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The following article on the *Resurrection*, is somewhat peculiar. Nevertheless it has many good points in it; and my suggestions. If any of our readers have any criticisms to make on it we will be pleased to give them space in this paper to ventilate them:

Resurrection.

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"I AM the Resurrection and the Life,"—
John 11:25.

It seems natural to man to make assumption that he cannot prove. Underlying many of our ordinary statements is the assumption that every effect has adequate cause. We cannot prove it, but we believe it is true. The physician is not content to deal with the all normal condition of the body; he seeks for the cause. But how does he know the illness has a cause? He assumes it has, and bends all of his energy to discover it.

One of the most remarkable instances of faith in this assumption is given to us in the discovery of Neptune. Two men, one in France and the other in England, in studying the movements of the heavenly bodies, noticed a movement of the planet Uranus for which they could not account by any known data. That peculiar deflection must have some cause. The attraction of the known bodies were not sufficient. Each of these men, by careful computation, figured out that this peculiar movement of Uranus could be accounted for only by the existence of a great planet, bearing such and such relations to this one. Each sent their computations to astronomers having more powerful glasses than they possessed and directed them to search in such a locality for the unknown planet. The result is well known—both astronomers looked, and there was the planet, exactly where it had been indicated. But not always can it be proved that every effect has a cause, yet we are convinced that the cause exists.

Another well-known assumption is the principle of the conservation of energy. In burning a piece of wood, we do not destroy the material of the wood; we simply change its form. Electricians tell us that only about 5 per cent. of the electric current speak of it as lost, but it is not lost; it has been released again into the atmosphere. For heat and light and electricity are all different forms of one thing.

These two assumptions are enough to indicate that man is a creature of faith. He believes that every effect has an adequate cause, even though he cannot always prove it; for it is more reasonable to believe it than to reject it. We accept the principle of the conservation of energy, though it is not always a matter of proof; we do it because the integrity of our reasoning faculties compel us to do it. In the same way we believe in the unity of nature—that order prevails everywhere; that all worlds and all objects are under one great system all bound together by the invisible tie of attraction. We can demonstrate that this is true of some things; we affirm it as a necessary conviction that the same thing is true of all things and all worlds; for it is more reasonable to affirm it than to offer a denial.

When we closely observe our fellow-man, what commands our deepest interest? His body or his spirit? If in the realm of material things we find it more reasonable to hold that nothing can be really destroyed, how much more can we say the same thing of man's spirit. From any estimate, the body is only the house in which the spirit lives; and if the substance of this can never be really destroyed, is the position of Christian faith incredible when there is confidence in the continual existence of the spirit? Nay, it is not incredible, but highly reasonable that the life of man continues in personal existence after it has been released from the body. In view of all that we know, it is more rational to believe this than to deny it.

CHRIST AND REASON.

If the teaching of Christ was not supported by reason, His doctrine of life beyond the grave

would not influence us as it does. For a blind acceptance of any statement does not have power to transform and glorify life; the truth of the statement must be thought through by the individual; it must possess him, like yeast a lump of dough, before it can transform and uplift.

Last Sunday morning we saw that there is a difference between the Jewish and the Christian thought on many subjects. The time will come when the New Testament and the Old Testament will not be regarded as on the same level. In fact, such a time has come already. Jesus is our Master, not Moses. But on the great subjects of the religions thought, it is easy to confuse the teaching of the Jews and the teaching of Christ. As the Jewish interpret of death is mixed with our Christian conception of the exit of physical existence, so there is generally a confusion of Jewish and Christian ideas on the subject of resurrection.

Let us look at the Jewish conception. The oldest Jewish thought contains no idea of a life beyond the grave. Man was dust, and to dust he should return. His only immortality was the perpetuation of his family name through his children. In what may be called the middle period of Jewish thought, this older conception fails to satisfy. Man's life is not extinguished at death; there is a shadow existence beyond; the body is laid away in the sepulchre; the spirit exists in the region of the dead. They thought of this existence after death as something joyless, and dark and depressing. Good and evil were rewarded and punished in this life.

From the exile to the time of Christ there is a continued progress in thought on this subject. The region of the dead, where the spirits of men were kept, was not the final home of the human spirit. Some time after the present period of Jewish subjugation, Israel was yet to triumph. Those who had not lived to see it would arise out of their graves, and their spirits would return to them. This was the idea of resurrection which was in the mind of Martha as she replied to the consoling words of Christ. Her conception of resurrection was an event which would take place at the last day of the present order of things. The spirit had gone to the dread and dismal waiting place, there to remain until the ushering in of the triumph of the Jewish kingdom, when God should restore Israel; then the body would be raised up and rejoined by the spirit. I know He shall rise again in the resurrection at the last day," said Martha. "I myself," Jesus said, "am the Resurrection and the Life."

Jesus did not stop to explain the difference between his thought and hers; that was not the time nor the place. The spirituality of His conception of resurrection must be grasped little by little. With Martha and the Jews who believed all in the resurrection, it was an event at some future last day, when the spirit would be released from its waiting place, and rejoin the body, which would come forth from the grave. This conception of resurrection was held in a modified form by the early church, though it was not rooted in the teaching of Christ, but rather persisted as a survival of Judaism. Christ was soon to return, and the dead in Christ would not be deprived of the joy of meeting their Lord. The spirit would return from the region of the dead, and the body would be raised, so that those who lived at the time of Christ's expected return would have no advantage over those who had passed beyond.

RESURRECTION DEFINED.

But Christ gives us a far more spiritual conception of resurrection, upon which we do well to meditate. What does He mean when He says, "I Myself am the Resurrection and the Life?" We comprehend somewhat the meaning of "I am the Life." Christ is the Life, and we His followers, have enduring life only as we have the Christ spirit. In conversion we place our weak and empty selves by the side of Christ, to be filled with the richness and power of His life.

We are accustomed to dwell upon this thought. But when we meditate on "I am the Resurrec-

tion," we find that our minds are filled with ideas which make it hard to let this truth possess us. The Jewish conception of a resurrection of the body persists in our thoughts; but Christ does not teach a resurrection of the body. Resurrection is the rising up of the spirit into the presence of God. The body, having served its purpose, is laid away and returns to its natural elements; the spirit rises into the presence of God, passes into the other realm.

"I am the Resurrection." What joy these words contain! As Christ is our Life, so He is our Resurrection. By union with Him we rise out of the low into that which is higher; out of that which is fleshly, into that which is more and more spiritual and heavenly. Day by day we are building our spiritual body, which shall be released at death. There is a natural body, there is also a spiritual body. As our physical body grows, and we may help or hinder its growth, so with the spiritual life within; we may grow dwarfed, or attain to what God intended we should be. We may live unworthy of our relation to God, and even sink to the lowest depths of degradation and sin. But God loves us, and has given His Son Jesus Christ, to us that we should rise to newness of life, and seek the things which are above.

My friends, let Christ's conception of resurrection possess you, and become your daily inspiration. We are rising through the power of Christ's life working in us, if so we have placed our lives by the side of His. Electricians tell us if we place two wires side by side and pass a current through one, the other will also be electrified. Christ is the Life of God manifested in the world, and to show us that physical death has no power over life, He appeared time after time to His Disciples and friends. This was to confirm their faith in Him, and in the continuance of life beyond the grave. But it was more than this. Spiritually Christ becomes the power of our redemption from sin. Personality is the greatest power of which we have any knowledge. Christ, as God, in humanity is the dynamic power of the Christian religion. Truth about God has power; but God made known in terms of humanity as a person transcends infinitely the power of abstract truth in the emancipation of the soul from the bondage of sin. There is no motive power comparable to personal affection. Man cannot have a personal affection for a power or a law, or for abstract truth. The need of the world is to see life's ideal embodied in a person. Christ becomes in very truth the resurrection into a higher type of life, just in proportion as we place our lives by the side of His life.

BEYOND THE GRAVE.

We need to keep in mind two tendencies: The one which would give all attention to the existence beyond the grave; the other, which would give all attention and thought to the life that now is, as though the grave ended all. We have faith in the assumption that the universe is a unity with law and order everywhere. We cannot prove it, yet the assumption underlies all scientific education. A careful survey of the centuries warrants the statement that it is safe to assume this life does not end all for the individual; for those in whom the hope of immortality has been strongest have been the torch-bearers of the race. Temyson speaks of the death of Arthur Hallam as lighting up the darkness of the region beyond. And is not this true of us all? Is not the great unknown region made almost luminous by the going of our loved ones, who give to us the feeling of living in two realms at once—both here and there? While our hands are busy with our daily tasks our thoughts sometimes wander, and we are in the other realm, and can almost see the one who had only yesterday been by our side. The mother needs no argument to convince her of the immortality of her baby, which was entrusted only a few short years ago to her care. The wife who knew her husband as only those who have borne sorrows together can know each other, looks not into the unknown darkness; the darkness has become luminous by the presence of her companion.