sense of true conditions and realization demanding immediate and earnest attention. The internal man of the soul had made his choices, lived his life and was now reaping definite results. The book of memory was wide open and each man was reading himself as the record was recorded upon his spiritual selfhood. The great Teacher represents these characters as having moved from the present into the future life with clear personality and personal recognition of each other. They converse freely with each other as if the change of worlds had made no material difference in their discernment in judgment or perception of true relations. In fact the veritable individual stands fully revealed as the moral exposition is made. Jesus fills the unseen world, not with dead bodies but with living souls and the whole scene reveals a keen discernment of character. It is the clearest exposition of the future life revealed on the face of scripture.

The revelation of spiritual forms in the Bible is one of its

most significant features. The appearance of Moses and Elias upon the Mount with Christ and in the very presence of the disciples Peter, James and John is very illuminating. It is not simply the fact that they were known and recognized but the greater fact that they were representative men, the one of the law and the other of the Prophets and having lived on earth separated hundreds of years and yet alike devoted to the interests of righteousness and counseling with Christ upon the vital interests of his cross and kingdom. If such scenes were common every day occurrences, faith in a future life would hardly be a test of character but such occasional appearances are real tests of faith, according as they are received by individuals. Both Moses and Elias had been constructive spiritual forces upon their respective generations and after passing to the unseen realm appeared still the same well known characters engaged in such duties as best conducted to the full establishment of the Redeemer's kingdom. Their spiritual bodies had endured the wear and waste of centuries and still retained the enduring marks of full representative personality.

The artists who have dealt with these scenes have taken wide liberties in placing them floating in the air but the liberty is hardly sustained by the Scriptures for John tells us "I saw the dead small and great *stand* before God." And Paul tells us the things which are not seen are eternal or the real substantial things of God. It is one of the common delusions of humanity that this material world is the most substantial thing known but a moment's reflection assures us that it is the sport of unseen laws which whirl it through space with great velocity and these same unseen forces control its minutest atoms. The Psalmist says the kings of earth have set themselves and taken counsel together against

the Lord and his Anointed to resist the laws and forces of God but he adds "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Thus is it always in this divine Universe; the unrecognized laws of the Almighty are in full control in spite of the hostility of mankind and no human interference will avail to disturb the march of Omnipotence. Hence we see that the spiritual body is the controlling force in humanity and the material body is simply its shell or divine factor for discipline. These undiscovered spiritual powers will one day be revealed to us in our spiritual bodies and will be the assured factors of progress, in the divine life.

The spiritual bodies of the departed are not far distant as the miracles of Jesus assure us. The daughter of Jairus, the young man being borne to his burial and Lazarus promptly responded to the call of Christ, resumed their material bodies and entered promptly upon the duties of life to which they had been accustomed. Their material bodies were but dust until Christ commanded their spiritual bodies to resume their previous place and relations of influence and in due time the spiritual body cast off the material clod forever. Like Moses and Elias and all departed souls, they had no need of the material body except in the relationship of this world and life, and no candid thinking mind can assign any reasonable place for it in a spiritual life. The spiritual body is the thing of divine power and beauty and passes on to its new place and duties of the future life as easily and readily as we now pass on to the duties of the present life.

Matthew tells us that at the crucifixion many bodies of the Saints arose and came out of their graves after Christ's resurrection, but what mind is so inexpressibly dense as to

suppose that the souls of these saints had been slumbering there since they had departed to the unseen life? The statement carries with it the idea that certain souls which had departed appeared again, in sympathy with the Master's rising up. In short it is simply a statement that those who had been buried appeared again to confirm the resurrection as a divine reality. The evangelist uses the common language of mankind when he associates the departed with the grave. If the spiritual world is so important and departed spirits so near, why should not their interest center upon so momentous a fact as the resurrection of our Lord? Doubtless the whole spiritual universe was shaken by the crucifixion and resurrection of the Lord of glory. The record of the giving of the Law and departure of the Children of Israel from Egypt is full of peculiar phenomena, indicating the close connection between the seen and unseen worlds and the whole plan of the Gospel is built upon the unity of the spiritual realm as embracing all worlds. Therefore the spiritual body as represented is the worthy and essential factor of the unseen universe and eminently fitted for the duties and joys of the future kingdom of God.

When our Lord performed his miracles of raising the dead he taught our humanity the important truth of the survival of personal identity. What the race has always desired to know is "How are the dead raised up and with what body do they come?" Even to-day with all our boasted progress no question rises superior to this. The Bible in its whole scope bids us dismiss all theories and accept the facts which gave birth to our hope of a personal resurrection. It speaks of the future life and recognition as plainly and directly as of this. The hope and assurance of a personal resurrection transformed the Roman world from savagery and barbarism

into a nation of comparative peace and humanity and this alone is the greatest miracle of the ages. The hope of future personal identity with its transforming power has proved itself of God.

Heathen Literature shows us how strong has been the desire of the human heart to retain the old associations of life and to continue them into the future. The Gospel comes with its divine voices to shed the light of the ages upon this vital question. Whatever the future may bring the human heart desires to meet again the old friends and prolong the old associations which have made life desirable. All alleged progress or promise without this fails to satisfy the longing of the soul. The longing heart cries out—give me back my own and let me find in them my chief joy. The Gospel of Jesus Christ furnishes us the only hope that our longings shall be met and desires fulfilled. It was the daughter of Jairus, and not another who returned to wipe away the tears of her father. It was Lazarus who came out of his tomb at the Master's call, to cheer the desolate hearts of Mary and Martha. The soul with its spiritual body had departed for a brief time to the spiritual realm but at Jesus' call returned to reveal its power by assuming for a brief season its material shell, only to depart soon again to its eternal reward and home. Yes, to an eternal home for this is the glory and comfort of the promise. And home means the meeting the old friends again, amidst the higher joys of a diviner life where we shall know as we are known and shall be satisfied forever.

Jesus Christ possessed eternal manhood ages before this world was created and represented our common humanity in a spiritual body, which we hope to possess when we shall be like him, after the discipline of life in a material body.

When wise men speak of eternal sameness in a material body they speak of an utter impossibility. The only possible sameness for humanity is in the spiritual body, such as Christ possessed from eternity to eternity—"the same yesterday, to-day and forever." The soul in a spiritual body rises above all physical decay and asserts itself God-born. In this age of Scientific thought the Church needs a new creed saying "I believe in the resurrection of the dead" and not of the body, which brings a vigorous protest from every instructed mind. It is no compliment to any Christian Denomination, in this day to recite in its out-worn creed, "I believe in the resurrection of the body." Paul's conviction seems very deep and clear when he says "We know that if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven." The material body is dominated by the evils of this life, the spiritual body dominates all things and has eternal permanence like the body of our risen Redeemer and Lord, a body transformed and transfigured for glory.

CHAPTER XIX

THE VOICE FROM THE CROSS REVEALING THE DIVINE LAW OF LIFE

IT is related by Luke the Evangelist that when Christ hung upon the cross one of the malefactors crucified with him, railed against him saying, "If thou be the Christ save thyself and us." The other malefactor rebuking the former said to the Master, "Lord remember me when thou comest into thy kingdom." Jesus replied to him, "Verily I say unto thee, to-day shalt thou be with me in Paradise."

It is certainly remarkable that so significant an incident should have received comparatively such slight attention, when we consider the vital questions and interests involved. It is the formal custom of civilized nations to have wills made by the dying under the most guarded conditions for the benefit of those surviving and who are likely to receive benefits from such last wills and testaments. It is generally considered that in view of death every motive for right decisions and actions will be in active exercise and alert, to think and act according to the highest interests of truth and righteousness.

All civilized nations have wisely regarded the words and dying counsels of worthy and renowned characters and have sought to record their wisdom in national history. The more complete and wise the character the more prudent the counsel. Therefore the thoughts and deeds of Jesus Christ have

received such supreme and manifest attention. He stands without a peer among the millions of earth. He is wiser than all Philosophers and his interpretations of truth deeper than all the Philosophies of earth. His Gospel is the central sun of truth and all other systems of thought are but rays streaming from this divine source and center. His advent and ministry among men are the most vital and momentous facts and forces in human progress and civilization. To eliminate the influence of Christ and his Gospel from this present age would be to leave the world amidst the barbarism and cruelty of Roman beasthood. All the enlightenment, humanity and progress of the age are due to the man of Nazareth and to the Gospel of love, sympathy and humanity which he inculcated.

How important the words and counsels of such a mind at any time and how much more important on his cross, when comforting a dying penitent and consoling him with the hope of forgiveness and promise of future blessedness. The arrest, the trial, and false condemnation are all past, the crucified himself is about passing through experience of death, to which he has submitted for the sake of humanity; his every attitude and utterance is marked; he is speaking to the ages, to millions yet unborn; every consideration of his highest powers urges him to speak worthy of his Saviorhood with men and his Sonship with God. How many earnest Pastors have stood in the presence of death and have longed in such solemn moments that they could for the time be gifted to see and speak with the mind of Christ to the dying and to comfort the mourners with the words of Christ. Words of wisdom and truth akin to these Jesus must have uttered on the Cross.

He gave utterance to the truth that true penitence even in

dying moments brings forgiveness and opens the gates of Paradise immediately to the penitent. These peculiar utterances of Jesus in his dying moments have never been very welcome to the Orthodox churches for very apparent reasons. Death bed repentance has always been viewed with distrust because it has seemed to encourage delay in repentance and the idea of the released soul immediately entering Heaven and receiving its full blessedness is hostile to the idea of a long waiting in the grave or some Limbo of Purgatory or a secondary Paradise, awaiting a general Judgment Day. The Savior's words indicate a prompt judgment of God upon departing souls and immediate assignment to place according to spiritual conditions and not a long waiting centuries and ages while the supreme judge is occupied with other matters belonging to his universal domain. The Savior's words further indicate that all God's judgments are prompt and decisive upon each and every act of life and not a rounding up of the past and discussions leading to certain conclusions and applications according to the tedious and uncertain customs of human courts of Law.

The Christian Church has exalted the cross of Christ and attributed to it surpassing results and influence but almost entirely along the line of Theological diction as a supreme factor in the theory of atonement. It is taught that Christ made an atonement by the shedding of his blood and that sinful souls must believe in the atonement or as modern phrase is "get under the blood," and thus be saved. In whatever way the cross is thus uplifted, it removes it from the living form in which the characters are presented hanging on the cross. The dying Christ presents no theories to the penitent thief; it is quite possible and entirely probable that this criminal only knew of Jesus by the passing utterance of the excited

crowd who throng to public places and executions; but the avenging hand of justice had seized him and in his dire distress while facing death, he turned his eyes to the central character beside him and saw the moral grandeur of the man Jesus and his whole soul went forth in earnest entreaty for mercy. It was no time for theories but an assured time for prompt action and Jesus responded promptly to his cry of penitence. What can be more divine and worthy of God than such a scene at such an hour to be given by such a mind and heart as a perpetual lesson of forgiveness throughout the ages, from Christ Jesus, the Lord of Glory?

Through the long passing centuries the master painters have been accustomed to represent the dying Christ as bereft of physical power and hanging limp and almost lifeless upon the cross. As we contemplate his age, his manly power and above all the divine grace which sustained him it is difficult to accept this Historic presentation as truthful; hence the later painters have represented Jesus as full of energy and bearing his cross as if sustained by omnipotence. He declared to his disciples that he could summon to his aid legions of angels but it was his mission to suffer bravely and willingly as a perpetual lesson to coming generations and then to pass to the unseen and thus teach mankind that to live patiently and die nobly were among the grandest possibilities of humanity. Filled with these thoughts and inspired by the glory of his mission he also taught and inspired his fellow sufferer and together they passed on to a painless Paradise. In so doing Jesus both by his words and acts taught and exemplified the sublime words of Paul when he spake of the Master saying "Jesus for the joy set before him endured the cross despising the shame and is set down on the right hand of God."

Along the passing centuries we have heard much of the danger of teaching death bed repentance and the overthrow of the Judgment scenes by teaching that souls go immediately to Heaven at death and need no material body to enjoy the scenes and experiences of Paradise but the Evangelists who reported Jesus' words were like the Master, fearless in teaching and enacting truth. The Savior's words teach us to interpret the Providences of God as governed by law and to dispense with the need of the continual intervention of miracles to support baseless theories. It is evident the voices of the cross were welcomed by the early Christian Martyrs and by these welcome teachings they were enabled to defy the Roman beast which sought to destroy them. With those early Martyrs it was to-day the arena with lions and the morrow with Christ in glory. In view of such hopeful, inspiring teaching and faith it is not difficult to understand their willingness to die and be at rest. They seemed to have longed to exchange the weakness of the physical body for the power and perpetuity of the spiritual body.

As we contemplate the Roman age and its absolute beasthood we can readily perceive that it needed the voices of the cross to clearly reveal and deeply impress the future life and it is also certain that these voices were effectual. It is absolutely impossible to believe that the early Roman Christians would have exhibited their remarkable traits of patience and perseverance under the ordinary views of resurrection taught by the church. They believed that eternal life was the near and assured fact. The most conspicuous mind and apostle of his age was Paul the scholar and teacher who taught and preached everywhere on highways and before Judgment seats "I have seen Jesus" and no power on earth seemed to silence him, in proclaiming his glad and inspiring

message. The dying Stephen had given even more potency to the familiar message by saying with his dying breath "Behold I see the heavens opened and the Son of Man standing on the right hand of God." The voices of the cross had been uttered and heard and believed and the exalted Savior would not suffer them to die. It was a sad day for the church of Christ when Philosophies began to displace the facts of the Gospel and to cast doubts upon the reality and facts of the resurrection.

It is rather amusing to note the easy freedom with which the Commentators have glided over the voices of the cross and consigned them to a relative oblivion. Those who have attempted to interpret them have been handicapped by material theories and doubts impossible to dispel. Nothing but bold and unsupported assertions have enabled the supporters of a material resurrection to maintain their absurd theories. A material resurrection violates every known law of science, every hope of a spiritual kingdom, perverts the last utterances of Christ and robs the brotherhood of Christ of its divinest consolation. It consigns to the rear what Paul taught as the most prominent message of the Gospel and what Jesus exemplified in his last message and rising up—viz. the immediacy of the resurrection and continuity of life beyond death.

The material body is the factor of pain, it is a constant burden in this life and must be in any possible life beyond death. The spiritual body alone gives promise of deliverance from pain and death and assures the soul of personal identity, purity and love in the fullness and fellowship of the Paradise of God.

Dr. Adam Clarke, the best of all interpreters upon the whole Bible, says "The Manichess left out of their version the words, 'To-day shalt thou be with me in Paradise' and

this unwarranted method of suppression may account for the fact that Luke alone gives this remarkable incident concerning the malefactor. The Gospel at times appears like a marble quarry from which men drew material at will and carved it into images suited to their ignorance and bigotry. The ages preceding Christianity seemed determined to proclaim a material future for mankind and the heresy soon pervaded the Christian church with its baseless and comfortless theories."

Dr. Adam Clarke further declares "The state of the blessed is certainly what our Lord here means by Paradise. When Jesus said 'To-day' his hours upon the cross were nearly spent and the utterance was direct and unmistakable in its meaning." Dr. Clarke adds "that in order to escape the full meaning of the words 'To-day' the Greek text has been perverted and punctuated so as to make it read 'Thou shalt be with me after the resurrection; I tell it to thee to-day.'" The Bible texts have been twisted and tortured along the ages to force the voices of inspiration to sustain some wild and weird theory but no single perversion of truth has ever exceeded this last utterance of Christ as thus interpreted. Dr. Clarke utters his scathing opinion upon such methods by saying "I am sorry to find men of great learning and abilities attempting to support this feeble and most worthless criticism. Such support a good cause cannot need; and in my opinion even a bad cause must be discredited by it." Every Greek scholar and critic knows the accuracy of Greek words and accents and how providential it seems that the New Testament should have been written in this chosen language of inspiration. Indeed it seems the very opposite of the Hebrew text with its wide divergencies and great liability to be wrongly interpreted; therefore the unwise attempts of

Fanatics to compel the text to support their baseless theories are the more to be abhorred.

The voice of the cross has troubled the Christian centuries and many Commentators seem to think that our Lord made a grievous mistake in his last utterances before his death. To them it has seemed extremely unwise to teach that a criminal life and record can be spiritually transformed as in a moment and the penitent criminal given an immediate entrance into the joys of a heavenly Paradise. Hence the perversion of the text and the attempt to make this Paradise of Jesus something less than Heaven or a kind of preparatory school to fit the soul for final judgment and final Paradise. The whole scheme manifests far more ingenuity than scholarship or critical integrity.

It is difficult to imagine a scheme more unwisely if not wickedly devised to rob humanity of hope and sorrowing souls of the divine consolations in the most trying moments of existence. What words could be more wisely spoken to give hope to a dying sinner as he faces the untried future or to a dying Saint as he is about to exchange worlds? The Church need have no fears of affording too much hope or too much support in crucial hours for the millions of humanity struggling with the dark problems of life and salvation.

The last message of Jesus on the cross to the ages to come is, "Heaven is near, the door wide open, whosoever will may come by sincere repentance and *immediately* enter into a life of peace and joy in the Paradise of God." The acceptance of a spiritual life is the true resurrection and its fullness is to be realized in the spiritual body and in the higher duties of God's spiritual kingdom.

In the midst of modern city life with all its distressing scenes of sickness and death the voice of the cross should

have a large place in soothing sorrowing souls. Jesus knew what was in men and what humanity needed and his Gospel is divinely adjusted to these conditions. He had no fears that the wide open door of salvation could be abused or misunderstood; nor does he seem oppressed with any apprehensions that Heaven might be brought too near to dying men, and this gives the greater weight to his last message. The formality of his Judgment Scene painted by Matthew ends with one significant sentence as interpreting his own gracious life "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Immediate and full salvation through repentance and immediate entrance to Heaven, to the dying Saint, are the last gracious messages which Jesus left to a struggling and sorrowing world. Looking backwards through nineteen centuries we may still hear the marvellous messages of the Son of Man "I am the Alpha and Omega—the first and the last—Whosoever will let him come and take the water of life freely—I have the keys of Hades and death, I open and no man shutteth and I shut and no man openeth—To-day ye may repent and believe and enter upon the resurrection life of the Paradise of God."

The immediate effect of the resurrection of Christ should be particularly noted. Luke's description is full of humanity and life. The conduct of the Master seems like one who has moved to a higher sphere and yet retains full sympathy with the present. The women come early to the sepulchre and find the stone rolled away from the entrance, and as they stand perplexed two angelic forms appear and ask them "Why seek ye the living among the dead?" They also testify to the words of Jesus how he had told them that he must be arrested, crucified and rise the third day. As the women

haste to tell the wonderful story of resurrection Jesus meets them and says "All Hail." During the following days before his Ascension he manifests those peculiar qualities which far transcend all the powers of a physical body and which are entirely within the scope of a spiritual body and evincing a complete control of all natural qualities and powers, just like the angels of God. Paul says he was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Under the very shadow of his cross he shows forth the results of holiness and the power of a spiritual life in a spiritual body, that all humanity during all ages of time, might know just what a true resurrection was designed to be after life's fitful fever is passed. His most significant acts after his resurrection were his ability to conceal himself even while speaking to his former friends who knew him intimately, his offering his wounded side to Thomas, proving that pain had passed away, and his standing on the sea shore and instructing his disciples to cast their net on the right side of the ship in order to large success in fishing. Immediately after his resurrection he possessed a body without pain and abounding in those qualities by which Paul distinguishes the spiritual body from the material body, though the same in appearance. The voice of the cross is the greatest revelation which God ever gave to humanity to win the world to repentance, faith and love. If the Christian church in any age desires success in winning souls, it must be faithful to the divine voice from the cross of Calvary.

CHAPTER XX

THE SPIRITUAL BODY CORRESPONDS WITH THE DIVINE LAW OF LIFE

THE more we have pondered this important subject of the spiritual body the more are we convinced of its spiritual significance and its designed influence in relation to church growth. Before the coming of Christ the Heathen world was intensely material in all its thought and the Gospel of Christ was designed to teach mankind of their spiritual origin and destiny. The Jews were pre-eminent above all other nationalities in proclaiming the existence of God as a spiritual being and their national cult seems to have lifted them into a higher moral atmosphere, which is abundantly manifest in all their literature. They constantly listened to the voice of God through their Prophets and there is continual witness of divine intervention in their national life. Yet with all this manifest leading of God there is abundant evidence of their adherence to material ideas and imperfect conceptions of the divine life. Even Nicodemus, a ruler and man of prominence seems to have had no conception of the new birth, or the divine life in the spiritual world, or experiences of an unknown spiritual universe.

If there had been any clear and well defined method by which Jesus could have illuminated his brethren more thoroughly upon spiritual themes, doubtless he would have used them but his general method was to announce facts with-

out theories, leaving results to coming centuries for proper explanation. Recent Science has made plain many dark problems of the past and the march of progress is dispelling many doubts and illuminating many theories.

And still the Christian world is full of agitations and charges of heresy are even now in the air with reference to the constitution of the resurrection body. While Clerics contend, our chief desire is to console the minds and calm the hearts of the growing multitude of sorrowing souls by seeking to illumine the Gospel doctrine of a future life. Paul says the spiritual body is the body of the resurrection and to gain his full meaning is our sincere desire.

“God is a Spirit” says the Great Teacher and out of this spiritual source or Fatherhood all Creation comes. God is revealed as Father, Son and Spirit and this Sonship includes divine humanity. Christ was the Divine-Man or the Divine-Human, ages before this world was created. This reveals to us that a material body is not essential to personal identity nor to the life of the spiritual Universe. When therefore Paul contends that the outcome of human discipline will be a spiritual body as the essential factor of identity, he utters no strange nor impossible doctrine but the eternal facts of the spiritual kingdom. Yet the cry of Heathenism is still heard in our advanced age, that Christ rose in the same body, meaning thereby the same material body; these innocents apparently forgetting that the same or identical body can be no other than the spiritual, as the material body is never the same during a single instant of life, and after death dissolves to dust in spite of human efforts to prevent it. The spiritual body is the only body that belongs to the spiritual realm beyond the grave. It came from God with its divine and imperishable qualities and returns to God who gave it.

In nature no living thing can rise higher than its correspondence or than its ability to correspond with its environment. However broad and wide the Universe, the insect can correspond only with its narrow range of faculty to interpret the Ali. The bird interprets the Universe with its narrow faculties and powers and to the bird this is a bird's universe. The mental powers of man or beast can only correspond with the universe according to the measure of their respective powers. The powers of mankind within the spiritual realm, can only correspond with the universe just as far as the moral powers reach and no higher. It is only when the words of Jesus are fully understood that we realize the highest correspondence of humanity with the spiritual universe of God—Jesus said to Nicodemus "Ye must be born from above" or lifted into the spiritual realm of God or ye cannot see the kingdom of God. All the powers of mankind below the spiritual do not bring the soul of man within the spiritual realm of God. Therefore nothing remains as a possible means of communication with God and his spiritual realm but the soul or spiritual body for they seem included within the scope of the spiritual body.

If this spiritual body does not by some method bring mankind within the full correspondence of the spiritual kingdom then all the hopes of future life and identity are but dreams or worse, horrid nightmares. The Gospel does not pretend to teach an immortality without identity and even at this point many pause and while admitting immortality yet deny personal identity. Unless the spiritual body carry us on beyond the dividing line between material and spiritual, there is slight consolation in the idea of resurrection. We are out of correspondence with God and the central question of life is to reach this correspondence. When born from above, the

soul is lifted into a new realm, where the environment and correspondence are alike spiritual and eternal and the soul is forever in correspondence with God. All lesser correspondence must at some time cease for they belong to lower nature but the spiritual correspondence will never cease, for it is based upon a unity between the soul and its creator and Redeemer.

To correspond spiritually with the true God and with Jesus Christ is eternal life and this alone assures and secures Heaven. It is the dream of many that mere immortality is Heaven but mere continuance and everlastingness are not Heaven; it is the *quality* of the correspondence with the unseen realm, which makes it desirable. The Hindoo dream of endless cycles of existence, the life of man going forth in centuries of dull monotony with a blind and indefinite continuance of being, is all that can be asserted unless the doctrine of a spiritual life in the midst of spiritual environment can be established. But Christianity comes to the rescue of sorrowing humanity with its doctrine of spiritual life in a spiritual body, as fully adapted to the spiritual universe of God. The future life and joy of humanity are not dependent upon any doctrine of generation but regeneration, or not upon any correspondence with material life but entirely upon correspondence with spiritual life and environment. The correspondence of the spiritual man with God is seen in Christ and includes all the virtues of the resurrection and the life. This is the relation which Christ had with God the Father before the world was and is now continued in the future of our Father's House.

After the assurance of personal identity beyond the tomb the next most desirable thing for humanity to be assured of is continuity. Jesus said "I am the everlasting life—whoso-

ever liveth and believeth in me shall never die." In these utterances Jesus gave to the world an assurance of eternal life. The question has often been raised whether animals or the various living things of earth will have immortality but the words of Jesus exclude all lower forms of creation and assign this unspeakable gift to humanity. In the creation of earth God made all lesser created things and assigned them their place but in the creation of man it is said God breathed into his nostrils the breath of life and this divine breath made man capable of a higher environment than all lower creation. In the life to come there is no provision made for animal correspondence with God, which insures eternal life. The animal creation will have no immortality because the environment is temporal and adapted to this material world. The spiritual body is adapted to the spiritual environment of a spiritual kingdom and thus is assured of everlasting life.

All humanity is equipped with two sets of correspondences; the one corresponds with the temporal, the other with the eternal. During this mortal existence the constant tendency of the temporal is to hinder and prevent the full expression of the spiritual and eternal. The great Apostle Paul wails out "I feel a law in my members warring against the law of my mind and bringing me into captivity to the law of sin and death" in which he recognizes the continual estate of aspiring souls. The material powers are continually at war with the higher nature and this condition can only be changed by complete release from the lower or material elements of being. For this release the Creator has proclaimed physical death and this alone sets the soul free for its eternal career of development. The spiritual man introduced to his future environment is freed from imperfection and in his new

and risen life, finds himself in full accord with the divine law of life as revealed in Jesus Christ the Lord. Death has been abolished through death and henceforth he lives to God. He finds that to die to the material and live to the spiritual is eternal life and eternal gain.

CHAPTER XXI

THE HORIZON OF THE FUTURE AS REVEALING THE DIVINE LAW OF LIFE

WHEN William Blake the painter-poet lay dying he said he was going to that country which he had all his life wished to see, and just before he died, he burst into singing of the wonderful things which he saw. In that solemn moment his soul exercised began to prophesy the spiritual possibilities of the future. He was vouchsafed a larger and fuller vision than is usually accorded to humanity but it reveals something of that which every devout soul earnestly hopes to realize when the gates of the Heavenly City shall be opened. Curiosity concerning the Unseen possesses the holiest and healthiest minds. As the earnest and reverent Charles Kingsley lay dying he devoutly said—"May God forgive me but I look forward to the future life with an intense and reverent curiosity."

The border land of Heaven as Jesus revealed it is full of glorious possibilities. The radiance of the eternal city seems to fall upon him; beyond the din of earth he hears the voice of God; his clear vision saw beyond the hatred of the Pharisees and perceived the very joys of the presence of God. From Heaven he was declared to be God's well beloved Son and under sore trials the angels of God came and ministered unto him. He communicated with the past leaders of Israel concerning his redemptive work and proved the union of this

life with the expansive spiritual life, just beyond our present horizon. He was constantly insisting that the kingdom of Heaven was no distant intangible cloud world but the supreme factor in this present world and because of its importance demanding the first and supreme attention of mankind. He declared that due attention to the kingdom of God and its spiritual claims, assured the soul of an eternal and Heavenly inheritance.

In proclaiming the future kingdom of life, it was needful that Jesus should use the familiar words of this life, but his language always portrays a pre-eminent tenderness. About to bid adieu to his Disciples, after three years of intimate communion and divine fellowship he assures them "In my Father's House are many mansions, if it were not so I would have told you. I go to prepare a place for you." What a soothing and sympathetic disclosure of the future life is contained in the words "My Father's House;" what a sweet and mystic disclosure of the soul's possible experiences beyond the veil! As the Son was moving forward to the infinite realms of Fatherhood, so he was to return again and ultimately welcome them to his all embracing love. He recognizes the deepest longings of the human heart, when he portrays the future life in these sympathetic words of tenderest affection.

The Historic conception of Heaven has been a kind of Paradise of inaction or a beautiful dream of adoration, having very little sympathy with ordinary struggling life and nothing to commend it to the man of action. Such visions were born in Eastern minds, which loved to contemplate flowery beds of ease as the ideal Heaven. Jesus had no sympathy with such views and his own life and thought exemplify the man of intense and persistent activity. He labored all day and prayed far into the dark hours. He was a full

grown man, in full sympathy with life as he met it here, and all looking forward to larger possibilities and wider action in the resurrection. According to the whole drift of his preaching all the knowledge, skill and aspirations and resultant character built up in this life, will be carried forward and the life to come will be the natural sequence of the present life in all its scope. He declares that the present shapes the future, and that the law of sequence will not and cannot be broken. Even his alleged miracles do not break laws but reveal a more intense action of certain well known laws or perhaps the action of higher laws for moral ends. The power of perfect holiness brought him resurrection and seemed to be always with him disclosing this form of miraculous working.

Jesus assumes that the life beyond will continue to work out its vast possibilities under higher conditions and his resurrection life certainly revealed many of these possibilities. He lived a risen life or an everlasting life as he was pleased to call it, even before his crucifixion and after the power of holiness or higher forces of his risen life were given expression. They all revealed the expansive power of the soul, released from material sway. The resurrection of Jesus is the simple disclosure of life fully dominated by spiritual influences, and unhampered by material burdens. The true resurrection is but the normal life of the spiritual man, both here and hereafter, both in this life and the life to come. The spiritual body is eminently fitted for unwearied activity; it is like the angelic bodies, capable of various activities and expressions which seem to belong only to material bodies, but which furnish no real evidence of being dominated by material factors. The possession of a spiritual body capable of unwearied activities is most acceptable to an active mind and

the Monkish idea of simple ease apart from wholesome work, is quite as unwelcome. The sage Roman Seneca presents us with a man welcoming death when removed from his office of trust. Calling his friends about him he made preparations for his funeral and ceased not until again restored to his former place and activities. Successful and honorable work is the crown of this life and religion recognizes this human disposition and the prophetic instinct of Jesus is abundantly manifested by his revelation of the future as a permanent field of wisely directed activities.

The wise Dr. Watson says "Two possessions we shall carry with us into the unseen; they are free of death and inalienable; one is *character*, the other is *capacity*. Is this capacity to be consigned to idleness and wantonly wasted? It were unreasonable; it were almost a crime." Says Dr. Taylor in his "Theory of another life;" "it is surely a frivolous notion that the vast and intricate machinery of the Universe and the profound scheme of God's Government are now to reach a resting place, where nothing shall remain to active spirits throughout an eternity but recollections of labor, anthems of praise and inert repose."

We may try our criterions of the future by this standard; do they cheer and inspirit and gladden us as the days pass away? If not let us cast them far from us and turn to Jesus who inspires his followers with the assurance, that not one hour of labor, not one grain of attainment, not one honest effort, until the tools of life drop from our hands but shall have full and appreciable effect in after life. In our Father's House, the continuation of the present will be upon a higher level and shall extend through the ages to come, thus continuing the eternal ascent of life in the Mount of God. Lives cut off in their prime, carefully trained and richly endowed

lives, will find themselves and their fulfillment in the gracious economy and expansion of God's perfected kingdom. Such is the Apostle's outlook and expectation when he says "We are come to Mount Zion with its hosts of Angels and Spirits of just men made perfect, the divine servants of the New Jerusalem." Hence Paul exhorts the Church of Christ "Be ye steadfast—for your labor is not in vain in the Lord." The spiritual body with its divine possibilities is the guarantee of continuity and infinite progress; it is divinely ordained to know and enjoy the glory and fullness of the kingdom of God.

The wise Bishop Brooks is full of the personality, continuity and progress in spiritual life. He says "Let us be sure that our expectations regarding Heaven are Scriptural and true. Heaven will not be pure stagnation, not idleness, not any mere luxurious dreaming over the spiritual repose which has been safely and forever won; but active tireless, earnest work; fresh live enthusiasm for the high labors, which eternity will offer. These vivid inspirations will play through our deep repose and make it more mighty in the service of God, than any feverish and unsatisfied toil of earth has ever been. The sea of glass will be mingled with fire. Here too we have the type and standard of that heavenliness of character which ought to be ripening in all of us, as we are getting ready for the spiritual life."

Dr. Munger speaking on Christ's treatment of death says, "Christ is the life; he stands in humanity for that eternal reality and he came that men might know and realize it. If they believe in him they shall have life and shall never die. In the common and existing sense of death, Christ did not die. He refused to countenance such an idea as death. In another sense Christ did die. He suffered this housing of

the soul to be torn away but he will not call it death. It does not touch life; that flows on, an unbroken current and rises into greater fullness. And so Christ says that those who believe in him and die in the material sense, do not really die; though dead they live. The life of faith in Christ is a wholesome, life-giving, life-nurturing process. It fosters growth and increase; it strengthens and enlarges, it always keeps in view a broader, fuller, deeper life and thus repudiates the idea of death. It is a fact of unspeakable moment that the whole matter of Christian believing and living is summed up in life. And so life is the single theme of Christ-life and its fullness. God gives his children one perfect all comprehending gift—LIFE. It is his own image, his very substance, shared with his creatures.”

In this wholesome view we may accept death as a step onward in life and not a going out of life. Here is where the comfort of Christ's revelation centers; it does not leave death a plunge into darkness and despair, a ghostly realm of gloomy waiting existence in the grave but a matter of life from first to last; life expansive and inspiring, full of promise and hope and joy, the answer of God to all our powers, for all eternity.

And so what we call death is the full assumption of a spiritual body; the rising up of the soul in spiritual power to begin a higher career, disburdened of the flesh. The resurrection at death is not the whole of the resurrection; the onward progress of the soul alone will reveal what Jesus taught concerning the resurrection life. It will need eternal ages to expound it for it is the unfolding the life of God to the soul. If joined with Christ and his life, death shall have no more dominion over us and every change of eternity will be unto more abundant life.

Studying the mysteries of the future we may confidently expect to realize our real selfhood in the perfected spiritual body fashioned like unto Christ. The physical body has no correspondence with and hence no place in the eternal spiritual universe of God and hence no wise reason can be assigned for the reanimation or resuscitation of the physical body. The conception is Heathenish and belongs to the dark ages. The spiritual body is endowed with the power of an endless life and divinely designed for an eternal spiritual existence. It can adapt itself, if need be to the conditions of this earthly life or it may exhibit the fullness of the soul's expansion in the future life as God wills. It was the organ of Christ before the worlds were created; it was the organ with which he revealed his divinity while creating the worlds and afterwards manifested in the flesh by his wonderful works and it will be the organ of his further revelation in the coming world, where new disclosures of power will demand new tongues to describe. It will also be the wonderful organ through which his chosen people will reveal their new powers, when they shall be like him in the new life.

Possessed of a spiritual body every power will find full play during ages of unwearied and unwasting action. Nothing can be more welcome than this to contemplate by the soul which has been faithful to life's opportunities and sought conformity to the divine life seen in the Master. It is only the unfaithful soul which can desire a future of ignoble ease without growth and expansion. The spiritual body is Master of all worlds and hence the Angels have always been represented as perfectly at home amidst the scenes of this life. So the spiritual bodies of Moses and Elias seemed to command the powers of this world when they conversed with Jesus on the Mount. It matters not where the spiritual

body may be doing God's will; Peter tells us that Jesus went and preached unto the spirits in prison and evidently received no harm through his divine mission. The spiritual body is in full sympathy with the work and purposes of God in all worlds and for all eternity. God has his mysteries of Grace and eternity alone will make it all plain.

The Universe is a unity to the spiritual mind and feels that the work done for the kingdom of Christ will soon be transferred to the coming kingdom of glory. Therefore we hope that the old life of sundered love will again be united and continued forever. How soothingly the precious words of Jesus fall upon the wounded heart when the objects of our affection are torn away; "In my Father's House are many mansions, if it were not so I would have told you, I go to prepare a place for you. And if I go away I will return again and receive you unto myself that where I am ye may be also." It is like the promise of a tender Mother to a loved child saying "I must go away but I will soon return, so wait patiently, not fearing the separation." Then how confidently may we wait hoping soon to see again the old familiar faces and hear again the fond sweet words of love. Neither your expectation, your labor, nor your love are in vain in the Lord.

And is it too much to expect a fuller, closer and more realizing sense of the presence of God when the curtain of time shall be lifted? Is there not before us an infinite march of progress and manifold lessons to learn from the thoughts of God, which even the angels desire to look into? As we consult the mind of Jesus in dealing with the problems of human destiny, we perceive that he contemplated the future under new and wonderful forms which now appear beyond the scope of human powers. During the early centuries of Chris-

tianity the Monkish ideas of the future life prevailed and the highest ideal of piety was the cloistered, contemplative monk, withdrawing from the highways of life and activity and living as if God had made a mistake in creating a world which demands constant, earnest action, as the true expression of a divine life. It was substituting the dull recluse for the active energetic man. Various kinds of religion have been conceived to escape the significance of the full rounded active life of Jesus but always to the detriment of consistent piety; and mankind in all ages have found it far easier to sing songs of salvation and dream dreams of Heaven, than to fight the good fight of faith and win a crown of righteousness.

If we are to believe the words of the Master the future will be but a continuation of the present upon a higher level, with liberated powers. He declares that the expected kingdom will be full of Fatherhood, Friends, Home and congenial activities, as we pass from mansion to mansion guarded and guided by angelic keepers in the paths of wisdom and expansion, beyond the powers of imagination to conceive.

How it inspires us to contemplate the soul's ascent up the Mount of God and from that Heavenly outlook to view the horizon of eternity. This will doubtless aid us to understand the meaning of the "Power of an endless life" as expressed by the inspired Apostle. Then shall we realize something of the fullness of the kingdom of God. That kingdom is no mere system of government but the soul's perception of its personal relation to the eternal Father and eternal life. When the souls of men shall be filled with love and divine harmony, the City of God will be established and the New Heavens and New Earth will unfold in glorious majesty. For this unspeakable vision every true and faithful soul may confidently wait and the waiting and working will end in

the rest of the people of God.

As we ponder the wonderful theme of the resurrection and contemplate its possibilities, what a broad field of mystery confronts us! The voice of Science assures us that we sail upon an infinite sea, with a shoreless ocean, bounded only by the immensities. What are we, why are we and whither are we tending, are the supreme questions pressing upon every thoughtful mind. Why this ceaseless march of wearied humanity from a dark past towards a future so dimly illumined? Mankind after all seem but as "an infant crying in the night, an infant crying for the light and with no language but a cry." We are compelled to rest in the conviction that all this painful struggle for life and light must result in something worthy the Almighty Creator and Father. All the kingdoms of nature have marched along through successive evolutions towards wise culminations as if directed by divine wisdom. The Creator brooded for ages over this earth until it became a fit dwelling place for the future evolution of mankind. Man is the climax of creation and shall he alone fail to attain an end worthy of his origin and Fatherhood? The voice of the cross heard across the ages, assures us that beyond the cross is the crown and he that endures shall finally sit with his crucified Lord in eternal majesty. Inspired and aflame with the voices of the past, the soul may say within itself "I know God is my Father and Helper and by his abounding grace I shall surely reach and enjoy the honor and glory of his spiritual kingdom."

And what is the ultimate of the illimitable beyond? Is there any light upon the mysterious future beyond the resurrection of Christ? We shall all sleep but shall soon awake to begin the eternal march under perfect spiritual tuition. We shall soon begin to realize the unspeakable. Blessed are

the dead who die in the Lord, for they sleep on the bosom of the infinite Mother and they shall soon awake to unwearied activity. The careful Mother watches by the cradle waiting for the moment when the child refreshed shall arise to new life and expansion and rejoicing. So does God sit by the cradles of humanity and watch their sleeping and wait for their waking and for their discernment of the love which has created them and led them tenderly and wisely towards their destiny. Many will look up and say, "Father" but a deeper truer vision will lead them to say "Mother" and God will say "I will comfort thee as one whom his Mother comforteth forever, yea forever."

CHAPTER XXII

THE DIVINE LAW OF LIFE IN MODERN POETRY

RESIGNATION

- 1 There is no flock however watched and tended
 But one dead lamb is there;
There is no fireside howsoe'r defended
 But has one vacant chair.
- 2 The air is full of farewells to the dying
 And mournings for the dead;
The heart of Rachel for her children crying
 Will not be comforted.
- 3 Let us be patient; these severe afflictions
 Not from the ground arise,
But oftentimes celestial benedictions
 Assume this dark disguise.
- 4 We see but dimly through the mists and shadows
 Amid these earthly damps,
What seem to us but sad funereal tapers
 May be Heaven's distant lamps.
- 5 There is no death! What seems so is transition
 This life of mortal breath
Is but a suburb of the life Elysian,
 Whose portal we call death.

- 6 She is not dead—the child of our affection,
But gone unto that school
Where she no longer needs our poor protection
And Christ himself doth rule.
- 7 In that great cloister's stillness and seclusion
By guardian angels led
Safe from temptation, safe from sin's pollution
She lives whom we call dead.
- 8 Day after day we think what she is doing
In those bright realms of air;
Year after year her tender steps pursuing
Behold her grown more fair.
- 9 Thus do we walk with her, and keep unbroken
The bond which nature gives
Thinking that our remembrance, though unspoken
May reach her where she lives.
- 10 Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child.
- 11 But a fair maiden in her Father's mansion
Clothed with Celestial grace
And beautiful with all the soul's expansion
Shall we behold her face.
- 12 And though at times, impetuous with emotion
And anguish long suppressed
The swelling heart heaves, moaning like the ocean
That cannot be at rest,

- 13 We will be patient, and assuage the feeling,
 We may not wholly stay;
 By silence sanctifying, not concealing,
 The grief that must have way.
 Henry Wadsworth Longfellow.

RESURGAM

I shall rise! Not ages hence,
 When earth has passed away
 In fervent heat; and, like a scroll,
 The clouds of Heaven together roll,
 Upon the final day;
 But from this body born of earth,
 That binds my spirit down,
 I shall go forth like bird set free
 To breathe the air of liberty
 I ne'er before have known;
 A life as boundless as the skies
 In realms whose name is Paradise.

RESURGES

Thou shalt arise! When death's approach
 May cause the cheek to pale,
 With fancies dread, of grave and tomb,
 Of earthly mold and cheerless gloom,
 That oft make brave hearts fail;
 Then, in an instant, thou shalt see
 Through death's wide open door
 A glorious world of light and hope,
 Where every power has perfect scope,

And joy reigns evermore;
And while thou lookest, thou shalt rise
To taste the joys of Paradise.

RESURGENT

They shall rise! The world's great throng,
Through all time's cycles born,
Not one shall fail of Easter Life,
Whoe'er has entered earthly strife,
Or fleshly body worn;
But some will shrink in fright away
When called to leave the home of clay,
And others haste to go,
And meet the Judge of all their life,
Whose eye hath witnessed every strife
And battle here below.
'Tis thus two armies shall arise,
To lose or gain a Paradise.
Mrs. Margaret Bloodgood Peeke.

ETERNAL LIFE

It is not death to die
To leave this wary road,
And midst the brotherhood on high
To be at home with God.

It is not death to close
The eye long dimmed with tears
And wake in glorious repose
To spend eternal years

It is not death to bear
The wrench which sets us free
From dungeon chain, to breathe the air
Of boundless liberty.

It is not death to fling
Aside this sinful dust
And rise, on strong exulting wing
To live among the just.

Jesus, thou Prince of life
Thy chosen cannot die
Like thee, they conquer in the strife
To reign with thee on high.

Rev. H. A. Cesar Malan.

Translated by Rev. George W. Bethune, D. D.

CHAPTER XXIII

PARADISE IN LATIN POETRY ACCORDS WITH THE DIVINE LAW OF LIFE

THE Latin scholar will find abundant proofs of the significance of Paradise in the Early Christian Fathers and with no hint of a double signification. Paradise is Heaven to the devout Latin scholar all through the early centuries.

Latin Hymns by F. A. March L. L. D. is a standard volume of Latin Hymns and herewith we present some of the references to Paradise from this collection. The author states that this series owes its origin to an endowment by Mr. Benjamin Douglass, for the study of Modern Latin authors and to give them a place in Modern College study. The Hymns are superior to Augustan Odes and are the true Latin folk poems. They have been called the Bible of the people.

These Latin Hymns cover the period from the fourth until the thirteenth century *and all allude to Paradise as the perfected Heavenly state.*

The great Augustine, Born 54 A. D. Expands his Hymn, "De Gaudiis Paradisi" into sixty verses of three lines each and clearly expresses his views of Paradise.

Bernard of Cluny, born 1091 A. D. writes at length on "Laus Patriae Coelestis" and lines 31 and 32, read as follows:

"Tu locus unicus, illeque coelicus es Paradisus,
Non ibi lacrima, sed placidissima gaudia risus."

Adam of St. Victor lived between 1172 and 1192 and made two allusions to Paradise in his poems

The first is— “Vita mortem superat
Homo jam recuperat
Quod prius amiserat
Paradisa gaudium

The second is—“De SS. Evangelistis
Paradisus his rigatur.
Vivet, floret, foecundatur,
His abundat, his laetatur
Quatuor flaminibus.

Fons est Christus, hi sunt rivi,
Fons est altus, hi proclivi,
Ut sapes fontus vivi
Ministrent fidelibus.

Bonaventura born 1221 A. D. makes two allusions to Paradise:

The first “De Sancta Cruce”—

“Crux est porta Paradisa
In qua sancti sunt confisi,
Qui vicerunt omnia.
Crux est mundi medicina.
Per quam bonitas divina
Facit mirabilia.”

The second “De passione Domini”—

“Oh! quam dulce balneum, esca quam suavis,
 Quae sumenti digne fit Paradisi clavis;
 Est ei quem reficis nullus gravis,
 Licet sis fastidio cordibus ignavis.”

Jacoponus of the Thirteenth century takes for his theme
 “Sequentia de Passione B. Virginis”—

“Fac me cruce custodiri,
 Morte Christi praemuniri,
 Confoveri gratia.
 Quando corpus morietur
 Fac, ut animae donetur
 Paradisa gloria.”

This volume also furnishes two anonymous poems; one
 of the tenth century the Theme “Alleluia”—

“Hoc beatorum—Per prata Paradisiaca
 Psallus concensus, Alleluia.”

The second is “In dedicatione Ecclesiae”—

“Hic promereantur omnes petita accipere,
 Et adapta possidere cum sanctis perenniter,
 Paradisum introire, translati in requiem.”

All these references indicate the perfection of Paradise as
 the future abode of the Saints and are in perfect accord with
 the scope of the Holy Scriptures.

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