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Elements of Truth

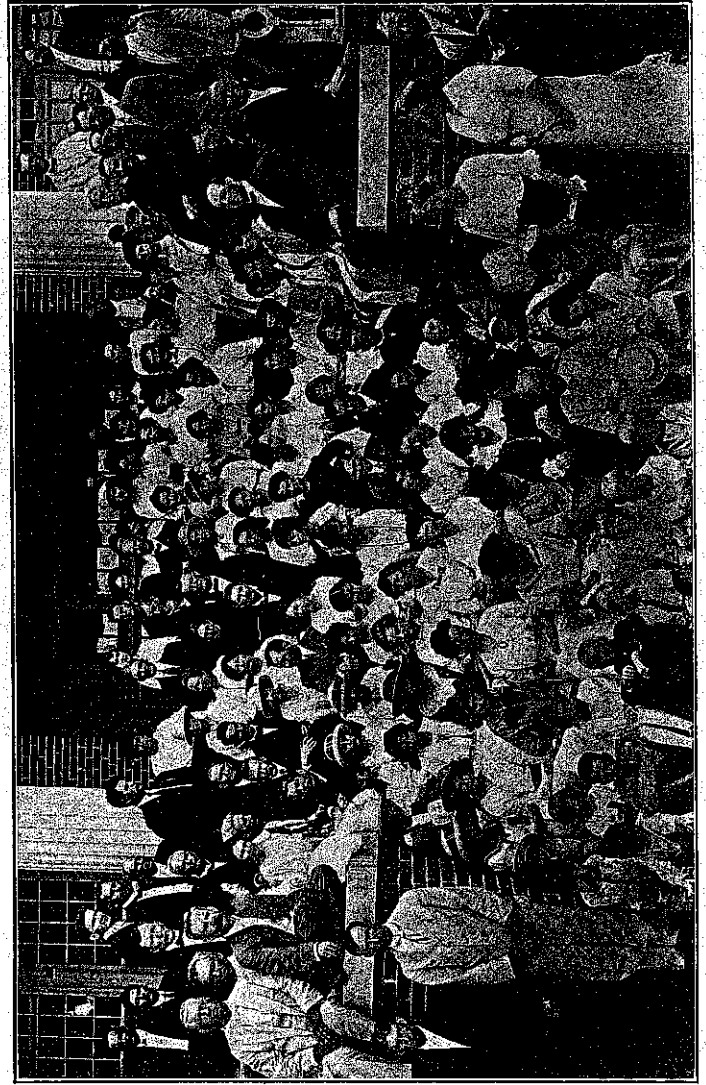
ADDRESSES DELIVERED AT
Synod's Training School
JUNE 16 to 26, 1914

AT
Belhaven College
JACKSON, MISS.

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BY EMINENT LEADERS AND WORKERS OF
THE PRESBYTERIAN CHURCH

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CHRISTIAN WORKERS SCHOOL, JUNE 16-26, 1914.

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The Church and the Nations

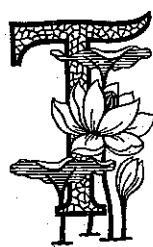
"Is this the time, O Church of Christ, to sound
Retreat? To arm, with weapons cheap and blunt,
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground,
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's,
Great things attempt for Him, great things expect,
Whose love imperial is, Whose power sublime.

INDIVIDUAL EVANGELISM.

"And he brought him to Jesus."—John 1:42.

To their band of Home
Missions and Sun-
day School Workers
whose praise and re-
ward are meager on
earth but shall be
great above, this book is af-
fectionately dedicated by the
Synod of Mississippi

Proem



THE PURPOSE of this Volume is to put in permanent form the Addresses given at Synod's Training School for Christian Workers, June 16-26, 1914.

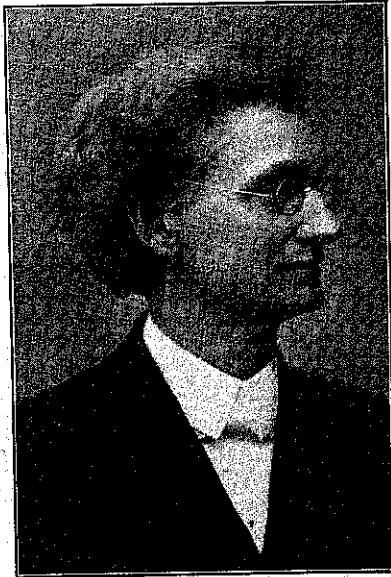
We desire the instruction and inspiration, which came to those who attended this School, to be extended to that larger circle in our Synod and in the Church, who came not up to this Mount of Privilege.

The high merit, superior worth, and deep spirituality of those addresses preclude the necessity for any apology for their publication, while the wide-spread distribution of the literature of false teachers filled with vicious doctrines makes an imperative call to the Church to send forth a literature filled with those truths which make for the redemption and uplift of man, and the glory of God.

Sincerely yours,
COMMITTEE OF SYNOD.

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Doctrines of the Bible

Chapter 1
The Religion of Hope

CHAPTER I.

THE RELIGION OF HOPE.

Hope and Fear have played a large part in human story. They will continue to be potent factors in the life of man, until Hope is swallowed up in fruition, and fear is consummated in despair.

They define two attitudes of soul, two postures of spirit, towards the things that are yet to be. Each looks into the future—the one with desire, the other with dread. They are the obverse and reverse sides of the same emotion; hope is the expectation of future good, and fear is the dread of future evil. The dictionaries and metaphysicians define hope as *desire based on expectation*, and fear as *aversion based on apprehension*. Happiness describes that state of mind in which hope is realized, and despair that state of heart into which all fears have come. Heaven is hope attained; Hell is fear realized.

Man is a creature of hope. It "springs eternal in the human breast." It differentiates him from all lower life of sublunary being. Animals have consciousness, but no self-consciousness; no memory to store up the past; no hope to capitalize the future; they live and die in the present tense. But in the grammar of man's existence there is a past, a present, and a future tense. His today is brief, his yesterday is long, his tomorrow is endless. He lives very little on what he now has, and chiefly upon what he has had and yet expects to have. Indeed his past is but the premise upon which he stands and hopes for the future; the echo of the years that are behind resound in the depths of the time that lies out before him. The human race is a race of hope.

Of this unique characteristic, so distinctively human, philosophers have discoursed, and poets have sung, and artists have dreamed, and the heart of the great multitude has been sensible. Hope makes human life promissory, and human history prophetic, and human literature look out and beyond.

Christianity is pre-eminently a religion of hope, and appeals to man because he is a creature of hope. The objects

of desire which it reveals and the grounds of expectation which it creates, give it a deathless hold upon the heart of the world, and insure its immortality in the earth. Everywhere hope looks out of the windows of the Christian Scriptures, and beckons with a thousand hands to the sun-browned, dust-covered, toil-worn, and fear-smitten sons of men, as they track their way across this world. The Gospel promises to take the gloom out of sorrow, the despair out of life, and the sting out of death. It stretches a rainbow upon the face of the clouds, and gives pledges and bonds that the deluge of human pain and misery shall cease from the face of the earth. It hangs the twin stars of immortality and resurrection in the firmament of human night to guide the victims of dissolution and death. It commands the human race to stand between the gateposts of the cradle and the grave, and watch the rising sun hang morning glories upon the trellis of the sky. Our religion gives man an outlook, a prospect, a future. It is a religion of hope.

But so is every other religion; otherwise it could command no disciples, awaken no enthusiasm, acquire no prestige, and develop no power in the earth. Hope is an essential ingredient in any religion; for whether revealed from heaven or invented by man, whether the grossest fetichism or the highest and most exalted form of Christianity, it exists but to minister to that hope which sits and begs at the center of the human soul. A religion of absolute despair, of bleak and desolate pessimism, could acquire no favour nor gain any adherents among a race that lives to look out and long, to wish and to hope. Between such a religion and a hoping creature there could be no common point of attachment. Even Brahminism, commonly cited as a religion of despair, kindles a hope, however gross and inadequate, in the bosom of its votaries—the hope of returning to this interesting world in the form of beast or bird, insect or flower—a tiger raging in the jungle, or a seagull skirting the foamy seas, or a fly buzzing about its carion, or a flower blooming by the wayside, or some gnarled and decrepit specimen of humanity nursing his sores among the ashes and begging for a

pittance on the roadside—this, that, anything, would be better than extinction and nonentity. And Buddhism seeks to immortalize life and justify man's desire to be, by its poor doctrines of renunciation and self-improvement. It is to be criticised not as a hopeless gospel, one that has "rung down the curtain" and shut out the last ray of light; but it is to be censured for the miserable meagerness, the dwarfed and shriveled character, of the hopes which it has to offer in the name of religion; for the pitiful programme which it has espoused; for the cramped and crumpled things which it dares hold out to the hungry hand of the inhabitants of this world.

Christianity has no monopoly of hope. It is to be discriminated from non-Christian religions by two things: (1) by the objects of desire which it offers—by the contents of its hope; and (2) by the grounds of its expectations—the foundations of its hope. The dignity, the value, the glory, the worthfulness of the contents of the Christian hope, and the reasons with which it supports all Christian expectations—these two distinguish our religion from all others. While hope is a feature common to all religions, the nature of the hope fostered by particular religions differ widely both in the things hoped for and in the reasons upon which these hopes are based.

The modern science of "comparative religion" makes a threefold grouping of the religions of the world: (1) nature-religions, (2) culture-religions, (3) prophet-religions. Whatever we may think of the principle of classification employed, or of the terminology used, the divisions are sufficiently descriptive to serve our purpose of finding that object of hope which each type presents to its devotees, and relies upon as the most dynamic attraction of its system.

1. The nature-religions are the crudest and most primitive forms—the products of man's earliest efforts to discover a God and worship. They were treated by the older writers as the most degenerate types of that true religion which was at first revealed to the race by its Creator. But by such modern expositors as have yielded to the philosophy of evolution and work with the methods

of rationalism, they are looked upon as the instinctive and untutored, the spontaneous and unscientific, interpretations of the childhood of the race. Under this designation are embraced all forms of fetichism and superstition, all the coarse rites and silly ideas and uncanny practices of savage and uncivilized peoples. Their "deities" dwell in rocks and trees, in birds and fishes, in animals and all sorts of creatures, in all manner of charms and carved images. The forces of nature were supposed to be displays of the power and wrath of those "deities," causing all sorts of strange phenomena in the earth, and producing all sorts of distresses in the world. These nature-religions, the lowest in order, are characterized as religions of "fear," because they are supposed to have been generated out of that terror and awe which all unusual things produce in the minds of the ignorant and unscientific. Yet these low grades do not make their appeal exclusively to fear and apprehension; they also have their objects of hope which they hold out to desire and expectation. These objects of hope are largely confined to this life, and identify themselves with some temporal good—success in enterprises which may fail, victory over enemies which are feared, fertile fields and abundant harvests, the cure of diseases and the aversion of impending calamity. Thus are the hopes of these so-called nature-religions almost entirely individualistic, and their objects predominantly temporal and earthly; and as far as they go beyond this life, their chief concern is with some dim underworld of ghosts and shadows. How great the contrast between their gloomy prospects, their cramped and crumpled hope, and the glad and exuberant anticipation of the Christian who stands in the bosom of his religion and looks out upon the life that now is, and upon that which is to come. To the one, the things that are seen and perishable are most to be desired; to the other, the things that are unseen and eternal possess the supremest value. To the one, life is a nightmare of disordered sleep; to the other, it is a glorious vision of a wide-open eye. To the one, death is the supreme fear; to the other, it is the golden gate of hope.

2. The second place in the ascensive scale of the evolution of the race's religious life is occupied—we are told—by the *culture religions*. No people can long remain stationary at the stage of primitive paganism, nor abide content and happy in the meager hope of the nature-religions. The law of struggle and survival, of progress and improvement, of culture and civilization, must reign in the religious sphere as it does in every other department of human story and achievement. The crude "deities" which spring from nature cannot satisfy man's intellectual and moral personality which has now emerged out of the general racial experiment, nor can those objects of desire which they offer the human heart, gone beyond its infancy, exhaust its aspirations and fill all its horizon with a hope commensurate with the degree of progress which has been made. Hence, wherever the race's personality and self-consciousness have attained a higher plateau of development in the general, there a higher conception of God and a loftier form of worship have arisen—a God who stands above and behind nature, and a ritual more consonant with the advanced modes of thought and reflection. Primitive nature-religion is thus advanced; by the lore and science of the priest, into pantheism; by the creative power of poetry and imagination, into an ethical polytheism; by the arts of the politician and publicist, into a social programme; by the genius of philosophy, into a civilization. The forms which this stage of religious development have yielded are called *culture-religions*, because they are the products of thought and reflection, of intellectual growth and ethical culture. In Mesopotamia and the valley of the Euphrates they have been specialized as Zoroastrianism; in India and the land of the Ganges, as Brahminism; in China for its swarming millions, as Confucianism; in Egypt and the valley of the Nile, as Isisism; in the isles of Greece and on the banks of the Roman Tiber, as Olympianism; in Scandinavia for the Norsemen, as Odinism. They all represent individual forms into which religion has been hewn and shaped by the progressive thought and advanced culture of mankind, as it has had its history in different localities and periods

and environments. By historic Christendom, these culture religions, so-called, have been regarded as degenerate forms of the original religion which was revealed to man by his Creator, while modern evolution treats them as the second stage in the development of man's religious history.

But whatever their explanation, what is the hope which they foster, which commends them to their votaries and floats them for the time being with both philosophers and the populace? Hope, in the nature-religions, is chiefly individualistic in its nature, and holds out a future earthly good as the supreme object of personal desire and expectation; but hope, in these so-called culture-religions, has become socialistic, and a renewed and blessed state of earthly society is the great promise with which it allures, the brightest prophecy with which it can cheer—a throne that is great and glorious, a citizenship that is peaceful and prosperous, a democracy of equality and fraternity, an earth that blossoms as a rose, and after death some vague and shadowy social state. In these culture-religions it is these social aspects of hope that are most prominent—hope for the tribe, for the people, for the nation, for the state, for society-at-large.

How striking the contrast between the individualistic hope of the nature-religions and the socialistic hope of the culture-religions and the heavenly hope of the Christian religion! To the individual, Christianity holds out the hope of personal immortality; to society it holds out the hope of heaven—a future state in which society shall be fully utopianized by the fulfillment of Christian promise and prophecy.

3. But the highest forms of generic religion are **prophet-religions**. They are so called because they have been founded by persons who claimed to be prophets of God. The primary and elementary forms are called nature-religions, because nature is supposed to be the source from which they rise; the intermediate and secondary forms are called culture-religions, because culture is claimed as the source from which they spring; and the tertiary and highest forms are called prophet-religions because the prophet is the source from which they originate.

“Neither priestly philosophers nor poets nor statesmen have been able to guide religion towards its true development. Only when it calls forth in souls endowed with religious genius so powerful and unique a sense of its reality that their religious life takes that of others captive and carries it on with it toward a goal, can religion perfect itself. Where that happens we speak of prophet-religions. And we do not primarily inquire whether this sense of the divine is a pure and true revelation. The main thing is that such religions spring from overwhelming religious experiences of personalities endowed with religious genius. In them the founders always constitute, directly or indirectly, the main content of the religion, because the way in which they experience the divine is decisive for the community.” (Schultz's *Apologetics*, p. 172).

A prophet, in the etymology of the word, is a spokesman for another; but in the religious sense of the word, a prophet is a spokesman for God—a self-appointed imposter, or a divinely commissioned organ for the communication of religion. He may be a true prophet or a false prophet, one who has designated himself or one whom God has ordained. In either case it is proper to designate the religion of which he is the founder a prophet-religion and leave it to apologetics and criticism to test the soundness of the claims.

The prophet-religions which have figured in a signal way in the history of the world are listed as four: (1) Mosaism, (2) Buddhism, (3) Christianity, (4) Mohanmedanism. In other words, the four great prophets of history, true or false, are Moses, Buddha, Christ and Mohammed. Christian apologetics admits and defends the claims of Moses and Christ, but denies and combats those of Buddha and Mohammed. The first two are true prophets, and the second two are false prophets. The Christian apologist, however, goes further and relates Moses and Christ as type and anti-type in the prophetic office, and holds that Moses was really prefatory and ancillary to Christ; and so reaches the conclusion that Mosaism and Judaism are but stages in the revelation of Christianity as the only true and divine religion. Hence Christian

theology contends that Christ is the only real Prophet the world has ever had, and that all Old Testament prophets are strictly nothing but his under-prophets. Mosaism and Christianity are but sections of the same scheme of faith and piety, differing from each other as the premise differs from the conclusion, as the introduction differs from the book. There are, consequently, but three prophet-religions worthy of consideration and comparison—Buddhism, Mohammedanism and Christianity.

What are the supreme objects of hope in these three rival religions? It is a good way to test their relative claims by comparing their respective eschatologies. It is the end of the way that defines the wisdom of the journey, the conclusion of the syllogism that tests the soundness of the major premise.

The hope of Buddhism is *Nirvana*—that state which results from the extinction of desire and the cessation of consciousness, fittingly emblemized by an endless and dreamless sleep. Fixing its thoughts upon the gloomy and distressing facts of life—the endless conflicts between good and evil, the persistent alterations between satisfaction and disappointment, the everlasting struggle against diseases and poverty, the constant wanting of something possessed and cannot be had—Buddhism finds conscious existence an evil, and the extinguishment of all desire the chief end of life. To exist is to want, and to want is to be disappointed; and to be disappointed is to be unhappy. Self must be renounced, the soul reabsorbed, individuality lost, consciousness extinguished and the person undergo such a reincarnation as gives him existence without desire, essence without self-consciousness. Its supreme hope is an endless, dreamless sleep in the bosom of universal spirit. It does not offer even the poor hope of annihilation, but only the hope of perpetual unconsciousness.

No pessimism could be darker, no faith could be more dreary. Existence without self-consciousness is to be as unaware as the tree or stone. Man loves life and hates death; and not to think nor feel nor will is equal to being dead. To call such happiness is to perpetrate a cheat.

Tennyson was truer to human nature and its deepest longings when he sang:

“Whatever crazy sorrow saith,
No life that breathes with human breath
Ever truly longed for death.

’Tis life, whereof our nerves are scant,
Of life, not death, for which we pant;
More life, and fuller, that I want.”

While Buddhism thus hopes for a never-ending mental unconsciousness, Mohammedanism hopes for an endless physical sensation. While one would put the soul to sleep forever, the other would keep the body awake for eternity. While one would diminish the mental faculties to zero, the other would raise the physical appetites to the mathematician’s *n*th degree. The dream of the Moslem is for a sensuous life, which shall be immortal in its duration and exquisite in its intensity. The eschatology of its faith is gross and sensual, crude and vivid. Both heaven and hell are material in their pleasures and pains, and death is but a door of entry to all the delights of a sordid imagination for the faithful Moslem, and to all the sensational pangs of a frenzied fanatic for his enemies. Islam hopes not for a regenerated and transformed world, but for the world that now is turned over to his enhanced carnal nature to be enjoyed in a riotous manner.

What, in comparison with these other systems, is the supreme object of Christian hope? Before answering, let us recall what has been said: that the hope of the nature-religions is the happiness of the individual; that the hope of the culture-religions is the happiness of an earthly society; that the hope of Buddhism is a world of unconsciousness; that the hope of Mohammedanism is a world of sensuous pleasures. The hope of paganism centers upon self; the hope of civilization centers upon social institutions and conditions; the hope of Buddhism centers upon a certain state of the world; and the hope of Mohammedanism centers upon a certain kind of world. The

Christian's hope circles about four great objects: (1) himself, (2) his cause, (3) his Saviour, and (4) his world.

For himself, the Christian hopes for his personal triumph over death and a blessed immortality beyond the grave.

For his cause, he hopes for the complete triumph of the Gospel and the conversion of men to the Christian religion.

For his Saviour, he hopes for his triumphant return to the earth and an endless reign of bliss and glory on this globe which has been the theater of human story.

For his world, he hopes for the triumphant restitution of all things, and the establishment of the "new heavens and the new earth" of Christian prophecy.

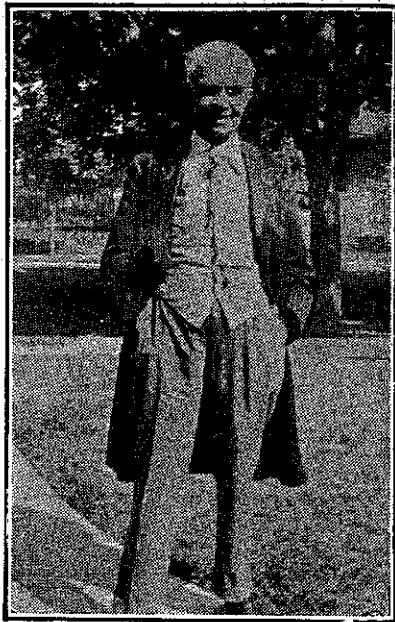
These are the four sublimest objects which loom on the horizon of Christian hope and flash their light out of the bosom of the future. Every man wonders what is to become of him after death. Every Christian must wonder what is to be the outcome of the cause to which he has committed himself and every precious interest which he has. Every disciple of Jesus must wonder what has become of his Lord and Saviour who has gone from the world and left a train of splendid promises behind him. Every dweller on this earth must wonder what is to be the final fate of the old homestead where he was born and lived and died. These are the most momentous matters over which the human being ever holds awful and anxious debate with himself.

They compel him to hold "mute dialogue with death, judgment and eternity." That religion which can hold out hopes on these topics which satisfy desire and which can furnish grounds which justify expectation, will lay a commanding hand upon the heart of the world and constrain disciples by the visions which it paints and the assurances which it gives.

As to the drift of human history and the finale of human story, there are several possible opinions. There are pessimists who think the human race began on a high plane but has been steadily going down grade ever since, and that the ultimate goal can be only universal and abso-

lute disaster. There are naturalistic optimists, on the other hand, who think the human being began his career as a beast and has ever since been on an ascensive scale, climbing slowly out of bad conditions into better, and that ultimate destiny is an ideal race in an ideal world. Both are extravagant attitudes and extreme philosophies. One leaves no star to shine on the human horizon, and the other lights an *ignis fatuus* to cheat and deceive. The pessimist can support his gloom by a recital of the story of sin and misery in the world, and show how all ends in the grave—a mere gospel of despair. The optimist can array the facts of progress and improvement and bolster his cause by citing the conveniences and luxuries of life in the earth.

Christianity mediates between these two extremes. It denies that this is the worst possible world; it denies that this is the best possible world. It affirms that Hell is a worse and that Heaven is a better. It says to the inhabitants of this earth, "Behold I set before you a blessing and a curse" (Deut. xi, 26)—an optimism and a pessimism. "Choose ye this day whom ye will serve." Reject the gospel of the Son of God, and the imagination of no pessimist can portray final destiny in exaggerated colors. Believe in the Lord Jesus and no optimist can paint the glory of the final Heaven.



A. W. HAWKS
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Stage Manager and Lecturer

Chapter 2
**The Hope of Eternal Life:
Immortality**

CHAPTER II.

THE HOPE OF ETERNAL LIFE:
IMMORTALITY.

The Christian hopes for Eternal Life. This is his first and most precious Hope. It is worth more than all the gold of Egypt, than all the gold of the world. If death ends existence—if it obliterates consciousness—there is nothing for the human being lying beyond the lip of the grave.

But as he is a composite being, possessing both a Soul and a Body, his Hope of Eternal Life divides into the Hope of Immortality, and the Hope of Resurrection.

I. Old Discouragements.

The old way of discouraging this Hope of Immortality was to appeal to three facts in every individual's story.

1. To the life partnership between the Soul and the Body. They seem to be co-sharers in the same history. Together they make their advent into the world. Together they grow from embryo to infant. Together they pass out of infancy into childhood. Together they advance into the full flower of maturity. Together they come to the feebleness and decline of old age. Are we not compelled to say that they are fellow travelers to the grave? The fate of the Soul would thus seem to be linked with the fate of the Body.

To this the old answer has been that death never means extinction or annihilation. It is dissolution. It terminates upon no substance, but only upon forms. It disintegrates organizations and changes the mode of being, but it reduces nothing to zero. If science is positive and assured about anything, it is certain of the conservation of all matter and energy.

Granted then that the soul and body are twined together and have a communal history through life to the grave, death is but the dissolution of a lifelong association, the separation of companions which have been in intimate fellowship. But neither is destroyed or reduced

to nothing. Death ends co-existence, but it annihilates neither unit in the human make-up.

2. Then it was said that the Hope of Immortality is clouded by the obvious fact of the correlation of Body and Soul. They continually act and react upon each other. Every change in the bodily organization has its reciprocal change in the spiritual nature. One answers the other as the echo answers the sound. Affections of the nervous system modify thought and feeling. Ideas and volitions originating in the mind are expressed in terms of physical activity. The relation is ineffably intimate. What can all this mean, except that the soul and body, having a common experience in living, must be likewise joint partakers in the same death?

But the old answer has been that the interaction of each upon the other is the result of their intimate union and close companionship. Death breaks up co-action, but it does not thereby destroy the entity of either soul or body. Analysis disintegrates water into oxygen and hydrogen, but it does not destroy either element. Death but analyzes the compound human being into the component elements of soul and body. It destroys neither the matter nor the spirit.

3. Then we were once told that the Hope of Immortality is to be discounted because Soul and Body are interdependent for all activity of every kind. For a physical organization man waits in the prenatal stage, and for it he lingers in the incapable wonder of infancy. When he has found it in youth and manhood, he feels that he has found himself and all his capabilities. Then the turn comes and the bodily organism begins to decline. "Sight grows dim, hearing becomes thick, taste indifferent and all the vital powers begin to live beyond their income. Bankruptcy comes at last and with it the failure of heart and flesh. The last ray of intelligence vanishes." We are challenged to point out anything that a disensouled body can do, anything a disembodied soul can do. These facts, we are told, prove that the soul is dependent upon a body for any life or consciousness.

The old answer was that the body is necessary to sense-expression, but that it is not essential to soul-existence. Because a workman has lost his tool, it does not follow that he has gone out of existence. All the five senses are closed at death, but that does not necessitate the extinction of the human spirit. Because it cannot communicate with a material world it does not follow that it has gone into nonentity and lost self-consciousness.

These were the old premises upon which it was customary to discourage the Hope of personal Immortality: (1) The communal history of soul and body; (2) the correlative life of the two, (3) their interdependence upon each other. And the old answer has withstood the batteries of the ages: (1) that death destroys co-existence, but not existence; (2) that it stops interaction, but not action; (3) that it ends physical expression, but not spiritual consciousness.

II. New Discouragements.

But what is called "modern thought" has involved the Hope of Immortality in a set of new discouragements.

1. The first of these is what is called the **organic** view of the world—a view which has largely displaced the theistic, the materialistic, the deistic and pantheistic conceptions, and taken possession of the philosophical mind of today.

According to this view this whole world of ours must be thought of as a self-developing organism, which from some primordial center and by a naturalistic process, has evolved all the living creatures on the surface of the earth. The line of demarcation between the inorganic and organic is not now regarded as sharp and sheer, but one that fades approximately to nothing. The whole history of the world, from its primordial beginning to the present time, is but the story of this intramundane organizing power, whether called God, or spirit, or life, or force, or motion, or by some other name. As deism approached perilously near to materialism, so this modern speculative view tends to topple over into pantheism.

If man is thus the product of cosmic evolution, it is difficult not to believe that his fate will be that of plants and animals, insects and birds, fishes and reptiles. Having a common origin, a common nature and a common history, it is difficult to believe that he will not have also a common destiny.

2. A second proposition of the modern mind which discourages the Hope of Immortality is the **empiricalness** of all knowledge—the doctrine that whatever lies beyond experience and the laboratory lies out of all reach of the human mind.

The net effect of modern science, with its method of observation and experiment, with its laboratories and workshops, by which it has crowned itself with splendid achievements, and filled all the earth with its inventions and discoveries, and every mouth with its applause—the net result of its method and the fruitage of its accomplishments have been to popularize the idea that nothing is really dependable, or worth entertaining, that is not the product of sense-perception, and subject to physical verification. Any hope, to be reasonable, must be based upon some scientific observation and be tested by some scientific experimentation. The fate of man after death is not subject to such methods and tests. The world has tried in every way imaginable to get into communication with the disembodied soul and has systematically and persistently failed. To entertain the hope that the soul survives death is, therefore, utterly baseless—the purest guess.

The Society of Psychological Research has accepted this challenge and offers as empirical evidence a mass of spiritualistic phenomena—the darkened and mysterious chamber of the medium for a laboratory, and the rappings of silly spirits, ghostly visions, uncanny sounds, occult seances and all sorts of obscure and mysterious things—as evidence that ought to satisfy scientific minds. But if this is our dependence, the Hope of Immortality is doomed to perish out of the hearts of men.

It is philosophy which distresses the Hope of Immortality with its doctrine of the organic unity of the world,

and science which disturbs it with its generalization that no hope is rational and reasonable that does not depend upon the data of observation and the tests of the physical laboratory.

3. The third general premise of the hour which causes the Hope of Immortality to droop is furnished by that rationalistic criticism which has caused a general decline in the world's respect for the Christian Scriptures.

The preacher of yesterday could appeal to the Bible and feel that he was giving strong encouragement to any expectations which it excited. But this attitude towards the Word of God has changed and the Bible itself has been put on the defensive within the Christian circle itself. Once we looked upon the Scriptures as a supernatural and heavenly revelation from God, and were wont to feel strong and assured when we found its teachings beneath our feet. But now we are told that all this Jewish literature was evolved just as any other literature, and carries with it no special authority.

The extensive decline in the Hope of Immortality which characterizes our times, is very largely due to the decline in public respect which the Bible has suffered in consequence of the criticism and faultfindings of its own professed friends.

4. The last general premise of present-day thought which logically leads to a discouragement of the Hope of Immortality is the pragmatic doctrine of values.

The fundamental maxim of modern pragmatism is *veritas est utile*—truth is the useful. Nothing has a right to be which is not serviceable. Everything must be tested by what it can do. Success and achievement are the standard of universal judgment. That which has ceased to be productive is fit for destruction, and the man that is worn out is fit only for the sepulcher. The waste of the furnace is carted away, the smoke of the factory floats in the air; the breath of the animal is lost in the slaughter; what is to be done with the old man who has served his day and finished his course in the earth? Life is practical, we are told, and nothing has a right to exist except it can be transmuted into some form of utility, or coined into some earthly benefit.

This age which has so violently accentuated the practical, has dignified its crassness and hidden its coarseness with the Greek technicality of pragmatism, and is teaching us that, before we are entitled to cherish the Hope of Immortality we must first show what valuable thing a disembodied spirit in another world can contribute to the world which is here and now present. As a modern writer expresses it, "every created thing will continue, if and so long as its continuance belongs to the meaning of the world; that everything will pass away which had its authorized place only in a transitory phase of the world's course."

Until, therefore, we can answer the pragmatist's *cui bono*—until we can turn a graveyard into a factory and a corpse into stock-material—until disembodied spirits can be made productive laborers, contributing some valuable thing to the sum total of this world's happiness—until the dead can be made useful, modern utilitarianism sees no practical reason for the Hope of Immortality.

These are the four general conditions which have created an atmosphere in which the Hope of Immortality finds it difficult to breathe: (1) the organic nature of the world, which makes man an earthly product whose fate and story is bound up with every other earthly item; (2) the experimental character of all knowledge, which denies to us the right to entertain any hypothesis or cherish any hope which is not based upon the observations and experiments of some laboratory; (3) the pure humanness of the Scriptures, which brings them down to the level of documents which have floated out of the dim and misty past, exposed in a thousand ways to all manner of corruptions; (4) the utilitarianism of the age, which denies the right of existence to anything which is not contributory to the meaning of this present world.

To change the flow of the Mississippi River, we must change the slope of the continent. To revive the Hope of Immortality, we must change the general lay of the modern mind. Those in the Christian community who have contributed to these general conditions ought to reconsider their premises in the light of the damage that is impending to the entire concept of Christian eschatology.

III. Arguments for Immortality.

I turn now from the discouragements to the encouragements of the Hope of Immortality and make a synopsis of the main arguments by which apologetics support this fundamental expectation of the Christian Religion.

According to the materialist and materializer, death annihilates the existence of the soul; according to the pantheist and the pantheizer, death destroys the personal and conscious identity of the soul; but according to the theist the essence, the personality, the consciousness and the identity of the soul survive all the changes made by human death. The Christian theist defends his view with a series of cumulative arguments.

1. **The Scientific Argument.**—The first argument is predicated upon the scientific doctrine of the conservation of matter and force. All matter may be regarded as a form of force, and all force may be conceived as a form of motion, but natural philosophy is absolutely certain that no particle of matter, however small, and that no force, whatever its quantum or nature, are destructible by any second causes whatsoever. Forms may be changed and energies may be converted, but nothing once in existence can ever be reduced to zero and nonentity. The existence of the human body is conceded; its organic form may be disintegrated, but the atoms of which it is composed must be held to be indestructible, upon this principle of modern science. If the existence of the soul, either as an entity or as a force of any kind, be admitted, its perpetual existence is implicated in the same generalization of science. Natural philosophy vehemently denies the annihilation of anything that is either a substance or a force. Consequently it must deny the existence of the soul in order to affirm its mortality, and at the same time be consistent with its own confident dogma.

2. **Metaphysical Argument.**—The second argument is the metaphysical one, and is based upon the unity of the human soul. Psychological science is positive that the soul is a monad, uncompounded of any parts or constituent atoms. It is an indivisible, indiscerptible essence, in-

capable of being fractured into parts by any mechanical force, or of being resolved into any elements by chemistry, or broken up by any force whatsoever. Since death is the dissolution of an organism into its constituent elements, the soul is inherently immortal, because it is indissoluble. The only way in which mental philosophy can assert the mortality of the soul is to teach that it is a compound entity, and so capable of being resolved by some agency into its component items. But a particle, or atom, of soul has ever been held by metaphysicians to be unthinkable.

3. **The Philosophical Argument.**—The third argument is the philosophical one, which is based upon the broad proposition that every thing in the world has some meaning and purpose, some ultimate end which it is bound to serve. Anything which falls short of its full and total purpose is to that extent a failure. Philosophy cannot tolerate the idea that anything can be a failure, that any item in the universe can fail to make its full contribution to the meaning of the whole; for if one part of a machine be defective, the whole mechanism is damaged to that extent; and man is the chief and most important item in all this world of ours. But all human life comes to the grave immature and incomplete; the oldest as well as the youngest human being dies with his task half performed, his meaning half explained, his service to the world half rendered. If the deficiencies of human life are ever made up, if there are to be no human failures in the windup of the world's story, the soul must be immortal and man must have a career beyond the parenthesis of death, to complete and round out what was begun on this side of the grave. The teleology of the world demands the immortality of the soul.

4. **The Ethical Argument.**—The fourth argument in the series is the ethical one, and founds itself upon the data of the human conscience. Conscience acts upon the inequalities and wrongs of life in two directions—from within and from without. From within every man has a moral apprehension which reaches beyond the grave; something makes death "the king of terrors." These

fears are not physical; they are ethical; they are fore-shadowings of an account which conscience has to settle after the last act in the earthly drama; otherwise the prospect of death would be hailed as the promise of peace of conscience, that power which has gnawed the human soul about right and wrong all through life, and caused it more distress than all else besides. But conscience not only acts from within, but also from without, beholding the awful inequalities of this present life, and demanding that justice shall somewhere and somehow rectify conditions. Righteous Job in the ashes and the wicked flourishing like the green bay tree; the rich man in purple and fine linen and Lazarus licked by the velvety tongues of the dogs; these and millions of other instances in human story cry in the name of conscience for some adjudication. Either ours is an immoral world or there must be some other world where there is the final throne of ethical judgment.

5. **The Aesthetical Argument.**—The fifth argument is furnished by aesthetics, and strikes its roots deep down into the human heart. While it is not sound to reason that man will certainly get whatever he wants, else to wish would be the same thing as to have; still poets and philosophers have united in saying that "desire is the prophecy of fulfillment." There are two classes of human desire—those that are artificial and incidental, and those that are constitutional and necessary. That mass of desires which men have generated within their own bosoms can only feebly encourage the hope of attainment of the object desired, and yet there are many who tell us that "where there is a will there is a way," and that men frequently get what they have profoundly set their hearts upon. But there is another class of human desires which are connatural in their origin and have been given to us by whoever made us. It is this class of desires that poets and philosophers tell us are "the prophecies of fulfillment." This aesthetical reasoning in favor of immortality finds itself upon two of the most powerful affections of the human spirit: (1) the love of the beautiful, and (2) the love of posthumous fame, dividing this argument into two branches.

(1). At the bottom of the human heart is the love of the beautiful, and the divine being who made a man in His own image was not insensible to it, for the first thing the Creator did was to stand on the steps of His throne and admire the works of His hand. The supreme and satisfying object of the intellect is the Truth; of the conscience is the Right; of the will is the Useful; of the heart is the Beautiful. No human being can be fully blessed until he has obtained these four crowning objects of desire. The love of the beautiful is not only one of the sources of the purest joy, but it is one of the most propulsive and active principles in human nature. All the poetry, music and art, all the shapes which they give to the creations of their hands, and all the forms which they give to the expression of their ideas, are but attempts to utter the love of that beauty which reigns within them. The love of beauty is subjective, but beauty itself is objective. It consists essentially in harmony, and finds its norm or standard in what Scripture calls "the beauty of holiness," the harmonious setting of all the attributes and perfections of the divine character, which is to have its duplication in the Christian, according to the gospel, in the completion of the work of grace. Death is essentially ugly; it is a discord; it smashes the unison of things; it is the climax of all hideousness. I hate it; I hate it everywhere, in field and meadow and swamp; in flower, fish and bird; in insect, animal and man. It is the one thing which sometimes tempts my poor soul to cry out that God owes me an apology for giving me life, if I and all things else must lie down and die and turn to carion for the worms and to manure for the soil. Death is a disuniting, disorganizing, repulsive thing, the consummation of all physical ugliness, and in its moral aspects the climax of that ethical hideousness which makes the divine being avert His face from the deformed spirits of hell and despair. Is this hideous monster the goal of life? If so, man has a right to complain of the cruelty of the Being who made him with the love of the beautiful, and then doomed him to wallow in the depths of the loathsome. The instinctive desire of the beautiful is one of these prophecies which cheer the Hope of Immortality.

(2). But the second and most potent premise of the aesthetical argument for immortality is that most peculiar and distinctively human desire, the love of posthumous fame. Every man has a solicitude for his name and reputation after death—an anxiety to live in the memory and affection and good opinion of his fellow men after his death. Poets sing about it; artists and painters delineate it; philosophers labor to explain it; generals appeal to it and send their troops into the jaws of a fore-known death; men are responsive to it, and under its power have filled the pages of history with deeds of heroism and self-sacrifice; everywhere, in all ages, among all peoples, men erect monuments and tombstones to their dead, and we are all the time filching days from the calendar and setting them apart to commemorate that which is past and gone. Many a criminal, indifferent to public opinion, at once becomes profoundly solicitous about his name when he is being led to the scaffold, and his last words are often pitiful appeals to his fellow men to think well of him after he is gone. Why all this concern extending beyond the grave? One would naturally think that any man would be indifferent to either the applause or the malediction that might be sounded above the sod beneath which he sleeps. Such, however, is not the case. Thomas Brown explains it as a mere trick of the imagination; the man who is about to die foolishly imagines that he will be present at his own funeral, to rejoice over the praise which may be given, or groan over the blame which may be heaped upon him. But surely men are not such fools; they know their ears will hear nothing after they are dead; the explanation is as ludicrous as it is stupid. Milton characterized it as the "infirmity of a noble mind," but it is a common trait of the race from which no man can entirely deliver himself. How complete and rational is this concern for the future if man is really immortal, if he does really and truly live after death? It is but an echo of his own immortality, a protest of his nature against death and extinction. He has a real interest that goes beyond the grave, and so he has a real concern for himself which reaches beyond his death.

6. **The Historical Argument.**—The sixth argument which buttresses the Hope of Immortality is the historical argument, and turns upon the testimony that the race has universally and persistently believed itself to be immortal. These universal and persistent convictions of mankind must have some sort of basis in truth and reality, otherwise they could not preserve themselves and command the assent of intelligent minds. In all ages and everywhere, as far back as veracious history can carry the story of the race, or as far back as irresponsible and garrulous tradition has anything to report on the subject, mankind has believed in its existence after death and exerted itself in a thousand different ways to give expression to this faith, often in a manner that was pitifully crude and inadequate. Has the race been the persistent victim of serious delusion, or did its Maker in the very beginning inform it that its life and story were confined to the limits of this present life? The religious history of mankind, whatever may be its worth, supports the Hope of Immortality.

7. **The Biblical Argument.**—The seventh and last argument in the cumulative series of supports for the Hope of Immortality is the Biblical argument. It is the capstone of the whole ascensive process. Purporting to be a revelation from God, in many ways this claim of the Christian Scriptures has been vindicated. Whatever they may be worth, they unhesitatingly teach the immortality of man. This they do in four signal ways: (1) By fundamental assumption: the Bible is delivered to the world and utters all its instructions and warnings to men upon the idea that human life and history does not end with the grave; adopt for one moment the doctrine that death is final and how meaningless and silly the whole Bible becomes. (2) The Bible teaches the immortality of man by pictures, such as the translation of Enoch, the transfiguration on the Mount, the parable of the Rich Man and Lazarus, the vision of Stephen, and the apocalyptic visions of the seer on Patmos; in these pictures the veil of the invisible world is drawn aside and we are allowed to look in upon some who died on the earth and behold them alive for ever more. (3) The Bible teaches the immor-

tality of man by dogmatic assertion, as in such declarations as "this mortal must put on immortality." (4) Finally the story of Christ, if it has any shred of truth in it, demonstrates the Hope of Immortality.

These seven strands—one scientific, another psychological, another philosophical, another ethical, another aesthetical, another historical and the last Biblical—when drawn out and twisted together make the invincible cable which holds fast the anchor of Christian Hope, while its flukes are sunk deep down in the very bottom of human nature, binding man to a future beyond the grave.

The general attitude or policy of what is called "modern thought" within the Christian circle is to admit, in words, all the doctrines of the Christian Religion, and then resort to artful interpretations to vacate them of their real meanings—put a new wine into old bottles, the ideas of Ashdod in the language of the Jews, retain the form of godliness without its power. Three such attempts are made to fritter away the Hope of Immortality.

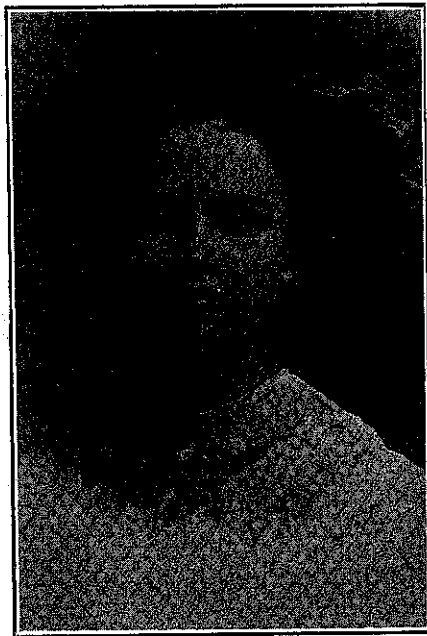
(1) Some transmute it into the immortality of influence—that power which lingers behind and goes down the generations after the individual has gone into the grave. Then it is the name that survives; not the person.

(2) Others resolve it into the immortality of value—the perpetuation of whatever valuable contribution to the sum total of the world's history which any member of society makes. Then it is the deed that survives, not the doer.

(3) Others juggle with the idea of social immortality—that radical socialism which applies the realistic philosophy to human society, and reaches the conclusion that the word "society" is not a mental concept, but the concrete and substantive racial entity which is immortal, while the individual is ephemeral and temporal. "Society" is immortal; the individual is perishable; "society" is everything and the individual is nothing.

When we turn from these pitiful trivialities to that conception of "eternal life" set forth in the Christian Scriptures, we have something which comports with the

glory of God and the dignity of man. It is not bare existence, but a life whose tides are full and carry on their bosom the embellishing glory of all that is high and holy and happy. When natural theology has dimly and tremblingly suggested the immortality of the soul, it has come to the end of its chapter, to the close of its story. Christian theology must be invoked to add the resurrection of the body to the immortality of the soul and show us how it is man, in the completeness of his constitution, who survives death and lives forever. It is the Christian Scriptures which hang the binary stars of Immortality and Resurrection in the firmament of Christian Hope, and promise the full consciousness of a re-embodied life in the eternal world. Death destroys neither the soul nor the body; both are perpetual and immortal.



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Chapter 3
**The Hope of Eternal Life:
Resurrection**

CHAPTER III.

THE HOPE OF ETERNAL LIFE:
RESURRECTION.

The Immortality of the Soul is only one-half of that Eternal Life which is held out by the Christian Religion. Christian Hope cherishes the expectation of the Resurrection of the Body also.

This is both a cardinal and a distinctive tenet of Christianity. Perhaps no article of the new religion so violently shocked the pagan mind. When the philosophers of the Porch, Lyceum and Academy "heard of the resurrection of the dead, some mocked, and others said, 'We will hear thee again of this matter'" (Acts xvii, 32). While familiar with the notion of the continued existence of the disembodied soul, the idea of the resurrection of the decayed human body was unheard of, and appeared to be such an absurdity as to indicate an upset mind. The Christian Religion is the only religion which joins together the Immortality of the Soul and the Immortality of the Body, as the twin halves of the post mortem life of the human being. The heathen mind was familiar with the doctrine of the transmigration of the soul—the doctrine that it is destined to wander through an endless cycle of plants and animals, until it eventually found reincarnation in some new human body which it had never known before. But this is a totally different idea from Christian Resurrection, in which the soul, at some future day, will become reincarnated in the very body which was vacated at death and laid away in the grave.

Science cannot contribute one syllable to the foundations of this hope. There is the analogy of the tree which has been felled, sending out its sprouts "through the scent of water," and of the grain of wheat dying and sending up its living stalk, but these analogies are superficial and apparent, and break down because neither the root of the tree nor the germ of grain really died, while the vital force in the human being really and truly ceases.

There are no inductions of nature, no precedents in the course of this world, to justify any hope that what is buried in death will ever come up again in life. To natural philosophy the grave looks final for the human body.

The physical sciences, moreover, offer a three-fold objection to the rationality of such a hope: resurrection is (1) impossible, (2) impracticable, (3) undesirable.

(1) Resurrection is said to be impossible, because the particles which compose the human body enter, after decay, into new combinations, and even become, through vegetables and animals, constituent particles in other human bodies. Consequently the ownership of any given particle of matter may be one or a hundred different bodies. As the Pharisees said concerning the widow: "In the resurrection, which of the seven will have her," so men ask concerning a particular particle of matter, "In the resurrection, which of a dozen or more men will have it, for in the world each one had it as a constituent item in his bodily make-up." It is impossible that the same matter should make a dozen or more different bodies.

The Christian theologian answers the challenge of the impossible by saying that science itself teaches that each human body is entirely renewed once in every seven years or oftener. In the period of a life-time, many particles of matter enter the human body, serve a temporary purpose and then are cast off, perhaps to be taken up and used again. In this transmigration of material particles between the cradle and the grave, in which have you a property right, and in which have I a property right? There are but two requisites of bodily identity, both for the present life and for that which is to come: (1) that it be subject to the same formative principle, and (2) that there be some real connection in its physical history. The body of the old man on the edge of the grave is identical with the body of the infant in the cradle, because, throughout all its physiological history the same formative principle has ruled in the collocation of the matter, and there has been an organic connection between all the stages of growth and change. Christian Hope

trusts the omniscience and omnipotence of God to apply these principles of identity in the resurrection.

(2) Then some scientific men tell us that, even if it were possible to preserve the identity of the human body in the resurrection, the new assemblage of material particles would be so strange that neither we nor our neighbors could possibly recognize it as the same. Consequently, if it is the old body by some logical jugglery, it is a new body to experience, and had just as well be an entire new creation outright, having no connection with the old body that died. Hence it is the sheerest sophism for Christian Hope to be expecting the resurrection of the dead body.

To this the Christian theologian replies that, throughout all the flux and displacements of the bodily particles from infancy to old age, each man has been conscious of his own body, and common sense and courts of law treat it as if it were the same, in spite of all its frequent physiological renewals. In the recognition of ourselves and others in this world, we are not wholly dependent upon the perception of a certain bodily form. If one were born blind, deaf, dumb—destitute of all his physical senses—he would still be able to distinguish his body from others, and recognize a certain collocation of material particles as making that body which is his very own. And in the future state there may be new methods by which one will know a particular body as his.

(3) But if both the possibility and the practicability of the resurrection of this present body be conceded, many writers think such an event would be altogether undesirable. They tell us it would be an unfortunate handicap to the freedom and activity of the human spirit to be reincased in a bodily organism, however changed it might be. They look upon death as the emancipation of the soul from a prison-house of flesh, and so regard it as a benediction rather than an evil, because it thus sets free the human spirit from all connection with a physical organism. Such an event as a resurrection, therefore, is

looked upon as a calamity, as a re-imprisonment of the soul which has been freed by its generous benefactor, death.

This objection is addressed entirely to our ignorance. We cannot estimate the powers and capacities of matter when brought into entire subjection to the spirit. The resurrection-body may be more ethereal than the air and swifter than the light, and yet be genuinely material. The Bible teaches us that, in the final consummation, the soul will have more exalted powers than it ever had in this life; and what its capacities will be when rejoined to a spiritual body no imagination can conceive. We know something of the powers and pleasures which come through the bodily organism which we possess; that at least one-half of all human experience is sensational; that the eye, the ear, the nose, the touch, the taste, are inlets of more than ten thousand wonders. While they are one-sided and extravagant extremists who tell us that all knowledge is through the senses, they are equally one-sided and extravagant who tell us that the whole sensational system is an unfortunate cloy of the soul. I magnify the bodily life of man as one hemisphere of human experience, and insist that it is neither to be depreciated nor despised. Now, if for one moment, we imagine that bodily organism perfected, and the spirit which is to use it also perfected, the consequent powers and pleasures of reincarnation in it become at once inconceivable. It is only by an unbiblical undervaluation of sensation life that any man can persuade himself that a glorified body is a real hindrance and handicap to full and perfect human blessedness.

But in spite of all these questions, which appeal to curiosity rather than raise real difficulties—questions about the re-collection of the bodily particles, questions about the regonizableness of the resurrection-body, questions about the impediment of any physical organism—Christian Hope dares to expect the resurrection of the body which is laid down in the grave. It bases itself entirely upon the prediction of Scripture.

Such an event was prophesied in the Old Testament as a part of the eschatological hope of God's ancient people. "Thy dead men shall live, together with my dead body shall they rise" (Isa. xxvi, 19).

It was asserted by our Lord: "The hour is coming in the which all that are in the graves shall hear His voice and shall come forth" (John v, 27). Whether they lie wrapped in the ice-sheets of the north, or buried beneath the shining sands of the south; whether they sleep in some solitary mountain gorge where only the wild birds sing and the breezes sigh, or lie hard by the populous city, where the hand of remembrance plants the flower and trims the sod; whether their dust mingles with the sand of the desert, or has been dissolved by the sea; our Lord predicts a coming hour when "all that are in the graves shall come forth." If His word is good, if He is a true prophet, we may depend upon it that grave-yards, battle-fields, cemeteries, earth and sea will become vocal with human bodies returning to life under the almighty call of the voice of the Son of God.

But our Lord not only taught the doctrine of the resurrection of the dead by the words of His mouth; He illustrated it by raising Himself from the grave. He has hung at the headstone of every Christian grave, "I am the resurrection and the life," to shine as a star of hope for every Mary and Martha who weeps over the departure of a Lazarus to the tomb.

Paul, the great expositor of Christianity and representative of all the apostles, never ceased to assert the resurrection with an emphasis which made it stand out with boldness in all his eschatology. For him, death was but a departure to be with the Lord (Phil. i, 23). It is but a portal through which a believer goes to be at home with Christ (2 Cor. v, 6-8). He is fond of describing death by a euphemism as a "sleep in Jesus" (1 Thess. iv, 14; 1 Cor. vii, 39; xv, 6-20).

This great apostle wrote the fifteenth chapter of First Corinthians as the Marseillaise Hymn of the Christian Church, which is sung in the grave-yards of earth to as-

sure Christian Hope as it stands with bowed head and weeping eye about the sepulchre. In it he eloquently describes three things: (1) the fact of resurrection, (2) the mode of the resurrection, and (3) the nature of the resurrection body. Information upon these three topics he declares that he "received" from the Lord.

(1) As to the fact of resurrection, Paul does not speculate nor conjecture, and has forever silenced all those empirical objectors who refuse to receive anything except it first be experimentally illustrated by citing the concrete case of the resurrection of Christ. He says, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again on the third day according to the Scriptures. * * * * But if there be no resurrection of the dead, then is Christ not risen. * * * * For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain. * * * * If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept" (1 Cor. xv, 3-20). Here is an instance of resurrection to which science must bow as to a fact historically certified. The resurrection of Christ, however, was not the resurrection of a private person, but of a public character and federal head, and carries within it the pledge and guarantee of the resurrection of all his constituents. "For as all who were in Adam died, so shall all who are in Christ be made alive" (1 Cor. xv, 22).

(2) As to the *mode* of the resurrection, Paul asserts that it will be brought about, not by natural causes, not by evolutionary forces, but by the sheer almightiness of God. "But some man will say, How are the dead raised up" (1 Cor. xv, 35). Elsewhere he phrases an answer to this skeptical question—"according to the working of his mighty power, which He wrought in Christ, when He raised Him from the dead" (Eph. i, 19). In another place he tells how the "exceeding greatness of His power" effected the resurrection of Christ—"if the spirit of Him

that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you" (Rom. viii, 11). Our Lord Himself gave an illustration of the way in which the dead will be raised when He stood by the grave of Lazarus and cried with a loud voice, "Come forth" (John xi, 43). Then in one of His discourses He predicted that "the hour is coming when all that are in the graves shall hear His voice and shall come forth" (John v, 28). Creation was by a divine vocation; providence is by vocation; conversion is by vocation, and resurrection is by vocation. At the last day Christ, clad in the symbols of His mediatorial authority will stand at the gates of death's empire and make a plenipotent requisition upon the kingdom of "the last enemy," and "all that are in the graves shall hear his voice and shall come forth." It is the Spirit of God who will sound this call in the leaden ear of the dead, and awaken all that sleep, just as it is the Spirit who sustains the gospel call in the dull, dead ear of the sinner and effects his conversion—his resurrection from his sin-grave into newness of life in Christ Jesus. Long years ago Ezekiel stood on the hill-top and had a vision of a valley filled with dry bones coming to life again by the Spirit enforcing the prophetic command of God. The resurrection of the dead is by that effectual calling of God which is empowered by the almighty Spirit, the executive of all the divine demands upon this world.

(3) As to the **nature** of the resurrection body, Paul declares that it will be the same body, wonderfully changed for the better as compared to the present body. He enumerates some of the contrasted particulars of this great change.

He illustrates it, first of all, by a grain of wheat: You do not sow a plant, but the bare grain it may be wheat or some other sort of seed; what comes up is not the seed, but the plant. You get a very different product from what you sowed, and yet you get the same thing in kind. The point in the illustration is that the resurrec-

tion body will be different from the buried body as a stalk of wheat is different from the grain.

Then he illustrates the same idea from different kinds of flesh: there are men and beasts and fishes and birds—all flesh, but different kinds of flesh. So there are human bodies and human bodies—bodies that die and bodies that rise again from the dead; they are all genuine bodies, but different kinds of human bodies, as beasts and fish and birds are different kinds of flesh.

Once more the apostle goes to the heavens for a third illustration of the general difference between the body that is buried and the body that is raised. There are many stars and each differs, not in substance, but in distinction and glory, but they are all stars. So there are many human bodies, but there are no two human figures or faces that are exactly alike in all the world; each person has his own type and physical pattern that differentiates him from every other individual. So in the resurrection there will be no monotony of physical form and face, but each person will have his own body, which will be a glorified likeness of the one which was laid in the grave.

The point in all these illustrations, whether drawn from botany or natural history or astronomy, is that the resurrection body will be a genuine body, a genuine physical human organism, each possessing its own individual physical properties and form, and yet so changed as to be physically perfect and unimaginably glorious. To make the matter clearer, the apostle itemizes some of the contrasted particulars of the old body and the new body.

(a) "It is sown in corruption, it is raised in corruption." A corruptible body is one that can be broken up and disintegrated, an incorruptible body is one that is incapable of being disorganized and dissolved by decay into its constituent particles. The bodies which we now have can be broken up by the many forces which play upon them, but the resurrection body will be metaphys-

ically immune to all the powers of death and decay. This will be a wonderful change, but the almighty power and wisdom of God are able to make an indestructible body, even as He has made an immortal soul.

(b) "It is sown in dishonor, it is raised in glory." Poets sing of "the human form divine"; sculptors have chiseled the Venus of Milo and the Apollo of Belvidere, and all the race pays tribute at the shrine of human beauty. But to what dishonors is this present body of ours not subject in this world in which we live! Few are correctly proportioned; many are hideously deformed and twisted out of shape; some abuse themselves, and some are abused by others; sickness and disease, hunger and want, poverty and toil, take heavy toll of human forms; sin and shame confederate to work physical degradation; all the forces in this world combine to warp and waste human beauty; old age shrivels and death makes carrion for worms and manure for plants. The handsomest specimens of physical face and form, whether molded by the mystic forces of life, or framed in descriptive words by poet's imagination, or fashioned in stone and color by artist's skill, are at best like the remains of some hundred-gated Thebes lying amid its own ruins and proclaiming its own departed magnificence. In splendid contrast, the future body will be indescribably glorious—an object of admiration for God and angels and men and women, a paragon of perfect beauty, surpassing the color of all flowers, the plumage of all birds, the garniture of starry skies, and possessing the symmetry and proportion of the balanced universe. Every true lover of beauty—every poet whose soul cries within him for the thought and image, the word and phrase, the rhythm and rhetoric, which can touch the fringe of Jehovah's garment—every musician whose aspiring spirit would civilize wild noises into sweeter tunes, and would wander on through the halls and galleries of sound in quest of the sweet harmonies which unfallen angels make in the sanctuary of God—every artist who spreads colors and makes pictures and then sits down and weeps because the mas-

terpiece falls so far short of the ideal which begged and struggled to come upon the canvas—every woman who longs to incarnate in her person the poetry of form, the sweetness of music, the color of life—every man who would like to be helmeted with that physical dignity which would enable him to stand in full consciousness at the zenith of things—every being not infatuated with the ugly and the deformed, ought to commend his drainless soul to this Christian Hope of a Glorified Body.

(c) But there is something else said about the resurrection body. It is not only incorruptible and insured against all that disintegrates. It is not only freed from every trace of ugliness and fashioned in absolute beauty. "It is sown in weakness; it is raised in power." There is something in human nature which makes us love the imperishable and the beautiful. And there is something in us that makes us love strength and power. The world heroizes "men mighty-thewed as Samson, dark-browed as kings in iron-cast, broad-breasted as twin gates of brass." But at last how physically weak is man in this world! As an infant, abjectly helpless; his best powers begin to wane as soon as he is fullgrown. He totters in old age. He lies down in the limpness of death. He is carted to his grave. The future body, on the other hand, will be instinct with strength and energy, inexhaustible in its resources and clothed with undreamed capacities, possessing the immortality of youth, the pleroma of endurance and the powers of unimagined achievement. Amidst all these human weaknesses, Christian Hope dares to look forward to an Eternal Life in a body of plenipotent strength.

(d) "It is sown a natural body, it is raised a spiritual body." A natural body is one which belongs to this present world, is subject to its laws and adapted to its conditions. It must struggle for even an emaciated existence. Its supreme concern must be for food and raiment, and wear itself away in quest for the things necessary for its animal instincts. How gross and grovelling, how cruel

and oppressive, our physical necessities make human beings! What labors, what degradations, what crimes, characterize men in their efforts to acquire a livelihood and satisfy physical desire! One is tempted to hate himself because of the prosaic and dreary and gross things he has to do to keep alive. The new body, on the other hand, will not thus be driven and worn in the effort to obtain the objects of desire. It will be a body ruled by a spirit, and not by an appetite. To wish will be to have; to will will be to do. Here there is antagonism between the flesh and the spirit. But there the relation will be one of absolute harmony—a sanctified spirit in a spiritualized body—a body adapted to life on the highest plateau.

(e) But the apostle cannot go on indefinitely in the enumeration of the excellencies of the resurrection body as contrasted with the present body. So he sums it all up in the general contrast between the "earthly body" and the "heavenly body," and charms Christian Hope with the prospect of a physical life that will be perfectly consonant with a heavenly state of existence. There will be a body, but it will possess no sort of earthly handicap. It will be so changed as to be the fit dwelling place for the glorified spirit—so changed as to be in keeping with "the new heavens and the new earth."

Chapter 4

The Hope of the Christian Cause

CHAPTER IV.

THE HOPE OF THE CHRISTIAN CAUSE.

However paradoxical it may sound at the first statement, the last things in theology are the first things in religion. Man's first concern is about his own future, and then about the fate of the Christian Cause to which he has linked himself. His personal hope is for "eternal life," but his communal hope is for the success of the Christian Cause.

The Christian community, the followers of Christ, have a "cause"—an enterprise which enlists every atom of their interest and challenges every particle of their powers. The chief end of the Church may not always be perfectly clear in Christian consciousness, but there is always a Christian teleology—an object of communal hope and endeavor.

Its definition is a desideratum of fundamental importance. As a Christian worker, what is he trying to do? As a Christian soldier, what is he fighting for? As a Christian racer, what is the goal upon which he has set his eye? As a Christian sailor, what is the lode-star which hangs in his sky to guide all his course across the high seas? What is the Christian Cause? Here there is need of clear thinking and exact definition. There is a diversity of opinion which tends to divide the Christian community and dissipate its energies.

Three definitions of the Christian Cause are given by three types of thought: (1) to evangelize the world; (2) to Christianize society; (3) to socialize Christianity. Let us get at the meaning of these stock phrases in the mouth and literature of the disciples of Christ. Before there can be a unity of effort there must first be a community of view. The three key-words are evangelization, Christianization, socialization.

1. **Evangelization.**—The old historic definition of the Christian Cause was said to be the evangelization of the world. In this phrasing, the world of mankind is the



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thing to be operated upon, and evangelizing is a technicality for preaching the system of saving truth found in the Christian Scriptures. It defines the mission of the Church to be to preach the gospel throughout the whole world, and make the race of mankind familiar with God's programme of redemption, and so to gather in all the elect of God throughout the earth. Under that conception the Church was to make the gospel, like the sun, to shine upon every spot of the globe; like the sea, to flow into every nook and corner of the shore-line of humanity; like the camp-fire, to blaze upon every rolling continent and burn upon every island flashing upon the bosom of the ocean; like the atmosphere, to envelop the entire earth. That was its task, that was its mission—to universalize the gospel. The Christian Cause was the cause of preaching, and the Christian minister was the most important being in all the earth, as the organ of that cause.

2. **Christianization.**—The second definition of the Christian Cause is the product of the modern science of sociology, which has invaded the department of theology and struggles to revolutionize the chief aim of the Christian religion. Its formula is the **Christianization of society.**

The literature expounding and modifying, illustrating and applying this theory is pouring in a stream from the press of today, showing how it has fascinated the modern mind. It all roots itself in the sociology of Herbert Spencer, and works with the idea that "society" is a realistic organism, of which each individual is but a particular organ. Consequently the force of religion ought to be directed upon generic "society," for a conversion of the communal nature would have its correspondent manifestation in the individuals, upon the principle that whatever affects the body as a whole must in a like manner affect each organ of the body. The programme is to reach the person via the social organism, of which he is but an individuation. Hence to make a good man, we must first make a good community, for as is the community, so is

the member of the community. The supreme aim, therefore, of the Christian propaganda is said to be a Christian Society.

Sociologists divide their science into four departments: (1) physiographic, (2) biological, (3) psychological, (4) ethnographic. If we look at the central meaning of each of these departments, we can understand how different objects are named by different writers of the school as the chief end of the Christian Cause.

The **physiographic** systems of sociology accent environment, the whole complexus of surroundings, as the most potent influence upon human character and conduct and institutions. Consequently the disciples of Christianity, to **achieve their object**, must direct their energies upon the improvement of the external surroundings of human life—better houses, more wholesome food, saner recreations, higher wages, more of the aesthetic and less of the prosaic and hum-drum—in short, every external thing which contributes to a more comfortable and remunerative life on the earth. The great desideratum for this wing of sociologists is **Christian Economics.**

The **biological** systems of sociology throw the emphasis upon **heredity** as the most dynamic force in the development of the social organism. Racial derivation, ancestral history, the physical condition of parents, the sanitary condition of the home, and all the mystic influences of generation, are held to be the most potential factors in the making of human society. Consequently, the supreme aim of the Christian religion is **Christian Eugenics**, and the Church is called upon to conduct a campaign against disease and wage a crusade for good health. If sound, the church-house ought to become a hospital, the minister of religion a physician, theology a physiology, and the whole scheme of sanctification a *materia medica*.

The **psychological** systems of social science accentuate the formative power of **social ideas**, and base their largest expectations upon education and poetry and music and art as instrumentalities for regenerating society and

perfecting human life in the earth. Hence we have the doctrine of "salvation by education," and Christian Culture is pointed to as the supreme objective of all Christian enterprise. If this is sound, the church-building ought to be a school-house, the minister of religion a pedagogue, and the course of sanctification a curriculum in the practical sciences and the fine arts.

The ethnographic group of the social sciences explain society as the resultant of the union of individuals into families, families into tribes, tribes into races, and races into organized nations, which are called states. Hence the objective of the Christian religion is the Christian State. This view would make politics the chief duty of the Church and the Ideal State the consummate object of Christian-Hope.

When these four things are put together to make the conception four-square, the phrase—to Christianize society—as definitive of the Christian Cause, imposes upon the Church and the Christian the task of utopianizing man's worldly surroundings, idealizing the processes of reproducing the race, perfecting the culture of the whole human family and transfiguring the political and civil organization of mankind. The scheme attempts to box the encyclopaedia of man's welfare in this present world for its programme, and to use the Christian religion as the evolutionary force to execute that programme and glorify this earthly life of the race. Many within the Christian circle enter this programme at one point or another, become entangled with some aspect of it, espouse some particular phase of it, but revolt at the scheme as a whole. Such a course is absolutely illogical, and no man will be able to commit himself to a part without getting the full momentum of the whole. The Church of today is already entangled with the social programme, and is feeling the fearful pull of the current which threatens to carry it away from its historic moorings. Many are trying to plow with the socialistic heifer without going to the end of the furrow.

We are being told today that when the Christian Church comes to itself and realizes its social responsibility and opportunity, it will find a new and impressive reason for its existence in the earth. It will discover that sickness and physical and moral debility are largely due to bad housings and slums and back alleys, and that it will then address itself to the task of improving the habitations of people. It will wake up to the fact that the streets are but seminaries of vice and lay upon its conscience the duty of providing safe and well-regulated playgrounds for children. It will open its eyes to the devastations of the whiskey traffic, and impose upon itself the task of closing saloons and providing counter-attractions and moral resorts. It will come to see how poverty is the very womb of vice, and provide some means whereby the needs of the poor can be satisfied, and establish bureaus of employment for men and women. It will originate and inspire and carry to success a thousand movements and reforms for the earthly betterment of mankind. It will impose upon its conscience a programme of social service and dedicate itself to philanthropy and charity—magnifying "this worldliness" and minifying "other worldliness." It will address its energies to the conversion of society, rather than to the conversion of individual men and women.

Is the Church to take charge of the politics of the country and administer the government of public affairs? If so, it ought to take hold of civil affairs with a masterful and triumphant hand.

Is it to take charge of the business of the land, decree commercial economies, and adjudicate industrial strifes? If so, it ought to go on the street with the intention of being successful and dominant.

Is it to take charge of the professions, and instruct the lawyer about his cases and the doctor about his practice? If so, the attorney ought to get his license from an ecclesiastical court and the physician his formulas from the theological school.

Is it to take charge of the **social** life of the country, and regulate the relations between man and man? If so, it cannot logically stop short of laying down the rules of etiquette and the conventions of polite society.

This effort to commit the Church to a "social programme," logically dooms us to return to mediaeval times and conditions, when it did lord it over all human life. Does any Protestant desire the return of those days of ecclesiastical prescription and priestly domination? If not, he had better resist the effort to make the Church of Christ the **Social Queen** of the earth.

It is next to impossible to get the ordinary modern mind to appreciate how abjectly benighted was the thought of the mediaeval mind, how corrupt the morality, how superficial the religion, how ecclesiastically tyrannized were the Middle Ages! "Now and then a great man arose who had his doubts about the universal belief, who whispered a suspicion as to the existence of giants thirty feet high, of dragons with wings, and of armies flying through the sky; who thought astrology might be a cheat and necromancy a bubble; and who even went so far as to raise a question as to the propriety of drowning every witch and burning every heretic. A few such men there undoubtedly were; but they were despised as mere theorists, idle visionaries, who, unacquainted with the practice of life, arrogantly opposed their own reason to the wisdom of their ancestors" (Buckle).

The cause of this deplorable and unhappy general condition is easy to trace. The Church had gone on intruding itself into every department of human life, aggrandizing itself with power over every interest of the race. Nothing was exempted from its dogmatism. Religion, politics, philosophy, science, literature, art, the very manners of the people—all the affairs of mankind—were brought under its jurisdiction and dominion, and the ecclesiastics regulated one subject as completely as they ruled another. The world's mind stagnated. The

world's life stood still. The Church was enforcing its "social programme."

"From the fourth century," says Taine, "gradually the dead letter was substituted for the living faith. Christians resigned themselves into the hands of the clergy, they into the hands of the Pope. Christian opinions were subordinated to theologians, and theologians to the Fathers. Christian faith was reduced to the accomplishment of works, and works to the accomplishment of ceremonies. * * * * Theocracy and the Inquisition manifested themselves, the monopoly of the clergy and the prohibition of the Scriptures, the worship of relics and the purchase of indulgences. In place of Christianity, the church; in place of a free belief, an imposed orthodoxy; in place of heart and energetic thought, external and mechanical discipline. * * * Mankind, slothful and crouching, made over their conscience and their conduct into the hands of their priests."

But one day in the sixteenth century, Martin Luther, professor of philosophy in the University of Wittenberg, caught himself thinking. He tried to stop, but as well command sea-tides to cease dashing themselves against the cliffs. He tried to direct his thoughts into the ordained channels of the ecclesiastics; but as well try to change the course of the Pleiades. He emancipated the world's mind. He drove the Church back to religion as the field of its dominion, the subject of its concern.

Are we to try it again? Is the Protestant Church to adopt a "social programme" and prosecuting it in all directions, mediaevalize the world once more? Am I wrong in predicting that the same road will lead to the same landing? Can we feel protected by calling one a Romish "social programme," and the other a Protestant "social programme"? Or would it be wiser for the Church to limit her efforts to the conversion of men and women, and leave their political and social life and all their secular affairs to the autonomy of their own minds, to the discretion of their own desires?

As to the nature of human society, there are two views, the old and the new—the **associative** and the **organic** theories of its formation. According to the historic doctrine, society is an association composed of individuals having a common origin, a common nature and a common interest; according to the new doctrine, society is an organism and each individual is a personal organ for the expression of the common social life. According to the old way of thinking, society was but a name for all individuals taken as a group or general class; according to the new way of thinking, society is a metaphysical **res**, the entity or substance, common to all individuals. According to the old, the individual is the unit of society; according to the new, the individual is the organ of society. According to the old, society could be affected only by changing the individuals; according to the new, individuals can be affected only by changing society. According to the old, society must be reached through the individual; according to the new, the individual must be reached through society. According to the old way of looking at things, the objective of Christian propaganda was the individual; according to the new mind, it is society. One aims at the conversion of persons; the other aims at the conversion of society.

Hence the historic Christian hope has been for the conversion of the race one at a time; the New Hope is for the conversion of mankind in the mass. Many Christians, who still recognize the soundness and biblicalness of the old doctrine of personal conversion, have become disheartened by the slowness of this process and are trying to find some more expeditious and wholesale method of accomplishing "the job" at a single stroke "in this generation." Some preachers apparently look at the Christianizing of society as a very simple thing, which could be carried through in a "made-to-order" fashion, if only the Church would enlarge the scope of its operations and address itself to the four-fold task of changing the environment, the heredity, the education and the politics of the race; that is, follow the outline of sociology, as it

divides itself into the four departments of physiographic surroundings, biological eugenics, educational culture, and ethnographical organization. Such a programme universalizes and secularizes the Christian Cause and requires the "Institutional Church" to become encyclopaedic in its departments, and take over to itself every human interest under the sun. Its failure to attend to the single religious interest of the race to the satisfaction of its critics, is made the premise for universalizing its tasks!

3. **Socialization.**—The third definition of the Christian Cause is framed by socialism, and phrased as the **socialization of Christianity**.

The distinction between "sociology" and "socialism" is not always observed. One is a science; the other is a crusade. One is a doctrine; the other is a campaign. The one deals with society as it is; the other with society as it is thought society ought to be. One seeks to explain the origin and development of society as we see it today; the other criticises the organization of society as it now is, and endeavors to reconstruct it as the socialist thinks it ought to be. The aim of the sociologist is to give a scientific and rational explanation of the social life and history of the race. The aim of the socialist is to apply a certain theory of human rights to the reorganization of society.

Its theory is that of the absolute equality of all members of society, and its crusade against every human distinction, whether natural or artificial. Its ambition is to so absolutely democratize government that every trace of the distinction between king and subject, ruled and ruler, shall disappear. It strives for the communal ownership of all property, the absolute equalization of all wealth, so that every shred of the distinction between rich and poor shall be obliterated. When thoroughly frenzied, it does not withhold its iconoclastic hand from marriage, because that necessitates the relation of husband and wife, and it is even now protesting against the distinction between man and woman in the campaign for

so-called "woman's rights." While it may give its loudest attention to such great subjects as government and property and related matters, its real programme calls for the obliteration of all human distinctions and the reduction of human society to "a dead level."

It has invaded the modern Church under the name of Christian Socialism, and demands that the whole force of the mighty religion of Jesus shall be put into this leveling crusade. We are told that this was the very mission of Christ in the world—to communalize all society, and equalize every human thing. Hence the Christian Cause is defined as a crusade against every human distinction, every custom and institution which is based upon supposed differences between members of the human race.

The term "Christian Socialism" was first used by Frederick Denison Maurice in 1848, and it was then seconded and espoused by Charles Kingsley and John M. Ludlow. Their fundamental contention was that the essence of Christianity was brotherhood, and that its aim was to confer upon every human being the royal dignity of a child of God. Consequently the "chief aim of man" was to glorify men. August Comte converted it into the philosophy of altruism, and Frederick Harrison ritualized it into the worship of Humanity. Its argument was: God created the world, and it is every man's world co-ordinately and co-equally. Its gospel was: Christ has redeemed all the race and equalized every human relation. Its dream was absolute fraternity and equality. The divine task of the Christian Church, the organ of Christianity, was to equalize and fraternize, socialize and level all men and thus create the Christian Commune.

The socialist, both within and without the Christian circle, arraigns the Church as a failure, and prosecutes the accusation with much bitter invective. Its members, he charges, have not gone to the polls and taken possession of the government and legislated all social evils out of existence. Its pulpit has not preached the rich poor, and the poor rich. Its congregations have not freed themselves from every sense of caste and class. So the social-

istic anarchist turns away from the Church because it does not dethrone the king. The working man turns away from it because it will not settle the quarrel between capital and labor in favor of labor. The philanthropist turns away from it because it does not build asylums and pension the needy and helpless. The sick man turns away from it to "Christian Science," because it does not cure his malady. And so the farmer might turn away from it because it does not destroy the boll-weevil, and the merchant because it does not avert bankruptcy, and the lawyer because it does not win his suit, and the ignorant man because it does not give learning, and so on through all the list.

Who is it that is thus teaching the world that Christianity is a cure-all, so when it fails to furnish some earthly good, somebody turns away from it as faithless and impotent? In trying to socialize Christianity, we are laying up a fearful reckoning for our Cause when it demonstrates that it never contemplated utopianizing this present world.

These are the three generic definitions of the Christian Cause, or leading aims of the Christian propaganda: (1) the evangelization of the world, (2) the Christianization of human society, (3) the socialization of Christianity. The first aims to convert sinners, the second aims to convert society, the third aims to convert the Christian Religion. The first would make disciples of all men, the second would change the social organism into a Christian organism, the third would transmute the Christian Religion into a socialistic force. The instrumentality of the first is the gospel and its dependence is upon preaching; the instrumentality of the second is Christianity, and its dependence is upon social service; the instrumentality of the third is religion, and its dependence is upon ecclesiastical machinery. The hope of the first is a converted world; the hope of the second is a Christian society, or as one writer calls it, "a new humanity"; the hope of the third is a new Christianity, which has erased all human distinctions and rubbed out all human differences. The

first is evangelical, the second is evolutionary, the third is humanitarian. A New World, a New Society, a New Religion—these are held forth as the three aspirations or aims or hopes which are struggling for supremacy in the bosom of the Church today for the dominancy of all Christian effort and enterprise.

Which is correct? As Christians, what are we trying to do? Are we trying to save the world, or reform the world, or equalize the world? Because distinction and definition are difficult, and because each proposition holds forth some desirable end, it is popular to make short work of the matter, by universalizing the work of the Church and imposing upon it the task of converting earth into heaven. But we cannot thus excuse ourselves from the painful duty of discriminate thinking, by saying it is the business of the Church to aim at any and every desirable object that may be seen at any point in the human horizon. We ought to define and specialize the mission of the Church, and centralize and concentrate its resources and energies upon the achievement of that one great object. The personal policy of Paul when he said, "This one thing I do," is a wise maxim for the whole Church of Christ. Let it find out its work, its chief end, converge all its lines of operation to that one point, and be "straightened in itself" until it is accomplished.

To undertake the settlement of a matter so fundamental as the teleology of the Christian Religion, we ought to go directly to the Christian Scriptures. But in this day of the inductive sciences, many cannot resist the temptation to generalize the mission of Christianity from the observed needs of the world, and assigning to it the task of correcting every evil under the sun. In this age of rationalism, it is difficult to keep men from invoking *a priori* theories of what Christianity ought to be and do in the earth. In these times of humanitarianism it is difficult to keep even its friends from co-ordinating Christianity with philanthropical forces, and colligating it with humanitarian enterprises. In this day of naturalism, it is hard to prevent men from interpreting Christianity as

one of the evolutionary forces which is giving the race a general uplift, all along the line, to a higher plateau of existence. But if the Christian Scriptures be a rule of faith for anything, they ought to be authoritative for the meaning and mission of Christianity in the earth.

In determining this question we are bound to regard the teaching and example of Christ as first and final in authority. We are bound to see that Christ came into this world to establish a kingdom, with Himself as its Head, and converted men and women as its subjects. The idea bulks too large and is repeated too often in both the Old and New Testaments for any reader to overlook it as the central object of the Redeemer's advent. It is called the "Kingdom of God," the "Kingdom of Christ," the "Kingdom of Grace," the "Kingdom of Glory," the "Kingdom of Heaven." A distinction is drawn between the *basilia* and the *ecclesia*—the Kingdom and the Church. They are not identical. They are related as end and means. The *basilia* is the end and the *ecclesia* is the divinely ordained agency for establishing the *basilia*. Membership in the *basilia* (kingdom) is necessary to salvation; membership in the *ecclesia* (church) is necessary to efficiency in the work of establishing the reign of Christ in our own lives and those of our fellow men.

All interpreters of Scripture agree upon this general proposition, that the Christian Cause is the establishment of the Kingdom of Christ in the earth; but the disagreement emerges when we begin to define the nature of that Kingdom.

Among all the variations and vagaries of opinion about the Kingdom of Christ, the Scriptures make four of its characteristics perfectly plain:

- (1) It is a spiritual kingdom.
- (2) It is a progressive kingdom.
- (3) It is a catholic kingdom.
- (4) It is a blessed kingdom.

1. As to its nature, the Kingdom of Christ is spiritual, not secular; heavenly, not earthly; in the world,

but not of the world; a kingdom within, not without, except as what is in man comes out in life and practice; a kingdom of ideas and ideals. It is the rule of God in the hearts and minds of His people, the reign of the Spirit of Christ in the lives of Christians. Its throne is at the center of the soul, and its scepter extends over all the thoughts of the mind, all the desires of the heart, all the judgments of the conscience, all the purposes of the will, all the behaviour of Christian life. It is therefore, not an external dominion, not an earthly domain. It is the lordship of Christ by His Spirit in the hearts and lives, in the character and conduct, of His disciples. Its domain is the human spirit, and not the external surroundings of Christians, except as they may be affected by principles and convictions acting from within.

(1) That it is thus a spiritual kingdom—a reign in the human spirit by the Holy Spirit—is proved, first of all, by the Jewish misinterpretation of the messianic kingdom. At the advent of our Lord, Israel had settled down in the conviction that the Messiah was to restore the earthly throne of David and administer a world-power from Jerusalem as a capital. Hence they repeatedly tested the claims of Jesus to be the Messiah by this conception, offered their services to Him for this purpose, showed a solicitude for places in this worldly kingdom (Matt. xx, 21), and finally crucified Him because He would not assert a temporal lordship and undertake the establishment of a worldly empire. Even after His resurrection from that grave to which they had consigned Him because of this great and persistent refusal during the forty days in which He lingered in the earth, "speaking things pertaining to the kingdom of God," His disciples returned to the idea of a worldly kingdom, and said to Him, "Lord, wilt thou at this time restore again the kingdom of Israel?" To the very last He refused to sanction this interpretation of His mission and commit Himself to such a worldly enterprise. The Jewish idea was wrong then; it is wrong now. Christ never contemplated a worldly

kingdom, and surrendered His life rather than undertake such an enterprise.

(2) That our Lord's kingdom was spiritual and not secular is proved, in the second place, by the Sermon on the Mount—a discourse which must be regarded as a manifesto of His mission and policy in the world. In this inaugural discourse, our Lord does inculcate brotherliness and many ordinary duties, but it is not for humanitarian ends that He thus teaches, but that the proper spirit in which all brotherly conduct and every-day duty must be performed may be indicated. All the beatitudes are conditioned upon the possession of a certain "spirit." The whole motive for right action is in the exhortation, "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." The standard which He sets up is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And finally He impresses it upon his hearers that "thy Father which seeth in secret, himself shall reward thee openly." This whole brotherly and neighborly code is based upon personal religion—the reign of the Spirit of Jesus in the hearts of men. All that is humanitarian in it is merely illustrative, and not fundamental and regulative of the whole discourse. It is a sermon on personal piety, and not on social life.

(3) That our Lord's kingdom was spiritual and not secular is proved, in the third place, by the controlling purpose He had in all His miracles of healing and beneficence. These great acts of compassion upon the multitude and individuals exhibited in the healing of diseases and feeding the hungry, have been seized upon as the great examples for His disciples, as creating the earthly programme for His followers. These mighty works were never done for the purpose of relieving human need, but for the evidential purpose of accrediting Him as the true Messiah and Saviour. "The works that I do in My Father's name, they bear witness of me" (John x, 25). "The works which the Father hath given Me to finish, the same

works that I do, they bear witness of Me, that the Father hath sent Me" (John v, 36). The purpose of all that splendid galaxy of miracles which so brilliantly crowned His earthly ministry was not humanitarian, but that Nicodemus and all the world might reason, "Thou art a teacher come from God, for no man can do these miracles that Thou doest, except God be with him" (John iii, 2). There were multitudes who were sick and naked and hungry and suffering for whom He did nothing at all. This is inexplicable upon the supposition that the very purpose of His coming was to illustrate and inculcate schemes of philanthropical and humanitarian enterprise.

(4) That the kingdom of Christ was spiritual and not secular is proved in the fourth place by His point-blank refusal to exercise any civil functions whatsoever. He distinguished between Himself and Caesar (Matt. xxii, 21), and enjoined upon His followers to forever observe that distinction. When a complainant came to Him on an occasion and said, "Master, speak to my brother, that he divide the inheritance with me," He replied, "Man, who made Me a judge or divider over you?" (Luke xii, 14). He utterly repudiated the idea that social questions and adjustments fell within His jurisdiction, and when the Church of today undertakes to settle social matters and neighborly disputes, it but criticises the Redeemer for not trying to enforce the laws of good neighborhood. It might have been supposed that He would be ready to enforce justice, if the complainant's claim was good, or rebuke covetousness if the man's pretensions were unrighteous. But He simply waved the whole matter aside. The dispute was about earthly things and did not fall within the scope of His mission into this world. Must His Church, as His servant, undertake to do just what its Lord distinctly declined to do? He settled spiritual questions without hesitation, and with an imperative, "Verily, verily, I say unto you," because they fell within His province, but He held Himself aloof from those secular controversies which many today are calling upon His disciples to adjudicate.

(5) That the kingdom of Christ is spiritual and not mundane is proved, in the fifth place, by the terms of admission into that kingdom. Had it been secular, like all worldly organizations it would have demanded some worldly or secular qualification as a pre-condition for entering it and enjoying its privileges and blessings. But its sole, imperative and insistent requisite is a certain state of heart. "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii, 5). "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke ix, 62). "In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. vi, 15). The Jews claimed an hereditary membership in that kingdom by reason of their descent from Abraham, but our Lord distinctly and categorically repudiated it (John viii, 39). The Scriptures abound in references to faith and repentance, to godliness and personal piety, as the conditions of membership in the kingdom of Christ. These are all spiritual qualifications: what conclusion can we draw from the fact but that they are the doors to a spiritual kingdom? There ought to be some correspondence between the sign and the thing signified.

(6) That the kingdom of Christ is spiritual and not secular, invisible and not visible, is proved, in the sixth place, by several express declarations: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke xvii, 20-21). "The kingdom of God is not meat and drink; but righteousness, and joy, and peace in the Holy Ghost" (Rom. xiv, 17). "The kingdom of God is not in word, but in power" (1 Cor. iv, 20). These passages too explicitly affirm that the kingdom of God is within us and not without us, and that it consists in certain states of mind as righteousness, joy and peace.

(7) That the kingdom of Christ is spiritual and not worldly is proved, in the last place, by our Lord's ex-

press declaration to Pilate, the representative of Rome, and a type of all world-powers: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is not my kingdom from hence" (John xviii, 36). This ought to settle the nature of the kingdom, not only because it falls from the lips of Christ, the head of the kingdom, but because it so plainly says what the customs of this world have always proved, that armies and navies are necessary to establish and maintain a worldly empire. Had it been his aim to set up such a kingdom as the Roman empire, then Christ clearly declares that he would not have been such a fool as to have contemned the weapons of carnal warfare, but would have employed Roman methods and agencies. In this saying our Lord explicitly repudiates the Jewish and Roman notions of a kingdom, and affirms that His was unworldly, spiritual, heavenly—a kingdom of the mind and heart, of the thoughts and ideas, of His disciples.

If this interpretation be correct, if the kingdom of Christ is a spiritual dominion, a reign of the ideas and spirit and principles of Christ in the minds of men, then the Cause of Christ is not a crusade for Christian Civics, nor for Christian Eugenics, nor for Christian Culture, nor for Christian Economics, nor for Christian Society generally, but it is a campaign for converted and godly men and women, who shall walk consistently in every path of life and be Christlike in every relation sustained. Only men of piety can belong to the kingdom of Christ, and the Church, instrumentally, is the maker of pious men. The disciple is not above his Master, and must beware of criticising his Lord's narrowness of mission. Doubtless there is much eager talk about Christianity, and many excited activities in the name of Christ which he will disown, not because it is not a human good, but because it does not fall within the scope of his purpose, nor belong to "the work which his Father had given him to do." The disciples of Christ are members of the human race, citizens of some commonwealth, constituents of some society, per-

sons belonging to this mundane order of things, and as such ought to be interested in good breeding, good manners, good culture, good politics, good business, and every other good thing that is beneficial to mankind, but these are all interests which pertain to man *as man*, and one does not need regeneration in order to have a concern about such humanitarian matters. Often unconverted men exhibit the largest charity and philanthropy and self-sacrificing concern for their fellow-men. As members of society they may seek to put worldly affairs to rights, but as Christians they have no such commission. It is a miserable apostacy from the "mind of Christ" when they set out to rival journalists and politicians and economists and social reformers and caterers to the hunger for pleasure and diversion. Christ sent His servants into the world to evangelize—to preach the gospel, administer the sacraments and take pastoral care of the Christian flock, and not to take charge of the educational, political, social, financial and amusement interests of the world. Their work is spiritual and not secular. In the past the world has groaned in agony and blood when the Church undertook to force religion by power and compel communities to be obedient to it by legislation. The darkest period in human history—a period so dark that it was given the nickname of the "Dark Ages"—was when the Church was in charge of the education, the politics, the finances and all the social activities of men and women. May we never see another such funeral on this earth! If the Church will not voluntarily stick to the preaching of the glorious gospel of the blessed God, the world ought to compel it.

2. A second characteristic of Christ's kingdom relates to the method of its establishment in the earth: it is **progressive**. It will come to its fullness gradually, and not *per saltem*. We are not taught to hope that it can be ushered in in a day, or be set up in a night, or be established "in this generation." Its consummation can neither be forced nor hastened. Its friends must have the grace of patience, work in the faith of God, and let

hope rest upon "the more sure word of prophecy" (2 Pet. i, 19).

Israel had to wait long centuries for the first advent of the Messiah, which marked a signal epoch in the coming of the kingdom. Their history was marked by much impatience at the delay of what they looked for, and, marred by much fretfulness at the slowness of God's providence. Many chastisements befel them for their irritation. It produced in their minds a grievous misconception of the Messiah and His kingdom. As a final consequence of their inability to "wait on the Lord," they are wandering today up and down the shore-line of history, a people without a country and a religion without a temple, sick at heart because of their discontent and petulance with the ways of God. Happy shall we be if our impatience and unbelief, our fret and murmuring do not bring down upon us the sore displeasure of the same God.

In illustration of His kingdom, our Lord spake sixteen parables—the Sower, the Tares, the Mustard Seed, the Leaven, the Hid Treasure, the Pearl of Great Price, the Net, the Unmerciful Steward, the Laborers and the Vineyard, the Two Sons, the Wicked Husbandman, the Wedding Guest, the Ten Virgins, the Talents, the Seed Growing Secretly, the Pounds. While these beautiful analogies set forth many features of His kingdom they all show that it will take a time and a process for it to come to its maturity. But some of them like the Sower, the Tares, the Mustard Seed, the Leaven and the Seed Growing Secretly, specifically illustrate the gradualness of the coming of the kingdom. No Christian can be faithful to these parabolic instructions, and justify impatience with the divine method of bringing in the kingdom, or resort to measures to force it to maturity before the hour is ripe in the divine schemes. The Church today, as in Old Testament times, must work and wait with a sublime courage and with a steady faith in God.

While it is God who will set up the kingdom of Christ in His own predestinated time, this does not imply that His people are to be passive and doleless, and wait in fa-

talistic mood. The *ecclesia*, the Church, is a means to the end of ripening conditions for the coming of the *basilia*, the kingdom. The call is, therefore, for a Church that is industrious and diligent in prayer and preaching and ingathering of the people of God out of the four quarters of the globe. Because it is the leader who will proclaim an earthly empire, there is no excuse for the soldiers and supporters of Napoleon Bonaparte to rest upon their arms before the day of triumph has dawned. Ours is a Church militant, and we are all in uniform and under orders, and like the children of Ephraim "carry weapons in our hands," and it will be as disgraceful for us to "turn back in the day of battle" as it was for that ancient people in the days of Israelitish wars. The kingdom is in the process of coming; its day of triumph is not yet; until then, the Church must pray and preach and work, or be smitten for its disobedience and slothfulness.

But there are three sayings of our Lord about His kingdom which are superficially confusing: (1) the kingdom has come, (2) the kingdom is come, and (3) the kingdom will come. He employs the verb in the past, present and future tenses. "The kingdom of God is (already) come unto you" (Matt. xii, 28). "The kingdom of God is (now) within you" (Luke xvii, 21). "This generation shall not pass, till all these things be fulfilled" (Matt. xxiv, 34). And in every generation his followers are to pray, "Thy kingdom come" (Matt. vi, 10).

Those modernists who zealously deny the entire apocalyptic character of the kingdom of Christ, labor to exclude the whole idea of its futurity, and insist that it is here and now present in all of its fullness and power, have three ways of explaining what they call these "antinomies" of the kingdom. (1) Some of them tell us that the evangelists and apostles subsequently amended our Lord's doctrine of a present kingdom into a future kingdom to suit their own ideas of eschatology: they irresponsibly changed the phrase, the kingdom is come, into the phrase, the kingdom will come. But if this be correct, it is strange that they did not take a similar liberty with

all the reported sayings of Christ of this character. (2) Others tell us that Jesus himself changed his opinions about the coming of the kingdom as his views advanced and broadened. He first thought the kingdom had come, and so expressed Himself; then He changed His mind, and concluded that the kingdom was ushered in by Himself; then once more and finally, He changed His mind, and concluded that the kingdom was really future and yet to come. If our Lord did not know His own mind on this subject, it is fair to conclude that He did not know His mind on any subject. (3) Others tell us that the whole matter is to be explained as a mere oriental metaphor; Jesus simply shifted His idea from tense to tense to suit the particular mood of the moment.

All these hypotheses are egregiously gratuitous. If we look at the kingdom out of the windows of Jewish expectancy, we can all truthfully say at the advent of Christ, with John the Baptist, "the kingdom of heaven is at hand." If we look at it with the eyes of those immediately around Christ, contemplating the wonderful spiritual phenomena of the moment, we can truthfully say, the kingdom is come. If we look at it as it is to be consummated and perfected in power and glory and blessedness, we can say with all the apocalypics, the kingdom will come. These different tenses are all predicable from different points of view, because the kingdom has been in the process of coming ever since the protevangelium, "the seed of the woman shall bruise the serpent's head." When we look back, the kingdom has come; when we look around, the kingdom is come; when we look out into the far beyond, the kingdom will come. It has been, is now, and will be; it is history, it is present, it is prophecy; it has begun, it is going on, it will be consummated.

3. A third characteristic of the kingdom of Christ relates to its designed extent in the world, its area as to mankind, its scope as to the human race. It is universal. It is to be not ethnic, but catholic; not provincial, but cosmopolitan; not limited and local, but universal and world-wide. Its destiny was not to be pent up within the

geographical boundaries of Palestine and restricted to the Jewish people, but its territorial limits were to be co-terminous with those of the earth, and its subjects were to be drawn from every people under the sun, and its blessings were for all races and nationalities of men.

(1) The first argument for the predestined universality of the kingdom and religion of Christ is founded upon Old Testament prediction. It is there distinctly foretold that in the days of the Messiah, the Spirit should be poured out upon all flesh, and the Redeemer would be not only the glory of Israel, but a light to lighten the Gentiles also. "His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zach. ix, 10). "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi, 9). "I will say to them which are not my people, Thou art my people; and they shall say, Thou art my God" (Hos. ii, 23). "I have sworn by myself * * * * that unto me every knee shall bow, and every tongue shall swear" (Isa. xiv, 23). The world-wide character of the Messianic kingdom looks out of the pages of the Old Testament as a human face looks out of a window upon a landscape.

(2) The second argument for the world-wideness of the kingdom and religion of Christ is grounded upon the misconception of the Jews in misinterpreting their own Scriptures. In spite of all the instructions of their prophets, Israel persistently looked for a political Messiah, who would give back to them national independence and glory, and reign as a second David from a throne in Jerusalem; but when Jesus made it clear that he never so much as dreamed of such a narrow and restricted empire, the public mind was horribly shocked. They brought bitter accusations against him for his sympathetic reception of publicans and outsiders. "This man receiveth sinners, and eateth with them." Our Lord felt the popularity and keenness of the accusation and repelled it with the three parables of the Lost Sheep, the Lost Coin and the Lost Son. But his fellow-countrymen could not tolerate his liberality, and they crucified the "Lord of

Glory" because He would not make Himself the Lord of the Jews only.

(3) The third argument for the universality of the kingdom and religion of Christ is based upon certain declarations of the Redeemer Himself. "Ye are the salt of the earth." "Ye are the light of the world." "The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv, 14). "The gospel must first be preached among all nations" (Mark xiii, 10). "Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven" (Matt. viii, 11). In the parable of the Vine Dresser, he said, "The kingdom of God shall be taken from you (the Jews) and given to a nation bringing forth the fruits thereof" (Matt. xxi, 43). In the parable of the Great Supper he said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke xiv, 23). In the programme of the Last Judgment, "before Him shall all nations be gathered," and He will set their members as "sheep" and "goats" on His right hand and on His left.

That such utterances as these show that our Lord was conscious of the universality of the spirit and intent of His kingdom is beyond dispute, but many of the critics insist that these sayings were irresponsibly put into His mouth by His later disciples, who had conceived the idea of making His religion world-wide. This is the only conceivable way to invalidate these universalistic ideas of our Lord. There is no way to prevent men from supposing anything when they have some predetermined theory to support.

(4) The fourth argument for the universality of the kingdom and religion of Christ is found in the great commission which Christ hung around the neck of his Church as a definition of its duty and a programme for its activities. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of

the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. xxviii, 19-20). "Go ye into all the world and preach the gospel to every creature" (Mark xvi, 15). Such language, if it is genuine, leaves the Church of Christ no option, and imposes upon it the duty and the task of world-wide missions.

(5) The fifth argument for the universality of the kingdom and religion of Christ is predicated upon apostolic example. These commissioners went "everywhere," preaching that God is not the God of the Jews only, but of the Gentiles also; and Paul became illustrious as the missionary to the Gentiles, and carried Christianity into Europe, and set it upon its world-wide conquest.

The modern critics admit that Christianity became universal in its scope and effort, but have set themselves the academic task of trying to show how Jewish nationalism evolved itself into Gentile universalism. That is their problem, because they do not see that the universalistic element loomed throughout both Testaments, and are determined to make the earlier ages narrow and particular and individualistic, in the interest of a general evolutionary conception of all history and development. There are three general propositions of Christianity which show that it is intrinsically evangelistic and race-wide in its aims and programmes. (1) It aims to cure sin-sick souls—to cure the moral evil that is in the world. "They that be whole need not a physician, but they that be sick." The whole world is sin-sick, and stands in need of a saving-physician. (2) Christianity has faith in the redeemableness of the lowest and worst types of humanity, and cannot be indifferent to the moral recovery of any person. None are good enough to be saved without it, and none are bad enough to be lost with it. (3) Christianity thinks the meanest of mankind is worth saving to the glory of God, and declares that there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance" (Luke xv, 7).

4. Our Scriptures do teach, as a last characteristic, that the kingdom of Christ is to be a **blessed kingdom**—one of absolute equality and fraternity—one in which there is nothing dark, but whatsoever is bright and radiant—one in which the inhabitant shall never say, "I am sick"—one in which no cheek will ever be tracked by a tear and no heart will ever be heaved by a sigh—one whose domain will never be ridged by a grave, nor torn by a quarrel—one in which all society shall be regenerated and sanctified—one in which the ideal shall be superaboundingly realized—a state of unmitigated bliss, of un-**eloyed** happiness. But we are taught that this kingdom of Grace shall not be transformed into the kingdom of Glory until there has been a final conflagration of all earthly things, and the "new heavens and the new earth" have emerged out of the old heavens and the old earth. Christian Hope does not expect heaven in this world, but looks for it in the world to come.

Chapter 5

The Hope of the Earth

CHAPTER V.

THE HOPE OF THE EARTH.

The Christian has a personal Hope for himself—that he may enjoy a blessed immortality in spite of death. He has a communal Hope for the cause of Christ—that it may triumph in spite of all opposition and everything that is discouraging. He also has a confident Hope for the Earth—that it may ultimately be transformed and transfigured into the “new heavens and the new earth” of Biblical prophecy.

Christian interest, however, is not limited to the final fate of the human individual, nor to the final state of human society, but extends to the earth and the whole mundane order of things. His astronomy teaches him that his earth is but one of the countless millions of worlds which the Creator’s hand has placed in the amplitudes of space, to complete the integrity and symmetry, the beauty and balance of God’s universe. His geology tells him a little of the wonderful history of this globe; some of the startling changes through which it has already passed; some of the strange creatures who have left their remains buried in its crust some of the marvelous events which have transpired in its story. His physics and his chemistry and other sciences give him at least a hint of the plenipotent powers with which it is endowed, and of the undeveloped potentialities which lie secret in its bosom; how forces multiform and manifold, forces within forces, and forces above forces, and forces across forces, all criss-cross, and interplay, and interlace, to make its physical history and focalize its destiny. His natural history gives him some small conception of the almost infinite variety of flora and fauna and insectiva which have made its surface a scene of life and beauty and wonder. His anthropology tells him how it has been the stage of human career and history; how man has a homestead interest in this planet, all clustered about with fatherland sentiments and patriotic emotions. His theology informs him how it was first a paradise of beauty and happiness; afterwards



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a place of moral tragedy, of the sin and fall of the race, and finally the theater of the matchless redemption of Christ. Man must ever have a profound interest in the earth—the birthplace of his people, the scene of all his joys and sorrows, comedies and tragedies, efforts and achievements, triumphs and failures.

As mere man, the only hope he can have is that the earth will continue to tramp its endless cycle until it wears itself out in the monotony of endless repetitions. But Christian Hope takes the earth in its arms and goes to the window of the future, and looks out with glorious expectation. When all its changing has come to an end, and its last condition has been crystalized, it hangs out the charming vision of a New Earth, populated with happy individuals, enjoying a righteous and blessed society for evermore.

1. The World That Now Is.

The Christian Scriptures open with a gorgeous picture of "the first heavens and the first earth"—a paradisaical world of beauty and happiness, garden-like in all its arrangements, a very Eden of God, prepared as the home-place of man and the workshop of human genius and enterprise, at once his dwelling, his plaything and his factory. "And the Lord God took the man and put him into the garden of Eden, to dress it and keep it" (Gen. ii, 15). The first earth was a garden, and man's business was to "dress it and keep it." Had he been faithful to his task and true to his occupation, what witcheries of result might his cultivation and science not have wrought out of his materials and opportunities! How the wonders of today might have been made to pale before the most trivial achievements of the Edenic day!

But this "dresser and keeper" of the earth, this human lord of lower life of sublunary being, disobeyed his instructions, failed in his task, and brought a blight upon his property and ruin upon his house. "Cursed is the ground for thy sake * * * thorns and thistles shall it bring forth unto thee" (Gen. iii, 17-18).

The "curse" did not fall alone upon the tempter and the tenant, but upon the land also. This is in accordance with the ancient Hebrew ritual, and consonant with the teachings of modern medical science, which represents disease as affecting not only persons, but things also. Houses and clothing and food and implements and water and air and all things with which man comes in contact, it is held today, can become infected by disease, and it is held to be criminal negligence for the surgeon not to sterilize the implements he works with. In the Jewish ceremonial leprosy was a type of sin, and it affected not only the person, but the clothes which he wore and the house in which he lived. The law required that the house of the leper should be pulled down, its plaster and refuse burned in the fire, and the timbers boiled and re-dressed before they could be used in rebuilding. In some analogous way, sin, a moral disease, affected not only man, who lives in this world, but it also infected the world of things around him and with which he had to do. The real seat of sin, or moral evil, is the soul, and yet it so contaminates the body with which the soul is vitally connected, that this material organism has to be torn down by death and be reconstructed by the power of resurrection, before it is fit for the rehabilitation of a sinless spirit. In a similar manner and on a larger scale, a sinful race contaminates a whole world in which it lives and operates, and makes it necessary that the infected earth be torn down and reconstructed into the "new heavens and the new earth" before it is fit for rehabilitation by a sinless race of men. The moral consequences of the fall were thus judicially entailed, not only upon Adam's posterity, but upon Adam's world. Certainly modern science ought not to be shocked at such a statement, and the Jewish ritual proceeded always upon the supposition that sin not only tainted persons, but things also, for it made elaborate provision for the purification of the temple, and places, and houses, and clothes, and bodies, and all things man touched, as well as the person himself. The "curse" was upon man, but it reacted upon the "ground out of which he was taken, and to which he was to "return."

As an immediate consequence of the fall, man and his descendants began the hard struggle for a livelihood. Without arms for defense, without tools for labor, without clothing for his body, without a house to dwell in, without knowledge or experience, he must enter upon the unequal contest with the unfriendly ground and wrench the necessaries and comforts of life from the closed fist of nature. The evolutionist assumes that the primitive hardships of man were natural to the race, because his philosophy knows nothing of the catastrophe of the fall, and the judicial and punitive consequences of this moral breakdown of the race. Nature, which, ideally considered, ought to empty her treasures and blessings into the lap of man with extravagant liberality, yields up her valuable things only at the price of sweat and labor, and then with a relatively niggardly spirit. During all the millenniums which make up the traveled past, man has made but a partial success in discovering and harnessing the powers of the earth; and the very best of today is but a feeble hint and a weak prophecy of the unimagined glories of the "new heavens and the new earth," which hereafter will pour out upon man such blessings as his imagination has never conceived. The earth today is stingy and economic and hard and close-fisted in yielding up the objects of human desire, because it had a thing's participation in the moral wrongdoing of a person. All the wonders and luxuries of today are, at bottom, but a gospel of hope, a promise and a prophecy of the things yet to be for those who "seek first the Kingdom of God and His righteousness." It has been written by the finger of Christ in the Sermon on the Mount that "the meek shall inherit the earth"—not the earth as it is, marred and fallen and but the ghost of its real self, but the earth as it will be, when the great consummation has taken place.

The present order of things is morally disorganized and distressed "in sundry ways and divers manners." The poet, like Tennyson, tells us that "all nature is red in tooth and claw." Cries of pain rise from every quarter of the globe; from the forest glade where the hawk

seizes upon some quivering thing; from the pasture where the butcher takes the new-born lamb from its mother; from the cities where want and squalor crouch in back alleys; from human homes where the angel of death climbs in at the window and fills the chamber with death and gloom. The man of science generalizes that the whole earth is but a field of carnage, where all things "struggle for existence" and the multitudes suffer and starve and die. The philosopher comes forward with the doctrine which he derives from universal pain and death, that the forces which ought to be friendly are really hostile to man, and fills the land with a pessimism which sometimes cries out in bitterness against God and dashes impotent fists of madness in the face of nature. Something has transpired to disorder the world in which we live. The "curse" of God does seem to be upon this earth, and ever and anon some member of the human family can stand the dislocation no longer and brutally ends his own career with his own hands. At any rate the pessimist can support his philosophy with a vast array of gruesome facts, taken from the story of the earth on which we live.

Then the apostle of the New Testament tells us that "the whole creation groaneth and travaileth in pain together until now" (Rom. viii, 22). The subject of this groaning cannot be fallen angels, for they have no longing for "the manifestation of the sons of God." It cannot be the unfallen angels, for they are not in the "bondage of corruption." It cannot be mankind in the general, for men were not subjected to vanity unwillingly and are not groaning for "the glorious liberty of the children of God," but, on the contrary, their attitude towards sin is one of complacency and towards the gospel one of indifference. It cannot be "the children of God," because the context distinguishes them from the creature that is doing the groaning. It cannot be wicked men, because unconcern is the very attribute of their wickedness which characterizes it and perpetuates it. There remains nothing to do the groaning but unintelligent nature, personi-

fied—the heavens and the earth pictured as a person in distressful longings for deliverance from the consequences of sin and moral evil.

This is an abounding figure in the Scriptures. The prophets often introduce the earth as groaning, and the animals as crying to God in their sympathy with man. "The land mourneth, for the corn is wasted; the wine is dried up; the oil languisheth, because joy is withered away from the sons of men! How do the beasts groan! The beasts of the field also cry unto thee" (Joel i, 10-20). "How long shall the land mourn and the herbs of every field wither, for the wickedness of them that dwell therein?" (Jer. xii, 4). "The earth mourneth and fadeth away, the world languishes and fadeth away, the haughty people of the earth do languish. The earth also is defiled, even the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth" (Isa. xxiv, 4-7). While all this is poetic figure and rhetorical language, there must be some basis in fact to justify its usage at all. However explained, the whole creation groans together, and is under bondage on account of the sin of man, and has suffered from it immensely. "All the voices of nature are in the minor key"; the cold winds moan, the earthquake shakes, the cataracts roar, the pestilence lurks, and man is in a perpetual tremble at some fearsome thing which lies in hiding in the secret places of nature. As Bonar sang, all creation sighs to God:

"Come and make all things new,
Build up this ruined earth;
Restore our faded Paradise,
Creation's second birth."

II. The Future Earth.

There is a naturalistic optimism which regards this present earth as self-existent, self-sufficient and self-perpetuating—that it will continue throughout all the future as in the past, slightly improving on each revolution. At

the other extreme is a pessimistic secularism which thinks the present earth is such an irretrievable failure that its final annihilation is but a question of time in consequence of its daily wear and tear. But Christian Hope dares to expect a Future Earth—one which will rise out of the ruins of this present earth, in a manner analogous to the resurrection of the human body out of the dust of death. This earth, yet not this earth—this earth dissolved and reconstructed, and, changed, and garnished, and glorified into the New Earth of Biblical vision and prophecy.

The Christian does not base this hope upon and preservative and recuperative powers supposed to be resident in the earth itself; for every individual thing in the earth is evanescent and perishable, sooner or later wears out and dies, and analogy can suggest nothing else but that the whole earth will in the course of millenniums eventually exhaust its resources, become bankrupt in its powers and be shrouded as a dead world in its orbit. Each man on the earth has his last day, when he will be locked in his coffin and be laid away in the bosom of the earth, and sleep, all unconscious of the days and events that are tramping their cycles above him. And families have their last day, though the ancient line run back beyond the Norman Conquest, and the blood which courses through ancestral veins bears upon its crimson tides the embellishing glory of hoary centuries. And nations have their last day, for Carthage and Tyre, Assyria and Egypt, Macedon and Rome, have yielded to "the trickle and the flood, the rust and the battle of the centuries," and their remains lie in the cemeteries of history to interest only the antiquarian. And prehistoric creatures of gigantic form and strange appearance, have had their last day and left their fossil carcasses cofined in the rocks. Why should not the earth, likewise, have its last day, when the sun will shine upon its orbit as a vacant path in space? Reason cannot certify the immortality of our globe; science cannot prove that the earth will not become an extinct planet.

But Christian Hope dares to stand upon a supernatural summit and look out through the window of the

Christian Scriptures upon a Future Earth revolving around the throne of God in fadeless splendor, fulfilling the destiny for which it was at first created, but from which it has been deflected by the transgression of man.

(1) This hope of a New Earth is encouraged by the teleology of this present earth. It was created as one of the planetary items in the universe, that it might make its contribution to the declaratory glory of its Maker. "Thou hast created all things, and for thy pleasure they are and were created" (Rev. iv, 11). It is inconceivable that this earth should go on forever, as now, grinding out sin and misery, the things which are so contrary to the divine "pleasure." It is conceivable that such a being as God could grow weary of this present earth, and reduce it to zero and yet preserve the integrity and balance of the universe, but such a *dénouement* would be most unnatural. God is a successful being, and it is incredible that He should be a failure in anything. In spite of sin and the fall, He reaps the pleroma of His purpose with respect to man, causing both the obedient and the disobedient to praise Him, the one His grace and the other His justice. It is unthinkable that this planet, which He once so admired as a specimen of His taste and handiwork, should be a final failure and be consigned to some waste-heap in the universe. It is antecedently probable that, notwithstanding the parenthesis of sin, the earth will somehow fulfill its original destiny.

(2) The Christian Hope of a New Earth is encouraged by those Scripture texts which represent the whole creation as waiting and groaning for redemption. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain until now" (Rom. viii, 19-22). Granted the variations of interpretation of this great Pauline say-

ing, its obvious and apparent teaching is that the earth with all that belongs to it has become a vain and perverted thing, so far as respects the purpose and intention of God; that it did not willingly or voluntarily thus defect itself from its true course and destiny, but that its bondage was the judicial consequence of man's transgression; and that it now waits, like a prisoner of hope, and groans and travails in pain to become a participant in the redemptive liberties of the children of God. The earth, having been a passive sharer in man's sin and fall, now longs to be a co-sharer with him in the glories of the redemption by Christ. A partner in human sin, it hopes to be a partner in human salvation.

(3) This Hope of a New Earth is still further encouraged by the Scripture doctrine of the "salvation of the world." "God so loved the world that He gave His only begotten Son" (John iii, 16). "God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John iii, 17). Hence Christ was hailed by men as "the Saviour of the world" (John iv, 42).

The word "world" is used in Scripture as in our own every-day speech, in a true and exact sense, and in an accommodated and rhetorical sense. In its true and comprehensive meaning the "world" (*cosmos*) includes the earth, its plants and animals and human inhabitants and all that belongs to this mundane system. But we frequently use a figure of rhetoric and call a part of a thing by the name of the whole thing. Hence the word "world" sometimes means the earth only; sometimes mankind only, and sometimes a part of mankind, as the Jewish world, or the Roman world, or the Christian world. Now, there is a "world" which God loved and a "world" which Christ came to save: What is its meaning when it is the object of saving verbs?

All varieties of universalists have insisted that it is a synonym for mankind, and all kinds of limitationists have contended that it represents a class of mankind. But suppose we take it in its original and comprehensive sense

of the created *cosmos*, the whole mundane system, not the human inhabitants only, but the terrestrial globe also? Then we would have the thrilling idea that it is this planetary composite that was the object of God's saving love, the objective of Christ's saving mission, and the reason for His being designated "the Saviour of the World." Such an interpretation would satisfy the universalistic appearance of such sayings, and also conserve the views of limitationists, because to save the "world" as a whole would not imply the salvation of every individual in the "world"; even as to save a country does not imply the salvation of every individual in the country, for many a citizen perishes in the war that saved the land. I think it not strained to assume that the redemption of the world involves the redemption of this mundane system as a whole, albeit the recalcitrant and resistant men on the earth will be destroyed in the general reclamation, because of their impenitent and stubborn opposition to the sublime and philanthropic enterprise of God under the leadership of His Son, Jesus Christ. It is the *cosmos* that God so loved.

(4) The Christian Hope of a New Earth is supported by that remarkable saying of our Lord, as He stood at the base of Calvary in retrospective survey of His career and cause: "I have glorified Thee on the earth" (John xvii, 4). We know not that God has ever been so dishonored anywhere throughout this boundless universe as He has been on this globe of ours. Some of the angels did apostatize, but the honor of God was instantly vindicated by their immediate consignment to punishment. But in the earth one generation of human beings has succeeded another in blaspheming His name, in criticising His works and ways, in defiling His ordinances and worship, in defying His institutions, in trampling His laws under their feet, in doing despite to His will and wishes, and in filling the land with all manner of evils. And when God sent His Son into the earth to be the Saviour of the world, human malignity and folly and insult rose to its climax in His crucifixion. We wonder not that the earth

then trembled and shook, that the sun hid his face, and the moon turned to blood at the insult which the creature offered the Creator.

But on the very planet where the insult was so grossly offered the atonement was made. On the very globe where the Son of God was murdered, the expiation of the crime was made and the blood stains wiped from the face of the earth, as the floor of a human dwelling is washed and cleansed of all the marks of the heinous deed. Is it too fanciful and extravagant to say that the atonement extended to the *ubi* of the sin as well as to the persons of the sinners? May not this be the larger and more elaborate meaning of Christ's congratulatory words, "I have glorified Thee on the earth. I have cleaned the hands of the sinner and purged the very soil of the crime?" Such a conception of the influences of the atonement make the redeeming work of Christ big with universal significance, and throws light upon that wonderful reduction of Paul, "having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, I say, whether they be things in earth or things in heaven" (Col. i, 20).

(5) The Christian Hope of a New Earth is fortified by the Scripture doctrine of the restitution of all things. Peter describes Christ as One "whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets" (Acts iii, 21). This apostle tells us that Christ must abide where He has now gone until the time comes, until the hour ripens, for the restoration of all things, and that this has been the teaching of all the holy prophets since the world began. Shall we limit the "all things" (*ta panta*) to all human affairs? Or shall we take the words in their natural, broad and unlimited meaning, as referring to the whole mundane system and order of things which shall be settled and righted in some future day? The *prima facie* meaning of this passage gives the earth an interest in the general reconstruction and restoration of "all things," which has been undertaken by

Christ as the Saviour of the world. It does seem to teach that before Christ will finally deliver up that kingdom of power which was given Him for mediatorial and redemptive purposes, He will restore the earth and all things thereon at least to their primitive and paradisaical condition.

(6) A great classical proof-text for the Christian Hope of a New Earth is another saying of Peter: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works thereof shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii, 10-13). This passage certainly presents the vision of a new heaven and a new earth rising out of the smoke and ashes of the final conflagration. Fire destroys no substance; it merely consumes the form of that which it burns. Peter says it is according to the promise of God to expect new heavens and a new earth to emerge out of the ruins of the old—a reorganized form of the old terrestrial substance that has been reduced by fire as the elemental agent in the hand of God.

(7) The Christian Hope of a New Earth is sustained by the inadequacy of all those texts which are quoted to prove the final destruction of this present earth. Isaiah says, "the heavens shall vanish away like smoke; and the earth shall wax old like a garment" (Isa. li, 6). But the meaning of this language is fairly and fully satisfied by interpreting it as referring to the present visible form of the heavens and the earth; there is no allegation that celestial and terrestrial substance shall not be recast by creative power into some new form. The Hebrews quote the 102nd Psalm: "Thou, Lord, in the beginning hast laid

the foundation of the earth; and the heavens are the works of Thine hands; they shall perish, but Thou remainest; and they shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail" (Heb. i, 10-12). This passage but asserts a contrast between the impermanent form of the earth, and the perpetual and enduring nature of God. The garment that is worn out and laid aside is not annihilated. No fair exposition can extort from these and similar passages the idea that the earth is doomed to be reduced to nothingness. We may just as legitimately construe all that is said about the destruction of the human body as a denial of its future resurrection.

(8) The Christian Hope of a New Earth is fortified by that cluster of Old Testament predictions which give us a brilliant vision of "the new heavens and the new earth," as successors to the present heavens and the present earth. "Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come to mind" (Isa. lxxv, 17). This means that the glories of the new will so surpass the excellencies of the old that this present earth of sin and sorrow and pain and distress will not be remembered with longings and regrets. "The new heavens and the new earth shall remain before me, saith the Lord" (Isa. lxxvi, 22). This means that the future cosmic system, when it comes into being, will be perpetual and immutable, imperishable and everlasting. This, in splendid contrast to the changing and dying order of things in the midst of which we now live. As redeemed persons in the final consummation will be indefectible, so will the New Earth be crystalized in all its beauty and perfection.

(9) The last and climactic encouragement of the Christian Hope of a New Earth is given by John in that apocalyptic vision, in which the veil is drawn aside and he is granted a glimpse of the end of the redemptive programme, and bidden to write it down for the everlasting cheer of the people of God as they make their way across

this earth, and on to that order of things which is to succeed the present fallen state of affairs. At the end of the Revelation, he says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away" (Rev. xxi, 1). Then in his last chapters he invokes all gorgeous imagery to set forth the beauty and glory, the perfection and bliss, of the new and heavenly order of things, which have been brought about by the grace of God through Jesus Christ. He goes into a jewel-room and builds the New Jerusalem out of sparkling stones. The royal diamond, flashing rainbow splendors; the translucent opal, over whose polished surface elusive tints play hide and seek; the deep green emerald, glistening like a verdant island upon the bosom of a purple sea; the blood-red ruby, whose colors swirl like boiling clouds; the fiery jasper, swathed in lambent flame; the azure sapphire, reflecting the tints of a cloudless sky; the deep red sardius, the yellow red sardonyx, the golden chrysolite, the cerulian beryl, the pale yellow topaz, the auburn jacinth, the violet amethyst, the applegreen chrysoprasus—all the exquisite gems are the precious stones with which he rebuilds the City of God, which had been polluted, disfigured and wrecked by a mob of sinful, foolish and frenzied citizens. The Divine Artificer will reset the jewel-stones of the New Earth so as to satisfy the highest taste and subserve the sublimest ends of utility.

The Christian Scriptures represent God as having taken three looks at this earth of ours. First, in the morning of its creation, when it swam, a new-made thing in the amplitudes of space; and then He stood on the steps of His throne and admired it as good, very good, superlatively good. Second, in the day of its fall, when it lay before Him, a sin-blighted and perverted globe; and then He rose in His judicial wrath and cursed the very "ground," because of the moral infamy of the race for which He had made it and to whom He had graciously given it. Third, in the consummation of the redeeming work of Christ, when it floated before His vision as "the new heavens and the new earth, wherein dwells righte-

ousness"; and then He stood upon the steps of His great white throne and admired its beauty, and crowned His Son for His glorious success in "the restitution of all things."

Is the New Earth to be the final home of all God's people—the ubi, the place, where the individual shall enjoy "eternal life," the scene where the Kingdom of God will be consummated in heavenly society, the seat where our incarnate Lord will live and reign over all His saints for ever and ever? Such a **denouement** would seem to be the fittest close of the redemptive story, the most appropriate ending of the saving chapter, the happiest termination of the long and dreadful parenthesis of sin. A transformed and transfigured Earth, populated by a regenerated and sanctified human society, where all serve and worship Jesus Christ as Lord—such would be a grand finale of the Christian Religion, a complete and literal fulfillment of the promise that "the meek shall inherit the earth," a perfect verification of the assurance that "he who seeks this world shall lose it, while he who loses it shall find it," a glorious consummation of the task of Christ and an ineffable realization of Christian Hope.

If any have difficulties, let him remember that the Almighty will have an eye to all needed changes in the reconstruction of the earth, even as we may expect Him to cure all defects in the resurrection body.



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Chapter 6
The Hope of Christ's Coming

CHAPTER VI.

THE HOPE OF CHRIST'S COMING.

For himself, the Christian hopes for Eternal Life. For his race, he hopes for a Heavenly Society. For creation and the things about him, he hopes for a New Heavens and a New Earth. For his Saviour he hopes for the Second Coming of Christ, as the crown and glory of all his desires and expectations.

To the rationalist this is the most monstrous absurdity that has ever obsessed the Christian mind. To him that galaxy of marvels which make the body of Old Testament narrative together with such New Testament abnormalities as the virgin birth and resurrection and ascension of Christ, would seem to be sufficient in their magnitude to satisfy any appetite for the irrational, the strange, the fabulous. But in all the wide range of the curriculum of Christian follies, the hope that one who has been sleeping for nineteen centuries, they think "in an unknown grave under the Syrian stars," would return to this earth in person and be the chief actor in all its affairs, is held to be the wildest fancy that ever got possession of a balanced mind. The psychology of such a hope is a mystifying thing to the man who is absolutely certain that nothing supernatural or miraculous can occur. So keenly do many within the Christian circle feel the irrationality of the Second Advent, that they assume an apologetic attitude towards the Christian mind and seek to protect the respectability of the Christian intellect and save it from abject disgrace by offering hypotheses which explain it away. We are told that it is a relict of the childhood of the race, when myth and mystery, wonder and absurdity, was the very breath of man's nostrils—the present evolutionary stage of the ancient Pythagorean doctrine of the transmigration of souls, the mere Hindoo belief in the reincarnation of all creatures, which is destined to pass away entirely in the further progress of science and enlightenment. It is customary for the half-baked Christian writer, whose thought is consciously or unconsciously imbued with the spirit of rationalism, to call his rhetoric

to his assistance and interpret the Second Advent as an Oriental metaphor decked in Greek garments.

So we are told it makes no difference what is done with the historical Christ of Scripture, or with the metaphysical Christ of theology. They may be regarded as dead and buried so deep in the graveyard of what "has been" that the hand of resurrection will never reach them to bring them up into modern belief again. The one thing that survives the wreckage is the ideal Christ, the Christ of poetry and music and art and life. The whole truth in the doctrine of the Second Advent is exhausted in the idea of a periodic return, at signal junctures in the affairs of the world, of the Christ idea. It is entirely figurative and metaphorical and in no sense literal and realistic.

And yet the Christian dares to hope for the personal and visible return of his Lord to this earth. For him, it is the most fundamental fact in the Christian system, the most central object of Christian Hope, the most important star that lingers below the horizon of the future, the sublimest event in all the annals of prophecy. The whole content of personal Eternal Life, the entire concept of an ultimate heavenly society, the transporting vision of a New Heavens and a New Earth—all the items of his religion hang upon the re-coming of his Saviour and his Lord. Without it Christianity is absolutely worthless, an abject failure, the most distressing of all disappointments. Its abandonment is the surrender of all hope and the emptying the future of all content.

The attitude of the Christian mind towards the Second Coming is the same as the posture of the Jewish mind towards the First Coming. The central theme of Israel's hope, the dynamic force in all its national life, the point to which its prophets directed all its gaze, was the advent of the Messiah.

Was it the protevangelium—"the seed of the woman shall bruise the serpent's head"—which flamed like a morning star upon the brow of that night which had settled down upon a fallen world? The Messiah was that promised "seed."

Was it the rainbow that arched the sky after that deluge on whose wild waste of waters floated the carcasses of a disobedient world? The Messiah was that bow of promise, that pledge of future security.

Was it a childless patriarch who left his native land a pilgrim and a stranger in the earth, who was promised all that was bounded by the horizon and covered by the blue sky, and a seed in whom all the nations of the earth would be blessed? The Messiah was that seed, the medium and surety of all that was promised.

Was it Moses amid the grumbings of Sinai and the awful flashings of moral law? He himself was but a type of that Messiah who was to satisfy all the requirements of that law and reinstate the people in their citizenship in the kingdom of God.

Was it the place of Jehovah's worship which was drenched with the blood of sacrificial victims and ran wet with priestly libations? It was but an emblem of the crimson which was to flow in atoning streams from Calvary, when the Messiah "made his soul an offering for sin."

Was it "the sweet singer of Israel," waking the melodies of his harp, and filling all the air with the music of his chords? They were but royal lyrics in praise of that Messiah who was to be David's Lord.

Was it Isaiah, standing between the gate-posts of the morning, watching the rising sun hang his splendors upon the trellis of the sky? He was but proclaiming that day-break when all the angels of God would burst forth from the galleries of heaven at the birth of the Messiah in Bethlehem of Judah.

Everywhere and in everything the face of the Messiah looked out of the windows of the Old Testament and beckoned Israel to faith and hope. There were sceptics then as now who asked, "Where is the promise of His coming?" And who reasoned then as now, "since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. iii, 4). There were those then as now who said, "My Lord delayeth His coming" (Matt. xxiv, 48), and who presumed or fretted that

things did not develop as they desired. There were then as now those who made predictions with mathematical precision and then were staggered at the failure of their forecast. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv, 4). And the First Advent, delayed for four thousand years, was at last an historic fact.

So the disciples of Christ stand with their faces to the future and dare to hope, some confidently and some tremblingly, for the bodily visible return of their Lord to the earth, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. ii, 13). "While the Scriptures represent great events in the history of the individual Christian, like death, and great events in the history of the church, like the outpouring of the Spirit at Pentecost and the destruction of Jerusalem, as comings of Christ for deliverance and judgment, they also declare that these partial and typical comings shall be concluded by a final, triumphant return of Christ to punish the wicked and complete the salvation of his people."

When discoursing to His disciples, He described a time when "they shall see the Son of Man coming in the clouds of heaven, with power and great glory" (Matt. xxiv, 30). And again He said to them, "when the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matt. xxv, 31). And once more He said to them, "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven" (Matt. xxvi, 64.) And once more, when He was about to take His departure from them and their hearts were filled with distress at the idea of separation, He assured them with all solemnity of a dying message, "Let not your heart be troubled; ye believe in God, believe also in Me. 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 and

prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John xiv, 1-3). These quotations show beyond all fair denial that Christ pledged His disciples that, after His death He would come again, but to monumentalize it and perpetuate it before their faces He instituted the Sacrament of the Lord's Supper, which is both a history and a prophecy—a history, recalling the sublimest event in the annals of time or records of eternity, the First Advent and atoning death of Christ; a prophecy foretelling the most illustrious and significant event that struggles in the womb of the future, the Second Coming of Christ. This ordinance, with its backward and forward look, is to be observed to the end of time—the symbolic proof that He has come; the symbolic promise that He will come.

On the hills of Galilee, after His death and resurrection, while His disciples stood looking at Him, "a cloud received Him out of their sight. And while they looked steadfastly towards heaven, as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i, 9-11). So as the angels celebrated His First Advent and proclaimed it to all the world, they also were present at His departure from the earth and proclaimed the promise that He will come again "in like manner as ye have seen Him go into heaven."

At His death nothing appeared so pitifully abject, so smitten with hopelessness and despair, as did the little handful of followers which He had gathered about Him. But under the influence of the promise of a Second Coming, they gathered up their dejected spirits and went out in this cherished hope to preach the gospel and propagate His kingdom in the earth. Peter straightway described Him as one "whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii, 21). Paul went to the Gentile

world prophesying, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. iv, 16), and to the Hebrew he declared that "unto them that look for Him shall he appear the second time, without sin, unto salvation" (Heb. xi, 28). John, forelooking to this great event in his ecstatic vision, cried, "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him" (Rev. i, 7). And then closed the volume of God's Revelation to this world with the declaration and prayer, "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus" (Rev. xxii, 20). There it stands at the end of the Book, the Prayer and the Hope of all the saints, "Even so, come, Lord Jesus." And while the Prayer throbs in every Christian heart, and the Hope burns before every Christian eye, John adds for the meantime and against that day, "The grace of the Lord Jesus Christ be with you all." Then he seals this Prayer, this Hope and this Grace with the last "Amen" of Divine Revelation.

Undoubtedly the bias of faith at this time is towards the emancipation of itself estirely from the miraculous. If we are to carry out the naturalistic, organic theory of the universe to its utmost consequences, then the historicity of the bulk of Old Testament narrative, the virgin origin of our Lord, the moral miracle of his sinlessness; all the physical miracles which are reputed to Him; His resurrection from the grave, His ascension to glory, and His Second Coming, must be abandoned as the crudest conceptions of a childish mind, sheer impossibilities and gross absurdities. Many are not thus willing to be bold and bald in these denials and give themselves to interpretations which admit the form, but deny the substance, of these great items of Christian Hope. The only effective apologetic is to regain the Christian view of the universe. One who can believe in the miracle of creation, in the miracle of the virgin birth of Christ, in the miracle of His literal resurrection, in the miracle of His sinlessness, will not appear ridiculous to himself when he hopes for the

literal Second Coming. The ground of this Hope is purely Biblical, and is as solid as the Christian Scriptures are trustworthy.

Those, however, who expect (and most Christians do) the literal return of their Lord to this earth, are divided as to the **time**, the **circumstances** and the **object** of His Coming.

1. As to the time, premillennarians think that He will come at "the end of this age"; postmillennarians think He will come at "the end of the world." Consequently, premillennarians think that the Second Coming is an event immediately pending, and may be ushered in suddenly at any moment; postmillennarians are of the opinion that this event is scheduled for some future time, and that there are certain preliminaries in the providence of God necessary as its preface and introduction. Paul, in his second epistle to the Thessalonians, contradicts the notion of the impendency of the Second Coming, and besought them not to permit the idea to enter their minds "that the day of Christ is at hand." He says he taught no such thing, "neither by spirit, nor by word, nor by letter, as that the day of Christ is at hand." "Let no man deceive you by any means: for that day shall not come, except there come a falling away and the man of sin be revealed, the son of perdition. * * * Remember ye not that, when I was with you, I told you these things? Therefore, brethren, stand fast and hold the tradition which ye have been taught, whether by word or epistle" (2 Thess. ii).

2. As to **circumstances**, these two eschatologies exactly reverse the schedule of future events. These final events are, the millennium, the ingathering of the fullness of the Gentiles, the conversion of the Jews, the development of antichrist, the general resurrection, the final judgment and the end of the world. In the premillennial schedule the Second Coming of Christ will precede this series of events and be the efficient cause of bringing them into existence; in the postmillennial programme, the Second Coming will follow this list of events and be cli-

mactic to them. The millennium, the ingathering of the Gentiles, the conversion of the Jews and the heading up of evil in anti-christ, are precursors to the Second Coming; and the general resurrection of the dead, and the final judgment, and the consummation of all things, are the concomitants of the Second Coming; while the Second Advent itself is the crowning event of the entire redemptive process.

3. At bottom, however, these two eschatologies differ as to the time and programme of the Second Coming, because they are disagreed as to the object of that Coming. The premillennarian thinks that the Second Coming will be **causative**; the postmillennarian thinks that it will be **consequential**. One thinks that the return of Christ will be the potent and efficient reason for the triumph of the gospel and the success of His cause in the earth; the other thinks that it will be the result of the triumph of the gospel and the success of His cause. In the one view Christ will return as a soldier to lead the hosts of God in a fight to the finish; in the other view, He will return as a conqueror to reap the fruits of a victory already fully won. For the one He will come as a worker to carry Christian labors to their triumphant end; for the other, He will come as a reaper to garner the harvest of His word and Spirit. Hence the order in which they respectively bulletin the last things.

The premillennarian supports his contention, first of all, by a literal exegesis. He claims that his eschatology is the only one which does exact justice to the letter of Scripture. "There is to be an earthly kingdom at Jerusalem, the restoration of the scattered Jews to their own country, the destruction or conversion of the nations, the re-establishment of the temple ritual and the Davidic monarchy. There is also to be a great catastrophe, signs and portents in heaven and on earth. The present order of things is to be transformed. Nature is to be renewed; the lion is to lie down with the lamb, and the wilderness blossom like the rose. Human nature, too, is to be changed. Disease will cease, and death itself be done away. How,

we are asked, can all these things come to pass save by some series of miracles such as that for which the premillennarian looks?" But postmillennarians construe these representations as vivid figures of speech, which are to find their literal fulfillment in the New Heavens and the New Earth—in the consummation of all things.

But premillennarianism has a deeper root than exegesis. Its main dependence is upon a pessimistic philosophy which despairs of permanent progress and ultimate triumph by present methods and agencies. It draws attention to the fact that Catholicism has already apostatized to the worship and service of a single man, the Pope, and that Protestantism is gradually apostatizing to the worship and service of abstract Humanity, as is evidenced by all the socialistic programmes, which is but humanitarianism trying to make itself practical and efficient. He calls attention to the trifling progress which the cause of Christ is making in the earth after six thousand years of effort, and the expenditure of enormous sums of money and the employment of countless numbers of men and women. He cites the fact that the sum total of the impression which the Christian Church is making upon the world is relatively small and feeble. As often as he takes a census of what has been done in the earth, he finds the result infinitely discouraging, on the theory that it is the destiny of Christianity to leaven the whole lump by historic methods. Heaven seems to be as far off today as when Cain slew Abel, and wickedness is about as prevalent in the earth now as in the days of the deluge. All our progress and charities, all our philanthropies and philosophies, our science and achievements, are intensely humanitarian and grossly secular, while the true disciples of Christ continue to be a mere handful and the cause of Christ continues to languish and die in places and institutions and communities. The Church has tried out present methods and proved present agencies ineffectual. The Church is even now dissatisfied with itself and half-conscious of its failure, and is grasping at any proposition under the sun which promises a larger efficiency, and holds out the hope of a wider success. Its own ministers

are its severest critics, scarcely opening their mouths except to blame it, and are the leaders in all sorts of "high pressure movements" designed to force a prosperity which they know it does not possess. From every point of the compass the premillennarian thinks the outlook is discouraging, and asks what can change the run of the current and carry the cause to success except the return of the Lord Himself?

When the disciple of Christ looks upon a modern missionary map, with its vast areas of inky blackness; when he is told that more than a thousand millions of the human race remain unevangelized today, after six thousand years of good effort; when he reflects upon the rate at which population is increasing upon the globe and the rate at which Christianity is progressing in the earth; when he makes a fair subtraction of the real from the nominal Christians in the world, as sheer honesty compels him to do; when he calls to mind the number of able and scholarly men, occupying positions of vantage within the narrow Christian circle, who are using their positions and powers to discredit the Christian Scriptures and weaken the foundations of the faith; when he estimates the quality of the followers of Christ and finds how worldly and inconsistent, how small and depotentiated is their influence and energies; when he brings to mind the apostacies of the past, and the multitudinous crusades to deflect the Church from spiritual ends and dissipate its energies—when he lays before his mind even a few such things, he feels that it will take indefinite geological eons for the Church to overtake the world, refine human nature and bring about a condition of human society in which there will be no need of the policeman and the soldier, courts of justice and jails for the ill-behaved. When the Christian disciple thus sweeps the whole horizon of his religion and his cause, measures his task, reckons up his achievements, counts his failures and hindrances, the sky does look overcast. He knows he can never triumph without assistance from beyond the stars, some supernatural interposition, some divine help. Both the premillennarian and

the postmillennarian expect something out of the ordinary to occur.

The premillennarian looks to the Second Coming of Christ as that event which will carry the cause of Christ to its full success and glorious triumph. But the postmillennarian argues that the personal presence of Christ has already been tried; that the Jew expected glorious results to follow upon the First Advent, but was grievously disappointed; that the men of the vineyard rejected and slew the Heir of all things; that Christ gained but a handful of adherents when He was on the earth; that His bodily presence is impotent to change human nature; that regeneration and conversion can be effected only by the Holy Spirit, and that Christ can give the Spirit from His throne in heaven as well as from a throne in Jerusalem.

The postmillennarian, on the other hand, is looking for that supernatural interposition to come in the form of a millennial outpouring of the Holy Spirit, crowning the gospel and all the means of grace of the present dispensation with glorious success. He is not a pessimist, holding that this world is a colossal Sodom and Gomorrah; that human affairs began in a bad way; that all things have been going on from bad to worse; and that the final goal of human history can be nothing but universal and absolute disaster. He is no naturalist, holding that human beings are slowly moving from bad conditions into better; that there is an irresistible impulse pushing the race onward from one improvement to another and higher; that eternal life for the individual, and heavenly society for the race, and the new earth for a dwelling, are to be attained by a gradual evolution, gaining an infinitesimal degree at a time, throughout the ages to come. Nor does he think that Christ would meet any different reception were He to return now from that which He at first received. The foundation of his optimism is that, in the fullness of the time and at the ripeness of the hour, Christ, from His seat in glory, will baptize the earth with His Spirit and convert the world through the ordained ministry of His word as preached among men. He thinks

that God's world-plan is first the religious education of mankind, and then the regeneration of the world, and then the return of Christ, when "He shall see the travail of his soul, and be satisfied."

Once a great man (Rev. John L. Girardeau, D. D., LL. D.) graced and glorified the chair of doctrine in this seminary of sacred memories and hallowed associations. Learning emptied her golden treasures into his lap. Philosophy, "queen of arts and daughter of heaven and twin sister of poetry," waited upon him as a handmaiden. Eloquence kneeled and touched his lips with her magic wand. In the sheer drainlessness of his spirit, in the transport of his Christian vision, he inscribed upon the pages of a lady's album, "The Last Hope of the Church and the World," and afterwards revised it with his own hand:

"Thou who from Olive's brow did'st rise
In glorious triumph to the skies,
Before the rapt disciples' eyes,
For thy appearance all things pray,
All nature sighs at thy delay,
Thy people cry, no longer stay,
Lord Jesus, quickly come!

Hear thou the whole creation's groan,
The burdened creature's plaintive moan,
The cry of deserts wild and lone;
See signals of distress unfurled,
By states on stormy billows hurled,
Thou pole-star of a shipwrecked world—
Lord Jesus, quickly come!

Hush the fierce blast of war's alarms,
The tocsin's toll, the clash of arms;
Incarnate Love, exert thy charms.
Walk once again upon the face
Of this sad earth's tempestuous seas,
And still the waves, O Prince of Peace—
Lord Jesus, quickly come!

HOPE OF CHRIST'S COMING

Lo, thy fair Bride, with garments torn,
 Of her celestial radiance shorn,
 Upturns her face, with watching worn;
 Her trickling tears, her piteous cries,
 Her struggles, fears and agonies,
 Appeal to Thy deep sympathies—
 Lord Jesus, quickly come!

By doubts and sorrows inly pressed,
 By foes beleaguered and oppressed,
 Hear the strong plea of her unrest;
 Hope of the sacramental host,
 Their only glory, joy and boast,
 Without Thy advent all is lost—
 Lord Jesus, quickly come!

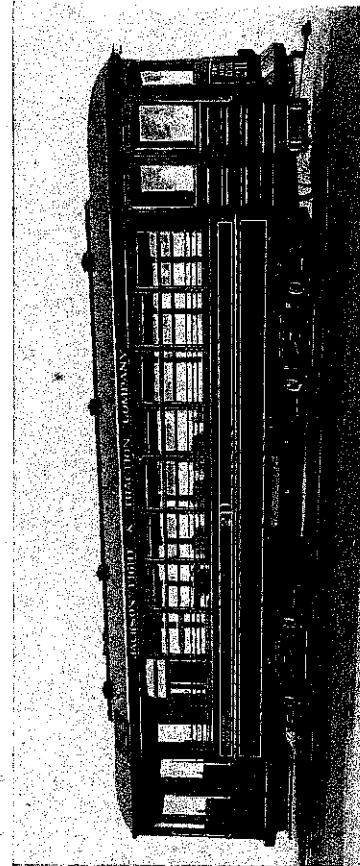
Flush the dark firmament afar,
 And let Thy flaming sign appear;
 Shine forth, O lustrous Morning Star.
 Break through the lowering clouds of night.
 Put these sepulchral shades to flight,
 Flash out, O Resurrection Light—
 Lord Jesus, quickly come!

Come with Thy beauteous diadem,
 Come with embattled Cherubim,
 Come with the shout of Seraphim;
 Come on Thy seat of radiant cloud,
 Come with the Archangel's trumpet loud,
 Come, Saviour, let the heavens be bowed—
 Lord Jesus, quickly come!

And when the astonished heavens shall flee,
 When powers of earth and hell to Thee
 Shall bend the reverential knee,
 Be ours the happy lot to stand
 Among the white-robed, ransomed band,
 And hear Thee say, with outstretched hand,
 Ye blessed children, come!"

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