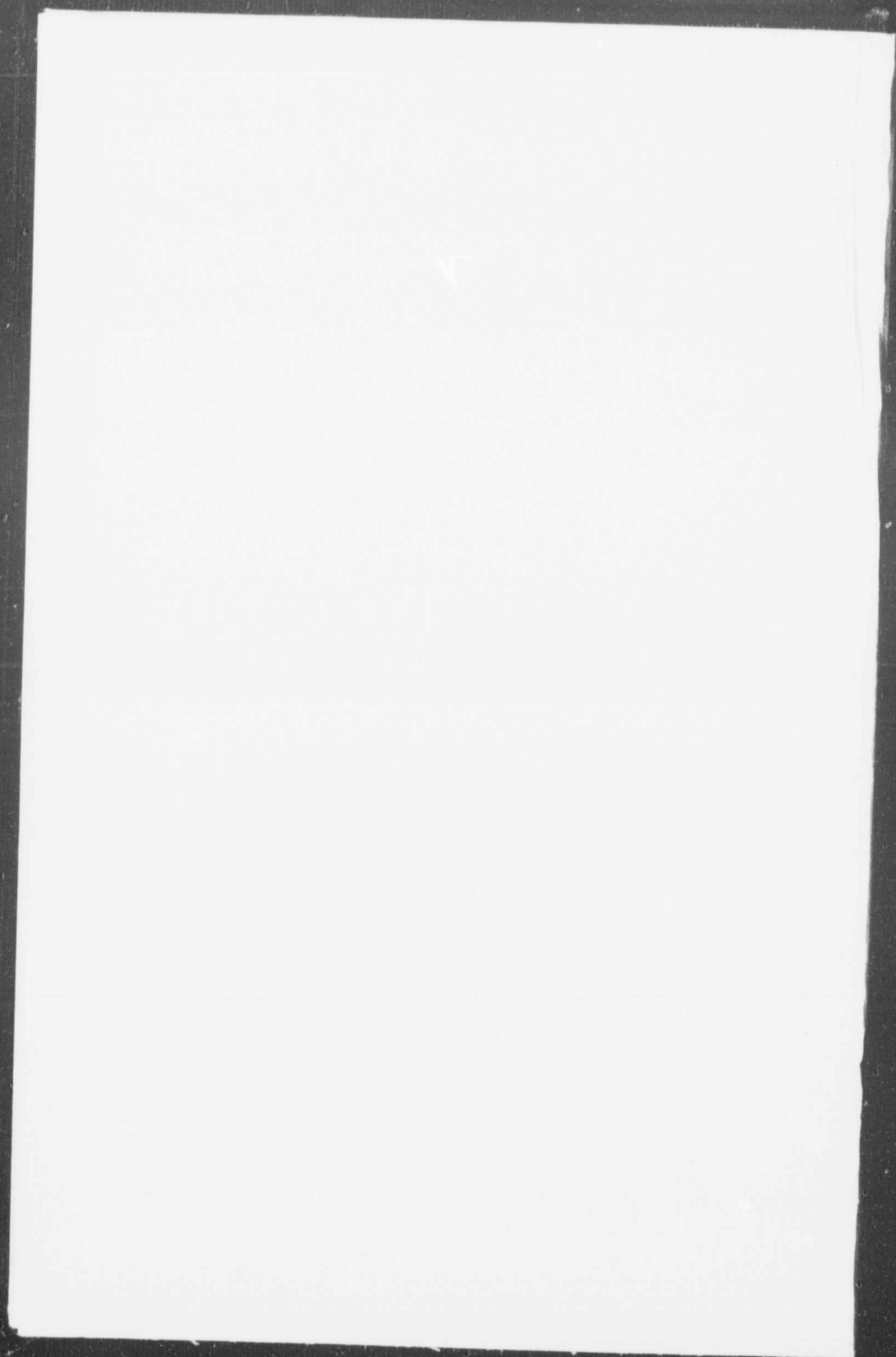


THE
WORLD PROBLEM

and THE DIVINE SOLUTION



CHARLES S. EBY, B.A., D.D.



The World Problem

AND

The Divine Solution

BY

CHARLES S. EBY, B.A., D.D

(Sometime Missionary in Japan)

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By C. S. Eby, B.A., D.D.

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TO
THE MEMORY OF

My Wife

HELPER AND COMPANION
FOR MORE THAN FORTY YEARS

THIS BOOK
IS LOVINGLY DEDICATED

PREFACE

No reader of these pages will be more conscious of the defects of the work than the author. Its brokenness of construction, its unevenness of style, its lack of the touch of the literary expert, are all too apparent. But the facts surrounding its growth and construction through many years, its appearing as a bundle of selections from the accumulations during the course of slow maturing to a final conclusion, the attempt to outline a system that would require volumes, the presence of chapters that should have companion chapters to complete but which space has prohibited, must account for much.

The reader is asked to take into consideration what may seem to be novelties in psychology, but to withhold final judgment until the basis, the principles and the bearing on historical development, can be elaborated in another volume. If it has to be rejected, it will be but as scaffolding not affecting the building.

The detailed references to Methodism, whatever effect they may have on Methodists, must not be taken as sectarian in purpose, but as the statement of one historical illustration of a common development, the one among many with which the author was most familiar. The aim is to bring out the working of a common factor in

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the universal Church, as in the evolution of universal man.

The few hints thrown out as to future developments in Church, Society, Politics, Economics, and life in general, may be sufficient to provoke discussion, but can be adequately stated only by a fuller exposition later.

Such as it is, the book goes forth as an earnest message of love and goodwill to my fellow men of every land and race and faith, especially to all fellow workers in the kingdom and patience of Jesus the Christ.

God speed it on its errand so far as it is His Truth.

Your brother,

C. S. EBY.

Saskatoon, Sask., Canada,

Nov. 1, 1914.

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THE WORLD PROBLEM

I.

PROEM

THE GENESIS OF THIS STUDY

PAUL'S position that the science of spirituality was open only to the spiritually-minded remains true to twentieth-century standards of knowledge. The animal man cannot enter the depths of the soul-culture of the intellectual and civilized man, the "psychical" or "natural man" of Paul. The psychical or natural man is similarly outside of the spiritual realm, and has no way of entering into its meaning until he is spiritually-minded. The complete man is body, soul and spirit; when normal, with the spirit dominant, soul and body subservient. Only when the man is complete in the essential parts, awakened and adjusted to the normal relations within, can he have the normal consciousness of his relationship with the Infinite Spirit, and proceed along the lines of normal evolution into higher stages of the image of God. That kind of man, multiplied, will produce a new kind of people, a new kind of soul-culture, a new civilization, a "new earth," a new adjustment of humanity to environment, to the infinite. In a word, it means the coming cosmos.

That conception was the epitomized product of two thousand years of Hebrew preparation. That was the

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germ-idea of the Christ and His teaching of the "Kingdom of the heavens." Paul taught, in substance, "there was first an age of the natural man, before there could be an age of the spiritual; the second type of man, the spiritual, was to be mediated through Jesus Christ, who was the absolutely typical presentation of Spirit in the terms of a human life." "God manifest in the flesh" was to be the type of coming man on this planet. According to the Hebrew contribution to the culture of the world, man was made to develop as a spiritual personality in the image of God. The way in which this could become the inheritance of one people, and eventually the experience of humanity, was to be by a succession of God-conscious men and women. Some of these became outstanding teachers by means of an intellectual power to interpret the spiritual into the language of the common people.

The prophets of Israel were not leaders because of rank, or wealth, or learning, or of any official appointment, but simply because of their power to interpret the intuitions of the Spirit into intellectual expression for the common people, and to show the ethical implications of their spiritual vision. They were usually obnoxious to the soul-limited great men of their time, whether in church or state, and usually paid the penalty of their lives for their impertinence in disturbing the order of the day. The great Personality who gave the start to the Christian religion was the child of a carpenter's home, and was brought up among artisans. His intellect appears to have responded with absolute perfection to the impulse of the Divine Spirit, and His ethical intuitions, as reflected in His teaching, were pregnant with the perfection of man in the image of God. Every

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great revival of a degenerate Christianity has been through the personalities of men and women who have been vitalized by the Spirit of God. They have in their own experience approached the pattern of the Christ and have aroused in others a hunger for the same.

The revival demanded at the present time, and that will be required for all time—if the Christ is to be the dominating force in the world—must be of the same nature; thus only shall Christianity evolve to its highest. Men and women must have spiritual vision, transmuted into spiritual character and translated into words and deeds, reflecting the spiritual glory of God. They shall thus become an ever-widening stream of renewed and improved embodiments of the Christ-Spirit and the eternal life operative here and now, a growingly dominant world-force. This renewed embodiment of the Christ must meet the expanding intellectual range, as well as the spiritual depths of each advancing age, and show the Christ to be ever "Lord of all." The way whereby men may become the embodiment of the Christ-Spirit must be so clearly shown that "whosoever will" may enter into the experience and the life, and accept all its implications.

The author of this book makes no claim to be heard as a scientific theologian, or psychologist, or economist, or statesman, but here, as an introductory confidence, presents in very brief form the way in which some of the important phases in the development of spiritual life and intellectual grasp of the Christ idea have appealed to his own mind, through the accumulating years of experience and earnest thinking, based on a considerable range of observation and reading. The attempt is made

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to compare his own experience and evolving thought with the experiences of God-conscious men universally from the beginning, especially in the light of the Hebrew record, the record of a nation given to the evolution of the spiritual among men, and above all in the light of the Christ, the perfect incarnation of the spiritual and the ethical, recognized to-day as such universally wherever known.

This account is also given with the idea that what is needed for the present and the future is a comprehensive and coherent science and art of spirituality and spiritual things in their relation to man as an individual, as combined in society—as corporate in humanity as a whole. Precisely as in the case of all other sciences the facts of the spiritual life must be collected, collated and classified. The underlying laws of these facts must be discovered and defined; then it must be shown how these laws must be applied in the practical evolution of the spiritual life and in spiritual activity in widening circles through coming years, creating the coming ages. He thus hopes to make a contribution looking towards the coming Christian Aristotle who shall define and develop the science of spirituality and ethics, as distinguished from the theology and ethics of the schools—that conglomerate combination of the philosophy of the natural man with partly understood spiritual facts and forces. Human philosophy is as varied as the human skin or human language, and the sub-varieties are beyond computation. The theology based thereon must be as divisive as the philosophy. A living theology cannot be built on the embalmed remains of man's dead philosophies.

But the human spirit is a universal reflection of the Divine, and is to be developed by a common experience

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into a unifying force, which shall blend "our little systems" into one coming higher union of heart. Then men shall "see eye to eye" in essentials, and weave the numberless variations of living thought into one garment of beauty.

About one-third of the nineteenth century had passed when a young man and a young woman founded a home in one of the backwoods settlements in Ontario. He was a carpenter, the son of one of the families of the Waldenses, who, persecuted in the homeland, had wandered through Switzerland from the sunny south into the German regions of the north, had been transported to Pennsylvania, and eventually transplanted, a century ago, to the county of Waterloo, Ontario, Canada. His tall form, well-developed nose and dark eyes indicated his southern origin. In his family line, and in that of his people generally, there are no records of wealthy or great men so far as this world's estimation goes. But there is a record of over three hundred years of men and women who stood for high ideals, some of whom were very prominent preachers of righteousness. His life was an expression of tenderness and strength in work on unselfish lines, which made for a good reputation but not for success in the eyes of the world. His wife had come from one of the cottage homes of England. In her were blended perfection of form and the classic features of the Norman, with a temperament molded by generations of the home-life, the spiritual tenets and the refining influences of the splendid schools of the placid Friends in Old England.

It was the era of the great pioneer preachers of Methodism in Canada; the time of great camp-meetings in

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the summer and revivals in the winter; the time of a simple theology and a mighty spiritual experience in religion. An experience clearly defined as conversion at first, to be followed by entire sanctification, or holiness of perfect love, as a second blessing; both to be received by faith, realized in a sense of pardon, purity and power, through the operation of the divine Spirit. In the atmosphere of this revival age the pair were blended together in a common experience of this second spiritual renewal. And they lived it out to the end of their lives. To have been born of such parentage and brought up in such a home was a privilege and a responsibility which loom large with the passing years. The old Hebrew who wrote,—

"Behold, I was brought forth in sin,
And in iniquity did my mother conceive me,"

may have been telling the truth about himself and of many another, but it certainly was not true of children born in a home of holiness and conceived of a mother in purity. At least so thinks a son of that German carpenter and of that English mother. From parents and home atmosphere there came an impulse towards holiness and loving service only. Anything different or inconsistent with that came from pure ignorance, want of early teaching and contact with evil men. It was, unfortunately, the day when child-nature and child-nurture were not studied, and when the "evangelical revival" neglected ethical training—a condition of things accountable for much. There was the silent moving picture of living loved ones, surrounded by an influence inescapable. But instruction had to filter into the child-mind from family worship, "the droppings of

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the sanctuary," usually aimed at the adult mind, and the memorizing of Scripture, often incomprehensible. To him, however, the supreme desire to be a worthy follower of Jesus and eventually to become a preacher, was simply "the natural way of living."

When a boy in his teens, just out of the backwoods, in the early sixties, battling in a rising town with the disadvantages of poverty, ill-health and loneliness in a struggle to gain an education, he listened to a lecture given in the Court House by a medical man, supposed to be an infidel, for he was thinking the thoughts of new science, rarely went to church, and talked evolution! His subject was, "Everything an Arc of Infinity." Along with the general idea of the grandeur of his theme which treated of the infinitely little as an essential part of the infinitely great, one expression stands out vivid after all these years, "Every time a schoolboy flings a pebble into the air he moves the sidereal system, or the whole Copernican theory is a lie." At the close of the lecture a clergyman arose to move a vote of thanks. He made it clear that he did so because asked to perform a function, and then sailed in to criticize, arguing that as the infinite is not made up of little pieces, you cannot have an arc cut out of the indivisible, and so forth.

The criticism did not obscure to the boy the splendid conceptions of the lecturer, nor blind him to the fact that we could only make use of finite tools, finite language, to express our peering into the infinite vast beyond us. He began at once to wonder why all those magnificent conceptions of cosmic phenomena could not be made to harmonize with the methods of God in revelation and in Christian experience. The thought

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that all lines of truth would ultimately be found to centre in God and culminate in higher harmony, led him to ask his school teacher about the propriety of writing a treatise on "The Unity of Ultimate Science and Ultimate Religion"! The teacher, a magnificent scholar, but through frail health a "stickit minister," smiled a dampening smile and suggested that the subject was large and would require some time. The boy has taken just fifty years to the task!

At the end of the sixties, when a student in Germany, teaching English to a nobleman to make expenses, he fell into conversation one day with a visitor, a Professor of Political Economy in the University of Leipzig—their subject, the phases of civilization peculiar to America:

"And what," he asked, "are you preparing for?"

"I expect to preach the Gospel," replied the Canadian student.

"Ach warum?" exclaimed the professor. "Why throw your life away at that?"

"But what is larger and more important than the preaching of divine truth and a better life?" interposed the student.

"Nein! that is the work for womanish men; this is the day for world politics, world problems, the play of international forces. That would give you a career," declared the professor.

The upshot was that the young man determined to preach the Christ he loved as the world-force, supreme both within and beyond the range of political, international forces, the universal Lord of man, omnipotent in creative love.

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In 1870, seated on a hillside among the vineyards of Switzerland, amid scenes familiar to John Calvin and to John Fletcher's boyhood, the Canadian student, a disciple of the latter, discussed with a French student, a disciple of Calvin, the distinctive features of his theology as compared with those represented by Fletcher in the theology of Wesley.

"Eh, bien! And what has your Methodism contributed to the world's thought?" demanded the French Calvinist.

Both his knowledge and his command of French failed at this point. But a department of study thenceforward grew. What have all great religious movements given to the world? Have they been successive and progressive fountains of light?

The choice of the German Mission in Ontario as a field of labor had in it the element of self-sacrifice, but it was a mistake. It did the good service, however, of giving nearly three years of the educative influence of European travel and training, and the permanent advantage of access to German and French literature. But the underlying spiritual fact was that it was a choice made to forestall a possible call to foreign mission service. That was the one reservation.

In the fifth year of this service it became necessary to make the choice of another field. During this period there grew an increasingly unbearable unrest. Every avenue into harmony and rest in the old methods seemed to have been closed. It was not a question of sin in the ordinary sense, unless it was "the sin in believers," the divided eye,—

"'Tis worse than death my God to love,
And not my God alone."

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Gradually the point of difficulty became clear, and though it entailed crucifixion, the revelation was hailed with boundless delight. The agonizing cry of "Less of self and more of Thee," became "None of self and all of Thee." To have the matter rightly settled he retired into the woods to be alone with God. Leaving behind him all theology, all human help, even the Bible for the time being, he faced the question, for days his spirit with the Spirit of God. The result was a consecration, which on the young man's part meant a ceasing from all ideas of "success in life," a subordination of all lesser good, all self-seeking, in order to work out with absolutely single eye whatever was made clear to be the will of God. That was to be his career, anywhere on the planet, wherever God's call was clear, regardless of human will, his own or anyone else's, single or organized, unless in line with the divine call. Thenceforward, one study, How find out God's will? One prayer, "Teach me Thy will; lead me Thy way, O Lord." One law, To do that will. Life, though still incipient, became sublime; walking in the light, with precious fruitage in evangelistic work. God, thenceforward, was always near.

Intellectually the experience growingly found expression in the idea of man in the image of God. We were to be like God. But what was the common ground on which God and man can meet? What life, what elements of experience are common to God and man? How shall the world see God reflected in man?

As bolt out of blue, the following spring came the offer of an appointment to mission work in Japan. That was in the days when the avowed policy of the Board was to

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send only strong men, and to trust the men they sent. To the young man the acceptance of the offer involved a sense of immense responsibility, bearable only because it came as a mandate from the Master, absolutely unsought. The venerable Dr. Enoch Wood, then Chief Secretary of the Board, an Englishman of the old school, imbued with the spirit of the imperial missions of British Methodism in their palmiest days, said to him before his departure for the Orient:—

“I need not tell you that Japan is passing through a crisis and is bound to be a great factor in the world’s development in the near future. She will soon occupy a large place among the nations. We look to you with your qualifications to play a considerable part in the coming years of transition, for much depends on an adequate presentation of the Gospel to the mind of the best of the people. Your place will naturally be in the capital. Keep your eyes open. Let judgment temper your imagination.”

“Do you think my imagination a disadvantage, Dr. Wood?” asked the new appointee.

“Certainly not. It is the greatest gift that God has given you. Consecrated, it will give you deep insight into divine and human problems. Only use it for God.”

The new missionary took the words of the Chief Secretary seriously, as a translation of the mandate of the Master, and determined to live up to them.

In 1878-9, in the interior of Japan, where for two or three years he did pioneer work in an unbroken field, he studied the national problem, meanwhile practising the language in evangelistic work and lectures on various

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subjects. He was adjusting himself to novel surroundings.

Far from the world's confusion, comfortably settled with wife and two little ones in a valley of surpassing loveliness, with but little access to the people beyond the courtesies of kindness, there were opportunities for study and for meditation—alone with God. In reading the literature of the "higher life," then abundantly published, there gradually arose a sense of want. Study and the inner life created perpetual rapture in hard work. But the literature became unsatisfying, the very joy itself seemed to grow insipid. "This is not the thing to satisfy forever; what is wanting?" agonized the missionary. Alone with God, it gradually dawned upon him that the range of the literature and the horizon of life was too narrow, too individualistic, until a loathing for the narrow life made him prefer the idea of annihilation to that of eternal personal joy, unless some other element could be added.

Then came the lifting of the horizon for the wider vision, the voice of the Silence proclaiming, "The Spirit of God works in man the divine nature that he may rise to co-operate with God in His plans and methods for the world's reconstruction." Thereupon there came a great calm, and then into life's purposes there came the dawning of the visions of God's purposes for the race—and for Japan. The narrowness of individualism vanished in the wideness of God's mercy and the cosmic purpose of His love. "Behold I create a New Earth"; and Japan was in transition—into what? What is God's purpose in Japan? and through Japan for the Orient?—for the world?

The storm-centre of ideas in the Empire was on that

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high plateau where all lines of science, philosophy and religion, Oriental and Occidental, ancient and modern, converged into practical questions of ethics and politics, national and international. The questioning of the intelligent with regard to the Bible and modern scholarship, as to Christianity versus the claims of scientific philosophy, involving discussion of the whole field open to the highest intellects of the civilized world, compelled a deeper investigation of "What is truth?" in the new light of questions that had lain dormant or had seemed easy of answer in a Christian atmosphere. The result was another crisis. On the traditional lines no satisfactory explanation could be found to legitimate questionings of the scientific mind. Experimental theology and evangelistic appeal, apologetics founded on fulfilled prophecy and miracles, were not current coin in this new land and in this new time.

Absolute faith in the presence and power of the Unseen Spirit of the Infinite was the one anchor which held the missionary through one dark stormy time. Nothing else could account for his own experience. Nothing else could account for the experience and power of millions whose lives had smitten sin and lifted the earth to better conditions; nothing else could account for the tremendous power of Jesus Christ in history and in the world to-day. But wherein lay the secret philosophy of that spiritual life and power, so that it could be proclaimed from the housetops to the multitude and taught on scientific lines to the highest intelligence of modern man and to the sharp intellect of awakened Japan? "For the Bible tells me so," of the Sunday-school song, was not enough for a people who had no traditional respect for the book. What authority had

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the Bible for them? What was its legitimate authority for thinking men anywhere? Are things true because they are in the Bible? Did the Bible create truth? Or have things fundamentally true for other reasons been collected into a book? What is the ultimate foundation for their truthfulness? Can or cannot the Bible stand the crucible through which all thought is now passing? What is the criterion of truth? Where the source of the true?

Once more to settle the question, the missionary lays aside every book—even the Bible itself—and, no human being near who could settle the point to his satisfaction, he goes into convention with God. Face to face with the Silence and the Unseen,

“He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own,
And Power was with him in the night.”

As absolutely unshaken as the consciousness of his own existence was the consciousness of God, of the Christ as an embodiment of the divine character, and of the spiritual contact with the Infinite Love. From that starting-point, how reconstruct the intellectual conceptions of divine truth? Where shall we place the Bible? Old theology? The Churches? The final decision was: “I will hold that truth is fundamentally one; is of God—whether in nature, science, philosophy, religion, or the Bible—always a revelation of God, and from God. If God’s truth is in the Bible it will show itself indestructible in any crucible of honest investigation. Into the crucible it shall go with the hope, the expectation, that

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it shall emerge triumphant, in such form that its truth can be taught as scientific truth is taught, so as to appeal to pure intellect where that is the avenue to the heart.

Having gained an insight into the situation in general in Japan, he returned to Tokio to do his part on the lines indicated by Dr. Wood. He was impressed with the disadvantage of disunion in the forces, and the feebleness of work on a small scale in an empire in transition, with every nerve strained to take in all the advantages of the civilization of the West on an imperial scale. As a tentative move toward co-operation he brought about a sympathetic union of representatives of seventeen denominations in a course of lectures on the relation of Christianity to the questions of the day in which Japan was interested. These lectures had great audiences and were published in Japanese and English, under the title of "Christianity and Humanity." This was followed the next year by another course on comparative religion. An effort was made to bring about a more continuous union of common work on lines which, although in 1884 they were aborted, are now being practically adopted thirty years later.

On furlough, 1885-6, he strongly urged the concentrated efforts of Christendom on the evangelization of Japan on the broadest possible platform. Two reasons were advanced: (1) The struggle in Japan is not between Christianity and the old religions but between Christ and agnosticism, and (2) China will shortly be open and Japan will have an enormous part in the making of New China. The call fell on deaf ears.

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Japan is after thirty years intellectually agnostic; China, now a republic, is getting her modern civilization largely through Japan.

A lecture given in 1886 before the Theological Alumni Association of Victoria University on "Methodism and the Missionary Problem," was afterwards printed by the Association and given freely to every minister and probationer for the ministry in the denomination throughout the Dominion and Newfoundland. In it he quoted an extract from Dr. Dale's then recent book, "The Evangelical Revival":

"There was one doctrine of John Wesley's—the doctrine of perfect sanctification*—which ought to have led to a great and original ethical development; but the doctrine has not grown; it seems to remain just where John Wesley left it. There has been the want of the genius or the courage to attempt the solution of the immense practical questions which the doctrine suggests. The questions have not been raised, much less solved. To have raised them effectively, indeed, would have been to originate an ethical revolution which would have had a far deeper effect on the thought and life, first of England and then of the rest of Christendom, than was produced by the Reformation of the sixteenth century."

This statement of Dr. Dale's—not only as a clear insight into a feature of Methodism, but as a vision of the world-implications hidden within the "depositum" of Wesley, then being folded in a napkin to be carefully laid away—had burned itself into the depths of his inner man. He hoped that it would arouse Methodism

* Dr. Dale should have written "perfect love," or "entire sanctification."

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from its decline—or awaken others to the hidden treasure. A student in charge of the college paper asked him for an article on “Methodism, an Arrested Development.” When the subject was faced the wider question of the everlasting arrest in the spiritual development of man universally loomed as an overshadowing fact. The article was not written.

Failing in the hope of union of the Japan forces, he conceived the idea of a Central Mission in the capital, somewhat on the plan of Hugh Price Hughes’ work in London, England, then in its early glory. The idea was of a central institution aiming at the widest possible results by freedom in methods, by help from all willing to work and give, contributing results to all who would gather, but under the immediate control of one denomination.

The plan met with immediate and wide response. A band of self-supporting missionaries contributed a site, additional funds and co-operation. The Central Tabernacle, close to the gate of the Imperial University in Tokio, in the midst of ten thousand of the most advanced students of the Empire, in many different institutions, opened in 1890, is still the largest Protestant auditorium in Japan.

Success crowned the institution from the start. As it became understood in Japan it found increasing friends among both missionaries and Japanese of all denominations, and as it became known abroad help began to flow in from other lands. Some phases of work, such as an attempt to organize a crusade against the universal vested business of impurity, brought into line

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prominent Japanese to whom Christian preaching had as yet made no appeal.

But "a king arose who knew not Joseph." The venerable, imperial-visioned Enoch Wood had passed into the beyond; the policy of the Board had changed. The union of the larger Methodism with the "minor bodies," struggling on another plane, brought in elements unsympathetic; a plethora of men had to be fed, the great North-West was opening out, large and open-mouthed for money and suitable men. The Central Tabernacle and its missionary were made to appear too large in conception, too enthusiastic in appeal, too radical and too expensive. The self-supporting band must be suppressed; the missionary must be recalled; the work reduced to the ordinary. The process was a slow one from the first year to the third. The intuitions of the man felt what the end must be, but the appeal of the God-given work, of fellow-workers, and of the imperial opportunity in Japan held him on his way, "his face towards Jerusalem."

At last, near the end of 1893, physical strength could endure no more; he laid the burden of the operation down. The cloud settled: the worse than death had come.

"But," said one, attempting to console, "you know that this will brighten your crown, the loss of the mission will enrich you!" The wrath within him rose. "Begone such ideas of God! Not by ruin shall my life be crowned, but by unfettered work. I do not blame God for this colossal blunder. No crown seek I, but the furtherance of a Christ-inspired work." The only gleam of steadying hope was that out of an apparently broken

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career somehow even a larger good for Japan might some day result than if he had been allowed to continue.

Nervously, physically wrecked, yet ever hopeful, he was making preparation for home-going when one morning he found himself unable to rise. An eminently competent German medical professor was called in from the University compound near by. After diagnosing the case the honest German said:

"Probably typhoid. Cannot tell positively for twenty-four hours. Will know to-morrow morning."

A malignant type of typhoid was prevalent; many strong men had succumbed. The patient knew that, in his utterly devitalized condition, an attack of typhoid meant a death sentence, without appeal. The "probable" sentence was merely "suspended" for twenty-four hours.

Those twenty-four hours! Vivid as yesterday. Was it a fever-dream, or a touch with the unseen holy? Silence reigned, only hushed voices whispered near. Love and sympathy were on the faces of the brother missionary and his young wife with whom he was now a lone guest—his family being beyond the Pacific. But the life lived that twenty-four hours would take a volume to describe. Faces soon vanished, windows and walls were gone. Space, infinite space, everywhere—face to face with eternal conditions!

"If only my family were not so far away. Perhaps I can reach them through the air and save the Board the 'passage money.' How free in this infinite expanse—if one could only live here and work there—there! Japan! What a precious part of God's infinite whole—what possibilities there! See! see! a light arises from the far-off horizon, rising—forming! It brightens and shapes

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itself into a great white throne; around it a temple of glory; beyond a limitless moving panorama. Ah! now I shall find out what was right or wrong, whether I have been in line with truth or not, with God or not. What a cyclorama of the ages, a picture record of the results of human activity on earth translated by an inner voice! Ages melt into ages, generation after generation come and go. Consumed in smoke and ashes are all things out of line with divine forces, following definite law. Thrones, principalities, powers, human ambitions great and small, imperial plans, empires, civilizations, ages, all are blotted out, save that here and there an imperishable residue, a thin line of beauty—a woven strand from out the finite, which has touched the infinite and been made eternal—has touched the unseen and become real. The divine imperishable, that had been accepted and wrought into the things of earth, is now shining as part of the infinite garment of God—churches, organizations, manufactured theologies, philosophies, earthly methods under divine names, selfishness clothed in sham piety, wealth and form as substitutes for heart-purity and spiritual love, religious fervor instead of right living, church selfishness in garb of evangelistic zeal, denominational selfishness in missionary appeal—all smitten, withered into nothingness; nothing left that could not be woven into the beautiful garments of the glory of God, to last forever. Will anything stand the consuming fire? Ah, yes, see those lines of loving service—in wisdom of love—in line with God's purpose. See that woven record in embroidered sweep of splendor, draping the Temple Infinite—ever in the light, every silken thread the hidden story of workers who wrought in love and for God, out of hearts renewed in the image of God. See! see!

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there is one thread inweaving into the historic loom—that's mine! How much has perished! But that thin line of life and duty and vision of truth attempted, of plans projected, has touched the trend of the infinite, is becoming part of the eternal; and there, beyond, the sketch of development there might be, would be, if God's will could have right of way—if—what!

"Great God! if ever I get back to body and earth again, every power shall be used to awaken men out of the humbug life in which Christianity is living! Truth, truth, nothing but the truth! Nothing can live that is not a true arc of the infinite—in line with God. Will no prophet ever come to make the world choose the only reality, the spiritual, the eternal? I wonder, oh, I wonder, if my workday is over? What will be the sentence of the doctor?"

Walls and windows and faces come back into place again.

"Good-morning," says a cheery voice; "good-morning; here's the doctor."

"Oh, good-morning, doctor," smiles the patient; "and what is your sentence? Typhoid?"

"Why, no; no typhoid this time," says he. "You must have had a good sleep. But you need a long rest to recuperate."

The sentence of death was revoked. "Only a dream," you say. If but a dream, it created another epoch in one man's life. From that day on, and after years of suffering struggle, the earth revolves for him in the light of the "Great White Throne," and a new meaning burns in.

"Not failure, but low aim, is crime."

There exists but one standard of valuation—the eternal worth of a thing; there is but one reality—the spiritual,

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ethical life of God. Man when one with God lives the eternal life, becomes the normal man, and only then.

After the storm came suffering and the shadow of the tomb. But the missionary, compelled to resign, refused to die. "I shall not die, but live, and declare the wonderful works of God, perhaps once more in Japan, when the clouds have rolled away. It may be then that I shall have a message that shall result in as much good as if my career in Japan had not been broken. But first I must find a place for my feet in a Christian land."

His first pastorate, in Vancouver, B.C., was a godsend of happy calm in the midst of a sympathetic people, who wanted the message he had to bring and carried themselves the burden of parochial details. Compulsory quiet gave the time for study of the whole world-problem amid a world's history in the making. Subsequent years, in the pastorate and out of it, have brought an insight into the details of life in a so-called "Christian country," while a constant touch with world-movements has kept intense the struggle with cosmic problems. As he mused the fire burned. When an opportunity came he "spoke with his tongue."

Invited to deliver the annual lecture for 1903 before the Theological Union of the Toronto Conference, he chose as his subject, "Wesley: Methodism and the World Problem." The lecture was a development of the larger issues of the mission problem and its solution, tentatively stated in the 1886 lecture, mentioned above, delivered seventeen years before, now enlarged and systematized in the light of wider reading, experience and observation. On motion he was asked to enlarge the lecture into a volume for publication, so as to reach the

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widest circulation possible in the English-speaking world, for it was thought to contain a timely message, not only to Canada and Methodism, but for the world.

The volume was prepared the same year and presented to the publishers. It was promptly returned as "very fine," but as the world of readers were not asking for that sort of book, "there was no money in it." The work was revised. New developments of thought with the rapid world-evolution on every line gave new material; a new edition in 1904 met with the same reception. The process was repeated. Each new edition has been offered to other publishers with the same result.

At last, in the calm of retirement, the material and the thought have taken shape in what should be a trilogy: One volume an outline of General Principles and General Results in the Cosmic Survey. A second to deal with the Psychology of Man, the Psychology of History, especially of the Hebrew development, the evolution of spirit and what it means to-day. The third a Study of the Methods for spiritual propaganda and practical expansion, past, present and future, in the struggle of man to work together with God and with man to create "a new earth."

This is the first volume of the trilogy, published by the borrowed sweat of a sympathizer, co-working to get the message before the world ere the night come.

As to the other volumes, time will tell.

II. THE WORLD PROBLEM

I.

THE world is dissatisfied. One group of nations stands over against another, their relations expressed in words and in wide ranges of intercommunication: friendly, in actions they declare that their national neighbors are all enemies. They pour out the wealth of peace and impoverish themselves to prepare for possible war. Internationally we are in the age of the man-brute, decked in the culture and the glamor of "Christian" civilization. Which is the mask? What is the reality? Dr. Jekyll or Mr. Hyde?

Within each nation there is a war of groups. Political parties, ostensibly public-spirited, work for a part at the expense of the whole. The masses and the classes are opposed. The wealth-gatherers and their tools, the toilers, stand over against each other in the attitude of war. The churches are divided on lines within themselves, that do not touch the world-problem of politics or society. Much that they value should long ago have gone to the junk-heap. New thoughts, new philosophies divide old friends, old combinations. The churches send up the cry of "inefficiency" in a day when the world demands efficiency in every business, especially in that of making man good and society coherent and clean.

Canada is beginning a career which is bound to be epoch-making in the history of the world. Is Canada

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to be carried into this destructive flood, under which all old nations have perished? Must we keep up the dance of death with all mature nations now heading in the same direction of moral failure? Or is it possible that we may find a better way and influence other nations for the common good? Underneath the bad in every land there is the fundamental desire for the good; underneath the war-attitude there is the everlasting profession of a desire for peace; underneath the universal exploitation of man by man there is the universal protestation of the desire to do right; underneath the mad strenuousness in pursuit of pelf and pleasure and power there exists a hunger for the normal.

This thing, with variations, has gone on for sixty centuries or more, according to the literary records; how much longer before records were kept we may never know. And yet man feels that the disintegration of society, the antagonisms of classes, of nations, of empires, are all wrong, a universal blunder. Of course in this, too, there is a cleavage. Some claim that all nature was made for a struggle, for self-advancement; for the survival of the fittest, with the submergence, elimination, of the unfit. Each wants to reach the summit. As not all can succeed, each must climb, if he can, on the downfall of his brother. Others hold that a struggle in which all men would be on one side, co-operative and united in a common purpose, would be the normal condition in which man, and all possible combinations of men, would flourish and develop to their best. That thus united they could suppress, eliminate and supersede by new forms of good all the evils that are now recognized as the enemies of universal man—disease, ignorance, vice, poverty, exploitation,

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enmity, war, disintegration, doom to rubbish; and could make universal the advantages of peace, knowledge of every kind, co-operation in a paradise of plenty for all, with leisure to explore the worlds of mind, of the hidden forces of nature, the undiscovered treasures of matter and thought and spirit, to make men and world-conditions continually better.

The sages of all times and of all ages have tried to show men their mistake and the way to the normal life. Philosophy has tried to make men wise, then good. Success with the few has been lost in the submergence of the many, then the passing of the nation. Religions, uncounted, have tried to teach the good, and thence lead to wisdom. But the struggle for the good has been submerged in the everlasting struggle for existence—for a bare living among millions, for more and ever more to glut the greed of those who have wealth and power and opportunity for exploitation. Organized religion has sided with the latter, while ostensibly sympathizing with the former. "If thine eye be single," has been persistently forgotten.

Everyone acknowledges that conditions are abnormal excepting the man on top. Everyone declares a desire for a real salvation out of the abnormal into the normal. Then, when the salvation is offered, it is refused because it is so simple, so fundamental, so radical, so hard. But nothing less than a fundamental change can cure a disease so radical, so universal.

II.

There is one document, treasured, honored, almost worshipped as divine by some; translated, printed in all languages, circulated by millions in all lands, which,

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it is claimed, holds the key to the solution of the difficulty. It is the record, through many centuries, of the evolution of the vision of intensely devoted men who sought the way of salvation for man, for nations, for the world of mankind.

Some who have studied the book have been transformed and have done much to transform society. Others, who claim to follow it, are leagued with all the forces of the abnormal, and exploit the advantages won by the first, to plunder the world on a larger scale and to develop the abnormalities of wolfish greed in commerce and industry, in war and destruction, far beyond the imagination of the nations which have developed for ages without the book and its teachings.

The Bible has brought salvation to many. Its indirect benefits are beyond compute. Its silent leaven in all lands is preparing for revolution. But it has not overcome the brute in man as a society. The so-called Christian nations are rotten in their conditions within and are world-plunderers without: a travesty of the thing for which the Bible stands. Society is founded on selfishness; diplomacy on deceit; commerce on mutual plunder; industry on the exploitation of the poor; in the eyes of the law property is infinitely more valuable than manhood; education is a mechanical drill for material success; politics is the science of over-reaching the other party; international comity is expressed in growing armies and navies, the expenditure of the energies of millions of picked men and of thousands of millions of dollars of the people's money—a hell of defiance and force—in the sport of the spirit of greed and plunder: eternal war in an age of peace. The most religious, the most “Christian,” empire leads far in

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advance of all others in the frantic farce, "Albion Perfide," as the French used to call her—Great Britain, the imperial pharisee of the planet, and all her progeny of nations, whether the independent Republic or the self-governing dominions within the empire. Canada has lagged behind in this business of hell, but colossal and frantic efforts are now being made to bring her fully into line, to have her as completely militarized, materialized, societized, brutalized, to keep up the holocaust of victims, the ceaseless plunder of the people, in the service of mammon and of hate.

The Document—the Bible—fully understood, leads to the transformation of men; and, through transformed individuals, would lead to transformed society, transformed commerce, new politics, divine international relations, to "peace on earth and good will among men" everywhere. Misunderstood, it leads men, relieved of external forms of vice, made stronger mentally and physically, to make investments in a future homeland to which they hope to retire when serious business ends and the body dies. But, during this life, the added prowess of brain and brawn, the accumulated advantage of science and the opportunity of weakness in others, are utilized for the more effective plunder of fellow-men and fellow-nations in an increasingly mad struggle for gain, for supremacy, for defiant power. The good done by the "gospeller" is met by the deluge of hell-forces, exploiting advantages won by that which the Bible has given to man.

A gold mine, which might make multitudes able to rise into normal life, damns a few into fiends of human greed and lust and disease. A truth, normally used, leads to light and glory; that same truth, shorn of its

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unpleasant edge, twisted to satisfy narrow vision and selfish taste, becomes a half-truth, leagued with error—"ever the blackest of lies"—the masterpiece among the weapons of hell.

The Bible, to come to its own, must be rightly understood. The churches that should understand it, should extract its real message and re-interpret it to the present age in the thought-form of to-day, so as to be applied to present-day conditions, are brain-tied, tongue-tied, by traditionalism and cowardice, the slaves of world-forces running the race to ruin. If the communities—the communicants, if you please—of all the Churches called "Christian" were followers of Jesus, they could and would say "Peace, be still," and there would be universal peace and a new earth. The universal cry of the Churches, voiced by every oecumenical gathering of every denomination, and by ten thousand half-despairing utterances in pulpit, platform and press, proclaim, "inefficient, inefficient," in the face of the victorious march of riotous forces of evil. The Churches misinterpret the truth won by the blood and suffering of ages, written in words of fire and agony and love. Just enough is given to win the adherence of multitudes and their support, to elevate many and "save" individuals, but not enough to make them creative followers of Jesus. Just enough success in expansion to please official ambition and satisfy a petty vision, but absolute weakness in face of the combined and colossal forces of materialism and militarism, of mammon and lust, of all the "spiritualities of wickedness" in the present cosmos.

The subject-matter of the Bible is spiritual. The unspiritual, the anti-spiritual, the exploiters of the

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hunger for the spiritual, the imitators of the spiritual, cannot understand the real burden of the book.

The first step in the acquiring of spiritual power, to understand it, is downright honesty and freedom in research; the determination to know the truth and to accept and tell out the truth, the whole truth, and nothing but the truth. The truth in an advancing age—and in all ages God is making all things move—can never be in bondage to the authority of a past age, and live. The truth must be a light shining on free-men of to-day. In a world that is ever-evolving, with the human mind, limited but ever-enlarging, truth can never reach its limit of intellectual expansiveness, its final human interpretation. The interpretation of truth must ever keep up with “every word of God,” wherever discovered and revealed by any truth-seeker whatsoever. Refusal is an insult to the source of light, answered by the blight of ignorance and decay. The world is full of knowledge, of truth, hidden from the multitudes because there is no interpreter, no prophet of God’s meaning. To-day, as ever, “My people perish for lack of knowledge.”

III.

There are two great beginnings in the Bible. The one starts with the “instinctive monotheism” which probably once was universal. When the primitive faith known to history became a religion, it first descended into infinite variations of polytheism and idolatry, in every grade of deterioration down to the most insane worship of vermin, and the most unspeakable immorality. The prophets of Israel rescued the early monotheism and sought to restore the earliest simplicity of a personal spiritual union and communion between

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God and man, to raise the state to be a normal community of equals, and to unite all states and empires in one kingdom of God, "on earth as in heaven."

God the Creator, man the created in the image of God, were to be united in one common life. The normal man of the beginning was pictured as in conscious intercourse with God; in surroundings which easily supplied his wants. The one law imposed upon him was that man should co-operate with God in his ultimate purpose by doing what God wanted him to do. That means that he should subordinate all demands for gratification of body or mind to his higher, i.e., spiritual, intuitions; the right use of all the world-gifts in the midst of which he found himself. Out of a superabundance of opportunity—physical, as an animal; psychical, as a social-intellectual being; spiritual, as the child of the infinite—he had an exceedingly wide range of possibilities, of choice. The Divine will was that the spiritual intuitions should control mind and body in order to reach a further development of man into mankind—a world-race—a universal community—in the image of God. On that line was life—more life and fuller. But a choice of gratification of body, without mind as controlling force, would mean death of the soul, animalism, idiocy; so the choice of the soul, with the spiritual ignored, would mean an atrophy or a misdevelopment of the spiritual structure—the death of the highest life in man, the development of the "natural man," minus the image of God.

The choice was made for immediate pleasure of body and a short-cut to knowledge for the mind, in disregard of the spiritual loss; in ignorance of the universal consequences of that loss.

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The result was the death of the spiritual and the historical evolution of ages on ages of physical and psychical, but unspiritual, man. Marvellous results appeared in splendid and wonderful civilizations, built on the struggle for enjoyment, knowledge, possession, power, dominion, as the means to procure gratification for "the lust of the flesh, the lust of the eye, the pride of life." Side by side with the material evolution grew multitudinous variations of unspiritual religions to appease the everlasting appeal of the instinct for God—for union with the power behind all things—but completely misguided. The two wrought in the same arena of the people; sometimes rivals, at times one or the other dominating. Usually the priesthood ruled the politics for ages, grew unendurable, then politics again became the upper despot; though sometimes the priesthood rode the nation to death in a final innings.

Amid all this development of thousands of years, the spiritual spark remained; flamed into life in an occasional man, latent in honest common people, ready to be re-born. One family, becoming a tribe, a nation, grew around the idea of restoring the faith of man in the Creator, by means of a people that should be loyal to Him in a spiritual and ethical service; which should be the means of bringing all nations to a loyal service of God, and into right relations with each other in a world of peace.

Looked at from the standpoint of ordinary history, that nation with the special calling—the Hebrews—followed the same course as other nations, one amongst many of the countless children born of the prolific Semitic mother of nations. Struggle, conquest, wealth, unspiritual religious institutions, grasping, unscrupu-

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lous priesthood, greedy, unprincipled, warrior chiefs, insatiable commercial lords, feudal tyrannies, despotic kings, ruling or being ruled by the priesthood centred in a gorgeous service; then defeat, struggle, strangle, exile. Then a recrudescence of the struggle to realize old ambitions, national and religious, with lessening spirituality in national ambitions, expressed in patriotism gone mad, and in ecclesiastical institutions. At length came final extinction under the millstone of advancing world-empire. Towards the last the spiritual ideal, developed in "the poor, the meek," the purified "remnant," and, interpreted by golden strands within a literature, was incarnated in one man who re-stated it, and clarified it, as a universal gift of God, as Father, to the human race, as sons. He lived, taught, died for the ideal. He taught that if men, as individuals, would return to God as Father they might be spiritually reborn into children of God; then, consciously developing the spiritual nature within them, become "Sons of God," adult co-workers together with the Father, intelligently co-operating in His cosmic purpose. And then, in a new social development, they were to show the world how to re-construct the conditions "on earth," so that they should be ideal "as in heaven." Wonderful things happened for a time, but—

IV.

Nearly two thousand years have passed. The Roman Empire ripened into rot and passed, followed by others, dead, dying, rising and trying to rise, claiming "a place in the sun," more immense than Rome. The little land of Palestine has become a pitiful patch in a semi-pagan, Mohammedan empire, neglected for ages.

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The little spaces of the river empires on the Nile and the Euphrates are degraded wastes in an arena of multiplied nations that now cover the planet, connected by a universal network of intercommunication. The little mouse-trap cosmogony and conceptions of science of the olden time have given place to a universe swept by telescope, penetrated by the microscope, and analyzed by scientific imagination—boundlessly richer in contributions of ever-accumulating products, of ever more rapidly increasing knowledge and growing mental capacity for practical achievement.

But dominant over all the same old "natural man" sits in the saddle, with his lust for gratification, for possession, for display, for dominance, for exploitation; and the same old result is harvested in universal degradation, disease, degeneration of the wealth-cursed, in the despoiling of the weak and the poor, the insane despotism of force—moving in colossal preparation for gigantic war, doomed to international disaster—masked in culture and sham religionism—and "Christian churches" invoke the blessing of the Christ on this business of hell. Why are we weak in the face of such a world? If the Christ gave a solution to the problem, why is it so ineffective? Have we really tried His solution?

V.

On the other hand the democracy has been born. The people have, in some places and to a certain extent, despoiled the despot, and in so far have won a measure of freedom. The working people and their sympathizers in all civilized lands are combining under the two heads of "Trades Unionism" and "Socialism," in order to regain for the people the lost rights of man, as man, and to develop a new social order, on the ruins,

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or revolution, or evolution, of the old, as the case may be. Taken as a whole, the movement of hope is outside of the organized "Christian" churches. Many individual clergymen and laymen, some individual churches, and, ostensibly, some denominations, sympathize with it in general terms. But the institutions of Christianity are sustained by men who are at one and the same time supporters of the churches, of the opposing party factions in the governments, and of the social and commercial order, as they are at the present hour, and view with dread the suggestion of change.

The struggles of the people, winning fair play so slowly against the world, the Church, and the wolf-at-the-door, are alienating them more and more from all traditional institutionalisms and shibboleths. While a section of the movement is devoutly Christian, and tries to Christianize the whole, while the men as a rule in the growing ranks of the organized proletariat in every land respect Jesus Christ as a brother and a leader in economic ideals, there is an exceedingly strong element which goes to the extreme of accepting the gospel of Haeckel and his school of monistic determinism, with all that it implies in the repudiation of the spiritual, of God, of freedom, and of immortality—an anachronism discredited by the history of thought, and the present attitude of the most advanced science.

That this is not purely confined to Germans and other continental socialists and workmen, witness the propaganda of Robert Blatchford, in England, and his associates not only in England but in the United States and in Canada. Witness the literature, in immense numbers of volumes, in cheapest editions, dealing with every phase of that philosophy as the basis of social develop-

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ment, and one will soon begin to understand the aversion of many of our thinking young men from entering the ministry of the Christian Church, or being associated with the Church in any respect.

There is an unknown, unrecognized, host of young men and young women, who have been trained intellectually in the schools, where the whole method and system of instruction is on the line of modern thought, based on evolution, who have been fed on Sundays, in Sunday schools and from the pulpit, with religious ideas expressed in ancient formulæ and taught very much as our forefathers were taught fifty years ago, before the new thought-form was introduced, and in turn introduced a new world to man.

The day school, the high school, the university, the educated thought-life of the age, are bound to win against the archaic intellectualism of Sunday school teachings, the international lessons and the sermon-barrels of our preachers.

The question, therefore, is not simply, "How shall we understand the Bible," but the more fundamental one, "Is there a spirit in man, and does the breath of the Almighty give him understanding?" Is man purely a product of lower forces of universal matter? Or, if there is to be a monistic philosophy, can it not be shown that the ultimate reality—the final cause—that which is immanent in matter and all phenomena, which "runs through all, and all unites," is spirit? The only philosophy possible for a complete man is a spiritual philosophy, of God and the Universe.

VI.

But, penetrating more deeply, widening the vision to the clearing horizon, there is room for optimism.

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There is a spiritual, undefined influence, a universally developing new atmosphere, permeating all the peoples of the globe, which is giving a growing dislike to the self-seeking strenuousness of all civilizations, that curse of the world to-day, most and worst in proportion to the presence of nominal Christianity. Also a universal hunger for peace and brotherhood as the international common man awakes and unites. The unseen spirit of the Christ, wherever it can escape human institutionalisms and be free to give liberty to man, is the spirit of fundamental divinity, becoming more or less conscious in fundamental man, and is preparing the way for a coming universal spiritual-human life. It is the final stage of an æon, the long gestation period of a new era about to be born.

The one thing needed is an intelligent understanding of the facts and underlying laws of the spiritual world, so that man can intelligently co-operate with universal man and the universal forces of the divine. One difficulty to overcome is the almost universal confusion of soul and spirit. We have expressive technical terms for the world of the body, "physical," and of the soul, "psychical," but no term truly expressive of the spiritual has yet been made current. "Pneumatical," would be a parallel and appropriate term, if it were not already in common use as the material symbol of spirit; but in modern languages it has never risen to express the spiritual reality. The result is that the psychical and the spiritual have been confounded, to the practical exclusion of the spiritual. They differ as physical and psychical differ. "A psychical man does not accept the teaching of the Spirit of God. That teaching to him is foolishness, nor can he

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comprehend it, because it is seen for what it is by the spiritual eye alone. The spiritual man sees all things as they are, etc." (Paul). There must be a new Psychology: it is on the way.

The experience of the spiritual life up to a certain point is independent of the intellectual operations. But all true development of either depends on the co-operation of the other. The intuitions of the spirit in man may bring him into living relation with the Spirit of God, but to understand and utilize the new life all the powers of intelligence, working through the brain and through the social contact of man with man, must be at their best.

"The first man Adam became a living soul, the last Adam is a life-giving Spirit. Nevertheless, it is not what is spiritual that came first, but what is of the soul (psychical), what is spiritual came afterwards. The first man is from earth, of the earth (the physical and psychical man developed to self-consciousness and resultant social consciousness is still earth-limited); the second man is from heaven (God-conscious, developing in the image of God). All who are of the earth partake in the nature of the one; all who are heavenly, in the nature of the other; and as we have borne the image of the earthly, let us bear likewise the image of the heavenly."*

The Christ came to illustrate the image of God expressed in terms of human personality, to mediate a transformation of man into the same image, arousing and vivifying his spiritual nature into God-consciousness, to result in a new kind of man and a new social organization of mankind. The key note of the new

* 1 Cor. 15: 45-49. Rutherford's version.

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life of the individual and of society was given, iterated and reiterated, by Christ and Paul and John, "God is Love; man must be Love: earth must become heaven."

How far this programme failed, and why; how much of it is admitted into the multitudinous organizations called "Churches"; how far and how deeply it has wrought as a leaven into the world-masses of humanity to-day; how the ideal of the Christ can again be restored as the ideal of man, organized without the world-spirit, so as to be worked out in a universal ethical evolution in the way that the Christ principle implies, involves an immense study. But that alone is the Christianity of Christ. While we await the coming of the world-prophet it may be of service for a prisoner of hope to tell how it has grown in the mind of one whose only claim is that for long, long years of agony, and of rapture, he has tried honestly to see the facts, to understand the essential principles and forces at work in the spiritual movements of the individual, and as they operate on the cosmic movements in the widening circles of socialized individuals, organized now by the soul with narrow outlook; some day to be reorganized by the soul widened under the inspiration of the developed spiritual vision.

The difficulties of modern psychology—scarcely born and tentative—will remain unanswered, every treatment of Comparative Religion will fail, until the standpoint of Paul is gained and his views are rightly interpreted and incorporated in a system of the higher life. The aim of the Christ can be reached only by the Christ-methods. It is a work, in preparation and fulfilment, that has already consumed uncounted years. "He shall not fail" though it cost countless centuries still.

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The speed depends on the co-operation of men who can combine the spiritual and the intellectual in a practical wisdom devoted to the working out of the Christ-plan. In all Christian lands, in all lands of the earth, there are countless myriads ready to be kindled into the higher life by men who bear to them the living message of the living Christ—the Life of God-love—the life of the coming ages, which He is here in spirit to “give, and to give abundantly,” here and now, to “whosoever will.”

How can the spiritual message be told in the language of men—psychical, soul-limited?

III.

A WORLD TRANSITION

I. THE WIDENED SPHERE

THE tremendous change wrought in human thinking by the explosion of the old cosmogony, entirely reorganizing our conceptions of space and material forces, has been reduplicated in our conceptions of life and immortality, spirituality and resurrection. Once the earth was flat, solid, immovable, and the firmament supported by the pillars of heaven; various storeys of heaven were above each other, in one of which God was enthroned and before Him innumerable spirit ministers and angelic courtiers waited to hear a word and fly away to do His will. Underneath the earth was hades, the gloomy land of the departed, which later became a consuming fire. Men on earth, according to their deserts, went down to death, hades, hell; or they went up to different degrees of nearness to the throne. When Christ arose and ascended, He was supposed to have been seated on a throne beside the Father, co-ruler in the different tiers of which the "heavens above, and the earth beneath, and the things under the earth," were composed, with the various beings inhabiting each.

This materialistic literalism is vanishing. The language remains as a poetical expression of a vision of the unseen. The spiritual meaning remains, but in a larger setting. We know that this "footstool of God" is a rolling sphere, turning with incredible speed upon its

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axis, giving us day and night; revolving annually around the sun, giving us seed-time and harvest; and in company with our solar system is speeding, God only knows whither. While whirling in this threefold motion our earth is in the midst of the material heavens, enjoying the light, the heat, and the influence of other forces, which play in myriad ways to develop all the wealth of blessing in her possession, for the benefit of the creatures on her surface. The earth is in the heavens, probably as much a centre of God's activities as any spot of His infinite domain. In the same way we are moving through the spiritual vast of all heaven's forces in spiritual things, and God is as near as He will ever be, all change as to His presence being in our capacity to apprehend an ever-present, omnipotent Father, whose dwelling is in the heavens. We are *now* "citizens of the heavens," and have all the rights of citizenship, "on earth as in heaven."

The days of intense introspection and subjectivity in religion are gone. The importance of this new spiritual atmosphere is immense and far-reaching. In many old-fashioned experience meetings one would imagine that the conception most people have of the spiritual and the eternal is to get converted and go from earth to heaven. This popular conception of evangelism, with the urging and straining after it, is a most pernicious travesty of sublime realities and is utterly anachronistic to-day. And while we treat the earth as vile, our bodies as vile, and talk of heaven as home in our prayer meetings and sermons, we keep right on making the most of earth and opportunities here; we keep even with men of the world, and use the methods of the "natural man." So popular religion represented by the Churches is often a practical

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failure or only a partial success because we are missing the Christ-idea and the Spirit-life all the time. The eternal is all around us as much as it will ever be. Eternal life is, in the Pauline sense, to know God *now* and Jesus Christ as a *present* Saviour and Leader. The spiritual, unseen, infinite forces of God are here, nearer than the air we breathe, nearer than hands or feet, in heart and in mouth, if we could only believe it so, and thus enter the larger life by the larger conception of it. They will never be nearer though we live a million years "over there"; *they* are the universal essence of "the heavens," "on earth as in heaven."

Christ has not been able to make men understand that He has "abolished death." We still act and talk as if the life of the spiritual man was one thing now and immortality another thing altogether, "over there." A lucid translation of the idea of Paul, expressed in Greek, but beclouded in translations, would show us where to place emphasis and would give needed light,—“Who hath abolished death, and brought life and incorruption (the idea of an uninterrupted continuation of the larger life now realized) to light through the gospel.”* The important thing is the spiritual life. God does not want us to live in the future now, nor in the elsewhere until we are there, but to live the eternal life all the time, whether here or there, translating the new power into a new type of life and service.

The greatest help to the philosophy of Paul and of the Bible as a whole is the new conception of modern thought in the realm of the psychical as well as the physical world. The material earth is once more becoming sacred, instinct with the presence of God in every atom

* 2 Tim. 1: 10.

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of matter, in every motion of growth and decay and progress to higher being.

The twin forces of science, bringing us back to the idea of the material world as the visible phenomena of the Invisible God, and the growing consciousness of the spiritual forces of God at the service of man here on earth, and the perfecting in the new man of that which is the essential nature of the Father, are silently working a transformation in our powers of grasping the tremendous ideas of Christ and Paul. When the Church, the ministry, aye, the socialists, the leaders of trades unions, and other organizations of the people, discover the meeting-point of all the lines of God's revelations for so many ages converging, then will be nigh to a groaning humanity the dawn of the morning when the Sun of Righteousness shall arise with healing in His wings. What a travesty of righteousness it is for us to be ever hankering after something beyond while the essential elements which make heaven worth having are right "at hand."

The question of personal immortality need not now be discussed. In any event whilst we remain here on earth our business is the spiritualizing of the practical life in the eternal now. Throughout the Old Testament literature of every description, it was always and ever God, here among His people, moulding men, King of an earthly state as well as of the heavens. Through the Israelites He was to become King of all peoples, creating on earth an everlasting kingdom of righteousness, and with the consciousness established that as the Eternal God, the Unseen, lives on through the centuries, forever, so, also, shall we live on.

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During the interval between the Old Testament and the New Testament Persian and Greek conceptions began to appear in a mass of apocryphal literature. The language and thoughts of the people were moulded by crude ideas of the resurrection of the physical body and by elaborate apocalyptic dreams. But when Christ speaks, what a different atmosphere! Everywhere He speaks to us of what comes down to us from heaven, but never, or very, very rarely, is He made to speak of men going to heaven, or of a heaven to go to, or of getting ready for heaven. The whole philosophy of the gospel according to John is a consistent effort to elaborate one idea, "I came that they might have life, and that they might have it abundantly," here and now. To Him death and the grave were nothing. Life, as He saw it, was all one life, present, continuous, eternal, divine, appearing to-day in a robe of flesh, to-morrow in a spiritual body; but now and always in perfect harmony with the unseen of which the being here or over there was a mere incident.

Even that one and solitary passage in John's Gospel, which has become a classical quotation to comfort weary pilgrims with the promise of a big house over there, though we have a poor one here,—an interpretation which has lowered the true conception of God's heaven to a refined Mohammedan paradise,—bears an entirely different meaning to that popularly entertained. From the thirteenth to the seventeenth chapter of John's Gospel there is the record of one persistent effort on the part of Christ to prove that it is better for the disciples that He go away, that the narrowing vision of the eye of the body, with its materialistic influence, be broken, for then He,—the spiritual, the eternal, the divine of

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Him,—would ever be with them by the indwelling of the Spirit. In beautiful Eastern imagery, the Semitic idea of a sheik with a large encampment of many tents, He says: "In My Father's establishment—which is the universe—He has many abodes. . . . I go away that you may be counted among them. . . . If a man love Me he will keep My word: and My Father will love him, and We will come unto him, and make Our dwelling with him"—or make an abode of him in which We shall abide. So that "where I am ye shall be also," or where you are I shall be with you alway, in an eternal union of spirit-life.

Why should the same word be a "mansion in the skies" for us in one verse and an "abode of God" in man in another verse in the same chapter, in the midst of a sustained effort to make it clear to those disciples that the Unseen, the Infinite, was as near to them where they were, there in Jerusalem, as in the home of the archangel, or on the throne of the central heaven? Why one solitary projection of a half-material paradise, out of harmony with the context, in the midst of one whole book whose one idea is to make it clear that through Christ men on earth should be filled with the Spirit of God, that as Christ was in heaven while on earth, so may we be also?

Even allowing the popular view of that and other supposed references to a heaven to go to, the references are so few as to teach us how little we should think of "over there" as a place of escape, and how much we should think of getting what is over there established here on earth.

The same thing is true of the letters of Paul and the rest of the New Testament. The Book of Revelation is

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a divine parable of the conflict of spiritual, divine forces come down from heaven, combating the psychic forces of earth to gain the control for ethical and holy purposes, and eventually succeeding in re-making the earth after the pattern of heaven. And so of almost every scriptural allusion which has been interpreted to refer to a heaven above, a something largely materialistic in its nature; we may say that it was a figure intended to reveal the truth of a present indwelling life of the Spirit, transforming and transfiguring the earth by heavenly powers working through the purified lives of men and women dwelling thereon.

Our alternative is not a choice between personal immortality, which many early evolutionists gave up, and racial immortality, the projection of influence into the future, which many embraced. The spiritual theory of evolution enlarges and amplifies the Biblical combination of both, as it deals with spiritual phenomena and spiritual forces on Pauline lines. Paul tells us that these unseen laws have been revealed to us by the Spirit, and may be apprehended by the spiritually minded; but cannot be by any man not spiritually equipped. No matter how brilliant his scientific powers, his philosophic penetration, these spiritual things are beyond the range of the purely psychical vision. What the world needs to-day is a genius in philosophic and scientific insight who also walks in the light of spiritual experience of the indwelling of the Spirit of God. Such a man could intellectually understand

"Things that eye hath not seen and ear hath not heard,*
All that God hath prepared for them that love Him.

"To us God has revealed it by the Spirit. . . . the

* That is, things which have not entered the mind of man.

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secret purposes of God none understands, but the Spirit of God. We have received the Spirit—not the spirit of the world, but its contrary, the Spirit which comes from God, whereby we may discern the good things that have been bestowed upon us by God. . . . Only the Spirit can teach us. . . . A man natural (psychical) does not accept the teaching of the Spirit of God. That teaching is to him foolishness, nor can he comprehend it, because it is seen for what it is by the spiritual eye alone. The spiritual man sees all things as they are; what he himself is none can see who has not the spiritual eye, for

‘Who hath comprehended the thought of the Lord,
And will instruct him?’

But we, our thoughts derive from Christ.”*

II. NATURE'S FINAL LAW

It is only by means of the modern revolution in the world of thought that this central idea of Christ could be adequately presented to the mind of man. There has come through this intellectual revolution a conception of unity, without a break from the tiniest microcosm to the boundless sweep of the macrocosm, joined by one infinite law, the law of life. Let us note the characteristics of the gift of the nineteenth century to the twentieth.

The first of these is physical science, made possible by the Baconian method, which starts with phenomena as a basis for ideas which underlie the facts, instead of starting from ideas and traditions, seeking to make facts adjust themselves accordingly, a revolution which through observation and comparison, analysis and synthesis, has opened a new world of phenomena, of ideas

* 1 Cor. 1. Rutherford's translation.

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and of life. This has brought about an intellectual revolution which has opened countless doors of knowledge and development in every conceivable direction.

The second is historical criticism, applying to all human facts and phenomena, of history, literature and institutions, the same underlying principles of research; seeking first the facts, phenomena, and then by induction the real meaning of the phenomena in their order as cause and effect. The new material for such historical criticism in these later decades is simply boundless. Pickaxe and spade, monuments and mounds, interpretation of hieroglyphics, the unearthing and relearning of forgotten languages, unfold the history of man for perhaps ten thousand years back and tell the tale of God's dealing with mankind as never before. The human element in the Bible, immersed in the same crucible, is becoming more and more the substance on which is imprinted with increasing distinctness the divine message running through human evolution in history and sacred literature. This unfolding of God's Spirit when the time was ripe for His work culminated in the stupendous personality of the Christ. A new era was inaugurated, the practical outcome of which is being interwoven to-day with the history of every land.

The third characteristic is the conception of socialism as Society transformed through a progression of stages from the formation of communities and the exploitation of nature to the cultivation of men—a Society in which there shall be harmony in organic relationships and a perfect co-ordination of functions—in which, in other words, men shall be clearly and practically members one of another in the whole of mankind. The old mechanical type of thought, with the carpenter conception of

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God and the dictation theory of the inspiration of the Bible, is dying. Now we have the conception of life outflowing from the Ever-living One, pulsing through the whole of being, making the individual not less but greater than before, an essential part of a tremendous macrocosm, the elements of which are only now becoming clear, and in which the visible universe and historic time are but fragments. But in those fragments of world-systems and historic ages, as well as in the still smaller fragments of individual personalities, converge and co-operate the powers which control the whole.

Evolution is the method of God's working, but the commonly accepted philosophical doctrine, which is held to express the fundamental law in the whole process, is the wrong side of the carpet, which, when seen from the upper side, displays an entirely different design. The law of "Struggle for Existence," "Natural Selection," "Survival of the Fittest," that is, of the strongest, is a misunderstanding arising out of the observations of a series of phenomena too limited, the overlooking of powers at work behind the phenomena observed, and a blindness to the latent but ultimate end of all. Yet this doctrine, generally accepted by scientists during the last fifty years, has affected the warp and woof of human thinking and endeavor. Whence comes the soullessness of the commercial and industrial wars only beginning? A spirit of strenuousness has gradually penetrated our theologies and our institutions, our synods and conferences, and has unconsciously changed our conception of brotherhood into a struggle for supremacy. Great hopes of an age of peace and progress were entertained after the close of the Crimean war, when the wave of material

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prosperity in English-speaking nations in industrial and commercial expansion found expression in national and international exhibitions, led by the school of Cobden and Bright. But while the Church was entering on an era of peace and expansion at home and abroad, science was opening up new and true avenues of human development, which, for want of the true directive, produced a philosophy of strife and force out of which grew the new imperialism, a colossal preparation for war in time of peace; a movement which inevitably moulded national conditions into material for future wars in a struggle for mastery—for the “survival of the fittest”! And growing imperialism breeds the new militarism. The school of Cobden and Bright was right for their day. Their idea must, like all else human, be modified to meet the needs of new generations and new conditions. But all change should be in harmony with larger Christ-ideas; not the burial of our nobler principles, hardly won, a going back to the ethics of the jungle, now more and more applied to man:

“This is the law of the jungle, as old and as true as the sky;

And the wolf that shall keep it *may* prosper, but the wolf that shall break it *must* die;

As the creeper that girdles the tree-trunk, the law runneth forward and back,

For the strength of the pack is the wolf, and the strength of the wolf is the pack.”

If nations and churches keep on developing the ethics of the jungle, their end will be the end of the wolf.

A right conception of the Christ-idea would have given the secret of a philosophy which would have prepared the mind of man to see at once the fallacy in the

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new philosophy and to mould the thought of the day into true conceptions of the God-purpose. But the Christian world was so centred in individualism that the new movement of force and selfishness had right of way without its proper corrective. It cannot be true that "God is love," and at the same time that God's creation is founded on strife and selfishness and force! No wonder that Tennyson, early in the century, when this doctrine was becoming dominant, wailed out:

"Are God and nature then at strife,
That nature lends such evil dreams?"

And how many have wailed with the poet—

"I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs,
That slope through darkness up to God."

Does this grinding machine include man in its fateful operations?

" * * and he, shall he,

"Man, her last work, who seemed so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fanes of fruitless prayer—

"Who trusted God was love indeed
And love creation's final law—
Tho' nature, red in tooth and claw
With ravine, shriek'd against his creed—

"Who loved, who suffer'd countless ills,
Who battled for the True, the Just,
Be blown about the desert dust,
Or sealed within the iron hills?"

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" * * * * *

What hope of answer or redress?
Behind the veil; behind the veil."

Well might Tennyson appeal to the Christian, to the Church, entrusted with the work of developing the fundamental truth as corrective,

"Hold thou the Good, define it well,
For fear divine philosophy
Should push beyond her mark, and be
Procuress to the Lords of Hell."

We have accepted the pious agnosticism of the post-Reformation theology and degraded intellect and reason; we have sneered at "mere morality" until morality and ethical character have become secondary; we have harped so much on individual salvation, emotional experiences and heavenly rewards, that we have turned men's eyes away from the real Christ, and to that which our Lord scarcely mentioned. We have not defined "the Good" at all, or we have done so in a manner entirely different from the viewpoint of Christ, whose one idea, in two-fold aspect, was to make men on earth like His Father, and to teach this earth colony to be loyal to the divine law. Conversion is worthless unless it contributes to that end; churches are failures unless they are centres for carrying out the human part of the infinite plan.

When we make our escape from the traditional conception of the Church's mission, and become learners in the school of God, that we may master His ideas, we need not wait to see "behind the veil, behind the veil," to obtain both "answer and redress." The God-given corrective of the scientific, philosophical and ecclesias-

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tical plunge into an abyss,—the putting of a “survival of the fittest” in a “struggle for existence” as central cosmic law,—may yet be given an opportunity, and Tennyson’s prayer be realized:

“Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well,
May make one music as before,
“But vaster.”

It is, however, only “he that heareth these sayings of mine and *doeth* them” who will enter the “vaster” realm.

“ * * * * *
Let knowledge grow, let soul expand,
Let spirit live to strengthen hand,
To *do* the things that God wants done.”

That may not be as good poetry as Tennyson’s, but it is a completer philosophy for the twentieth century. That is the philosophy of Divine Love which will yet be made the heritage of the world and universally recognized as the true cosmic law.

III. A STARTING-POINT FOR A TRUE PHILOSOPHY

Scientists of these later decades recognize the limitation of their work to the mobilization of facts, to the perception and proper arrangement of phenomena and their classification according to the laws of sequence.

Astronomy starts us with the nebulae, leads us in regular sequence to the formation of glowing masses; to central suns and revolving planets with accompanying moons, spinning in perpetual motion, forming systems sidereal. We are told that throughout space there

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are to be found systems in every stage of evolution, from the primal nebulae to those in the final stages of collapse, but that this earth and our system are in mid-career, good for man's habitation for a few millions of years to come. Long enough I presume to serve our purposes and to serve the larger purposes of God.

Then geology takes up the tale and tells us about the development of the planet: water and rock, coal and metal, the diamond, and riches yet to be found; the sequence of untold millions of years, as if wrought by a force coming from somewhere and regulated by something, and as if track-laying for something yet to come.

The naturalist leads us through the long days of vegetable and animal growth, from small beginnings through imperceptibly small variations upward, until every natural force and creative idea culminated in nature's masterpiece, man. There nature stopped ("and God rested"), physical development could go no further. While the body was coming to perfection, unseen powers within were awakening, and the naturalist says, "If man is to develop further, it must be along the line of intellect!"

The psychologist, after centuries of study of the phenomena of mind, tells us that the powers of mind come to a stage when all within points to ethics, a further development of the unseen. Then ethics, in Plato, at the highest point of the world's most brilliant period of purely intellectual development, when scientific ethics could go no further, cried out for a "Word of God," to give explanation and leadership to life, to the longing soul of man; there must be a spiritual development!

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Before science stand two great questions as outcome of the law of sequence, "What becomes of the man when his body dies?" and "What is to be the ultimate development of the human race on this earth?" Science, already beyond her depth, hands over these questions to the philosopher with all the wealth of facts, phenomena, sequences, and asks philosophy to solve the riddle.

Vast and splendid were the preliminary preparations of the human mind in every land, but particularly in Greece, where pure thought reached its highest, until the time was fulfilled and God's revelation of the laws of the physical world opened the way for a new application of thought. Then Herbert Spencer, whose service to man and God will some day be appreciated, undertook to restate in a great system of philosophy the underlying unity of all phenomena. From "First Principles" to his "Data of Ethics," through his Biology, Psychology, Sociology, etc., in a vast accumulation of data for a philosophical system, searching through all the stages of being within his purview, he traces the working of Reality, which he says he cannot know—so did someone else call it, or Him—"unsearchable." He traces the continuity of the unseen forces from out the Ultimate Reality on and on, through matter dead, matter living, consciousness, thought, through psychology into ethics,—and he sees a law of strife, a "survival of the fittest" everywhere; the ultimate outcome of which would be a human nature where selfishness would eventually be balanced by altruism, where strife should culminate in peace. John Fiske, Spencer's most prominent disciple, faithful to every essential principle of his master, adds some elements of his own in his "Cosmic Philosophy," which, however, has for

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us this tremendous advantage, that he calls the unknowable Reality, God, "whose ways are past finding out," though ever unfolding; out of whom all things sprang; in whom—*immanent*—all things exist, and move, and live, and "have their being," and evolve; to whom all things tend and in whom all things will eventually culminate. Therein he agrees with Paul. John Fiske, as an evolutionist philosopher, faces the question, "Does a man's development go on on the other side of the grave?" As a philosopher, seeing the best in man unfinished here, he declares, "God will not put us to permanent intellectual confusion." "Immortality is the supreme act of reason." With as clear a vision he foresees the evolution of the race into the perfect type of man, as an answer to the second question.

The intellectual preparation given us by these two men, the one agnostic, the other Unitarian, furnishes everything that a Christian Aristotle needs, so far as philosophical machinery is concerned, if he has the genius to turn over a faulty idea running through the whole, introduce the true corrective, and then carry the development on into the spiritual, unseen world behind it. That kind of philosopher will be possible when the Biblical Ultimate of God-love shall be intellectually and experimentally grasped by a man who is also master of the new world-controlling philosophy born of the advance of physical science. The elements of the former that must be added to the latter may be traced to the unfoldings of the divine in the language and evolving ideas of the Bible, the spiritual phenomena of the highest type of men moulded by Biblical ideas in the history of every nation, and in the slowly rolling panorama of world-history.

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We go with science through all discovered and discoverable facts, and their sequences.

We go with philosophy into the evident but unseen forces behind the facts and sequences: into reasons.

We go with theology into the unseen, into a department opened to those who are equipped, in which the scientific method of dealing with spiritual facts is just as applicable as anywhere else, where the philosophical hypotheses may be tested as well as anywhere else, and where methods peculiar to the phenomena are just as legitimate as the microscope for the investigation of the unseen small, or the telescope for the unseen great, in the material world.

We rise by means of science, philosophy, metaphysical and accepted theology, dropping behind us what will not stand the test of higher light, tracing everywhere the works of Immanent Spiritus Creator—Evolver—until we come face to face with the Father Almighty, Source of Reality, taking infinite pains to make Himself known to His children, and succeeding where the child brings, absolutely unhampered, a mind consecrated to the learning of the mind of God, a heart determined to realize the LOVE of God to the perfection of God, and a life the whole business of which, unfettered by human conventionalities, sacred or profane—is to “do the will of the Father.” To that man

“The Invisible appears in sight,
And God is seen by—”

“mortal eye?” Never! but by the immortal eye of the spirit within, quickened to activity by the Spirit of God.

There is need of the right kind of a prophet to see the vision waiting to be made known to this age of the

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higher unseen things which God has prepared for those who know the secret of God-love. To those who have the mental grasp, the practical fearlessness and the spiritual experience by which, as Paul puts it, they "discern all things," there will open the book of the cosmos, and from beginning to end they will find it a book of God, a treatise on infinite love as the heritage of the race, and ever "to be continued" at the end of every new volume. The pure in heart, dwelling in the universal "one element," the spiritual, sees the

"One God who ever lives and loves,
One God, one law, one element,
And one far-off, divine event,
To which the whole creation moves."

IV. GOD-LOVE IN A COSMIC PHILOSOPHY

LET us now look at the whole central question from the viewpoint of modern philosophy, adopting and using at least as hypothesis all the ideas we have won, and then venture into the meaning of the whole realm of phenomena and law. The laws of the operations of the Infinite Evolver, the Immanent Spirit, working from atom to man, from nebulae to the history of a being in whom spirit, offspring of evolving Spirit, is being evolved so that the created may be a son of the Creator, are to some extent at least made clear by observation. The same scientific method, which collated facts and phenomena, and unified the evident principles involved in the philosophy in which hypothesis slowly grows into the conviction that one great secret of universal operation is won, must be brought to the task of solving the still deeper problem of spiritual operations. For if God is the Evolver, and man is not only the crowning product

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of evolution, but also the child of the Evolver, there must be some central link to complete the connection of the cycle of evolution through which cosmic power operates till the child grown to son sees eye to eye with the Father and willingly co-operates in carrying out His plan. There must be a true philosophy somewhere unifying the whole range of existence. That philosophy will be found as soon as man wakes to the potential immensities involved in "being renewed after the image of God,—in knowledge, in righteousness, and in the holiness of truth." Then he will be able to *think*, and *be* and *do*—like God.

No philosophy can be complete which does not lead us into the heart of the unseen, and show us the essential nature of God, into whose image we are to be renewed. We must know what these things mean for God, in order to know what they mean for man. So we accept, on the whole, the splendid equipment on the roadway already opened and graded to the border, and proceed to show how the scientific method applied to the spiritual phenomena bridges over the space between science and revelation when we boldly venture into regions of spiritual facts and faith founded in truth. The distance from the outposts of phenomena to the sweep of philosophic imagination beyond the facts of observation, but along the lines projected in harmony with facts, is after all very short and very clear to the spiritually-minded scientific philosopher. And when the connection is made it is found that there is unity of idea from the atom to the heart of the Infinite, through all phases of matter and energy.

Combining all lines, what have we as fundamental in a coherent philosophy unifying all? What credo will

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unite Christian and philosopher and be true to both science and theology?

1. I believe in God, the Father Almighty, Source of all being and all energy in the heavens and on earth.

2. I believe in the Infinite Spirit, universal immanent God, Evolver of all things.

3. I believe in the Christ, Word of God, the manifestation of the divine Reality in the Person of Jesus of history; Son of man, Son of God.

4. I believe that Jesus Christ mediates a complete harmony between God and man, and through His Spirit renews man after the image of God, in a continual unfolding of the Christ within him, producing a "new man" (a new type of man), a spiritual race of men.

5. I believe that the purpose of God is through the new man to create a new world-order among men, a new humanity in which God-love will be universal instinct and practice.

6. I believe that the one work of the brotherhood of the followers of the Christ is to co-operate with the universal, threefold divine Spirit, in creating the "new man," developing the new order, so as to substitute the world-economy of love universally in the place of the old world-order of selfishness.

7. I believe that the divinely universal methods which must be used to create the "new heavens and the new earth" are distinctly laid down in the teaching of the Lord Jesus, and are "at hand" for all who will to do His will.

These items outline some of the profound spiritualities and realities of life, as presented by Jesus Christ and developed by Paul and John. To-day, thanks to the clarifying influence of scientific philosophy becom-

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ing unconsciously the current of popular thinking, we are emerging from the dense cloud of Roman objective coarseness, from out the Anglo-Saxon brutality, into a world which is approaching—though still far off—the intellectual atmosphere of the Greek and the spiritual atmosphere of John. So we are gradually becoming able to deal with principles and the unseen, unhampered by formulae, unfettered by rust-eaten tradition. The day of God is in the dawn, for along with the Greek at his best the Hebrew mind, centred in the divine, is again coming to its place.

To state properly the "First Principles" of the philosophy involved, to say nothing of development in detail and arguments to meet objections, and questionings, would require many a volume, but a word or two indicating some central principles involved in the general statement, and particularly the lines which are necessary to the present thesis, must be given, to show the line of analysis, and to understand the ultimate synthesis of our study.

The first article in our credo preserves all contained in the first affirmation of the Apostles' Creed, adapted to a much wider conception of "heaven and earth" than any that was possible within the limits of the old but now exploded cosmogony. And that is a sufficient guard against the possible pantheistic conception of the second, which emphasizes God immanent in the material universe, potent in all phenomena. The second preserves all the truth contained in pantheism, but, thus guarded, excludes all the objectionable developments of a pantheism which identifies spirit and matter, God and His work. It is in perfect harmony with the Biblical conception of the Creator, and makes real to human

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minds the formulae of our catechisms which teach the omnipresence of the omnipotent Maker. At the same time it removes the ever-recurring difficulties in the way of accepting the current philosophy where certain stages may be allowed to "evolution," as if that were an entity doing some work, but wherein certain chasms must be bridged over by the old-fashioned creation-idea by means of recurring special interventions of God. Why should not the Immanent God, the Universal Spirit, "Spiritus Creator," whose working we call evolution, produce matter from out the unseen, introduce life into matter, lift vegetable into animal life, lead that on to conscious, self-conscious, God-conscious, divine, eternal LIFE, and do it by infinitesimal succeeding stages, or by a rapid change of blossom into fruit when the time of each preceding stage was fulfilled by being ready for the stage higher, each leading on to the purpose that He had in His mind from the start? Why not have a Spiritual Theory of Evolution?

Evolution, therefore, in the hands of "the Creator of the heavens and the earth" means the coherent operation of an Infinite Evolver, commanding infinite power, infinite resources, in infinite space, with infinite time, working out an infinite purpose through an omnipotent Spirit as really present in the microcosmic atom of primal nebulae, in the blade of grass, in human life, as in the macrocosmic whole of the Eternal Purpose of Infinite Mind. But His working is not the chaos of infinite irresponsibility. It is the language of universal order, on settled lines of action, which, when we find, we call laws. They really are God's ways which we are gradually finding out as we grow able to understand them, by "being renewed," developed, and furnished

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with wider powers of knowing "after the image of God." For it is by knowing these divine principles and acting upon them as *our* laws of life that we can co-operate with God.

The readjustment of the philosophy of evolution, taking in the whole of the phenomena of Ultimate Reality as revealed under the hypothesis of an Infinite Evolver, working for a definite purpose which is being gradually made clear to the mind of the highest product of His evolution, until man becomes a partaker, a conscious, voluntary "worker together with Him" in still higher processes of evolution, would be a study of intense fascination, but is beyond our present task. At the same time one or two results must be noticed.

Such readjustment would not mean a denial of the free play of forces, elements, and environment as described by the masters of the evolution school. But the proper apprehension of the difference between direct and indirect action; the determined purpose steadily working out amid what to us would seem irrelevant, injurious, or temporary developments; in a word, the whole problem of good and evil therein involved would have a resetting in a new light. What is called chance, such as the falling of pieces of exploded rock in different directions, is really the result of different forces and limitations within the action of definite laws, but conceivably not definitely directed by the presiding Will. Starting with that one element of non-interference and going on by stages of slow development into conscious freedom, we stand eventually in the presence of a being endowed with the stupendous powers of personality and choice, with a will of his own, which may follow or defy the

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Omnipotent, to his present and eternal uplifting or final undoing. This opens one line of study.

There is the law of transformation, by which startling changes are made, diverging from the past, preparing for the future, for a purpose far out of sight. Often the end seems contradictory to the beginning, or, out of all expectation, a modification of the germ idea. So that local observation in a portion of a vast series would be apt to give erroneous conceptions of the fundamental law of the whole to the mind of the finite observer. There is the one great *law of interdependence* in the whole complex constitution of things, which is in reality the preparation of material for higher orders of being. The management of matter, motion and force in the production of the sidereal systems, and of our earth until prepared for the introduction of life in its lowest forms, could not be described as a "Struggle for Existence," resulting in "The Survival of the Fittest," nor can the human mind be satisfied for long with the idea that it was the result of matter, motion, and force, operating unguided, under the law of chance. But the highest powers of man are satisfied with the explanation that it was one stage, the culmination of many preceding stages, and the preparation for succeeding stages, in the working out of a beneficent purpose by an infinitely wise Eternal Spirit. And the more we of to-day, prepared by multitudinous lines of revelation, unlock new treasures and develop new sources of wider realization, the more we recognize the infinity of that wisdom which prepared the earth, not merely for the flora of the next stage, but for the arena of a being capable of the highest development of intelligence and spiritual powers.

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When we read the long history of the earth while vegetable life was the highest phenomenon, we can trace the service of all the previous preparation for the production of the earth's flora: the drawing from earth and air of the needed elements and then the giving back by the flora to earth and air, a service of co-operation which is a preparation for still higher orders of being. In all this is it not clear that the "Struggle for Existence" and "Natural Selection" are the free play of the elements, allowed a larger liberty than those controlled entirely by mechanical and chemical forces, but which, without the perpetual oversight and control of a Power knowing the end from the beginning would never have gone along lines of amazing wisdom working together with inorganic matter and forces to prepare a planet not only for the early stages of animal life, but for the service of the highest possible development of man?

When animal life evolved from the lowest cell to the bewildering complexity and infinite variety of the higher organisms, thence through the infusoria and the mammoths of a later geologic age, to the useful animals permitted by man to remain on the earth where he settled down to subdue it, a new development was given to matter and motion and force. The devouring of the flora by the fauna seems to be a very natural thing, a wise provision by the lower for the higher. But when it comes to the devouring of the lower order of fauna by the higher, the "Struggle for Existence" and "The Survival of the Fittest" seem to have full sway, and as Thompson-Seton tells us, very few denizens of the wood die a natural death. And so the philosopher, whose range is within the phenomena of matter, motion, and

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force, within the observation of the physical scientist, or of those whose method of thought is set by physical science, propounds the law of "Natural Selection," "Struggle for Existence," "Survival of the Fittest," the law of conflict, as the fundamental law of all progress in beast or in man, in things material, moral and spiritual! The poet sings a doleful dirge as if the phenomena of nature condemned the whole idea of Nature's God being the God of Love; while even Christian philosophers try to escape by the pathway of Zoroaster's degenerate followers, and ascribe to the agency of the devil all evils, disastrous storms, earthquakes, destructive beasts, poisonous snakes, etc., etc., as well as the beast still left in brutal men.

However we may explain these phenomena we cannot too insistently emphasize the fact that in the midst of this "nature, red in tooth and claw with ravine," there had been working from incipient beginnings a new element in the heart of things. Animals instinctively develop a method of combination for mutual protection and other features of helpfulness. The mother instinct develops an impulse to protect her young which makes her offspring a part of herself even after birth, which separates them physically. This first call of incipient love lasts at first a very short time. But as animals rise in the scale of being, the term of infancy increases and the preparation for the culture of love advances. At last in man the stage of infancy, the time of parental guidance and education, grew phenomenally long and became one reason for the evolution of the higher elements in man. That idea is what John Fiske, in his *Cosmic Philosophy* and elsewhere, claims as his original contribution to the scientific thought of the day. The

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development of the family ideal is the germ-plasm of the Brotherhood of man, one Father, one Family.

But with this development you have the turning of the thing evolved until brought into conscious touch with the heart of the Evolver. Side by side with the "Struggle to get" you trace a gradual turn towards the "Struggle to share," with mate, family, company, which is the first stage towards civilization, and then above that there comes into play the "Struggle to give," which is the early intimation of the divine. The consequent conflict of the "Struggle to give" with the "Struggle to get" marks the course of moral progress in the world. The advance is from the selfishness of the ape and the tiger, through endless variations in the evolution of the power to love, on to the feet of Him who "so loved the world that He gave Himself," "the unspeakable gift." What He gave was not only a body and soul, but also a divine spirit of life for a higher type, that in us also there might be developed a life of divine possibilities,—that we should grow into conscious co-operation with the Evolver in bringing in the day of emancipation from the lower ideals and the creation of a new humanity in a new social order, worthy of the Sons of God.

When dealing with the question of evil, we do well to get behind poetry and sentiment, and deal with realities. When we quaver over "nature red in tooth and claw," and rave about monsters tearing and eating one another, let us think about the wing of a chicken that delicate Christian ladies so much enjoy; the lamb and mint sauce that we order so free from qualm of conscience; our visit to the stables of the great exhibition where splendid cattle developed to their utmost are shown; our reading

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with admiration of the tens of thousands of head of cattle being raised on our prairies and exported. Do we stop a moment to think that all this means a tale of blood and slaughter, to which the tearing "monsters in their slime" were not a circumstance? The difference between us and the bloody "dragons in their prime" is that we have a butcher and a cook, while they were their own butchers and dispensed with the cook. The common sense of the whole is:

1. The lower animals were created for the purpose of providing for the needs of the higher forms of life; their brief time of preparation a time of enjoyment; their enjoyment an element contributory to their service.

2. It was a wise providence that the dead should be buried in the stomachs of other animals rather than be left in the open to vitiate the air before returning to earth.

3. The sustaining of life by devouring multitudes of living creatures in certain cases was a wise arrangement to keep the lands and seas from being overstocked. The productiveness of fish, for instance, is such that if most of the spawn were not destroyed the waters would become a solid mass of fish.

4. Nature has provided a natural anæsthetic, so that the prey is practically unconscious when in the "tooth and claw red with ravine."

5. The sacrifice of life is a method of building up life. The animal struggle to get and to escape, in beings that perish with the body, was a necessary phase in the development out of matter, motion, force, into mind, will, conscious effort working for a purpose.

6. Wherever the higher development of man prevails the objectionable features vanish. Man monopolizes

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their work, and who knows but the day may come when Paul's picture of "the whole creation groaning and travailing in pain until now" shall be completely changed by "the manifestation of the Sons of God" in a better age? From time immemorial the Spirit of universal Love has penetrated and awakened the slumbering, hidden God-Spirit in man. Then it is soothed to sleep again, while the spirits of evil go on and multiply. But that process cannot go on indefinitely.

Another law which would require lengthy treatment to illustrate is the permission of lines of development, whether started by chance or by choice, but aside from the direct line of central purpose, which bring into play the machinery of evolution, and go on in apparently splendid results, but end in destruction. Only that which is in perfect harmony with the eternal purpose will permanently survive. At the same time, within the branch development, which as a whole is doomed to destruction, there may be a permanent element, made widely available by the destruction of the material development within which it was evolved. We shall see further on that the evil in human development, though cultured and gilded, must perish that the truly human may remain and develop.

Another law is shown by the fact that the evolution of the seen is but the shell preparatory to the unfolding of the unseen. So all progress is marked by the destruction of the shell; the good that has served its day to prepare for a better one must pass, even if only by prominent funerals and downfall of institutions, unless age brings with it perennial youth and the power to conform to changed environment. For "their truth becomes our falsehood," and "ancient good becomes un-

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couth," when the external is glorified and the spirit within has gone, or when the power is lost to create and change the methods to larger life. "He taketh away the first that he may establish the second."

Still another law of the Evolver is that he does the best possible with the material at his disposal in the limitations of its heredity and environment, working of course through the secondary laws and natural forces proper to the material. The gardener, the cattle raiser, understand how to use this law. The body must be in line with physical law for its highest development: the spirit within the man, akin to the spirit of the Evolver Himself, must be in line with the spirit-life of God for satisfactory spiritual development. To co-operate with God, man must know these laws for body and mind and spirit, so as to create the best environment for the coming race, that both heredity and environment may improve with all the coming years.

Let us return to the double set of forces working towards the purpose for which all things are created, which becomes more evident the higher the stages of development. The first is the development of the thing—the individual, the combination—to the fullest extent, a glory in itself but subordinate to the central glory in which and for which it exists. The other is that all there is of each thing, each individuality, is intended to be spent in the service of something else. The purpose of the development of a man is that he may reach here and hereafter the greatest possible fullness of all life; but, and this is the important part, his whole development lives and moves and has its being in order that all that he has may be used for some purpose of God in His Kingdom and on the line of His will. What keeps this

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earth in its proper orbit? One force projecting it in one direction which, if operating singly, would send it on a lonely journey, far from the sun and system on a line for itself alone. Very soon all life on it would perish, its usefulness would be gone, "a wandering star" astray, until it collided with some other orb and returned once more to nebulous conditions. But there is another force which draws it to the centre. If that were alone it would soon be food for the furnace of the sun. The perfect balance of the two preserves the perfect orbit, giving opportunity for all the wondrous service of all earth's powers, helped by sun and system and universal laws, evolved from stage to stage in accordance with the divine purpose.

The law of the perfect balance of self-development and attachment to the central will, prescribing an orbit of action and usefulness, is a universal law acting within the essence and operations of God, infinitely great, through all cosmic stages down to the atom or its lesser parts—the infinitely little. That great law of the perfect balance of the double forces, or sets of forces, one of which tends to develop the individual and his immediate company to the utmost, and the other, which, if alone, would run altruism into a fanatical stoppage of all development of true personality, but combined and balanced by intellectual insight, spiritual experience and practical sense, holds the human individual and the organization in the orbit of God's will, centred in infinite Love, working out in the details of the lesser tasks an essential part of the purpose of God. So that each in his place may become—"an arc of infinity"—rather, as Paul puts it, a "worker together with God," consciously, voluntarily, "bringing every thought into

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subjection unto the obedience of Christ," the human manifestation of eternal God-love. Thus "the heavens declare the glory of God," as sang the Psalmist. The legitimate outcome of the principles of Cosmic Philosophy, when dealing with the whole sweep of phenomena within the range of the complex powers of man, repeats the old song of "Glory to God in the Highest, peace on earth, to men of good-will." All will come when all men are good-will or God-love. The visible creation is a language of love. Perfect love makes the perfection of man as it is the perfection of God. Jesus Christ is the embodiment of God-love, the bond of perfectness in all the truth there is in theology and in philosophy, "the Son of His Love," He is the type.

V. THE CHIEF END OF MAN

ONE of the philosophic fallacies of all systems of thought, affecting the highest reaches of theology, and, as a consequence, moulding experience and effort, is in the central conception around which all thought revolves. Human thought and human elaborations of divine thoughts have persistently shown a fatal self-consciousness by a final self-centering instead of a consistent centering of all in God and as consistently keeping man in his place as an essential part of the divine whole, so that the whole may contribute to make that part sublime.

Let it not be considered sacrilege to criticise a central idea in the catechism of so large a section of the Church; but an expression, born in the heart of conflict, in the time of a narrower philosophy, and in a theology more Hebrew than Christian, may be the subject of revision to-day.

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"What is the chief end of man?"

"To glorify God and enjoy Him forever."

So nearly right, and yet perpetuating for ages an idea that obscures the divine plan. The prevalence of sorrow and suffering in all ages makes the desire for release and for the exhilaration of happiness most natural. Man was made to be happy. Unhappiness is abnormal. The normal development of man in the glorifying of God will bring enjoyment to the full. But when man seeks happiness as an end he makes true happiness for himself impossible.

The chief end of man is to be renewed after the image of God in knowledge, in righteousness and holiness of truth, in order that he may glorify God by co-operating with Him in the carrying out of His purposes. The personal result will be communion in the "joy of the Lord," whether under the cross or under the crown. In the one case it is "glory in the cross," in the other, "reigning with Him." This is a law of the universe, God-centred, around which every atom and every entity, every force of matter or mind, must revolve, or disturb the designed harmony in God's economy of the universe. Our vocation is to give. When we have learned that, we will wake up to the consciousness that we have been enriched by a multitude of givers. The united giving of all makes every one receiver of boundless happiness unsought. Every one renewed after the image of God is filled with the spirit of universal life, and the "fruit of the Spirit is love," which means, "joy, peace, long-suffering," and other elements which shed forth the beauty and music of heaven everywhere, in which the giver of joy will be receiver too.

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It was, of course, to be expected that Mr. Spencer, who deliberately shuts his door of knowledge at the beginning and ending of phenomena within the scope of physical science, should hold that among the fundamental data of ethics should be placed the increase of happiness by the increasing complexity of man and human affairs—a happiness which consists in a “surplus of agreeable feelings,”* and the supreme end, to find means to prolong life. Man is the highest mammal; the type of the highest good is a healthy mother giving suck to a healthy babe. That seems to leave us a distance still from what a Christian will call an ethical centre. But the sober agnosticism of Spencer, right within limitations, goes wild in some of his non-Christian disciples.

Fiske, who aimed at bringing the philosophy of Spencer into line with the character of God in his “Cosmic Philosophy,” holds that the supreme outworking of all the evolution of matter and motion and force and spirit is the “fullness of life” for man hereafter. That was a good beginning, suggestive of much, but the final outcome of the splendid enlargement of “divine philosophy” accomplished by Fiske is most disappointing. His whole system, magnificently complete up to this climax, sets the superior man content in Olympic calm, restfully waiting for the slow operation of natural evolution amid the inferior myriads of earth, contemplating the promise and potency of eventual “fullness of life” for man, a conception suggesting a tangent off from the central fundamental Reality which had a distinct purpose, the snapping at

* Data of Ethics.—Spencer.

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last of the centripetal force which held him to a logical orbit. It looks like the old Paganism elevating a few to dwell amid

"The gods that haunt the lucid interspace
Of world and world, where never creeps a cloud
Or moves a wind, and never smallest star
Of snow doth fall, nor lowest roar of thunder
Moan, nor sound of human sorrow mounts
To mar their everlasting calm "

while groaning millions follow countless millions as the waves of a boundless sea, sounding ever as the voice of many waters the everlasting wail: "How long, O Lord, how long!"

Newman Smyth, in his charming book on "From Science to Faith," makes an interesting excursion into the principles of life and its higher operations, as well as in the marvels of the lowest cell formations, and comes nearer to the central idea. "Lower down the individual was sacrificed to the species: on the height the species exists also for the individual." So far correct, but the next sentence, "Personal immortality is now and henceforth nature's conceivable best," we cannot accept. That is nature's best in one line, but there is something more without which immortality would be incomplete. True are the observations as to the promise of nature, the potency of the will to live, the advantages of the social factor in the place of personality here and hereafter, and he almost reaches the central fact in a sentence or two. "Only in communion with the universal life is our individuality to be made full. We lose our self-life that we may gain it in fellowship with the Father and with the

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Son. The life which is life indeed is fellowship with the human and the divine. Fellowship is life's last, greatest, immortal word."

That is true if taken in the sense of John, i.e., that our fellowship with the Father and Son makes us partakers of the highest elements of the divine nature, that we—like Christ—become the medium through which God-love, universal and creative, continually operates. Individuality and individual immortality, even at their best, are not the highest production of evolution. Immortal personality is a failure excepting as a preparation for becoming a larger factor in the ultimate purpose of God. These two, the development of the sublimest personality in life incorruptible and the outpouring of all developed power in service, were the glory of the Christ, "the joy of the Lord," the joy of Paul and of all men in the image of God. That is the joy of God, first-born fruit of God-love.

The terms in which it may be expressed are the degree of the image of God in the personality, and the degree of oneness with God and Christ in co-operating for the universal establishment and evolution of the kingdom of God-love on earth while we are here—and somewhere else when we are promoted. The chief end of Christ was to glorify God by revealing Him, by revealing His Fatherhood. The chief end of man is precisely the same work. But on a vaster scale: "ye shall do greater things than these," said the Master, as He sent forth His followers to found a Brotherhood of sons of God universal "on earth as in heaven."

IV.

GOD-LOVE IN HISTORICAL EVOLUTION

I. WORLD-DEGENERATION

THE study of the evolution of spirit in the history of mankind suggests the search for a universal religion. Science is able to trace the sequence of facts, from the first moneron to the advent of man, for the process is repeated in every man or woman born. To delineate the steps from the brute-man to the psychic man, and thence to the dawn of the spiritual, is more difficult. The records available are in stone-age implements and other traces left in caves, kitchen-middens and so forth. What we know of the immediate ancestors of historic man we learn from myths, traditions, songs, and other traces of ideas which make up the original literature of the different nations. Facts become better understood as the records are put into writing, and especially when men thought it worth while to record contemporary events.

Reliable records of the great peoples of history carry us back thousands of years before Christ. Traditions and myths and material remains extend the dim outline many more thousands of years still further back, to account for the splendid and extended and varied civilization found to exist at the time when written records began to photograph actual facts. In the ancient remains found in the Euphrates valley and along the Nile there are the evidences of a civilization far advanced in 5000 B.C.

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So far as the records show the history of every people begins with God-consciousness and natural, pure living. Thence the evolution was towards "civilization": upwards in the development of splendid products of soul, and downwards in spiritualities from a simple worship and lofty ideals to grotesque idolatry and moral degradation. Never, positively never, is there the trace of a "natural" upward evolution into purer, higher ideas and ideals and saner forms of worship, into spiritual, ethical religion.

The growth of the higher elements of the Hebrew people, and the birth of Christianity are no exception. Even in their case there was the everlasting recurrence of the "natural evolution" downwards, the upward spiritual development being almost forced upon them by a succession of God-conscious men, high-water-marks of the spiritual evolution. These found a method of communicating their spiritual vision to others, and they always met a response in the hearts of many of the common people, while the wealthy and the "authorities" revolted against God, and usually rejected and frequently slew them. The spiritual life and the common man are always congenial if life's worries do not intervene.

Egypt begins with pure monotheism. During the first seventeen dynasties there is but little in their sepulchres, sculptures or carvings suggestive of idolatry. *Nutar*, the Eternal One, in Egypt, two thousand years before Moses, had the same meaning as *El Shaddai* in the first chapters of the Bible, an Almighty Power in heaven, over-ruling all. Then ministering spirits were multiplied; these became gods; then the deluge; rites,

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forms, polytheism, degradation unspeakable, growing gradually worse, marked a long decay. The culmination was awful: two thousand years after Moses they worshipped animals and vermin. And old Egypt perished.

Two thousand years before Moses their theology was very much like the early traditions of the Hebrews. There must have been a long period of evolution before that time. The powers of mind must have grown colossal to have produced a civilization which has left standing until to-day the palaces, temples, pyramids and the great sphinx.

Everything points to the fact that all human races are descendants from one primitive stock in the place where the Bible locates the start.

The early race had flourished into civilization; developed into branches with variations in color, features, language, customs. It gradually matured into a very high degree of culture, and was then replaced by—or lost in—the waves of a Shemitic deluge from Arabia. The language and forms of civilization changed. The old was retained but shemitized, and a new aggressive civilization was born. As represented by Babylon, it was an intellectual and commercial evolution, by which the language, literature and enterprise of that great city-centre dominated the civilized world for four thousand years. As represented by Assyria, a form of force, military domination, exploitation on an imperial scale, gave the world a bent from which we have not yet recovered. The “natural” man was triumphant; spirituality was submerged in a civilization of successful brute-power, under the glamour of culture and a religion of human worship of deified force.

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Their early records correspond with the Bible ideas, when referring to *Ilu*—the El-Elohim of the Hebrews. But in time all traces of that idea vanish. *Bel* becomes the highest of the gods, and *Istar* his chief consort, the goddess of fruitfulness, and also of life-destroying war. Pure worship vanishes, the most filthy idolatry suddenly appears. The most worshipped divinity is the goddess of fruitfulness. In other great peoples a goddess of sex grew on their systems. Shem alone makes this goddess supreme in a filthy pantheon, and worships her with immoralities unspeakable. Bad as others had become, they had never descended so low as to consider purity sin. But in the religion of Shem the most unspeakable deeds of immorality were made the supreme acts of worship in the service of their highest divinity. Then, of course, came a complete chaos of immorality. The habit had been formed, which became the law of unspiritual progress: as the "natural" man developed power and splendor the "spiritual" man degenerated and died in a world of rottenness within the splendor. Then the material splendor collapsed in irretrievable ruin.

The same facts are seen in the early stages of the Chinese Empire, though the descent has been on a different line and with a very different result. In the *Shuhking* and the *Shiking* we have the written records of the Chinese from 2205 B.C. to the times of Confucius, 500 B.C. In reading these early books you can imagine that you are reading chapters dropped out of our biblical Book of Kings! The very word for God, *Ti*, has the same root as *Jah*, *Jehovah* of the Hebrews, *Zeus* of the Greeks, *Deus* of the Latins, *Daeva* of the Hindoos, and as all these originally did, it meant the same thing, an

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almost perfect synonym for *Jahveh*, of the old Hebrew, and of *Nutar* of the Egyptians. Listen, this is from Chinese records, some two thousand years before the Christian era, speaking of *Shang-Ti*:—

“He is the ruler of men and of all this lower world. Men in general, the mass of the people, are his peculiar care. He appointed grain to be the chief nourishment of all. He watches over kings, exalts them for the good of the people, while they reverence him, and fulfil their duties in his fear, with reference to his will, taking his ways as their pattern. He maintains them, smells the sweet savor of their offerings, and blesses them and their people with abundance and general prosperity. When they become impious and negligent of their duties, he punishes them, takes away the throne from them, and appoints others in their place. His appointments come from fore-knowledge and fore-ordination. Sometimes he seems to array himself in terrors, and the course of his providence is altered. The evil in the State is ascribed to him. Heaven is called un pitying. But this is his strange work, in judgment, and to call men to repentance. He hates no one; and it is not he who really causes the evil time: that is a consequence of forsaking the old and right ways of government. In giving birth to the multitudes of the people he gives them a good nature, but few are able to keep it and hold out good to the end.”*

The *Shi* and *Shu* records, going back to the third millennium B.C., have no word of reverence for spirits excepting as ministers of the Supreme. Later, in statutes of the Ming dynasty (1868-1642 B.C.), we have, addressed to the heavenly spirits “the spirits of the Cloud-master, the Rain-master, the Lord of the Winds and the Thunder-master,” an order, “It is your office,

* See “Sacred Books of the East.”

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O Spirits, to superintend the clouds and the rain, and to raise and send abroad the winds, as *ministers assisting Shang-ti*. All the people enjoy the benefits of your service, etc."

The Supreme was the Father of the people. The Emperor was the chief representative of the people before Him, the Universal Father. He was the earthly father of the people. Government was administering the will of the Universal Father among the people. Yü the Great, the founder of the *Hsia* dynasty, 2205 B.C., "sought for able men who should honor God," according to the records. But the way of *Chieh* was different. He employed men cruel to the people. He had no successor. The kingdom was given to *Tang*, the founder of the *Yin* dynasty, who "grandly administered the bright ordinances of God," as is quaintly recorded. His dynasty began 1766 B.C. and continued until 1254 B.C., when, after a period of decay, his degenerate descendant, *Shân*, was as cruel as *Chieh* had been. So God "sovereignly punished him" by transferring the empire to the house of *Chan*, "whose chiefs showed their fitness by employing men to serve God with reverence, and appointed them as presidents and chiefs of the people." And so it goes on, dynasty after dynasty.

Eventually, however, the people were taught nothing about God, his worship became an exclusive prerogative of the Emperor. He was Lord of the people. The superior man, the educated and ethical man, became the unit of the aristocracy. The man was lord of his family. Then grew without restraint worship of ancestors, the superstitions of local spirits, myriad and manifold, and customs that to us are grotesque. Then came a saviour.

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Confucius was born about 551 B.C. He was, in early life, contemporary with the Tarquins in Rome, Pythagoras in Greece, and Cyrus the Great. He was living when the Jews returned from Babylon, when Xerxes invaded Greece. He found the sacred teaching of the ancient Holy Men neglected and his country sadly divided. He gathered the ancient teachings, systematized and taught them to followers, who carried on the work so effectively that his system became the religion of the Chinese race—and practically of the entire Eastern peoples of Mongol blood, from India to Siberia, from the Central mountains of Asia to the Pacific Ocean, moulding a third of the human race.

The power that will hold the ruling element of 400,000,000 of men, along a line of intense intellectual study, and hold its own and develop a high type of morality and popular government for century after century, for over four thousand years, until our own day, is a system in which there must be some eternal force, adapted to human nature.

In India, the *Vedas* reveal a race, distinct from the people of Egypt, China and Chaldea, two thousand years before Christ. They show a simple shepherd life, a childlike trust in the Holy God, a very plain service of worship before Him. Then the usual downward evolution into worship of nature's power; to an elaborate priesthood and ritual; to polytheism and superstition; to oppression, consecrated impurity and popular immorality.

Wherever the virus of Shem went other nations were inoculated. The Phœnicians made religion unchaste and phallus worship brought a deeper curse. Oxen and pigs were consecrated to Moloch; then human offerings

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replaced the swine. The higher the rank of the victim the more divinely acceptable. Hannibal offered at one time three thousand young men taken as prisoners of war. Maidens who had not worshipped at the shrine of Baaltis, the unchaste, were burned in the service of Astarte, and men served her with a nameless mutilation.

Up in the mountains of Persia lived a hardy race, thinking the thoughts of Zoroaster, of one God who was perpetual and good, opposed by a spirit of evil, only a little less than almighty, contending for the mastery of the world. The good God was bound to win in the long run, and the evil one to be conquered. Man was to work for the good by courage, faithfulness and absolute truthfulness. Cyrus descends with his "Highland Brigades," combines with the Medes of the lowlands, relatives in language and religion, sweeps out to the west, subjugates the nations of Asia Minor, rolls back over the east and becomes master of Babylon, creating the co-incidences needed to send back the exiles at the right time to Judea, and inaugurates a new national ideal by the humane treatment of all subject peoples.

The relaxing influence of the lowlands of the Tigris, together with the intoxication of success, at the end of a hundred years leaves the empire still immense in extent and ambition, but minus the faith and the vim of the original tribes. Xerxes leads the largest army that ever shook the earth, and Asia, throwing herself against Europe, is at Salamis and Plataea hurled back as surging waters of ocean break on rock. The world's sceptre fell forever from the hands of the Asiatic, representing matter and force; and Greece, in the name of Europe and mind, took it up, about the time that Ezra

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was struggling to preserve a spark of divine life in the hearts of a pitiful remnant in Jerusalem. Alexander swept from Macedon to Babylon and India, and thenceforward the matured brain of Greece, cultured in its "pent-up Utica" for a thousand years, ruled the mind of the thinking world.

Gradually out of the nerveless hand of Greece fell the sword, and Rome, her very opposite, crude and coarse of language and thought in comparison, unoriginal and imitative, but with a genius for organization in which the Greek was utterly wanting, mastered the world of nations, ruled from a material throne, and fixed for two thousand years the course of world-development; in many things mistress still! Her strong hand preserved much of priceless value that otherwise would have perished, and she held the world in sufficient order to make possible the conditions necessary for the birth of the Christian age.

We note how, during the slow development of all these old millenniums, prehistoric, mythical, traditional, historical, along the lines of force, of thought, of incipient morals to completest philosophy of ethics, there was a feeling after God which made religion of a kind the greatest factor in human development. While race after race added a quota to higher progress, nation after nation contributed an addition and passed away in oblivion, "the sovereignty being left to another people," materials were gathering for a new world-evolution. That was to come by the introduction of a new factor which should change the whole character of the earth by revolutionizing human nature. There was to come a universal kingdom, through a stone cut out of a mountain, to

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grow until it filled the whole earth, and the sovereignty should "*not* be given to another people."*

Into the midst of this cosmos of soul there came a divine conception, which after a gestation period of two thousand years in one nation was to produce a cosmic revolution. In the new cosmic world the spiritual element was to become dominant; the physical and psychical, body and soul, were to be subordinate and, ethically reformed, were to become "holiness unto the Lord" by a new inspiration of life.

II. THE HEBREW EXCEPTION

There is one upward variation, the evolution of which is our special theme. Very briefly stated, it would seem that the quaint stories of origins in the Bible represent facts collected from other sources. As historical background for the evolution of Israel, we trace the developments of Chaldea—the matrix out of which Abraham, with much that he stands for, was drawn—in the twin empires of Babylon and Assyria. Babylon was the schoolmaster of Asia for four thousand years, and her inscriptions are found far up the Nile as well as on the plains watered by the Tigris and the Euphrates. They had drawn early ideas from the same source as Egypt and China. Babylon and Assyria had, however, come to the time of the universal belief in national and tribal gods. War between nations was war between gods, and faith consisted in standing by the god that stood by you. The conquest of another tribe was the conquest of an opposing deity. That was a time of perpetual movement, of boundless cruelty, varied with fathomless luxury and lust. The tiger was triumphant.

* Book of Daniel.

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Abraham, whether a man or a movement, represents a division of Shemites who refused to enter that type of civilization or entertain that type of religion. And, yet, it would appear that even he had to be taught by some special providence that God did not require human sacrifice! But leaving home associations, he journeys to Canaan, and finds congenial, old-time Shemites. He is one with Melchizedek, and with Abimelech. But near by he finds in Sodom the city curse, a tribe of the Shemites who had given up *El* for *Bel* and *Istar*. Four hundred years later his descendants coming up from Egypt found all Canaan from the Dead Sea to the Mediterranean one mass of Sodoms.

Abraham represents the beginning of a higher type of God-consciousness, in which lay the germ-plasm of a new world, through which all the nations were to be redeemed—the consciousness that man could by faith walk with God as friend with Friend. It is not possible in this rapid sketch to trace the gestation of this germ-idea all the way through Hebrew history to its birth in the One who revealed in His person and word both Universal God and universal man: but one thing must be remembered, it came in an evolution which was an everlasting struggle against the “natural evolution” of Shem as shown by the records of the Bible, of the monuments and of history.

It is a matter of practically no importance in itself whether the story of Abraham is literally true or whether he is a dim personality idealized in accordance with the working of the oriental mind and the literary methods of the day when the story was written; but it is a matter of cosmic, unspeakable importance, that out of an age and a

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race sunk in idolatry and earthiness there was born a living faith in a personal, omnipotent God, by means of which Abraham stands as a symbol of a revelation—or in the oriental figure—as the “father of the faithful” of all ages in whom all the families of the earth were to be blessed. They could express themselves only in the concrete—the ephemeral; we can think in the terms of principle, of the unseen reality. That step of faith is as true for heaven as for earth, a lesson from eternity for time, a link that lifts the finite into oneness—conscious oneness—with the Infinite.

It matters little whether all the wonders connected with Moses are recitals of literal facts or traditional idealizations of a primitive leader; but it was of infinite and inexpressible importance for the human race that the “ten words,” the decalogue in its original, oracular simplicity, with all that it implies, was given to a nomadic tribe, settling down into the first beginnings of a nation, the first lesson in a spiritual course of training. Moses stands as the most creative law-giver of all time, whose a b c of divine ethics, social order and statesmanship, in its historic influence on the human race, is a thousand times more important than all the traditional wonders clustering about his name. He taught that God gave the law direct to man. That will stand forever, and go on in increasing power over the progressive nations of the earth, even if all those marvels be proved to be but traditional idealizations of a much simpler historical fact. We are learning slowly at long last, that law is not a fiat of God or a concoction of politicians, but an eternal principle at the basis of universal cosmos, the infinite variations and applica-

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tions of which man must discover and follow. Only thus can man progress.

It may be shown that original prophecy in Israel was related to the frenzied ecstasies of pagan Semites and for a time carried traces of that origin, as when gigantic Saul too was carried away into a type of prophesying. It was far more excusable in those early times when men were feeling their way upward than in later days of decay and false prophets, in the Christian Montanist of early Christian centuries, and later sects, down to these days of Free Methodists, Burnsites and Hornerites in Canada! The amazing, yes, the divine fact, however, of world importance is that out of that crude beginning, in the minds of the few men sincerely feeling after the Infinite, there rose another type which sloughed off those pagan accessories and meaningless hysterics, and became the seer of divine visions; culminating in Samuel, whose splendid figure from childhood to a ripe old age stands out a true interpreter of God at the climax of one stage of Israel's development, as priest and prophet. And then, as statesman, he starts them on another stage in civilization by organizing the loose tribes into a kingdom, under a king who should be simply a servant of God for the people, a general in a warlike age to combine the people in self-defence and in higher service for God and the race. In Samuel came the climax of a primitive time, uniting in one the functions of judge, priest and prophet. Then came the transition. The judge became king. The priest proceeded to utilize the forms of paganism. The prophet was released as the independent voice of God; the awakening conscience of the people.

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The titanic figure of Elijah stands out in the midst of a hopelessly corrupt era, shining in the lurid light of divine wrath over king and land, in the white light of divine protection over his servant. What was the real work of this master, of his disciple and successor Elisha and the schools of the prophets of their day, we can only surmise. But, if John the Baptist is an exponent of the spirit and power of Elijah, we know that, far over all those wonder stories, his voice spoke out a message in which the ring of eternal righteousness sounded in notes clear to the men of his day.

After these prophets of action we have a succession of preachers whose utterance of visions of the divine have been handed down to us, which, together with other forms of utterance of the same Spirit and message in poetry and song, in wisdom literature and dramatic story, we have a complete thesaurus of human knowledge of God. They show the way in which the divine may be made a possession of the finite individual and become a leavening element in the race, raising the statesmanship and popular citizenship of earth into a oneness with that of heaven.

The merciless scourge of Amos the herdsman of Tekoa; the tender exposition of divine love in Hosea, through the agony of a personal tragedy; the mighty sweep of Isaiah, combining the characteristics of both Amos and Hosea, exalted by splendid education and social position, standing as statesmen at the helm at one of the most dramatic climaxes in the ebb and flow of nations, expressed in literature of unsurpassed beauty and unequalled power, brings to the ear of all ages the sob of the Almighty over the children that He must banish; the divine hopes still retained in the remnant,

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the people of Jehovah; the overwhelming presence of the unseen Holy; the absolute certainty of the final triumph of God, for to him Mount Zion and the city of the great King were inviolable. He saw clearly and truly, but his vision was vastly foreshortened. He was followed and echoed in various notes by Micah and Nahum, Zephaniah and Habakkuk.

Then came the great tragedy of the nation; Jeremiah, the most pathetic figure in all history, amid the crash of fallen national hopes, amid the ruin of the Holy City which had bartered away its birth-right, sounds the highest notes of individual responsibility, the absolutely inviolable and impregnable fortress of Spirit in place of vanishing city and temple and service and useless elaborations of law. He tells of God's covenant written on human hearts and the final triumph of God, though all things held precious should vanish. With his message and the psalms of hope, and the fuller development in second Isaiah, ends the era of original prophecy of the highest type, where the preacher-prophet deals with the application of eternal principles to earth conditions, independently of priestly ritual and growing ceremonial. Nay, more, the real prophet smote with a rod of iron the ever recurring development of formal service in multiplied oblations, in flowing blood and rising smoke of endless sacrifices, in steady and unending attendance at divine service in the Temple. Isaiah voices the common prophetic judgment of this Canaanitish development two centuries before:

Unless the Lord's mercy had left us a few,
We should perish like Sodom, be wrecked like Gomorrah.
So hear the Lord's sentence, you Judges of Sodom,—
Attend to God's laws, you Gomorrhian race!

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"What to me," asks the Lord, "Is the wealth of your offerings,—

I am sick of burnt rams, and the fat of fed beasts,—
Blood of bulls and of lambs and of goats pleases not,—
When you come to my presence who asks them from you,
When trampling my courts?

"Bring no more vain offerings; your incense I hate it,—
Your month-feasts, and sabbaths, and solemn assemblies
Abandon as useless, for I accept not.

My soul hates your monthly and festival meetings;
A load they are on me,—I stagger to carry;
When you there spread your hands, I turn my face from
you;
Though you multiply praying I never will listen,
For blood fills your hands.

"Therefore wash yourselves clean, turn your sins from
before you;
Cease your practice of evil when before my sight.
Learn to be righteous, and try to do justice,—
Be just to the orphan, the helpless defend.

"Come now," says the Lord, "bring reason to final result;
Though your sins were like red, they will whiten like snow;
If purple as worms, will become like to wool;
If calmly you listen the good land shall feed you;
But refuse, and rebel, then the sword it will eat you."*

Jeremiah is even more bold in drawing the contrast between the religion of an institution and the life service which God demands.† "Thus saith Jehovah of hosts, the God of Israel: 'Add your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought

* Isaiah 6. Farrar Fenton's translation.

† Jer. 7: 21 ff.

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them out of the land of Egypt, concerning burnt offerings or sacrifices.'” What! Jeremiah among the higher critics! Rub your eyes, look again, and think. Whence then all this elaboration in the six books describing the origins of the history and the institutions of the Hebrew people? Where the most elaborate detail of priestly millinery, and blood, and incense, and fire, and smoke, and paint, and pots and pans, and snuffers, and all the rest—are all ascribed to the dictation of the Almighty to Moses while leading a host of nomads across a desert wilderness! Jeremiah and his fellow-critics to-day think that He had something better to do. But listen: “I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing I did command them, saying, ‘Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you.’”

How utterly natural; how supremely worthy of Jehovah; how consummately normal and historically probable over against the abnormal, historically improbable elaboration of a vast hierarchical and ceremonial and ecclesiastical institution, into a thousand details to cover all the exigencies of a thousand years of development,—from the narrow life of nomads escaped from slavery, on into centuries of a pastoral tribal evolution, on into a monarchical, commercial, military international intermingling in world affairs,—all dictated to one man and then stored up for all time, while generation after generation were prohibited all independent thinking, compelled to draw from the old stores of un-

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used regulations, left in stock until the time for use had come,—according to the traditional idea!

But listen to Jeremiah:

“But they hearkened not, nor inclined their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward.”

Back into Semitic cult in the name of Jehovah; not forward in the image of the spiritual, the ethical, the practical God of heaven and earth.

“Since the day that your fathers came out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early and sending them; yet they hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers.

“But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith Jehovah, and I spake unto you, rising up early and speaking, but ye heard not; and I called you but ye answered not; therefore will I do unto their house which is called by my name, wherein ye trust, and unto the place which I gave unto you and to your fathers, as I did unto Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.”

“Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.”*

And poor old Jeremiah's message appears to have faded into a broken-hearted wail over a rejected people

* Jer. 7: 12-16.

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and an accursed institution, supposed to be in the service of Jehovah, but which had become a splendid mausoleum over a dead and buried reality, which alone is of importance to God and godly men. Not the first or last instance of such a fact in history, but the outstanding illustration of a long record of such culminations in crises of the ages, when God's house was turned into a den of robbers and the divine was buried, or sent adrift by the great and their minions, to seek a home in humble hearts and hidden lives. It is because of this same divine struggle between the universal reality and the human and limited institutions, which first assist and then fossilize, or develop into hindrances of the spiritual purpose of God, still going on in this the third millennium since Jeremiah, in the twentieth century after Christ,—that we linger and emphasize this age-long conflict to point out the elements that make for divine success or for spiritual defeat.

The one supreme effort of the prophet is to bring the spirit of the individual man into immediate contact with the Spirit of the Eternal so that he may be a temple of the divine and the holy. Then, through the community, practically interpret the divine ideal in social conditions, in a type of citizenship on earth that will work just as well in heaven, or any place in the possible heavens of the infinite empire of God.

"In order to build up and level the road.
Pick the stones from the path of my feet,
For, thus says the Mighty, the One living on high,—
His name High and Holy, and holy His home,
In heights sublime, in humble, contrite heart,
The meek, humble-souled, I will cause to revive,
Will renew the meek spirit and broken in heart."*

* Isaiah 57: 14, 15. Farrar Fenton's translation.

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His name may be recorded in a temple; his ideas may be crudely pictured to immature children and people in childish stage by robes and ritual and ceremony and architecture and so forth; his thoughts may be caught and mingled with the intellectual capital of one age, be carved and parceled and labeled, as a revelation for all time, and serve for the schooling of one generation to become the ignorance of the next, but the Spirit of God as presented by the whole revelation of the prophets is a spirit of holiness, and dwells nowhere but in the high and holy places of infinity, and in pure, loving followers working together with God to turn the earth into the heavenlies. It had come to pass that that kind of a home for divine spirituality was to be found only among peasants and artisans, who refused to seek wealth or to fight robbery with robbery—"the poor, the meek." On the other hand the landlords, the wealthy, all exploiters of the common people, "the rich," became the synonym for "the wicked," the rejected of God as hopeless rebels.

The anticipations of Isaiah and Jeremiah were realized in the day of wrath which swept the flower of Judah's people into Babylon, many into Egypt, and multitudes elsewhere; which razed the temple and the holy city to a pitiful ruin in the hands of an apparently worthless remainder, left to save the desolation from the wild beasts of the howling desert, in order to preserve the real gift of God for humanity.

The exile cured the people of the old types of idolatry, but the innate paganism of the Semitic spirit developed itself in the garb of loyalty to Jehovah by means of a new institution and a collected selection of literature, both of which as the vessel of a reality within might fairly be called sacred, but when the prepared heart, in-

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dwelt of the Spirit ~~as~~ forthtold in the visions of Isaiah, is not in the worshipper, they become the idolatry of misguided men, the hollow shell emptied of an eternal reality.

When a people has lost its liberty and its nationality its power of expansive thought and creative ideas is buried. Ezekiel, by the banks of the Chebar, a prince and a power among the exiles, was a priest with a prophet's outlook while Jerusalem and the Temple stood. After the complete overthrow he was the last of the great prophets with a true emphasis on individual responsibility, but with the narrow horizon of a priest, whose world was an ideal institution with an ideal ritual. Nehemiah's one idea is the city and the Temple service, formal purity and sabbatic strictness, expulsion of non-Hebrews and divorce of wives brought in from outside peoples, and in his book that ever-recurring refrain of pure Oriental paganism, "Remember unto me, O my God, for good all that I have done for this people," marks a chasm between him and Isaiah.

An enslaved race, however, with a past and a possible future, may develop intensively the capital of ideas and ideals inherited from days of freedom and wider outlook. Ezra represents a class of priestly students who spent their abundant leisure and opulence in the study and recension of the mass of literature accumulated during centuries past. Little by little the ancient elements were welded with later accretions into the books we now have, enriched by the best productions of nameless authors, which, as the ages sped, became more ecclesiastical and apocalyptic. The ethical and the spiritual developed in other literary forms.

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Ezra's work in Jerusalem centred in temple buildings and temple service, with its pulpit of wood and Bible reading, its expositions of the law now in a language scarcely understood by the people, introducing a new type of preaching which matured into interminable Midrasch and hair-splitting Talmud. The struggle and squalid conditions of the wretched little people for long years are reflected in Haggai and Malachi, and, perhaps, Obadiah. Joel strikes a higher spiritual note amid a common rhapsody of sin and calamity, but the sin is not idolatry nor civic unrighteousness, but a failure to pay Jehovah's temple claims. The calamity is not overthrow of a nation, but the cessation of temple offerings and the shortage in crops. The repentance demanded is grief and fasting and temple attendance: the promised result astonishing fertility of fields and permanence of the institutions in Jerusalem.

In the exquisite parable of Jonah we have a needed reproof of the ever-narrowing heart of the Jew, and in the apocalypse of Daniel a bit of true spiritual insight into history. The Book of Kings is the prolonged illustration of God's method in the history of the people of Israel, and is in sympathy with the ideals of the prophets. On the other hand, the Books of Chronicles were produced in later times when the priestly ideals were supreme, and the prophetic were vanishing with a God who was fading along with the very pronouncement of His name, unuttered so long from a spurious reverence for the letter. More and more the things that are seen grew to an all-absorbing magnitude over the grave of the spiritual and the unseen.

In the process of centuries the little remnant grew, reaching the magnitude of a province in the days of

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Grecian and Roman rule. Religion descended more and more into a formality and a fanaticism. Men would rather be martyred than eat swine's flesh or use the blood of an animal for food, and yet would live the life of the sinner and sate their reeking blades in brothers' blood amid insane internal feuds of sects and schools. The furious heroism of the Maccabean period raised them for a brief moment a few degrees above the status of a province, and strengthened vain hopes of literal fulfilment of ancient predictions of dominion in which the old prophets had clothed their interpretations of the divine message. The Temple grew to unwonted splendor; the Temple service became a magnificent and faultlessly faithful routine; the "Temple trampling" by millions exceeded the fervor of the days when Isaiah launched his thunderbolts; while, at the same time, the immorality, the mammonism, the hypocrisy, of the guardians of the institution, the officials of the hierarchy, and many of the people, outdid, if possible, those old days of darkness. The scribes, and pharisees, lawyers, hypocrites, sat in Moses' seat, preaching a word that was true, commanding a ritual that was better than nothing, but they illustrated the opposite in practice. Underneath a beautiful religious exterior glowed the heaving volcano of hate, creating a hell upon earth, while the excesses committed by political rebelliousness, on the strength of hopes based on apocalyptic absurdities, drove the state to the inevitable fate of a total destruction.

V.

DIVINE HARVESTING

I. THE THRESHERS

THE spiritual and ethical harvest now available from world-literatures through the work of devout scholarship in modern criticism and historic methods of study is beyond all computation. It means the bringing out clearly the questionings of the human spirit and the answers of the divine, in terms that appeal to universal man. This work, so far as the Old Testament is concerned, was begun by a series of writers and brought to the same point of view as we are approaching to-day over two thousand years ago.

The Bible, as it has come to us, was written and put together by men for one purpose: it is not a history, it is a book to teach religion, i.e., the relation of man to the infinite: didactic world-teacher. From ancient times there were books expressing the religious ideas of the day, a mixture of folk-lore, traditions, songs, blending all phases of life, expressing a primitive faith in the Unseen. With the stage of Abraham much of the pagan element dropped. Brief but epoch-making additions were made by Moses, when much that had become out-of-date was left out. Ideas expressing the evolution of thought grew and ripened up to the time of Samuel and the founding of the kingdom. Songs of war, of love, of hope, of faith, chronicles of great deeds, stories of great men, were orally transmitted and eventually written.

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The "schools of the prophets" in both North and South kingdoms no doubt collected oral traditions and written documents, and revised them up to date. Then came the crash of Amos' thunderbolt into the things as developed by soul. The Spiritual had vanished. He swept away from the whole history of Israel a mass of priestly fiction, set it in the midst of God's nations, and spoke out the mind of God as a universal Father. The whole house of Israel deserved to perish for their spiritual and ethical rebellion, he declared! Hosea adds his word of denunciation but dwells on God's invincible love. He would restore them if the kings, the priests and the people would but give Him the chance to carry out His plans. Records of events, songs, books of ritual and of prophecy multiplied apace as the historic evolution went on.

Three lines of development became inextricably interwoven in the nation and make strange patterns in their literature: (1) The national idea of the chosen people, the peculiar Hebrew expression of soul groping after enlargement; the love of one's own country—patriotism as a religion, when Spirit is gone. (2) The peculiar Hebrew development of the universal idea of propitiating a watchful God by offerings, an angry God by blood, a bountiful God by praise—the incipient reaching after the spiritual expressed by the soul of the times. (3) The prophetic; the words of men, God-conscious, whose souls, enlightened by Spirit, revolted against the religious, social, ethical wrongs that had grown up with the years, and the passing of the fathers. Their one business was to preserve the grain of truth out of the straw in which it grew, to denounce the spuriousness of imperial patriotism and formal religionism, as both

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pagan and unspiritual, and to announce the God of Israel as spiritual, universal and ethical.

Deuteronomy is the marvellous blending of all three made for a critical time—holiness, ritual, religious patriotism presented as a compromise to satisfy all parties. For the prophets denounced the formal worship: temple service, bloody sacrifice and endless ceremonial were an abomination. They denounced the monarchy, the officials, the judges, the princes, the wealthy, all God-forsaking oppressors of the poor. The attempt was made in Josiah's time to bring all into line with prophetic ideas and a reformation was ordered. Reforms were started; a new era was to begin. The revival passed; the reforms were ephemeral. The old development went on: wealth accumulated, religious service grew more splendid, public wrongs returned, social evils extended, till the blunders of the throne endangered the existence of the nation, and the badness of the people called for the punishment of God. In all this compromise in Deuteronomy and the drastic reforms of Josiah, it looks as if Jeremiah, the contemporary prophet of Spirit, took no part.

A century later the crash came: Jerusalem must fall, the Temple be plundered and then burned, the best of the people had to tramp into exile, a beggarly remnant alone to be left. Out of it all the wheat of a spiritual growing entered the spirit of the prophet. Let the material go: the Lord will build a Temple and city of human lives, human hearts, that will form a new covenant of mutual trust and universal love. It was worth while for a nation to live and die to produce a cosmic harvest like that. O fruitful agony of Jeremiah! But

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the golden grain had to be sown and die to live again in a larger harvest and another threshing.

During and after the exile the priest had control. The Book of Chronicles was written from the priestly viewpoint, to replace the Book of Kings, which was too full of prophetic energy and had too little priest-lore. The whole literature was recast to emphasize the idea of sin and sacrifice and ritual and ceremony and Temple, through which the people must obtain the promises of the prophets. The Old Testament as it now stands was the result, the recasting of the selections from old books, edited and expanded by new material. The priests could not keep out the prophets and the psalms of the olden saints, but they could revise and recast them—or much of them—to suit their point of view. So the new Temple and its sacrifices and its accessories grew, housed in a building erected by men of blood and war: fighting themselves like tigers for very existence. One wonders as one studies the features expressed in all this history, and stands amazed—a strange mixture of the best and the worst. An institution, a practical heathenism, enshrining a priceless treasure. The institution and the whole economy must perish that the wheat of the truth may feed a waiting world, not through institutions developed by men, but through a Brotherhood of sons of God, universal as man.

The cultivators of the seed for the Coming Age-harvest were the Spirit-filled prophets. The evolution of the prophet will be the theme of another study, but we note the culmination of the order in the Old Testament in the unknown author, or school, or succession of students of the spiritual vision, who produced the singularly profound, and exquisitely expressed, series of

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dramatic rhapsodies, known as Second Isaiah. Very likely he or they dwelt in Jerusalem the rebuilt—little, neglected, persecuted, sordid, squalid, pitiful New Jerusalem, with its apology for a Temple, the old city a ruin still—during its bitterest years, between Ezra and the Maccabean period.

The whole divine result of two thousand years of special cultivation of one field had produced one kind of fruitage that the great Evolver could use. That was to be the seed for coming harvests, to turn a planet into a paradise restored. God wanted a Servant: a type completed so far as to be the norm for universal reproduction. That type was produced through the agonies of ages and was to be found in the spiritually-minded "meek and lowly," the remnant of the "despised and rejected of men," but the elected of God, for permanent use when the chaff and the straw were gone—for successive seed-time and harvest until the new Earth should appear.

But there was another class of men at another kind of work—a school of higher critics who were drawing the very innermost spirit out of the evolution, evolving themselves, and putting on record for us the philosophy of their science and art of the history of spirit. The whole problem of the maze of literature and the conflict of ideas was to find out the voice of God for universal man. That was Israel's vocation. Was man everywhere to be brought under a yoke which "neither we nor our fathers were able to bear"? The men of the Book of Wisdom said, "No, let us find the Universal Truth behind the whole historical development, underneath seer and prophet and psalmist and king and priest and all." These old higher critics did not follow the modern method exactly, but theirs was just as scientific.

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Instead of attempting to analyse the old records, they simply ignored the whole mass of ephemeral facts, and, Spirit-filled, God-conscious, they sought the spirit within the whole, the universal meaning for *man*—as man: the meaning of God and man, and nature and the hereafter. They appear to have simply put all oral and written literature into their alembic and drawn out the molten gold of their vision of the image of God for man in knowledge, in holiness, in righteousness. Not a mention of Israel, or priest, or prophet, or Temple, or sacrifice, or Jerusalem, excepting a rare reference as illustration—only God and man and their works. From *Job* to the author of the *Book of Wisdom*, the human soul is on the stretch to understand and tell out the things of the Spirit of God and the spirit of man, to find out the common ground for real union.*

When, where, by whom, for whom, the *Book of Job* was written, no man knows. But so much the better: it is the outspoken soul of universal man in ancient environment at its best then possible, fighting through conventionalities into a larger place where man's spirit may argue out the problem of life with the Creator Himself. The theatre of the drama is the heavens: the universe, including earth and man. The *dramatis personae* are Jehovah, angelic powers, representative men, and all the forces of spirit and soul and body. The ideas are the underlying ideas of the primordial El-Elohim with all the spiritual advance to be found in the literature of Israel up to that time.

* In this study of the Wisdom Literature, Professor Moulton's "Modern Readers' Bible" is largely drawn upon. To him the writer owes more than words can express, for an insight into the Bible as literature and thence into pastures new and vast beyond.

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The scene is cast in the "land of Uz," a land and life of poetry: apparently without books, or temple, or priest—a perfect idyll. The floating world's literature of oral speech reigns supreme in a poem unequalled in the annals of man. The people are close to nature. Everyday life becomes imagery laden with poetic insight. The patriarchal speakers are filled with God. Worship is as to the God whom Abraham knew. There is no "Old Testament religion" about it. These villagers have kept up the old pure worship in a hidden corner as Abraham had left it a thousand years before. Outside of Israel, Job is proclaimed before the hosts of heaven the Servant of God on earth. Religion without a law, without a church. The only revelation known is what the Spirit of God speaks to each spirit, or has been told from the fathers by word of mouth. Their creed: fear God, eschew evil. Their element of life was God-consciousness; their religious sense overpowering awe; their whole life one of hallowed restraint, with tender conscience lest they injure an enemy. Divine providence was to redress the wrongs of the poor, to confound the crafty; to have mercy on the smitten wrongdoer, making sore but binding up. All things are full of meaning; the Divine presence fills the universe, all nature and empty space filled with God. The tempest is His presence; flashing lightnings and black, rolling clouds, impetuous wind, the heralds of His coming. The craving to enter that Presence and face the problem with God fills Job with religious ecstasy. In the answer there is an element of prophecy and throughout the whole a sense of the devout spiritual life in all its struggle, of communion with God, in doubt and in

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reconciliation. God's purpose of Love is ultimate reality.

In *Proverbs* we have a Miscellany of Wisdom in five books. Probably each the gathered pith of centuries: an anthology of anthologies. Wisdom consists in right conduct and the adoration of God's universal order. There is judgment of wisdom and folly. Not a Great Day of the Lord, or future Judgment Day, but a continual passing of judgment, never ceasing for man or nation, under which evil must make way for the good. Wisdom is a principle, then a character, then a heart possession, then personified, lifting man until he realizes his oneness with the whole of God's universe. Thus wisdom becomes the beauty and joy of Deity in His heavens:

"Sporting always before Him;
Sporting in His habitable globe."

The *Book of Ecclesiasticus*, by Jesus, son of Sirach, written c. 200 B.C., takes the same point of view as *Proverbs*, carrying out the divine idea in the ethical and natural world. He gives a picture of the thought of his times; as a scribe he makes mention of the Law and Temple, and passes encomiums on a long list of Old Testament worthies to illustrate Divine Providence in history. Wisdom is described as the breath of the Almighty.

"I came from the mouth of the Most High,
And covered the earth as a mist.
I dwelt in high places,

* * * * *

And walked in the depths of the abyss.
In the waves of the sea, and in all the earth,
And in every people and nation I got a possession.

* * * * *

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The Creator of all things gave me a commandment;
 And said, 'Let thy tabernacle be in Jacob,
 And thine inheritance in Israel.'

* * * * *

Come unto me, ye that are desirous of me.
 * * * * *

They that eat me shall yet be hungry,
 And they that drink me shall yet be thirsty.
 He that obeyeth me shall not be ashamed;
 And they that work in me shall not do amiss."

Practically the whole of our Epistle of James is a mosaic of extracts from *Ecclesiasticus*, and its influence is seen throughout the whole of the New Testament.

Ecclesiastes in the Old Testament is another book of the same order. But a difference is evident in his conception of wisdom. As regards the divine ethics in conduct he is as devout as *Proverbs* or *Ecclesiasticus*. But the grand harmony of "all things" has given place to "vanity and vexation of spirit, in all things under the sun." "All things are vanity," "all things are a weariness," indicate the lost harmony, a broken unity. Adoration of the harmony has given place to reflection on the mystery which the author despairs of solving. The progress to steadier ground appears as we proceed in the book, an exquisite study in psychology. In the midst of gloom one sweet note is constant: the wholesome enjoyment of this life has the stamp of divine approval. But to attempt to solve the riddle of the whole is lost labor. But though the thinker has broken down in perplexity before the universal and the hereafter, yet he clings firmly to the ideas of God and of duty, and keeps alive his sympathy for human happiness. "Fear God and keep His commandments, for that is the whole duty of man."

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The *Book of Wisdom* written in Greek and placed in the Apocrypha, and with it practically removed from the sight of modern people, is one of the most remarkable and most important books in all literature of the Spirit. It has left such an impression on Paul and John, both in style and matter, that to understand them thoroughly this book should be conscientiously studied. It is a wonderful link between the Old and the New Testament, true to the Universal Spirit in both, coming ever nearer to the New—the very breath of the Christ.

Professor Moulton points out that if it is not a direct reply to *Ecclesiastes* it starts from the same basis of questioning, and gives an answer vibrant with a triumphant ring that should check any misuse of the position of the older book. The earlier wisdom books saw the works of God in nature as theme for praise. *Ecclesiastes* saw a meaningless round of irresistible occurrence. But the author of *Wisdom* shows that reflection and analysis have been brought to bear on nature: the modern scientific and philosophical conception of God and nature were there: we are coming back to the feet of the unknown thinker of Palestine.

In the other books, "wisdom" meant wise conduct and the adoration of the harmony that reigns in all things. "The Preacher" divorces these two ideas: the harmony was mockery, the wise conduct was the only thing left for wisdom. In this *Book of Wisdom* the author not only brings both to the fore, but welds the two into one indissoluble cable: the wisdom that animates conduct and the wisdom that reigns through creation are *one and the same*. Listen,—after telling of scientific observation of nature and of history, he puts

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into the mouth of the wise man speaking the dramatic monologue:

"All things that are either secret or manifest I learned: for she that is artificer of all things taught me, even Wisdom.

"For there is in her a spirit of quick understanding, holy, alone in kind (John's word, 'only begotten'), manifold, subtil, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered, beneficent, loving towards man, steadfast, sure, free from care, all-powerful, all-surveying, and penetrating through all spirits that are quick of understanding, pure, most subtil. She pervadeth and penetrateth all things by reason of her pureness. For she is a breath of the power of God, and a clear effluence of the glory of the Almighty; therefore can nothing defiled find entrance into her. For she is an effulgence from everlasting light, and an unspotted mirror of God, and an image of His goodness, and she, being one, hath power to do all things; and remaining in herself, reneweth all things; and, from generation to generation, passing into holy souls, she maketh men friends of God and prophets. For nothing doth God love save him that dwelleth in Wisdom. For she is fairer than the sun, and above all constellations of the stars; being compared with light she is found to be before it: for to the light of day succeedeth night, but against Wisdom evil doth not prevail, but she reacheth from one end of the world to the other with full strength, and ordereth all things graciously."

Analysis of nature and history in the hands of our author has recovered the harmony between the world within and without; and in its enlarged sphere Wisdom is identified with Nature, with Providence, and with Immortality.

Other thinkers of Hebrew blood and Hebrew spirit and training who had been intellectually moulded by

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Greek methods of thought, throw wonderful side-lights on the Hebrew harvest grown through ages, now being threshed out on a platform open to the hungry of the whole human race. Nothing is gained by minifying the visions of seers of ancient nations, the noble ethics of other teachers, and least of all by overlooking the contribution of the Jew. That contribution is not confined to the Bible records. Our conception of the real contribution of the Bible has been enlarged beyond all computation by the scientific study of the prophets and the prophetic element in all the literature in that wonderfully endowed people.

At the same time a scientific study of the personal and home life of the Jew, not only in biblical times, but in the dark days between the Old Testament and the New, is of the utmost importance. The idyl of Ruth gives us a glimpse of a time of peace and home and love. One flower out of one garden among many. We may imagine countless thousands more. Many another peep into their thinking and living is got in the Apocryphal books, from midrasch and story and commentary. These sympathetically gathered make a charming picture of a pre-Christian common people, with a wonderful teaching of righteousness and love. The New Testament, too, reveals so much that was lovely in the characters that appear, who were all trained under the old *régime*. That one stroke of Paul's about Timothy, moulded by mother and grandmother, gives us a hint of the sweet home life of the Lord's childhood. The common people heard Him gladly. One wonders sometimes what would have happened, if proud, Pharisaic officialism and ignorant political hate could have left Him alone. Taken separately, or treated by one who has not spiritual vision,

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almost every ethical utterance of Jesus can be reduplicated from books which, as a boy, He may have studied, and out of which—as mercury for the miner gathers every particle of gold—the loving heart within Him may have absorbed the elements that were true to God-love, then given out as apples of gold in platters of silver.

The authors of the Wisdom books are the true successors of the prophets. Amos never speaks of the “God of Israel,” but as Lord of Hosts, of all men. Listen, “Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from the land of Caphtor, and the Syrians from Kir?” The appeal of all the prophets of the eighth century before Christ was for the human race. One God, one family of many peoples. They foretold the Messianic age, when love, truth and peace will unite men in one brotherhood. “The distinctive note of the deuteronomic legislation is humanity, philanthropy, charity.” The very aim of the call of Abraham was that in him “all the families of the earth—all mankind—should be blessed.” The teachings of Deuteronomy inculcate kindness to animals, love to the stranger, as the outcome of love to God.

All the literature of the Jews is full of precepts teaching the duty of friendship to all men. Philo wrote, “He (Moses) also established other merciful laws, full of gentleness and humanity, on behalf even of enemies.” “We are not to be delighted at the unexpected misfortunes of those who hate us, knowing that to rejoice in the disasters of others is a malignant and odious passion. Bestow benefits on your enemy and then will follow of necessity the dissolution of your enmity.”

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"The principles of humanity concern one's own relations and strangers and friends and enemies and slaves and free men, and, in short, the whole human race."*

The same universal spirit runs through Jesus Sirach. Philo again: "It follows from one general law of benevolence that every man is to love and cherish a stranger in the same degree as himself."*

"For the good man hath not a dark eye, for he sheweth mercy to all men, even though they be sinners. And though they devise with evil intent concerning him, by doing good he overcometh evil."

Josephus held, "At the sacrifices we ought to pray for the common welfare of all and after that for our own; for we are made for fellowship with one another, and he who prefers the common good before what is peculiar to himself is above all acceptable to God."

The *Siphre* explains Joel 2:32, viz.: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved," thus: "Is it then possible for any human being to call on the name of the Lord? Yes, by striving to imitate God. Is not God loving and merciful? Strive then to be merciful and loving to all men without harboring a selfish motive."

These and many other quotations are given in a pamphlet, by the Rev. Gerald Friedlander, a London Rabbi, on "The Law of Love in the Old and New Testaments." It is a most interesting epitome of Jewish expressions of the great law, and shows what a splendid capital of ethical love Christianity had to start with.

But the author mistakes the point when he complains that Christianity "took" the law of love from the Jewish scriptures. An evolution of God-love had proceeded to such an extent in the highest minds and the

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humble hearts of Israel, so big with the universal fate of the human race, that it had to find a larger expression or perish.

II. THE WINNOWER

THE instinct that divided history so that all events are dated so many years B.C., before the Christ, or A.D., in the year of our Lord, built more wisely than it knew. How came Jesus, the humble son of a carpenter, to be enthroned as Lord of human history?

The Semite had had his day politically and educationally. The material, political and intellectual power of Babylonia had dominated Western Asia with imperial ideas for four thousand years and more. The Babylonian language had changed but little from 4000 B.C. to the fall of Babylon in the sixth century B.C.—a literary international medium for three thousand five hundred years, and how much longer no one knows. The most notable product of the Semitic ages was the Hebrew: the Hebrew people, definitely branching into a specialized race, say, 2000 B.C.; Hebrew thoughts on God and Man; Hebrew literature, culminating during the last century before Christ. This has become the fountain of a world-literature, the wellspring of universal truth on the things of the Spirit of God and the spirit of man; basis for the development on right lines of the ultimate religion, philosophy, ethics and economics, individual, social, industrial, political, universal; the primal source of the final civilization of the earth.

To the Hebrew the heart was the synonym for the whole inner man. "My son, give me thy heart," meant "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy

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strength." The result is the universal message of the heart of the universe for the heart of universal man: the Spirit of God to the spirit of man. But the Hebrew language could not be the vehicle through which that message was to reach universal man, especially in the revolutionary form into which it was transfigured by Jesus, and Paul, and John. To preserve the essential, the non-essential must perish.

In order to understand the reality of the historical revolution which marks the centuries of our Lord, past and yet to come, from all the preceding millenniums, we must get at the heart-throbs of the days when John the Baptist and Jesus were contemporaries. These two young men together bridged the chasm by a double link which joined the old and new in an indissoluble unity, and as surely divided the new from the old, for the free, untrammelled, evolution of the heart of the old in the spirit, soul and body of a new world-age, yes, new ages of ages in an upward evolution of Spirit and Life.

We cannot go bodily to Judea; it would not help us if we could. We can, however, cut out the intervening ages and collate the converging lines of the millenniums of previous history as known to-day into the focus of that wonderful time. Then with sanctified imagination—imagination applied to unseen forces behind phenomena as modern scientists do—we may have a true vision of the first working of the spiritual conceptions which were to give birth to a new mankind after the image of God, a new world after the image of Heaven.

For a brief period Judea, the most troublesome province of the Roman Empire, has uiet. The world is practically a unit; the genius of Rome has risen to a

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world-power. The democracy of Italy has sunk to imperialism, by causing the death of autonomous liberty among the nations, under concentrated military despotism. There is universal peace: the peace of military forces, stable as the quivering scum within a momentarily silent volcano. Greece has ceased to be a political power; the Greek language is the universal medium of literature, the international spoken language of the educated everywhere. It is the perfect instrument for the expression of the finest shades of thought, elastic and expansive, capable of adaptation to new ideas, to infinite enlargement and enrichment of old thoughts. The Hebrew is a classic language, the language of the religious oracles of the Jew in Judea and scattered among all nations, rich and grand as granite hills, but concrete, inelastic, incapable of fine abstract thought. The speech of the people in Judea is Aramaic; those Jews who live in other lands speak the colloquial of the people among whom they dwell; all the educated speak Greek as well.

To reach an understanding let us drop the curtain of time at about 100 A.D.—we have forgotten for a time all that has happened since then. We must also drop, as far as possible, our racial peculiarities, all our acquired theological prepossessions, our sectarian and political prejudices. We are simply honest seekers after the soul and spirit of things, “to the dividing asunder of soul and spirit.” We find ourselves in spirit in Judea, strangers from a far country with the power to look at events below the surface and read the spirit of the actors. We hold a power which has come to us from a study of history under the influence of the scientific methods, an absolute loyalty to truth, a

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spiritual insight to apprehend spiritual realities, and the attitude of prayer to the Infinite Spirit to guide and help in our spiritual quest. We go not as the Wise Men from the East, but as students from the West, with the equipment, mental and spiritual, of the twentieth century A.D., unimpeded by the facts and fancies, the philosophies and theologies, that have enriched, or cluttered, the centuries since 100 A.D.—the despair of the ordinary man of to-day. We start at the beginning of that fateful first century of our era.

In Judea the religion of the fathers is preserved in the sacred Hebrew scriptures; read and expounded in the synagogues every Sabbath, memorized by the children in the schools; discussed, in every conceivable manner of hair-splitting refinement, by rabbi and scribe, in the colleges and lectureships of the time. National worship is concentrated in a magnificent temple, elaborate ritual, organized priesthood, innumerable offerings of animals and money, with a zeal amounting to fanaticism. That their formal religion was God's religion and was to become the universal religion was their unshakable obsession. The politics of the little land since the mighty days of the Maccabees had descended into chronic, though at times latent, rebellion. God could not have forgotten His promise to make Jerusalem the enthroned centre around which all nations were to gather; the religion of patriotism had become a fanaticism. But aside from all these there were large numbers of common people who listened to the expositions of the Scriptures, treasured what they had memorized in school, and tried to live out the meaning of what they had learned. They were "the poor," i.e., the common people who had the means of living,

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without expectation or desire to become rich. They often suffered as they were utilized and fleeced by the rich and the politician. They were "the meek," who took no part in patriotic fanaticism, and used ecclesiastical ritual only as a means to spiritual life; multitudes separated themselves from all connection with temple, sacrifice and ritual, to find access to God, the God of the prophets. They were just men and women who tried to learn the right and do it to the best of their ability: strong as adamant against sin, patient under inevitable oppression, hopefully looking for the promised day of justice and love, "the consolation of Israel." They were the unique result of all the years of Hebrew preparation for the fulfilment of all the promises, that made the whole agony of twenty centuries worth while. They were the "saved" and saving "remnant," pregnant with the only hope of the future of the human race. To these the psalms and the prophets and the wisdom books were daily meat and drink. Thus they were nourished in the spiritual kingdom. Of these the women were the more numerous and, as mothers, the more important. The boys had a chance to begin right. No record tells us how many through all national vicissitudes had remained true on that line of spiritual and ethical life and reproduction, which culminated in the birth of Jesus and His splendid contemporaries.

From among this class two young men came into the forefront of the new age. The one was the culmination of the old economy, the other was the birth of a new era. John the Baptist and Jesus were probably cousins, though one was born in the family of a Levite, secluded among the rugged hills of Judea, and the other in the home of a well-to-do artisan of the village of Nazareth,

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a humble man, of the house and lineage of David, infinitely more noble in homespun than his great ancestor in royal robes.

The last of the old-time threshers who sought to separate the wheat from the clinging straw, the spiritual from the material, the eternal from the ephemeral, the reality from the evanescent robe which clothed it, was *John the Baptist*. The son of a priest, he had joined a company of ascetics who repudiated all the external forms of official religionism. His garb and life bespoke the heart agony of sincere souls over the death of the spiritual in Israel—the coming doom of the people now approaching the zenith of the madness of fanaticism and spurious patriotism that had taken the place of faith and the opportunity to serve. John saw the doom—he also saw the only thing worth saving, or that could be saved out of the coming disaster between the millstones of God's rejection and the crushing force of Roman determination to suppress the Hebrew nuisance to the Empire. They had drawn the sword, they were to perish by the sword. The priceless treasure they had held, and which had evolved in the hearts and brains and lives of the pure, was to become the possession of mankind, the seed for a new humanity.

The whole land was expectant of a deliverer. Some prophet-king must arise and fulfil the old promises made to Abraham and renewed so often by prophet and psalmist through the centuries. The people were ready to flock to any leader who seemed at all likely to help them. Often were they betrayed by men who played on this universal expectation and led them into frenzied rebellion. John the Baptist saw the situation: the inevitable destruction of the people and the Holy City. Suddenly

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they heard of a preacher out in the Desert of Judea. The burden of his message was, "Flee from the pending wrath. Be converted; the Kingdom of the Heavens is at hand." He told them of sin from which they must be freed, and of the God their fathers knew, merciful, gracious, slow to anger, who forgave iniquity, transgression and sin, but who would not clear the unrepentant guilty.

Multitudes flocked to hear him. A great revival ensued. Countless converted ones received baptism as symbol of the spiritual change. Then came also officials of temple and law and government, all alive to utilize any new movement that could be made to serve their ambition. "O vipers' brood," he cried out, as they clustered as near as they could to the preacher, but so as to be uncontaminated by the common crowd, "O vipers' brood, who has warned you to flee from the coming wrath? Let your lives prove a converted heart. Do not imagine that it will avail you anything to say to yourselves, 'We have Abraham as our father, the promises to Abraham and the fathers are ours,' for I tell you that God can raise descendants of Abraham, to receive and fulfil all the promises, out of the very stones. You have forfeited your birthright. Already the axe is at the root of the trees. Every tree that does not produce its normal fruit is to be hewn down and cast into the fire. The fruit of the tree of Israel is **RIGHT-EOUSNESS**. Wherefore cut off your sins by righteousness: or you and all the people and all their institutions will perish in the day of coming destruction. I, indeed, am baptizing—externally symbolizing and teaching—to produce a radical spiritual change in heart and

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life. But there is One coming after me who will lead you still further. He will baptize you in the Holy Spirit and in fire. His winnowing-shovel is in His hand, and He will make a thorough clearance of His threshing-floor, gathering His wheat into the storehouse, but burning to ashes the broken straw and emptied chaff."

He had but one answer for all "enquirers," "Get a complete change of heart and put to work in your everyday life all the principles of truth and holiness and righteousness of the prophets, for that is the inheritance we have received from God." Before his eyes there was no difference between prince and pauper. His bold reproof of the gilded swine in the palace put him in prison, and eventually cost him his head.

Jesus of Nazareth speaks, and a still more profound impression is made—an impression which began to release old forces and create new forces exactly adapted to the definite purpose announced by both: to work with God to turn out the spirit that had ruled the world thus far and to introduce a new divine spirit of world-evolution on a line that focussed all the messages of the ages in a new creative evangel. That which had been in gestation for centuries, pregnant within the nation, in the form of "the poor and the meek," voiced by the spiritual prophets and singers, was now to be born the heir of all the promises; a new world-movement had begun. The kingdom of God—the kingdom of the heavens—the kingdom of righteousness and love—had come to take possession of the earth and to make all things new. All that could be carried over from perishing Judaism was to be entrusted to the spiritually-minded common people, "the poor" and "the meek." They were to be prepared to win the world and lead to

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the realization of the hopes that had grown through two thousand years. The fulfilment was to be on a much vaster scale than the people themselves had ever dreamed, but in a different way.

Luke relates that John the Baptist, from within the gloom of his dungeon, hears of the doings and sweet words of the new Teacher, but misses the thunder tones suited to a day of wrath. He is able to send a deputation to enquire if He was really "The Coming One." The Teacher's answer is first to let the deputation see and hear just what He was doing. Then He sent them back to tell John: "He is working deeds of helpfulness and love among the common people; the most remarkable cures are wrought by His word, His touch or His smile, and He is telling the poorest that a time is near when there shall be no poverty, but that the conditions among men shall be what the Father of the whole universe originally purposed, and which He says is what all the prophets taught and for which our nation was intended to prepare the way."

When the deputation had gone He turned to His audience, most of whom had gone through the revival under John's ministry, "What did you go out into the desert to gaze at? . . . Why did you go out? To see a prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written,

*'See, I am sending my angel before thy face,
And he will make ready thy road before thee.'*

I solemnly tell you that among all of woman born no greater has ever been raised up than John the Baptist; yet one who is of lower rank in the Kingdom of the Heavens now at hand is greater than he. The law and the prophets continued until John came: from that

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time the Good News of the Kingdom of God has been spreading, and all classes have been forcing their way into it. He is the 'Coming Elijah' you awaited so long.

"But what shall I say to you fickle folks, with itching ears and unstable heart? You are like children playing in the open places. For John came as an ascetic, and they say, 'He hath a demon.' The Son of Man is come living like any man of the people, with no austerity, and they exclaim, 'See this man! given to gluttony and tippling, and a fellow of tax-gatherers and notorious sinners!' And yet WISDOM is vindicated by her products."

What were the products of "wisdom"? The "wise men" and the preachers had threshed out the whole history and economy of Israel, and riddled, by all means that they knew, the whole universe of God; and the golden grain of Universal Truth, eternal principles of spiritual God-life, expressed in the everyday life of man—son of the Eternal God—lay gleaming and thick amid the broken straw and chaff of history, of Old Testament literature, Prophets, Psalms, Wisdom Books, piling Midrash and Talmud of scribes, of institutions and ceremonials, of fanaticism and patriotism, rocking over a volcano, soon to be swept by the tempests of heaven. How shall the wheat be garnered, the rubbish consumed?

John and Jesus wrote no statement of their message. They left no chronicle of their lives. They simply recorded themselves on the minds, in the hearts and lives of their disciples. John's work was to increase the number of the poor and the meek, to awaken them to the importance of the great day that was come, to lead them to a conscious experience of passing out of the

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old into the new life of righteousness, to show them the way to carry out of the national ruin at hand all the treasures entrusted to them as heirs of the essence of all the promises and institutions of Israel. Jesus aimed at educating the poor, the meek, who had accepted the spiritual life for their larger development into world-conquerors as a new creative force, endowing them with a new spiritual power, and giving them the first principles of the true method of organization for the conquest of the world.

Fortunately it was not very long before there came to be gathered statements of His sayings, stories of His doings, and comments of the apostles, and so forth. Then when that generation was passing and the need of it became apparent, these records were drawn upon to give a connected view of the Personality and His Good News. So we have—no attempt at a life, as we understand it, but—four Gospels, attempts to picture the impression and message left by the Man, expressed in terms of the fragmentary memoirs of uneducated men, but Spirit-filled, their brain and soul clear but normal to their time. Each evangelist has a different point of view, but the same Lord appears, from the simple story of Jesus in Mark to the Philosophy of the Eternal Word, the Universal Christ, of John, educated by nearly a century of observation. Luke is the nearest a "Life," the most exquisitely told story in literature. The Gospel of Matthew starts from the viewpoint that Jesus is the fulfilment of the Old Testament, and, as Renan said, "it is the most important book in the world." From the viewpoint that Jesus was the fulfilment of the old economy all material was bent to express that idea. With many a statement and many a use of

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Old Testament quotation that fuller knowledge and the changed literary standards of to-day could not use, we have nevertheless, what results from loving, devout, honest study, the right start in the right way to understand the Spirit of God working through history and speaking through the lips of the Master.

The original Book of Matthew is not in existence. Through whatever hands it passed the final reviser who left it as we have it did not know the soul of the original compiler and was dulled to the Spirit and sweep of the Master. You visit some of the grand cathedral ruins in Europe: in a sequestered spot now almost deserted, but once filled with human activity, there stands a stately pile, a vast portion, towering Gothic; music, worship in stone; then you come to a part romanesque, showy, imperial; then you come to modern repairs, in the dull black straightness of industrial economy of gold-grubbing, soulless to-day. How can you tell what the original was? How restore? If you have eyes of a historical architect you can easily tell what is out of place—though it may have been useful for a time—you know how to get at the original. Clear away the additions, get to the first foundations, measure what you have that is Gothic, work out the rules of Gothic architecture and you can recreate the very image that dwelt in the soul of the first architect. So with Matthew's Gothic of the Son of Man.

Matthew makes use of Mark and other sources of stories, a fund of sayings entirely overlooked by Mark, and labors to show that Jesus fulfils the Old Covenant. Luke uses the same material and a little that is different, works it all over into better Greek and another order of events, scatters the sayings into entirely different set-

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tings, and produces a story to meet the enquiries of the heathen world and to present the "Good News" as a universal message to man. Later, John's Gospel gives the philosophy of the Christ, ripened by the test of experience and the thought of a century, in an entirely new treatment.

In every case the author is clothing a theory—or we may say, preaching an extended sermon—and illustrating his thesis by narratives, accounts of events, remembered words, condensed, idealized. No human ingenuity has ever been able to harmonize the accounts; no amount of dogmatism ever will. It is better so. Any pagan bent to deify the "letter" is balked. We are driven, thank God, to seek the inner spirit, the eternal reality embodied within the ephemeral facts of matter and passing events. In this the four evangelists are one. The harmony of the spiritual impression is one when rightly seen, and justifies the method by which the essential was preserved. While absolutely normal to the time and the people and the writers, it is the very best method, with all its human imperfections, that could have been devised to preserve for all time and for all nations the fundamental and universal truth as it is in Jesus. It is heard speaking to the universal human heart, regardless of non-essentials. A treasure in earthen vessels: the treasure only is the essential part.

But it was providential that the message was given to the world in Greek. John and Jesus spoke to the people in colloquial Aramaic; the "Good News" and the power of the new age had gone beyond Judea and had to be told in Greek. When the time came to put the message into literature, the evangelists had had time to choose the best Greek words for cardinal points.

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They could not in the brief written record elaborate as in spoken sermons. The immensities of meaning in the message had to be epitomized in a few comprehensive terms, capable of expansion as spiritual life developed in after ages.

The early Gospels tell us that Jesus began to preach after John the Baptist was cast into prison; according to Luke he sent a deputation of inquiry to Jesus from the prison. John the Evangelist tells us that John the Baptist practically sent James and John to Jesus; that when his disciples called his attention to the multitudes following Jesus while his were growing less, he had pointed out the superiority of the message of Jesus and declared, "He must increase and I must decrease." What matters it? What seems to us contradictory with Western minds and later canons of literature, would be no contradiction to the Oriental mind to-day, much less nineteen centuries ago. John is simply putting into the concrete form of an idealized event the spiritual reality of the relationship between the work of John, the herald, of the synoptists, and that of the Christ, announced by the herald. Fundamentally the records agree. The spiritual, ethical, universal message to the world is absolutely one.

The treasure is the spiritual message of the Infinite Spirit, as matured through a long evolution within a complication of ephemeral but persistent husks, which must be removed, that the universal, the reality of the divine, might be preserved. Jesus gave His teaching in such a way as to appeal to the humblest of the common people, educated under the old régime, now "waiting for the consolation of Israel." At the same time He gave it in such a form as to reveal an ever deeper mean-

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ing as men grew more spiritual. John lived long enough to apprehend this fact. He represents Jesus telling His disciples, in a memorable last meeting, as He was preparing them for His departure, "There are many things I want to tell you, but you cannot bear them now. But when He, the Spirit of truth, is come, He will lead you into all the depths of the truth." "God is a Spirit—He seeks a people who are also spirit and truth."

The meaning of which is that as men become spiritual they will apprehend the deeper, spiritual, living, creative, universal meaning of His words and His human life—which was one with the life of God. This does not mean a special inspiration for a few, but an open opportunity for all. So Paul prays even for converted pagan artisans, that they may have spiritual power to enable them to understand the depths of the Word. That is the evolution now going on slowly; it will be an eternal evolution. May it speedily become more rapid and more extensive. Paul prays for the Ephesians, and for us to-day, in view of the amazing possible revelations of the Spirit in the words of Jesus:—

"I always beseech the God of our Lord Jesus Christ to give you the Spirit of wisdom and penetration through an intimate knowledge of Him, the eyes of your heart being enlightened so that you may know" And again, when struggling with another phase of the same vision of the Christ idea: "For this reason, on bended knee I beseech the Father to grant you to be strengthened by His Spirit . . . that the Christ . . . at home in your hearts . . . your roots and foundations strong in love . . . you and all saints may become mighty to grasp God's idea . . . that you may attain to a knowledge of the

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knowledge-surpassing love of the Christ, so that you may be complete to the God-standard of completeness." Thus we too shall understand the Infinite Teacher.

Matthew contains the Sermon on the Mount. The substance, with variations, is given in Luke in a different setting. The priceless remnants of our Lord's systematic statements are given in Matthew 5 to 7, ready to be revealed. God's diamonds come first "in the rough"; get the law of the diamond and cut the rough off and shape the heart at its best: then a \$1,000,000 diamond becomes a jewel worth ten million dollars. The real diamond of the Sermon on the Mount can be discovered only when the law of the Teacher and the law of literary formation are known, so that we can cut away the human, the literary limitations of the reporters, the copyists, any influence of the day, and the circumstances in which they were written, and any accretions from revisers afterwards.

We start with the idea that Jesus, in order to found the Kingdom of God on the earth, would use the eternal elements already won by the right understanding of the Old Testament, that He would use them with a new unfolding of eternal, universal principles, so as to bring in new views of God and Man and start a new kind of development for humanity. We look and look at the wording of the "Sermon." There are oracular utterances, then wordy explanations, comments: there are several unusually great climacteric towers with apparently unconnected statements between. But look, the eighth beatitude, "Blessed are they that *have been* persecuted, etc., for my sake, etc.," with a verbose expansion, could not have been a part of our Lord's words, for He was speaking in the early halcyon days of His

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ministry. They were added later when persecution had begun. They express a truth, but they are out of place. When removed, we have seven oracular statements showing the making of a citizen of the Kingdom in regular psychological sequence by scientific gradations, each one elaborated somewhere in the Hebrew fathers. But now, put together by the peerless Master, they show the perfect pathway for a "poor man," stripped of all but manhood enough to enter the life of the *spirit and truth*, by the lower gateway of *metanoia** into the Kingdom and up to the standard of a "Son of God." Not a "child of God," as the Authorized Version spoiled it, but *uios*, an adult son and heir and co-partner; just the very word used for Jesus Christ, "Son of God."

That gives us one great section with seven great pillars, crowned with the first great climax. The book of Matthew throughout has been built on the literary device of many writers of that day, the plan of sevens. The Sermon as a whole is one of the great sevens. Perhaps the Sermon falls into sevens. Why, lo! there are the seven divisions, each crowned with one of those great climacteric points like unto the one already mentioned above. The first of the seven we have found to be an oracle sevenfold in itself, leading the individual from poverty of spirit to Sonship of the Universal Father. What about the other six? Lay aside the explanatory expansions, one of which is duplicated in another chapter of the same Gospel; develop the heart-meaning of what is left and you have the substance of the seven sevens that originally were in all probability in short oracular utterances like the seven beatitudes.

* Mistranslated "repentance," really a change from "natural" to "spiritual" manhood. See later treatment of the word.

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As restored and presented in the CHARTER OF THE KINGDOM, the whole of the law of the new régime is epitomized.*

The first is the making of the citizen, a son of God, out of the material of the "poor." These are to be

The Salt of the Earth,
The Light of the World,

to purify and enlighten and lead humanity into such sonship and all it entails.

The second seven is introduced by the statement of His method: Think not that I am come to destroy the law and the prophets because I am putting these things in a new way; I have come to fulfil them all by putting spirit in the place of letter. Thus the righteousness of the Kingdom must exceed that of the scribes and pharisees. Not simply, Thou shalt not kill, commit adultery, act falsely, take revenge, or love the neighbor alone, but avoid the spirit which leads to the bad and cultivate the positive spirit of good by universal love, including enemies and evil-doers. For that is the way of the Universal Father, and thus once more the climax, men become *Sons of the Father*. Then the citizen, Salt of the Earth and Light of the World, in this life of spirit and love,

Must therefore be perfect,
As the Heavenly Father is perfect.

The third and fourth are companion oracles of citizenship, the one setting forth the right religion and the other the right business method of the new righteousness of the Kingdom.

The new religion was not to do charitable deeds for merit, or praise of men, but for the eye of the Father;

* See pages 139-149.

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prayer was not to be for display, but for communion of heart with the heart of the Father, not by repetitions or by pleading to get something we want, but to unite with God in a prayer that is His prayer too—His purpose and our programme—the most stupendous climax of God-human speech,—where Father and son unite to plead for the universal purpose—

*Our Father who art in the Heavens,**

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· · · · ·
· · · · ·

On earth as in Heaven.

The Heavens, in the plural, means the whole universe in which the earth is a part, as Canada in the empire. Heaven, in the singular, is the ideal of God perfected anywhere. Then the three petitions, to express the universal aim of the Father and all the Sons of God, are placed between the two parallel lines, making what Professor Moulton calls an "envelope stanza."

"Our Father who art in the heavens,

Thy name—Father of universal man, be universally known, realized with all that infinite Fatherhood implies—*be hallowed,*

Let *thine administration* of harmony, righteousness, justice, equality, abundance, peace, and perfect equity and co-operation—*come to be applied.*

Thy Will—of universal love—that Thy children should be like Thee, living a life of purity, mutual helpfulness, joy and perennial bliss, *be done*

All over this planet, as in thine own heaven-home."

That is the religion of the new righteousness on the Godward side. On the manward side the three petitions are met by the following three sections of the Sermon.

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The fourth section, the business side of the new righteousness: the oracle shows man's business is God's business. Addressing the men who make the money: You must not accumulate wealth for yourself: accumulate the gold of the Kingdom, which will pass for face value in heaven or on earth, or any other place in the Universal Heavens, the wealth of God-like service. You cannot walk straight with one eye long-sighted and one shortsighted.

*No man can serve two masters,
You cannot serve God and gold.*

Then turning to the toiler,—In the Kingdom all your worry, about body and soul, food and drink and apparel, must cease. God has abundantly provided for birds and beasts; much more He has provided boundless supplies for all His children—all men and women that ever will be born. Your Father knows your needs, knows how to supply them all, has laws for your co-operation to make good use of the provision.

Wherefore get together, you money-making brains and you money-making hands, and seek, search till you find a way to work out the idea of God's plan, the real way of God-love, so that every one may have all that body, soul and spirit can use from childhood to the grave. That is the business of the citizen. That will ensure some plan of distribution—"daily bread" in the fullest degree for all.

Part six is a section devoted to the law of uniting the religious and business principles of the Kingdom: the Law of Life and Work of the Citizen, or the Oracle of Citizenship. How shall we begin the practical introduction of the new social order? By treating our brother man exactly as we want God to treat us and as

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God wants us to treat Him. It means that our one work is to give. If we judge, we shall be judged; if we give help, it will come back a hundredfold. If blind we cannot lead; if we would teach we must become like the Teacher. Our business is not to meddle with the defects of a brother, but to mend our own and show him how. We cannot make common property of the holy and precious things of spirit-life with brutalized and sense-bounded men. But as we long for true methods to raise our fellow men we must ask and seek and knock persistently until the true God-way becomes clear. And God will not make a mock of our efforts and prayers, but will give the good things we want—nay, will give the conscious indwelling of the Universal Spirit of light. And then comes the central climacteric law of the Christ Brotherhood, the cosmic law of the Heavens:

*Whatever you see would be a good thing for yourself—
Make it your business to see that other men get it.*

Then the Teacher pauses long enough to say, referring especially to sections two to six,

"For this is the essence of the Law and the Prophets."

The last section of the Sermon warns against the chief danger in the Kingdom development, viz., that men will think the gate too narrow and the way too straight, and will try to substitute a part for the whole of the Christ programme. But the Christ can admit of no compromise. The way to ruin is thronged, the way to Life is found by few, but it is the only way to the Kingdom, the way described in the previous sections, in its entirety. "Beware of preachers who modify it. If the heart is not in spiritual tune with God the mouth

THE WORLD PROBLEM

will bring out a message untrue. Not all who call themselves followers are really so. Many will show wonderful things done in My name whom I never can recognize; their imitation does more harm than good; their *not doing* what I say, and their substituting what I did not say, excludes them.

"Those who take the whole of My programme and faithfully follow it are building for all time. Those who hear these teachings of Mine and do *not obey* them are building on sand and their work will be swept away."

And He spoke—speaks to-day—with unique authority. The common people saw the World-Master. Every intelligent, honest man to-day will see the stupendous "height and depth and length and breadth" of the purpose of God dimly growing through all ages, now outlined in simple grandeur for the *man* who will be the man God intends, and the plan for creating a new earth hid in the heart of the Father "before the foundation of the world." Lift Him up and all will come.

That is only one view of the One—who came to be the first of many brothers, the founder of a Brotherhood to replace the hell on earth of the rule of the "natural man" in the service of the primordial brute, by bringing into realization everywhere the control of body and soul by the spiritual man, thinking, living, doing, just like God. Other sides of the record reveal other sides of the Universal Man, God-filled.

III. THE SIFTED WHEAT

THE compiler of Matthew's Evangel was a profound Hebrew philosopher, one of the spiritual products of the old school. But he was not a rabbi, nor a priest,

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nor a hellenized mixture of alien elements. He was one of the spiritually minded of the golden stream of educated common people, the divine aristocracy, the undying "glory of my people, Israel." In Malachi we have their picture on the background of the sunken mass, rich and poor, who, amid the struggles of their pitiful New Jerusalem, had grown weary and exclaimed:

"It is vain to serve God; what profit is it that we have kept his charge, and that we have walked mournfully before Jehovah of Hosts? The proud are happy: yea, they that work wickedness are built up; yea, they defy God, and escape.

"Then they that revered Jehovah spake one with another: and Jehovah hearkened and heard. And a book of remembrance was written before him for them that revered Jehovah, and thought upon his name. And they shall be mine—it is the oracle of Jehovah—even mine own possession, in the day that I make: and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold the day cometh, it burneth as a furnace, and all the proud and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that reverence my name shall the sun of righteousness arise with reconstruction in his beams, and you—the poor, the suffering, the meek—shall emerge with great joy, masters of the whole situation, while the wicked shall cease to be."*

This man from among the poor, the suffering, the meek, had been lifted into the sublime life of the Christ.

* Mal. 3: 16 ff. Slightly modernized, but the original meaning unchanged.

THE WORLD PROBLEM

All else has lost its old attractiveness; his spiritual impulses, purified, glowing with a new intensity, saw the inner heart, the indestructible elements of the old economy as the essential basis of the new.

In order to re-state these spiritual, eternal, universal principles, he adopts the old Hebrew literary order of the sevens; he also adopts the method of some of the wisdom writers of the maxim, the terse statement of a principle accompanied by an explanation or enlargement in colloquial form. But he made an adaptation of his own. Thus we have the several great maxims, the essential principles of the Sermon on the Mount, as the climax of seven subordinate maxims or terse statements, each showing the profound penetration of a prophet in selection, arrangement and grand finale that penetrates to the infinite heart of the truth. Then each is accompanied by an enlargement which reflects the time and the author's range of mind, some appropriate now, some outworn or harder to explain than the text. The *maxims* are the Christ's, the explanations are the evangelist's further adaptation of selections of original words, or comments handed down, or original—some of them, surely, by later revisers. The two great maxims, placed after the climax in I and II in the Charter, are undoubtedly original words of the Christ; the first is the outcome of the basic foundations of the new economy, the second is the degree to which the principles are to be followed. The epitome following aims at putting into modern speech the real meaning of the seven foundation principles of that which Christ came to give to the world. A programme, method, the source of power, the only way to success.

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THE CHARTER OF THE KINGDOM

THE CHARTER OF THE KINGDOM

"Think not that I came to destroy the Law and the Prophets:

I came not to destroy but to fulfil."

That for which the old economy was given is epitomized in the following seven* Oracles of Jesus. They show how the Universal Spirit of the Christ would reconstruct man and mankind, as the fruitage of the spiritual evolution of all the past: as seed for limitless evolution to come.

This seven-fold statement—with its necessary implications and adaptations for all kinds of men, lands, ages, civilizations, on lines of His own amplifications in Parables and Conversations—is the divine harvest from the old economy. All the rest is historically useful to show how it grew. But now straw and chaff—not the stuff to make bread of. It is the final sloughing-off of old paganism: a passing over to an age of spirit. Everything not included, or out of harmony with this, though once honored, is not Christian, if used to-day. The whole of Christ's teaching is an elaboration of these seven principles. They make heaven: they, and they alone, will make "the new earth." Nothing less: nothing more.

To understand the Sermon on the Mount, or this epitome of its essentials, it's well to remember that Jesus speaks to mankind as a whole and for all ages, and *not* simply to individuals or one time.

*The reader will, of course, remember that the matter of the "sevens" is used by the writer purely as a guide through Matthew's style to his meaning.

THE CHARTER OF

I.

THE ORACLE OF THE DEVELOPMENT INTO SONSHIP

Spiritual Babes become Sons of God. (Matt. 5: 1-12.)

Blessed are the poor in spirit,
For theirs is the kingdom of the heavens.

Blessed are they that mourn,
For they shall be comforted.

Blessed are the meek,
For they shall inherit the earth.

Blessed are they which do hunger and thirst after
righteousness;
For they shall be satisfied.

Blessed are the merciful,
For they shall obtain mercy.

Blessed are the pure in heart,
For they shall see God.

Blessed are the peacemakers,
For they shall be called SONS OF GOD.

Ye are the salt of the earth;
Ye are the light of the world.

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THE KINGDOM

II.

THE ORACLE OF THE SPIRIT OF SONSHIP

To be Perfect as the Heavenly Father is Perfect.
(5: 17-48.)

I SAY UNTO YOU,

Except your righteousness exceed that of the scribes
and pharisees,
Ye shall in no wise enter into the kingdom of the
heavens.

Of old they said:

"Thou shalt not kill."

But I say unto you:

Thou shalt not be angry,
For anger is heart-murder.

Of old they said:

"Thou shalt not commit adultery,"

But I say unto you:

Thou shalt not lust;
For lust is heart-adultery.

Of old they said:

"Thou shalt not forswear thyself;
Perform unto the Lord thine oaths."

But I say unto you:

Swear not at all:
Let your words be plain and true.

Of old they said:

"An eye for an eye:
A tooth for a tooth."

But I say unto you:

Resist not the evil-doer:
Conquer him by deeds of kindness.

Of old they said:

"Thou shalt love thy neighbor,
And hate thine enemy."

But I say unto you:

Love your enemies,
Pray for your persecutors, etc.,
That you may be **SONS OF YOUR FATHER,**
The universal God.

Ye therefore shall be perfect
As your heavenly Father is perfect.

THE CHARTER OF

III.

THE ORACLE OF THE RELIGION OF SONS OF GOD

(1) *Spiritual Life: God's Life. (6: 1-13.)**

Do not work your righteousness to be seen of men:
Else you have no part in the rewards of the Father.

When you give in charity,
Make no flourish of trumpets, as do the hypocrites,
That they may be glorified of men.
For I tell you truly,
That is all the reward they will ever get.

But when you do charitable deeds:
Let your alms-giving be quietly done,
And the Father, who sees all, shall recompense you.

And when you pray,
You shall not be like the hypocrites,
Who worship to have honor before men.
For I tell you truly,
That is all they shall get for their trouble.

But when you pray,
Go into secret communion with the Father:
And the Father, seeing in secret, shall recompense
you.

Again when you pray,
Do not babble by rote as the heathen do,
Who imagine they shall be heard for their many
words.

Now do not imitate them,
For your Father knows your needs, before you ask
Him.

* Religion is *first*, to cultivate a common life with
God: to know His will, and make it ours.

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THE KINGDOM

Then pray thus:—

I.*

Our Father, who art in the heavens,
Thy name (Father) be hallowed.
Thy kingdom come.
Thy will be done,
As in heaven, so on earth.

II.

Give us each day
A day's supply.
Forgive us our shortcomings,†
As we forgive those of others.
Lead us not into temptation,
But deliver us from evil.

* I. We in partnership with God: business: God's plan.
II. God in partnership with us: equipment for service.

† Or, "Forgive us our debts, as we forgive our debtors." The son of God is not supposed to be sinning as a rebel.

THE CHARTER OF

IV.

THE ORACLE OF THE BUSINESS OF SONS OF THE FATHER

"Give us day by day—

(2) *Man's Business is to Carry Out God's Business on
Earth. (6: 19-24.)**

Lay not up for yourselves the treasures of earth;
Which moth and rust consume,
And which thieves break in and steal.
But lay up for yourselves the treasures of heaven,
Which neither moth nor rust can consume,
And which thieves can not break in and steal.
For where your treasure is,
There will be your heart as well.

The lamp of the body is the eye,
If thine eye then shall be liberal (or single),
Thy whole body shall be lit up;
But if thine eye be niggardly (or double),
Thy whole body shall be darkened.

If the light within thee is darkness,
Then—what a darkness!

It is easier for a camel to go through the eye of a
needle than for a rich man to enter into the spiritual
Brotherhood. (Matt. 19: 24.)

If some misappropriate God's provision for all men,
How shall each one come to his own share?

If a man forsake not all he hath to follow me
He cannot be my disciple. (Luke 14: 33.)

**No man can serve two masters.
Ye cannot serve God and the money-king.**

*This is especially for the "Haves." Production is
only one half of business; and is not for self. Words
of the Teacher are drawn from elsewhere in the record
to fill out the meaning and form.

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THE KINGDOM

V.

THE ORACLE OF BUSINESS IN THE
BROTHERHOOD—(Continued)

Our daily supply."

(3) *God's Business in Man's Hand is Universal
Distribution.* (6: 25-33.)

Therefore I tell you,
Be not anxious for your life, what you are to eat,
Nor yet for your body, what you are to wear:
Is not the life more than food,
And the body than raiment?

Look at the birds of the air:
They sow not, reap not, gather into no granaries,
Yet your Heavenly Father feedeth them.
Are you not worth more than they?
And why be anxious for raiment?
If God arrays the grass of the field in beauty,
Which blooms to-day, and to-morrow is in the oven,
Shall he not much more clothe you, O men of little
faith?

Be not anxious then and say:
What are we to eat, to drink, or to wear?
(Those are the things the gentiles seek),
For your Heavenly Father knows that you need them
all.

Has not God chosen those whom the world calls poor,
To be rich in faith and heirs of the Kingdom
Which He has promised to those that love Him?*

Wherefore your first business is to establish God's
rule and His way of right dealing
In production and distribution,
Then everyone will have plenty of everything.

*James 2: 5. Weymouth's Tr. James gives the sense
of the Master, and deals with earth conditions. "Heirs,"
in the sense of now realizing by right what comes
from the Father.

THE CHARTER OF

VI.

THE ORACLE OF METHOD

—
"Forgive us as we forgive."
—

(4) *The Business of Sons of the Father is to Help
Their Brothers. (7: 1-12.)*
—

Judge not: and you shall not be judged.
Condemn not: and you shall not be condemned.

GIVE and it shall be given you,
Ample measure, pressed down, shaken together, running
over, shall they pour into your bosom:
For with what measure you measure,
It shall be measured to you again.

Can a blind man guide a blind man?
Shall they not both fall into a ditch?
A pupil is not above his teacher:
But every finished pupil shall be like his Teacher.

Why look at the splinter in thy brother's eye,
And mark not the beam in thine own eye?
Hypocrite! pull the beam out of thine own eye first.
To see clearly how to relieve the brother of his splinter.

Give not that which is holy to the dogs,
And throw not your pearls before swine;
Lest they trample them under their feet,
And turn to tear you in pieces.

Ask and it shall be given you,
Seek and ye shall find,
Knock and it shall be opened.
For asking is the universal law of getting,
Seeking is the universal law of finding,
Knocking is the universal law of opening.

Why, what man of you will hand his son a stone,
If he asks for a loaf?
Or will he hand him a serpent,
If he ask for a fish?
If you then, defective men, know how to give
Good things to your children,
How much more shall your Heavenly Father
Give the Holy Spirit to those who ask him?

Everything, therefore, that you see to be good for your-
self, make it your business to see that other men get.

That is the law and the prophets*.

—
* Namely, all He has said since the utterance, "I came
not to destroy, but to fulfil." All else is the shell.
The fulfilment is "the fruit of the spirit," as the wheat
is the fulfilment of the blade and the ear.

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THE KINGDOM

VII.

THE ORACLE OF RESULTS

"Lead us not into temptation,
But deliver us from the evil."

*The Christ will be Lord of All or not Lord at All.
(7: 13-27.)*

Enter by the narrow gate:
For wide and spacious is the way that leads to destruction,
And those who are entering by it are many;
For narrow is the gate and straight is the way that leads to life,
And those who are finding it are few.

Beware of false prophets, ravening wolves, in sheep's clothing,
From their deeds you shall recognize them.

The good man from his good heart
Brings out the good;
The bad man from his bad heart
Brings out the bad;
For out of the heart's abundance the mouth speaketh.

Not everyone who says to me, "Lord, Lord!"
Shall enter into the kingdom of the heavens;
But he who obeys the will of my Father in the heavens.

Many will say unto Me in that day, "Lord, Lord,
"Did we not preach in Thy name?
"And cast out evils in Thy name?
"And work many wonders of good by Thy name?"
And then will I declare unto them, "I never knew you:
"Depart from Me, ye workers of evil."*

Everyone, then, who hears these words of Mine,
AND OBEYS THEM,
Shall be compared to the wise man,
WHO BUILT HIS HOUSE UPON A ROCK:
And the rain fell, and the streams arose,
The winds blew and beat upon that house;
YET IT FELL NOT:
FOR IT WAS FOUNDED UPON THE ROCK.

And everyone who hears these words of Mine,
AND OBEYS THEM NOT,
Shall be compared to a thoughtless man,
WHO BUILT HIS HOUSE UPON THE SAND:
And the rain fell, the streams arose,
And the winds blew and struck upon that house;
AND IT FELL:
And great was its downfall.

*They were "saving the soul," but neglecting the spirit-life. "He that saveth his soul shall lose it," He had already taught with emphasis.

THE CHARTER OF

EPITOME

This great résumé of the fundamentals of the Christ Brotherhood may be further epitomized by putting together the seven great climaxes. They may be brought home in modern speech—

1. You must start unimpeded as a child of God, and take every step in the spiritual evolution to a son of God, to be an effective element in the new era.

2. That means a spiritual revolution from all natural repulsion to others and self-seeking, into the spiritual character of universal attraction towards others in a service of universal truth and love. Thus becoming a *son of the universal Father*. One in many.

3. You must make the Father's purpose your prayer and your programme in order to develop the inner life of the Spirit of universal love, and seek only for yourself the equipment for unhindered co-operation with God and man for universal good.

4. You must choose God, and refuse the spirit of profit for self, in order to become a factor in a reconstructed business world.

5. You must make it your first business to establish God's sons in a brotherhood on the basis of the new divine social order; the incident of making a living will then be easy. Thus you banish economic anxiety by abundance for all.

6. What you would like to have for yourself you must plan that your neighbor shall have. Thus you promote universal and ample provision and a universal creative impulse of love in all.

7. You must operate *all* these lines and *no others*—or be the rubbish to be removed from the "new earth." For only thus can the Christ-type be created,

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propagated, and made a cosmic success. Each part is essential to the working of the whole.

This seven-fold way into the "new earth" may seem narrow to the man of the world, but to the spiritual it is known to be the gateway into "citizenship in the heavens," the basis for all that goes to make the highest manhood in the individual, the most unspeakable joy of all life, the secret of a social order that shall be like heaven. What cannot enter that evolution of life must simply perish, according to the scientific application of cosmic law—eternal and universal. Other parts of the Gospels give us expansions, illustrations, of these great fundamentals, but add nothing that is not included or deducible therefrom, or introducible therein without altering the spirit and meaning. Less than these, accepted and followed, and mutilations thereof, the Christ will not tolerate. To attempt to improve them, or to substitute for them any other Old Testament idea or human modification is to bring back the chaff and straw, from which His selection and re-statement has freed them forever. They are to be clothed in new men, new history, a new world-order, incarnating the creative vision of the "coming age," but they must not be weakened by bringing back the paganism, from which the prophets wrought and died to free the Hebrews, and, through them, mankind. Thus the Christ, through men, would release humanity into a spiritual, ethical, universal, and joyous evolution, to increase from stage to stage through ages of ages in ever-advancing good. That is the *fulfilment* of the law and the Prophets.

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IV. THE SOWER WENT FORTH TO SOW

Our clear-headed Hebrew philosopher-prophet, imbued with the Spirit of the Christ, gathers his materials of current or recorded stories about Jesus, all His available sayings written and oral, that had been repeated for years. Then profoundly thinking out his plan, finding the great thoughts fundamental in the whole, he proceeds to show that Jesus mediates a new revelation of God: (1) by fulfilling the divine, spiritual, ethical evolution in which was the Abrahamic exception, culminating in the prepared Jew, saved from the world's unbroken history of national and social degeneration, and that (2) He fulfils it in such a way as to start a new spiritual, ethical evolution of man that should reverse the universal degeneration and make the spiritual product of the Hebrew conception the germ-power to generate a new race, regenerate universal man, and create the new earth—which, after all, was the original conception of God: marred by man, it must be restored by man. He is the first of a new race, dominated by the spiritual and ethical, and, therefore, with the elements that make for eternal upward progress. He was to reveal the type; to show men how to produce and reproduce the type; to quicken new spiritual forces which should increase forever. The elements which make for social disintegration and national degeneration make for ultimate destruction and removal as rubbish. The earth, some day, must be populated by a spiritually and ethically-developed race, eventually to become on earth as in heaven.

Two special pictures precede the Charter in the evangelist's account. One is the Parable of the Temptation. There is nothing in literature or in philosophy so simply

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sublime, so clear-cut and profound, so tremendously cosmic in its implications, so universal in its application. The Creative Spirit of the eternities, in embryo in every man of woman born, has come to God-consciousness in the personality of a complete Man, a common Man of the people. He has gone into an empty Wilderness to be alone with God, and to think out what it means. Alone and hungry He comes face to face with the personification of the evil spirit which has control of the soul of man, as developed by the lower aims and ambitions of sense, but God-forgetting. The spirit that ruled the world of selfishness and mutual exploitation in a struggle for mastery, possession, and gratification, and ruined it, now tempts the hungry Man, conscious of the thrill of a mighty call, to do for Himself what his hungry brother could not do. He can make Himself economically independent, if He will use certain powers entrusted to Him for the creation of a Brotherhood of the Sons of God. But He had come "to be made in all things like unto His brethren." The Father's laws of economics for meeting the hunger of His children on earth were universal, and He would rather starve than mar the Father's way. Thus He reversed the process of Eden's temptation.

He had come to set the race free from political and social oppression, to bring nations, peoples, empires under a new régime. The old secular imperialism had failed. He was to set up a spiritual, universal, Brotherhood of man. The World-Soul presented to His mind the suggestion that the quickest way to accomplish His high purpose would be to gain world-power first in the old way, by the methods of diplomacy and force; and then as world-ruler He could introduce His plan of re-

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form and spiritual reconstruction. He only needed to "stoop to conquer," and have all He wanted by the help of the forces that now controlled the world. The Spirit within Him revolted at the suggestion. There was but one way that the administration of God in the heavens could be reproduced on earth, that was to inaugurate and stand by the Spirit and the law of heaven as applied to earth; the Father must be sole Manager and to Him alone the Son, or sons, may bow, or recognize as helper. The new method of spiritualizing the earth into a new world was radical; it would be effectual—if really tried—and it alone. But it would mean the cross . . . and thousands of years. But it was the Father's way, and, therefore, His.

The Man of Nazareth came to show men the way to God by a spiritual, ethical religion. The soul of the World-religions suggested, "Make an astonishing religious display, show the people who seek after a sign that you really have an Unseen power behind you, then you can teach them anything." The Spirit-filled One at once repelled the idea as a devilish insult to God. To follow the Father was religion for Him—was to be that of His followers—a spiritual experience and a divine life, creative of good for others in its activities, and not a display of magic power.

Thus He conquered the tempter and led the way to "Paradise Restored," by placing Himself within the new kingdom—the family of God—on earth, and became the first of many brethren who should be like Him. They were to multiply this type till they occupied the planet—if it took a century, or a million years. "He shall not fail nor be discouraged." Thus the first great

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point is gained. He has shown us how to begin, and how to stay, right with God. He has given the first phase of the type of the new Man in the image of the Father. Thus He acts the Charter. By the Charter we can see what He did and what He means.

The second is the keynote of His teaching.

One cardinal statement epitomizes a fundamental element common to both Himself and John the Baptist; the context shows the equally fundamental divergence at that common platform. Matthew puts the same words into the mouth of both:—

“Metanoëite—get on a changed mind—for the kingdom of the heavens is close at hand.”

Mark relates the fact that—

“John came baptizing in the wilderness and proclaiming the Baptism of metanoia—a change of mind—for the doing away of sins.” And of Jesus he has—

“And after that John was delivered up, Jesus came into Galilee proclaiming the Good News of the Kingdom of God, and saying: The time has fully come, and the kingdom of God is close at hand: metanoëite—get on a changed mind—and believe in the Good News.”

For John the Baptist *metanoia* meant, “Change from the soul-mind with all its doings. Accept Jesus as Master for the future. He will show you how to become spiritually-minded.”

For Jesus it meant, “Change into the spiritually-minded Sons of God as a new line of divine evolution; for each individual, into the image of God; collectively, into a people whose calling it shall be to change earth conditions to heavenly.” But to grasp this central fact,

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suffer a word of explanation. The new message came at a most opportune juncture.

In "pent-up Utica" there had grown a world as intensive and potentially as extensive as that within Palestine and the scattered Hebrew people, but on the line of the intellect. As the Hebrew delved to the depths of the heart and dealt with the fundamental spiritual truths of the whole man, and for universal man, so the Greek searched the heights and depths, the lengths and breadths of the human mind, and reached the parallel fundamental intellectual truths of the whole mind for universal man. The Aryan Cyrus and the Persian empire paved the way for the world-dominion of the Greek. The most important result of Alexander's conquests was the intellectual subjugation of the civilized world. The hellenizing of the educated classes of Asia and Africa gave a new power for the new and universal message to mind and heart. At the same time, as the most perfect and most elastic language ever formed, suited to the expression of every possible phase of thought or feeling, it was at hand to carry the spiritual-intellectual word of Christ into the depths of the most intensive study, and out to the most extensive sweep of the civilized world, the most expansive development of man. It had been serving a long apprenticeship for that special purpose.

For centuries the wandering Jew had been multiplying in other nations. His people were time after time scattered as prisoners of war, deported as slaves. Multitudes outgrew servitude into freedom, but remained and increased, their descendants holding to the old religion. At the breaking up of the nation in Judea

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great numbers escaped and settled in every land. From time immemorial, and especially in later centuries, there had been important colonies of Jews in Egypt. To the new city of Alexandria they were specially invited, and received autonomous privileges. Large numbers settled there, rapidly grew in numbers and flourished. They developed a new Judaism in Egypt, retaining the substance of the old, but clothed in a Greek idiom and moulded by Grecian methods of thought. The Old Testament was translated into Greek, by hellenized Jews, about 200 B.C., and thus the Bible in Greek became the basis of instruction for hellenized Jews everywhere, and for an extensive propaganda of the Jewish religion in all lands, a universal apologetic for the Jewish people. During those three centuries B.C., there came about the interblending of Hebrew and Greek ideas that actually created a new idiomatic medium, a new language of religion and life, for the expression of the larger development of evolving Judaic thought. Thus Hebrew thought, hellenized, and a Greek idiom, hebraized, became the prepared instrument for the universal spread of the spiritual revolution, the Good News of the Christ.

John and Jesus spoke to the people in colloquial Aramaic. But soon the Good News and the power of the new age had gone beyond Judea, and had to be told in Greek. When the time came to put the message into literature, the evangelists had had time to choose the best Greek words for cardinal points. They knew what they wanted to say: words had been carefully chosen to say it. They could not in the record elaborate as in spoken sermons. The immensities of meaning in the message had to be epitomized in a few comprehensive

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terms, capable of expansion as spiritual and intellectual life should develop in after ages.

The tremendous religious, ethical and intellectual results of the first one hundred years of the propagation of the universal religion by Paul and his successors were thus keenly and clearly expressed and recorded for all time in a language equipped for the purpose, and especially adapted to expand into all the wider and finer developments of universal truth.

In this new idiom the Greek *nous*, the mind-power, comprehended the whole *noetic* faculty, the whole thought-power of the Greek conception of the inner man, *potentially inclusive of all comprehended in the Hebrew conception of the "heart."* *Metanoia* (mind-renewal, a new *nous*) in the Septuagint is an evolution of the purely intellectual, colloquial expression, "change of mind" of classic Greek, half-way to the perfect conception of the New Testament. Here its meaning is boundless as its companion expression, "the kingdom of God," and meant initially, "Get on a spiritual mind," ultimately, "Change from all the soul-mind of the natural man into all the spirit-mind of God after the pattern of the mind of Christ." Thus man, universal man, should enter and develop into a fit citizen of the kingdom of the heavens. Thus—by the co-operation of such spiritual men and the continued reproduction of such a race of men—the kingdom of God, the spiritual-ethical brotherhood, was to fill the whole earth and replace all the faulty rule of man over man. That was the "Good News" of Jesus Christ. The Hebrew and the Greek, as well as the barbarian, were all to enter upon a change which amounted to a new creation, a universal man, a "new earth." A man in whom the

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intellectual soul should, when developed, transcend all heights scaled by the most peerless Greek, because in the service of a higher power, the spiritual, the ethical, the divine in God and man.

The *metanoia* of the synoptists, translated by John the Evangelist into "Ye must be born again, born of the spirit," describes a vital revolution in the individual consciousness—the fundamental man, a radical conversion when complete. The kingdom of the heavens stands for a social and cosmic revolution of the race on earth. The one is the *intensive unit cell*, corresponding to the *extensive organism* of the other. The one productive of the image of God in a type of men, who are themselves, and are to reproduce in others, the type in increasing numbers and quality, creating an environment normal to God and man until the race is changed. In John the Baptist we have the quintessence of the Old Testament, "Get out of the sin-mind into a mind of righteousness." In Jesus we have the germ-life of the New, "Get on the mind of God to develop the possibilities of divine righteousness on earth as in heaven." His added call "Believe the Good News" epitomized His challenge to all who had faith in Him and His message of life and reconstruction, to show their faith by taking stock in the movement to the extent of honestly following His methods and teachings. The substance of the Good News is contained in our Gospels and in the legitimate deductions of principles therein revealed. The quintessence lies hidden in the keywords, *metanoia* and the *kingdom*. If we get the keynote wrong, what of the music?*

* For much in this discussion, and in the continuation of it in a later chapter, the writer is greatly indebted to "The Great Meaning of Metanoia," by Walden. Every Bible student should have this little great book.

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The whole of the writings in the Bible from Genesis to Revelation is a compilation of the productions of men whose hearts were aglow with spiritual fire, the impulse of an ever-flowing urge to give to others a sight of the unseen into which they had entered. To do so they had to use to the best of their ability the intellectual equipment of their race within the limitations of their day. Their knowledge had to pass away into higher knowledge: to become as ignorance to their own race at a later day: to be reset in the light of advancing experience. Time after time through fifteen hundred years the viewpoint, the available intellectual equipment and the environment changed. The literature was added to, revised up to date, according to the literary canons of their day. But always with one purpose, to tell out the fuller knowledge of God and man and their mutual relations. The great use of the literature is to see the men, the race, the conditions, out of which the heritage of spiritual conceptions was born. But the gold we seek is the divine element, to be appropriated by the human. Sometimes we get it in nuggets; sometimes by "placer mining"; sometimes by crushing the quartz by hydraulic methods and the smelter of criticism. But when the gold is got it is known as gold by ordinary users of gold. To get a true knowledge of what the Bible contains, that for which it came into existence, all else—all that is in it in the form of literary production, wondrously interesting as pictures of another age and race, with splendors of literary art and skill to vie with any literature—must be considered as the vestibule by which to enter into the inner chamber of the ultimate purpose of the writer, his view of God and man.

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The historians sifted the material of the early chroniclers and gatherers of primal lore, the prophets were the first critical smelters, the psalms and sayings show us the current coin of the common people. The books of Wisdom come out of a refiner's fire, the old-time criticism. But Jesus Christ brings the whole to the test of pure spiritual, ethical, eternal truth and gives a final standard of value, the method to detect and remove the alloy. By the test of the ages the standard of the Christ is final. His stamp carries validity in all worlds for all ages. But not by fiat. He has simply so revealed the essence of the divine, the spiritual, in God and Man, that it shines in its own light. When this spiritual essential element is made intelligible and it meets the honest heart it carries conviction and overwhelming evidence of its own. This indubitable evidence is repeated in the consciousness of everyone who lives in vital touch with the Christ.

From this central point of life we trace back through all the centuries not only that line of evolution which is the specialty of the Bible and in which it is the supreme authority, but also all the lines of human developments through which the Hebrews passed. In seeking to trace the spiritual evolution of man we have much to learn from other contemporary races, to supplement and correct and clarify the Hebrew record. In that history we trace the reaction upon the people of the singular vocation which they recognized as their peculiar national heritage as the people of God. All these lines of study converge in a most marvellous way in an era of the world's greatest crisis, and in a Man prepared to focus in Himself all the outcome of the preceding ages. He was able to release the spiritual, fundamental, from all

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the incidental elements through which the divine principles had come, and to restate the essentials in such a form as to be a new and original revelation of the universal law of life for man and the race. He was able to illustrate them in His own life, during a short but incalculably fruitful career of kindly deeds and simple teaching of great truths amongst the common people, and to kindle in others the living fire of His own spirit. Thus He gave the key-words of a new teaching, the outlines of a new programme for man, for the world, for all coming ages, and left behind Him the pattern and the dynamic for normal and boundless expansion, to lead and dominate all future evolution of universal man. We must start at that fundamental revelation of the Christ—the Sower, the sowing, the seed.

V. THE FIELD IS THE WORLD

Jesus Christ is absolutely unique: a class all by Himself. In every other person in the Bible we have ordinary human beings, some of them with an extraordinary spiritual light and impulse along true lines of the Universal Truth. But not a man among them is released from limitations and weakness—which the advantages of these later years often enable us to correctly appraise and count out. Thus we get the personal equation . . . and know how to cut “the diamond in the rough” to the jewel for a crown. The work of the devout critic is to bring out the embodied, spiritual, divine burden of each personality and each pronouncement.

The first apostles, those whom Jesus could personally teach, were ordinary, everyday, honest men; all their training in mind and outlook had been Jewish. One

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of His own selection sold Him. Another acted the coward and denied Him. All forsook Him and fled but John—and Peter, who stayed near to do worse. The spiritual renewal at Pentecost reconstructed them. All the human material there was to reconstruct was filled with the Spirit of Jesus. The Spirit did not give them new brains, or new education. It gave them a new vision of Jesus, as the Incarnation of Infinite Love, embodiment of the Universal Father, whom they were to represent among men, and it quickened all their powers. What that meant, how they were to do their work, had yet to be evolved, and would depend very much on their power to adapt themselves. They could but act truly according to their spiritual light within the limitations of their personal equipment of soul. Their commission was to carry the message of universal Good first to Jerusalem and Judea, then to Samaria, and then to “the uttermost parts of the earth.” That the latter part had not profoundly “possessed” them is seen in the trouble to get even Peter to go into a Gentile enquirer’s house.

Luke’s account of the founding of Christianity, in two volumes, *The Gospel* and *The Acts of the Apostles*, relates, (1) The ministry of our Lord to the climax of Peter’s declaration of the recognition of the Christ in Jesus by the twelve; (2) the events following, mostly in the form of an extended journey from Galilee to Jerusalem, with incidents and discourses, gradually developing the idea of the Kingdom, which grew clearer and stronger as the sacred city was approached; (3) the giving of the universal commission, the death and resurrection of Jesus, and the spiritual equipment for the work received in the upper room at Pentecost; (4)

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the opening of the witness to Jesus in Jerusalem; (5) its extension into Samaria and other parts, and Peter's vision, which somewhat prepares him for surprises to come; (6) then the conversion of Saul, the rise of Paul and his start in the work of proclaiming the universal Christ, and eventually among the Gentiles launching the missionary enterprise for world-extension; (7) the conflicts of the two types of converts when they became theologians and preachers, and the final recognition of Christianity outside of "the law." Then (8) Paul's vision and call to Europe; the result in bringing the Message into contact with the great intellectual and commercial centre of the world, and (9) the remarkable circumstances by which the Apostle to the Gentiles carried the Universal Gospel to the world's metropolis.

Paul, whose earnest Semitic soul during his youth in Tarsus was intensified by an early education in an idealized Judaism, and then by a college course, as an impressionable young man, in Jerusalem, amid splendid surroundings and at the feet of a splendid teacher, was an intense Jewish rabbi.

His home city was completely hellenized. The intellectual air he breathed as a boy was Greek; the schools and literature at his hand were Greek; the theatres and lectures and conversations of his companions were Greek. Paul was a Jewish rabbi, hellenized by Alexandrian modes of thought.

Paul was the son of a man who had won Roman citizenship. His family was "in the swim" with the dominant Roman race, Roman rule, Roman law and order and force. Paul's Hebrew spirit and Greek mind were tinged by Roman ideas, and, sub-consciously, with Roman ideals of organization. Paul was an imperialistic Roman.

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How these three elements were fused within him by the Spirit of Christ, and influenced him as universalizer of the Christ-mind, we shall see later in our study, but we linger now only to get a definite conception of his fundamental viewpoint, essential in this rapid statement of our theme. The converted, sanctified insight of the Hebrew is trying to express itself through a mind partially hellenized in a wonderful language which he cannot handle idiomatically as a pure Greek scholar, but awkwardly as a foreigner, and with a message too big for his command of words. The personal equation of Paul must be added to that of a hellenized Jew; his meaning is to be learned from the context, from the development of the man and his thought, rather than from dictionaries or ordinary Greek literature. The rabbi, the Roman citizen, the hellenized Hebrew realized a *metanoia*, fundamental at the start, but to be rapidly developed into a growing God-consciousness, which to him was a consciousness of the living Christ, synonym for the Creative Spirit of God, the fulfilment of the old promise of a New Covenant of Spirit, the universal and eternal expression of God in human terms, the mediator to bring God and humanity together.

The most precious of all creative literature, next to the Gospels, is in the letters of Paul to different churches. Therein we have utterances drawn out by passing events showing the intense soul of the man, toiling to translate into the souls of other men the meaning of the Spirit, with here and there the revelation of new vast spiritual verities bursting forth from the Christ revelation, necessary and legitimate evolution of its latent spiritual treasures. He is the outstanding prophet of New Testament times. He becomes con-

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scious of the almost insuperable difficulty in the way of imparting knowledge of spiritual things to "natural" men, and even to "babes in Christ," men who had gone as far as the conversion stage of John the Baptist's teaching. He also recognizes his own limitations in face of the immensities yet to be evolved in ages to come from the same exhaustless source.

Paul had labored faithfully in Corinth, where a brotherhood of Jesus had been formed as the result. In Corinth, a tent-maker, Aquila by name, gave him employment, as he, too, was a tent-maker by trade. Thus he made his living, and earned the privilege of giving away freely the Message of the Kingdom. The tent-maker and his wife, Priscilla, boarded him, too. Thus he had the opportunity of explaining to them more fully the spiritual wisdom of the Christ. They also entered into the fullness of the spiritual experience. But the Jews as a whole opposed him. He left the synagogue and the Jews, declaring that thenceforward he would appeal to the Gentiles.

In attempting to reach the heathen, lower class of people, to whom he gained access in Corinth, he had felt that he had to preach Jesus on the plane of their understanding.

Jesus had confined His work to "the lost sheep of the House of Israel." That which had been the most neglected element of the Hebrew race He knew to be a people prepared by two thousand years of special training for His message. Paul had to face a pagan people, who, spiritually, were two thousand years belated. How could he bridge the chasm and in a brief manner bring them where they could meet the Christ-level of vision? He had first of all to do the work of John the Baptist,

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but with a more difficult element. The question was how to meet the universal need of the sinner and the cry for salvation. Instead of the "Jehovah, merciful and gracious, anxious to forgive," so familiar to the Jew, they were still trying to appease an angry God by means of bloody sacrifices and other idolatrous practices from which the advanced Hebrew had been delivered by the prophets, though some still lingered in the official dead shell of formal religionism in Jerusalem.

Here the versatility of the apostle shows itself. To the Jew he could be the Jew and bring out the store of Jewish arguments (some of which are junk); to the literati he becomes a learned wielder of logic and literary lore; to the poor he becomes a poor brother; to the legalist he handles the law; to the lawless he does without law.

. . . So in Corinth, where he has access to a group of pagan artisans, his imagination links the Crucified and Risen One with their pagan notions of sacrifice and salvation. So he accommodates his presentation of salvation through Jesus to their intellectual limitations by the symbol of the crucifixion as a sacrifice. He expected to bring them to the position of children who could go to Christ to learn the wisdom of life, and soon be released from the pagan side of the symbol. He thought they would shed their pagan ideas and come to understand the spiritual Christ. His plan of symbolizing the cross met with success. In time there gathered about it a cognate system of symbolism of the blood, the death, the altar, the lamb, the sacrifice, from the ritual of the priestly element. As long as the meaning of the symbols continued to be understood in their accommodated sense, as representing spiritual realities, they no doubt were a help to certain minds and times.

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For some reason he took on himself a vow which entailed a visit to Jerusalem. Aquila and Priscilla accompany him as far as Ephesus, where they settle at their business, and Paul goes on to fulfil his vow. Apollos, an eloquent and learned young Alexandrian Jew, who had probably been taught by some converts of the Apostles, came to Ephesus as a flaming evangelist, lifting up Jesus, but teaching only the conversion message of John the Baptist. Aquila and Priscilla took him in hand and led him into the richer fields of Pauline conceptions and experiences of the Christ. Full of the new inspiration, but with the new ideas half-digested, he presses on to Corinth, and begins his new evangelism in Paul's little brotherhood of humble converts from heathenism. The work was something new to him. His new enthusiasm swept all before him. The Corinthian brethren seem to have been lifted by a new spirit of power that they had never seen in Paul.

In course of time Paul returns to Ephesus. He finds a group of the brotherhood who had evidently been taught by an evangelist like Apollos before being taught by Aquila and Priscilla. Evidently Aquila and Priscilla had not known them. On enquiring, Paul found that they knew nothing of the work of the Holy Spirit which Jesus came to give, but had learned of Jesus as Saviour up to the conversion stage of John the Baptist. When he explained to them the real message of the Christ their eyes were opened; they, too, entered the larger life of the Spirit. Heart and tongue were loosened and they were able to speak out the mind of God. Paul preached first in the synagogue, then in the School of Tyrannus, and for two years had blessed toil among Greeks and

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Jews, and built up a strong brotherhood of Christ in that city, rich in their first glowing life of God-love.

During this time he gets disquieting news from Corinth and writes a letter, a second, probably a third, in which we have a varied view of Paul and his work. Here we have the man, in material purely historical, local, rabbinical, temporary, but through it all the golden stream of a new spiritual, ethical, practical philosophy of the universal Christ. He first thanks God for the wonderful gifts they evidently glory in, probably through the Apollos revival, and pleads:—

“ But, O brothers, don't split the brotherhood. I am told that some declare, ‘I am for Paul,’ others, ‘I am for Apollos,’ others, ‘I am for Christ.’ Is Christ or His message divided? Have you found ‘wisdom’ in someone else and found my teaching ‘foolishness’? I could not begin with you, such as you were, with ‘wisdom,’ but only with the ‘foolishness’ of a crucified Jesus. But even that was better than all the boasted wisdom of the world. We have, however, a ‘wisdom’ of Christ which you can learn when more mature. For the Christ is indeed a revelation of God's wisdom, i.e., Universal Righteousness, Holiness, personal and cosmic Reconstruction. But you were ignorant heathen, and *all that* was beyond you. This wisdom can be apprehended only by the spiritually developed. You cannot even yet be treated as spiritual, but only as ‘fleshen.’ Though born into Christ, yet such babies are you that you quarrel about preachers, and what they preach, and split into parties! I could only give you a milk bottle; I could not feast you on solid food of men.”

Then he goes on to give a lot of plain, fatherly talk about themselves and on questions they had asked, viz.,

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a brother in immorality, eating things sacrificed to idols, marriage, resurrection, gifts of the Spirit, and so forth, in all of which we easily trace the complex elements in his personality. But before he gets through he gives them that mightiest outburst of all poetry of divine philosophy, the essence of the Wisdom of God, the pæan of God-love—the thirteenth chapter.

In his second letter he is very tender, for the first had brought them to their senses; one quotation will give us another view of his “wisdom” :—

“Do I need a testimonial of apostleship or letter of recommendation? Some do, we do not. You are our letter, on our hearts, read by all the world. . . . a letter signed by Christ, inscribed with the spirit of the living God . . . on the human tablets of your heart. . . . Our qualification is of God’s making. He has qualified us to make presentment of a new covenant, not a written rule like the old, but a spirit; forasmuch as the spirit gives life, whereas the written law takes life away. . . . But if the written law . . . of death . . . was glory, . . . that glory now loses its brightness; greater assuredly shall the glory be that shall accompany the presentment of spirit . . . that was ephemeral, this is permanent, invested with so much the greater glory. . . . Now, the Lord is the Spirit which, as we saw, is the New Covenant; and wheresoever the Spirit of the Lord is there is liberty (freedom from old trammels, Jewish or pagan notions). And each with face unveiled taking the reflection of the Lord’s glory, we all change into the same likeness with Him, and advance from one degree of glory to another, according as we yield to the impulse of the Lord, the Spirit . . . God . . . has shined in our hearts that we may make darkness

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light by diffusing the knowledge of the glory of God visible in the face of the Christ. . . . No wonder we flinch not—”

“This all means a new creation . . . and all this is the work of God, who has reconciled us to Himself through the Christ, and has commissioned us to make this offer of reconciliation, namely, to tell men everywhere that it was God’s purpose from the first to reconcile the world to Himself (*forbearing to reckon their sins against men*), and that He has made us the spokesmen of this purpose.”*

Thus Paul gloried in the cross as the symbol of a new world-glory, and thus he had simplified his doctrine of atonement to reconciliation. To Paul the whole system of symbolism centred in the dying Jesus as a transition into life. It meant a new régime in which the sin element was to vanish and the immensities of spiritual creative life should begin, and then go on in the rapture of a resurrection life of spirit, and power, and love.

In such living words as these, scattered through his letters to the churches, we have glimpses of Paul’s splendid vision into the Spiritual Realities, the conception of one cosmic law in its work towards universal realization. But, thanks to an irksome imprisonment, we have something complete in a general treatise for the Brotherhood, though given us as an *Epistle to the Ephesians*. This presents a complete epitome of his vision, unhampered by any local, or personal, or controversial matter whatsoever, the outpouring of a mighty soul in an effort to express the inexpressible—for how can the boundless, fathomless things of the Universal

* 2 Cor. 3, Rutherford’s Tr.

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Spirit be spoken in language made by sense-bounded men to express the narrow things of the "natural man"?

In searching for the eternal spirit-elements of the Christ in the Gospels, criticism seeks to penetrate through accretions and the personal equation of the men who told of the Great Personality. To get the eternal in Paul's epistles another kind is necessary, namely, the analysis which separates the local, personal temporary traces of the rabbi, the Roman, the man, from the permanent principles deducible from the Christ-revelation. In studying "Ephesians" for the same purpose we have to employ a still different method. The treatise may be considered intact. The author has one thing to do. He does it in his own way. That way has to be discovered. The thing he is doing is to show how that the Christ is *de jure* universal King; that to become King *de facto* He must overturn the governments of the world. Then he shows how that the Christ has revealed to him the method of his cosmic campaign, which is the primeval purpose of God, made possible in the stage of historical evolution then passing; that it has been entrusted to him to declare to the world that this primeval cosmic purpose is embodied in the personality of the Christ, enthroned in the spiritual heavens, Lord of all creative forces of mind and heart and life in the microcosm of man and the macrocosm of the universe. He, the Lord and Giver of life—God-life—can accomplish the conquest of this earth colony of "the heavens" by the co-operation of men and women who have been transfigured by the "spiritualities of the heavenlies." Then he details the methods by which these recruits may be trained, mobilized and led to a final world-conquest, for the bringing in of the new régime.

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He could not say out plainly that the government of the Roman empire should pass out of existence, yielding all it held to followers of Jesus. That fact had to be veiled or he would have lost his head much sooner. It has been so well veiled, however, that apparently it has been hidden since Greek became a forgotten language, fifteen centuries ago. Another difficulty is the tremendous impetuosity and wealth of ideas of the writer, whose tumultuous style is full of digressions, and digressions of digressions, and, added to that, expansion, linked to the general idea by over-strained prepositions. Then to crown all he writes in sentences interminably long. But it pays to patiently disentangle every perplexing thread till every knot becomes luminant with its special meaning, a window opening into vistas beyond.

It would take a volume to outline the riches of this wonderful little work, and to state fully the wealth of its ideas and vision, and practical "wisdom" everywhere interwoven. The analysis of one sentence analyzed below will give a birdseye view of one part and suggest a new kind of commentary. The first sentence after the greeting extends from verse 3 to verse 14 of the first chapter, and is good poetry; it declares that God's purpose from eternity was to perfect men in holiness and love, through the Christ, so that they might understand and co-operate with Him in His plan for the government of the world when the times were ripe for it—the plan of having the Head Centre of the Cosmos in the Christ as the Supreme Ruler of the heavens and the earth. In this great movement to bring the earth into line, we Jews first, and then you Gentiles, too, have been invited to share with Jesus Christ. The Holy Spirit

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now given and evidently working great things in you as in us is an earnest and pledge of the things to be when the reconstruction is complete.

Then from verse 15 begins *the* sentence which extends to verse 10 of the second chapter. Broken in the middle by the chapter division in the usual translations, and cut up into verses, it lay distorted for centuries so that no mortal man could grasp the connected sense. The revisers have very much improved it, but paragraph and chapter divisions still mutilate it. The many independent translators do not make much advance. The reward of persistent *looking* came first through the italic "hath he quickened" (2: 9), indicating that the words were not in the Greek. If not, then "And you," the first words of the chapter, must be governed by some verb in the previous chapter and must be one of two or more objects thus governed. What verb is it? Taking that connection, how far back and forward does the chain extend? Paul started to tell out one beautiful thought at 1: 15, and finished it at 2: 10 (given in black type in the analysis). On the way, however, he has piled one splendid thing on another as a sort of a symphony or by-play to the central theme. Every digression is a mighty branch from a central trunk, each bearing a load of branchlets and laden with golden fruit. But we want to follow first the tree trunk of the central idea, the parallel resurrection of Christ and of believers. Afterwards anyone can attend to the branches and gather the harvest of fruit thereon.

(To see the advantage of this analysis, read *first* the *black type only*; then read the black and the *italicised* together; then the whole as one.)

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THE UNIT OF THE BROTHERHOOD

(Ephesians 1:15—2:10)

For this reason I too, having heard of the faith in the Lord Jesus which prevails among you, and of your love for all God's people, offer never ceasing thanks on your behalf while I make mention of you in my prayers, for I always beseech the God and Father of our Lord Jesus Christ—the Father most glorious—to give you a spirit of wisdom and penetration through an intimate knowledge of Him, the eyes of your heart being enlightened so that you may know what is the hope which His call to you inspires, what the wealth of the glory of His inheritance in God's people, and what the transcendent greatness of His power in us believers, as seen in the working of His infinite might when He displayed it in Christ, by raising Him from the dead, and seating Him at His own right hand in the heavenlies, high above all other governments and authority and power and dominion, and every title of sovereignty used either in this age or in the age to come,—God has put all things under His feet, and has appointed Him universal and supreme Head of the Brotherhood, which is His Body, which makes Him complete, who Himself makes the universe complete,—and you being dead through your offences and sins, which were once habitual to you while you walked in the ways of this world and obeyed the prince of the powers of the air, the spirit that now is at work in the hearts of the sons of disobedience, among whom all of us also formerly passed our lives, governed by the inclinations of our own natures, indulging in the cravings of those natures, and of our own thoughts, and were in our original state deserving of anger, like all others, but God being rich in mercy, because of the intense love with which He loved us, caused us, dead though we were through our offences, to live with Christ—it is by grace that you have been saved—and raised us with Him from the dead, and enthroned us with Him in the heavenlies in Christ Jesus, in order that, by His goodness to us in Christ Jesus, He might display in the Ages to come the transcendent riches of His grace; for it is by grace that you have been saved through faith, and not of yourselves; it is the gift of God and is not on the ground of merit—so that it may be impossible for any one to boast—for we are His making created in Christ Jesus for good works, in which God had foreordained that we should walk (i.e., that we should reach the ideal of the Creator—man in the image of God in everyday life).

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The third great idea (2: 11-22) is that "*He is our peace.*" *He* has set aside all written law, all human additions, concoctions, institutions, and is uniting humanity on the basis of pure manhood, developed into the image of God, into a brotherhood, and all men to God, the universal Father, at the cross, symbol of Universal Love, as the King's universal law. Thus He is slaying the world's enmity, introducing universal man "through one Spirit to the universal Father." A Brotherhood of the Christ thus formed of spiritual men, united in love to the Christ and to man, is creating a holy sanctuary, into which each spirit-filled follower anywhere may be added, "being built up together to become a fixed abode for God through the Spirit."

Then a fourth (3: 1-13), in a digression caused by an overwhelming sense of the fact that he is chosen as first bearer of such a revelation, so great an

"insight into the truth of the Christ, which in earlier ages was not made known to the human race, but is now revealed to prophets and apostles through the Spirit, . . . that the promise which has been made good in Christ Jesus is for all humanity. . . . And to me, the least worthy of all, is entrusted this Universal Message of Good, 'of the exhaustless wealth of the Christ . . . concealed from all ages in the mind of God' . . . concealed that the Brotherhood, operated by principles of mutuality and love, 'might now be used to display to all kings and rulers and governments new and innumerable aspects of God's wisdom,' by which the world can be governed so much better, and before which all earth government must reform into a universal brotherhood of love, or 'perish.'"

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Then comes the fifth (3: 14-21); in an agony of prayer to the Father, after whom the whole Brotherhood—the culminating organism of universal mankind—in heaven and on earth derives its name, pleading for the Spirit's strength, the fundamental, all-controlling power of the inner experience of love, through the indwelling of the Christ, so that the new type of men might be able mentally to grasp the universal sweep of God's primeval and ultimate purpose—and each one enter into the experimental, spiritual, practical knowledge of the love of the Christ, which passes beyond all intellectual knowledge—that each one might be complete up to the standard of God.

“Glory, glory, to Him who in the exercise of the power working within us can do infinitely more than we can even imagine—glory to Him through the Brotherhood in Christ Jesus through all coming ages of world-development—on and on through the ages of the coming ages—and on for evermore!”

Then the sixth (4: 1-16), the way in which the Christ takes captive the members of the Brotherhood; spiritualizes them more completely, developing in each one the infinite variety of physical, psychical and spiritual endowment for special use, and then gives them back as “gifts” in the shape of efficient workers. These, then, all working together develop a unity of spirit, a oneness of faith and knowledge, a new type of manhood “up to the stature of full grown man in Christ,” and creating such a union of love and co-operation that all together they form a growing, living body for the use of the one spirit of God-love, the universal Christ—the new kind of social bond for the new world-

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organism: stronger than all "natural" ties, to blend in a loving family all the heterogeneous individuals and races of the planet.

Then comes, seventh (4: 17—6: 10), the detailed application of the universal law of love, so as to realize at once a beginning, which, if continued and extended, would bring in the consummation in time, a reconstructed world—home of a new human race.

1st. The individual must imitate God and grow after His image in knowledge, in holiness and in righteousness.

2nd. In all combinations, "stand under each other." Each one to be a support of the next in contact, to help the Christ make the very best of the other one. (*a*) Wives, your husbands; (*b*) husbands, your wives; (*c*) children, your parents; (*d*) parents, your children; (*e*) slaves, your masters; (*f*) masters, your slaves. It is not difficult to imagine the result of such a new social law with its universal dynamic of practical God-love. For very soon, before men as before God, there will be no discrimination of persons to anyone's disadvantage.

Then (6: 10-24), the last great sweep of the mighty "visionary" into the struggle of the new Brotherhood to clean up the old world as it was, and to bring in the new age that was to be.

"As to the future,* you will need the supreme power; arm yourselves with all the armor that God wears, for it means a great struggle. Your opponents are not men and women, but the forces behind all despotism, empire-lust, world-streams of greed of gold and pleasure, of place and power, in ages of darkness and horror; spiritualities of wickedness, imitations and substitutes for the spirituali-

* See the same picture in "The Book of Wisdom."

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ties of the Christ, in the very name of the Brotherhood, meeting you in every spot being redeemed from the earth-hell by the incoming of the 'heav-enlies' of the Christ.

"Therefore you need the complete God-armor; to protect each brother, to hold the Brotherhood to one line of action, to retain possessions once won, to carry on the campaign of love to the consummation. God's equipment must be yours, viz., *Truth, Righteousness, the Proclamation of Peace, Faith*, which means *absolute Loyalty to the Christ-plan*, crowned before men with *Salvation*, the evident results of the spirit-life, teaching and proclaiming the real *Word of God*.

"And, besides all these, in prayer and entreaty on every fitting occasion in the Spirit, be always on the alert to seize opportunities for doing so, and, moreover, with persistence and entreaty on behalf of all God's people, and ask on my behalf that word may be given to me so that, outspoken and fearless, I may make known the truths (hitherto kept secret) of the Good News—to spread which I am an ambassador in chains—so that when telling them I may speak out boldly as I ought."

Thus Paul translated the Christ, and the Field, the World to be won.

VI. THE BREAD OF LIFE

THE great final word of all revelation of spirit is Love. God is a Spirit, and God is Love. When man's spiritual structure is normally quickened and developed by the Spirit of God it means the dawn and development of divine love, or it is spurious. The normal life is that to which Paul leads in every line of argument, a life of love, similar to that of the Lord, realized by means of union with the Spirit of the Christ. Then

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it is spirit, soul and body, in a harmonious unity of the whole man, growing in holiness after the image of God. Even in the letter to the Romans, where he appears to lay such stress on faith, every argument is simply a waymark to the goal of triumphant love, enthroned in the believer and eventually to be crowned in the Christ, love ruling supreme over and in a reconstructed creation, "now groaning and travailing in pain" until the sons of God are developed and, with the Christ, come to their own.

"Standing then cleared of condemnation as the result of faith, we not only enjoy peace with God, through whom we enter this divine experience of exultation in expectation of greater transformation into the glory of God's image . . . but we exult in our sufferings (the world's scorn and persecution on account of our faith in the Christ) as well, as they are the gateway to fortitude, ripeness of character, hope, advancing into vistas of the heavenlies, for God-love (*agapé*) floods our hearts through the Holy Spirit within us."

Here in Romans he already foreshadows the parallel death and resurrection of the Christ and the follower; the body is killed as a sinner, but raised as a servant of the Spirit who dwells within, until the sense of being God's son, becoming exuberant, compels the new man to look up into the face of the Infinite—as any child catching sight of one man in the midst of a crowd of men cries out, "Hello! father!"—as fellow-son with Jesus, co-heir in all that Jesus is or has.

In the first letter to the Corinthians he has gradually reached the subject of the "gifts of the Spirit," in which the Corinthians appear to have been rejoicing, as the result of the Apollos revival. He gives his

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explanation of all those gifts of the Spirit, and then the primal fire within, the one overmastering rapturous burden of his heart, bursts forth:

"Yet, there is that transcends them all. Let me talk of that.

"I may speak with the music of angel tongue, penetrate God's mind and all mystery and all knowledge; I may have faith irresistible, lavish my goods in 'charity,' and face a martyr's death, but if I have not *love* (*agapé*) it is all empty nothingness. Love alone gives reality and perfectness. . . .

"Meanwhile faith, hope, love last on, these three, but the best of all is LOVE."

John, a generation later, stands at the viewpoint of Paul, but says less about faith and the evangelism of the *metanoia*. He writes to lead the new man to the development of the new mind, and expands the spiritual philosophy more fully in Gospel, Epistles and the Revelation. The Gospel is a concrete treatise on the divine philosophy of Spirit and Love, illustrated, mediated for man, by Jesus Christ, whether it be considered as plain history, as history idealized, or as a parable. The one object, magnificently accomplished, is to show how God and man may spiritually unite, and the result be a divine humanity here and now in which love, the atmosphere of heaven, shall become the all-pervading atmosphere of earth. The Book of the Revelation is but a vision of the struggle within and without against all opposing forces, until at last in a world idealized as a city on earth—without sin, without sorrow—Love is finally enthroned, socialized, universalized, in the complete mutuality of a perfect city and a paradise combined. Earth is as heaven, and yet perfectly normal.

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In John's view it is the indwelling and outworking of this love that make the change by which a man may become a baby of God.

"Look, what a wonderful kind of love!
Implanted in us by the Father
In order to make us children of God!
And indeed, children of God we are.
The world cannot recognize us now,
As it could not recognize the Christ.

Beloved, we are God's children now,
But what we are to grow to is not made known.
We shall become like Him, as we know Him,
And we shall yet see Him as He is, and be like Him.
Everyone who hopes for this
Purifies himself as He is pure."^a

John 6 symbolizes the fundamental fact of spiritual experience. The only way to the Life of the Ages is by eating the body and drinking the blood of Jesus, a teaching which staggered the Jewish listeners. The Teacher explains that His words are to be understood spiritually, not literally as pagans imagine, nor ritually as half-pagan traditionalists contend. But "as the Father hath sent Me and I live by (eating) the Father, so I send you and you live by eating Me." The meaning is, of course, that the Christ absorbs the spiritual life of God and lives the same kind of life. In the same way the follower of the Christ absorbs the spirit and life of the Christ, so as to be a brother Son of God, and thus live the same God-life, translated into human terms, into life and actions on earth, reflecting the life of God in heaven. For then,—

* 1 John 3: 1-3.

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"God remains in us, and in us this love is perfected:
For even as is the Christ, so are we in this world."*

Thus man, primordially begotten of God, at last comes to his own and walks the earth conscious of his divinity and of his responsibility to develop the image of God, on and on to ever-enlarging realization, when once made free and conscious of all that divine sonship means.

The Greek word chosen by the New Testament writers to express this cardinal idea was a singularly fortunate choice. It was clean, expressive, expansive. It had been given a preliminary apprenticeship in the Septuagint and the books of the Hebrew-Greek thinkers for three hundred years. It was already to be further evolved and transfigured into the glory of the Christ-thought. Faith, Hope, Love (not *eros*, physical love; not *philia*, soul love; but *agapé*, spirit-love) survive all rise and fall of intellectualism, all partial theologies, which pass away with widening visions of men into better statements. A process repeated again and again, and to be forever repeated in spite of the cry for an impossible "finality," in the evolution of man towards the perfect man. "Faith, hope, Love, *persist*, but the greatest of all is Love," for Love is God's own essential nature, and equally the prime essential of man, as son of God in the image of the Father.

What are the germinal elements in the Greek word that could thus be transfigured by the new light of the glory of God, revealed in Jesus Christ and elaborated in the context of Paul and John? The late Bishop Westcott combined remarkable spiritual insight with philological and exegetical accuracy and has wonderfully opened the meaning of John.

* 1 John 4.

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Westcott, after discussing, in his note on 1 John 2: 5, the expression, "the love of God," and the ambiguity in many passages as to whether the words mean love to God, or love from God to man, ends thus: "It appears, therefore, most probable that the fundamental idea of the love of God in St. John is the love which God has made known, and which answers to His nature."

This point, that *agapé* and *agapan* do not express a sentiment aroused in a person by some object presented, whether of desire to possess or to affiliate with, but the outgoing of essential spiritual nature, is the central and fundamental difference separating God-love from all earth-love as expressed in *eros*, or soul-love as expressed in *philia*. The *agapé* of God is the sum of all constituent perfections of God, which make Him what He is, as the constituent parts of the sun, combined and at work, make it a blazing centre of heat and light and energy. A few planets in our system take all they can, but not a millionth part of the sun's enormous outpour. The sun would shine on, planets or no planets. So all creation comes into the light of God's *agapé* and takes of it what it can or what it will, for "He makes His sun—of righteousness and *agapé*, as well as of matter—to shine on the evil and the good, on the just and on the unjust"; uncounted billions may take in all they can or will, but it would shine on, world or no world, man or no man. It is that essential character of the spiritual world we are expected to acquire as spirits kindred with the divine, now clothed in flesh and dwelling on earth. It is an entirely different thing from a consciousness that "God loves me, even me," it is I, myself, loving as God loves.

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Westcott continues:

"From a consideration of these passages it will be seen that *agapan*, *agapé*, are an expression of character, determined as we are forced to conceive things, by will, and not of spontaneous natural emotion. *In this sense 'love' is the willing communication to others of that which we have and are*; and the exact opposite of that passion which is the desire of personal appropriation (*eran*, *eros*)."

Now let us turn to the dictionary for still further analysis. Thayer's Greek-English Lexicon of the New Testament (where words should be filled with their new content as understood by Paul and John, but where the spiritual power to see spiritual things is often wanting) is considered an authority and cannot be suspected of bias. Under *agapao* we have as a definition of love, "to be full of good-will and exhibit the same," as the condition of the subject; then, as towards an object, "to regard the welfare of." That is the cold analysis of the original linguistic root meaning, used in classic Greek always with a sense of reverence and respect. It is enough to start with; the experience of it as "shed abroad in the heart by the Holy Spirit given unto us," leading us through the mazes of God's revelation in the Bible, under the guiding of Paul and John, causes it to expand into infinite proportions and into overwhelming light and transforming power.

According to Paul the Christ is the radiant incarnation of *agapé*, the fullness of the spirit of goodwill and the passion to make that goodwill effective in helping others: a spirit which so dominated Him that he regarded not Himself but He gave Himself in absolute service for the welfare of all. The Infinite was in the

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Son expressing Himself, so as to enlighten, and enkindle, and enlarge finite man into a spirit-life that should now and evermore live to express itself in the infinite, divine life, translating God-character into the humblest acts of earth. His first lessons to be in translating the ideal into personal life; then into social life, in every relationship of man with man. Thus we are to be in Christ, and Christ is to be in us, by the indwelling of the Holy Spirit, not as immanent and sub-conscious, but in a God-consciousness that should dominate the whole man. This is but an expansion in other terms of the doctrine of Paul of the spiritual transformation of man by the actual development within him of the divine character of Love, as the glory of God in Christ and in man. That is the human spirit "renewed after God."

Professor James Moffatt, in his suggestive book, "The Historical New Testament," brings out a point which, in the study of our theme, is a serious factor, though incidental in the pursuit of his. After noting the emancipation wrought by Paul's vigorous defence of Christian universalism, he continues:—

"The original Paulinism, however, in its religious idiosyncrasies of thought and feeling, was buried with its author, or survived merely in his epistles. Outside of these it never lived in its entirety and individuality. It carried, however, an influence into developing Gentile Christianity. . . . Such essential principles as the universalism of the gospel, an idea of Jesus which Paul had the honor of being the first to enunciate and urge—the abolition of national distinctions, the supremacy of Jesus as a revelation of God—these and the like passed into the average consciousness of Christianity. *But the deep postulates upon which Paul based his religious psychology failed to win a similar recognition. The conceptions of faith and redemption, the idea of the*

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Christian's union with Christ, the principle of the Spirit, are instances of elements unassimilated by a later age, which, even in employing the same language, failed to use it with the rich thought and feeling of the great apostle. . . . The heroic spirit of Paulinism met with no reaction and no revival—inside the limits covered by the New Testament literature.”

While Professor Moffatt's criticism is correct as far as psychological details are concerned, the apostle John, a generation later, in another type of treatment, brings the same spiritual ideas to as intense a focus in Gospel, Epistles, and spreads them, if possible, into wider vistas of expansion in the symbolism of the Revelation.

In John's symbolism the “Bread of Life” assumes many a different form. The vision of the “New Jerusalem coming down out of heaven from God” is the ideal of “plans and specifications” for the new world-order, spiritually near at hand, to be drawn upon and materialized on earth as men will see it and bring it down to personal experience and practical life.

Humanity, as the Hebrew thought, began as rustic innocence in a paradise of trees and animals. They had to start over again in hard regions without paradise conditions. To bring back lost joy and to follow an inward impulse, men gathered in cities and rotted in power, wealth, luxury, mutual strife of the few, and in hopeless poverty, vice, degradation, a struggle for life in a hell on earth of the many; scattering the virus of rotten civilization, drawing in the innocent, ignorant country people into the vortex of foulness; until country, city and all had to be cleaned out by flood or fire—to let some others try again. Thus races, empires, ages, have come and gone. To-day the city is the same

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cancer of civilization. But to-day there is working a counter-leaven of life.

John pictures the history of the forces that make for disintegration of the human race in long and deadly struggle with the divine forces that make for restoration of the lost innocence and very much more, the creation of a higher harmony, unity and reconstruction, in a civilization founded on knowledge, holiness and practical life—which God intended to develop from the start, the simple law of the harmony and joy of heaven. John looks forward to a time when the planet may become so densely populated as to be practically a continuous city, say, with 10,000,000,000 people.

But city conditions are reversed. Dark despair gives way to unbroken light of life. The torrents of tears, forever flowing, the horrors of vice, forever seething, the woes of poverty, forever rising, are gone; joy, purity, plenty are becoming universal. Ecclesiasticism as a "sanctuary" made by man; authority, supreme, political; despotism, dominating as the sun; borrowed power of officialism, a paler light, as the moon, have all passed away. The spiritual instinct, which rules in a perfect family, has grown to be the community instinct of co-operating millions; the outshining of the indwelling Lamb of God in hearts of individuals works just as well in the heart of the organism of the whole. The gold which, gathered into heaps and pits, had been the cesspool of all the virus of rottenness and polluting forces of civilization, has been spread out in pavements and pillars, built into palace and cottage walls. This new method of distribution has reversed the old process; the city has become a pure and perfect paradise.

DIVINE HARVESTING

The secret of the whole is that the waterworks have tapped the fountain at the central source of Infinite life. Living, life-giving waters flow through every street; on either side is a continuous forest of the Tree of Life—with a new crop of fruit every month, the Bread of Life forever multiplied on these ever-bearing bread-fruit trees. Those who eat the fruit and live on it become Sons of God and make a City of God. God lives in them. He makes them His people. He shines in their faces and lives, and in the family, business, municipal, national, imperial, universal life they live. As the city materializes, the "nations walk in the light of it," and quit their old ways for a better. First, they are healed in bulk by the "leaves of the trees," the indirect products of Christ-life, and then they are made a part of the city-paradise, as they eat "the fruit of the tree of life."

In simple language, as men absorb the Christ-life, live the new life out, the old life is reversed. And as it is applied to community life, a real Brotherhood will emerge that will change conditions—spiritual, ethical, intellectual, economic, political, universal—first in spots, then over large spaces, until the "New Earth" becomes a reality all over the planet as in heaven.

So the New Kingdom Movement began in splendid promise nearly two thousand years ago.

But? . . . And? . . .

VI.

SYNTHESIS OF GENERAL PRINCIPLES

I.

Now what is the net result of historical research into facts and developments "writ large" in the fate of nations and civilizations; into the growth and death of ideas intellectual, spiritual, political, as well as conceptions of revelation and the historic Christ, together with the practical teaching of the Bible rightly understood? We reach exactly the same point as when we traced the long course of evolution from the unseen source, through matter, motion, force, life, mind, spirit, translated by means of scientific philosophy, to the final outcome of a life linked consciously with the Evolver, culminating in a union of Evolver and evolved in one character of a passion to serve—to impart the highest gifts possible to every possible receiver. The Christ-law of *agapé*, infinite goodwill, in an eternal struggle to impart the good possessed, reaching to-day a critical point of possible realization in a new advance in the condition of men on earth, approves itself more and more as cosmic law. Science and philosophy arrange the phenomena of the Reality unified in one coherent system; revelation makes plain the life centre of all force and phenomena. The centre of the universe is God. The Cosmic Law of the universe and of God is *agapé*—God-love. The central struggle of man is to subordinate the lower forces, which relate him to earth

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and the animal, to the higher human powers, and to bring the highest human individual and social forces into co-operation with the supreme cosmic law, into perfect harmony with God. *Agapé* in man is to accept absolutely the highest in God as his own highest life, and bring his whole body, soul and spirit into perfect harmony with the same, "being renewed after the image of God in knowledge, in righteousness, and in holiness of truth."

It will thus be seen that God-love in man is no "amiable sentiment." The infinite good-will of God has exhibited itself in the whole course of evolution: in the infinite details of law for every stage, for every member, every function; laws for development, for co-operation, contributive service, all working in harmony under the presiding law of God-love, leading to the working perfectly in its place of each separate part of the cosmic whole. Anything that would ignore, reject or curtail any such part or the operation of subordinate law within its proper limits, sins against the supreme cosmic law. The worker together with God must therefore seek to know all that he can learn of these details in the Cosmos of God, and so he seeks ever to be "renewed after the image of God in knowledge," to fit himself the better for the holiness of God in life and the righteousness of God in action. Body, under the physical law, soul, under the social law, may be as holy as spirit, under spiritual law, for all are of divine appointing, and all must be under the supreme control of God-love, the cosmic final law effective universally, the centre of omnipotent energy.

The cosmic law of *agapé*, God-love, does not interfere with *erōs*, physical love, the love of desire; nor

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with *philia*, psychic or social love, within proper bounds. But it defines the legitimate and sets the bounds, so that both may not only be subordinate, but servants working for *agapé*, God's good-will, to bring the greatest divine good within human conditions. Thus Paul prays "that the very God of peace sanctify you wholly, and that your whole spirit, and soul, and body may be preserved blameless" for the inspection of our Lord.

The search of knowledge of physical laws for the benefit of the body, of psychic and social laws embedded in the nature of man, for the general well-being, has been carried on to a considerable extent. But in the light and impulse of a true apprehension of God-love into which they should fit as parts of a whole, such research into lines of revelation of the divine will should be lifted to the noble idea of service to God and man. Every principle, every detail, should be a contribution towards effectiveness in bringing in the kingdom of God as the ruling force on earth. That is a line of study that ought to keep publishers busy for decades to come, and will mark one line of the coming revival.

The principle which lies at the bottom of one part of the statement of the ethical problems which Dr. Dale says will demand courage to proclaim as well as genius to formulate may be stated as the law of *plethora* in giving, and the law of *parsimony* in appropriating. God gives without measure: the recipient may take all he can use for the legitimate development of his personality and for service. More is curse. The sun gives out into space a million times as much as her planets can take. If a planet arranged to take more and bank a surplus of the heat going to waste, it would mean ruin. The earth has more than vegetation can

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exhaust; vegetation produces abundantly for the animal world and vastly to spare. The idea seems to be that the supply for every creature of God, for every part of his nature, should be enormously more than enough, so that everyone should have a chance to become his best, and have capital to do his best. But its benefit can be got only by an everlasting giving it out, retaining only what can be digested one way or another, and the residue directly or indirectly passed on in service for others.

The attempt to accumulate outside of the regular divine line of connection, to accumulate for self, beyond the double purpose, for self-development and for service actually rendered, is a sin against the law of nature—an offence against the economy of God. This becomes more apparent as a sin in man who has so many open doors for the obtaining of treasure, so many ways to use, so many lower voices tempting him to lower uses, to keep him within the range of the earthly when he should rise to the heavenly. The accumulation of more food in the stomach than can be digested breeds disease, which to-day makes doctors busy and quacks millionaires. The accumulation of power for personal ambition, of wealth for personal aggrandizement and to "leave to babes," has been the curse of man from the dawn of history; a curse to the man who accumulates; a curse to the "babes" who inherit; a curse to the world by the misapplication of God's gifts for the use of His children, so that the few are cursed with satiety and idleness, and the many with want and overwork. The struggle for self had its place in the animal world, and may be excused in the savage; but in the higher

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orders of man, created in the image of God—now “being renewed after the image of God”—the law of the jungle, the nature of the ape and the tiger and the serpent, are expected to give way to the higher law of our divine possibilities.

We are “members one of another.” The man with constructive ability is one important member in a whole where many toilers are hands and feet. He must develop that power to contribute to the general weal as a part of the whole; the other parts are deficient therein, but supply what is lacking in him. If he makes use of that special ability for self-development for the purpose of service, as a hand developed to a perfect hand serves the feet and head which cannot handle, he is obeying nature’s law, the cosmic law. But so soon as that power, entrusted for a common purpose, is used to combine what other parts supply, for the subjugation of his fellows and for self-accumulation, he sins against the cosmic law, puts himself into complete opposition to *agapé* and to God. Once the man who was capable of leadership gathered men and tribes and nations under his control: the law of the strongest was accepted. Despotism was a matter of course. That day has largely passed; the leaders of men mostly honored to-day are placed by their fellows in positions of trust as servants of the people. Despots and tyrants are being nominally replaced by premiers and presidents. The glory of Queen Victoria lies in her life of service and not in her titles or accumulations. The Premier or President to-day who makes use of position to win wealth is low down in the estimation of the people.

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The despotism of the power of the ruler who enslaved his people has given place to the enthronement of Mammon as master-breeder of tyrants and slave-drivers. The deep damnation of earth just now is the "covetous" man, whom Paul calls by a name which means simply "the man who wants to get more," and puts him into bad company which a Christian was expected to shun. "If any man that is named a brother (a Christian) be a fornicator, or *covetous*—a more-getter—or an idolator, or a reviler, or a drunkard, or an extortioner: with such an one a Christian is not to eat." The covetous man is thus seen to be one whose business is to "get more," even though he is not an "extortioner." The cosmic law of provision is not to encourage vows of poverty, but to make every man as rich as he needs to be to develop the highest type of manhood of which he is capable, to give him the proper balance of work and of leisure for that purpose, and to produce his very best in the service of man for which he is fitted. The provision is superabundant. The poverty and wretchedness of earth result from the fact that even the Church hesitates to teach the cosmic law that "we are members one of another" in an adequate manner. The time will come when the wealth-grasper, instead of being enthroned in high places of honor in church and state, will be looked upon as Christ and Paul looked upon him, as we to-day look upon the unctuous pietist who held a prayer-meeting in the cabin of his slave-ship while his brothers in darker skin rotted in the hold below, and as we look upon the church which, not so very long ago, increased its revenues by leasing property for houses of prostitution, getting a commis-

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sion on the business to use for church work—once to the human mind legitimate; now so abnormal.

Another general law which has a very wide sweep of application is the law of nature's balance and of man's use and abuse thereof. There is in the grape, in wheat and barley, and in almost all food-fruits, a something which adds snap and a measure of healthful exhilaration. Men think they must have more exhilaration than they can get in the natural order and proceed to change God's balanced food, exactly suited to the human body; to extract the exhilaration without the nourishment. So, by the process of rot, they produce a food without the essence, fit only for hogs; and then, to produce exhilaration, use the essence without the food, and so turn men into hogs. There is in the nature of man and woman a sacred combination which when duly mated unites rapture with responsibility in working together with God for the race as well as for themselves. But when men seek the rapture without the responsibility social rottenness and the ruin of nations result. There is in the pursuit of gain, within the limits of benefit and of service, the keenest pleasure. But when men must have the gain without the divine aim, then the servant, pleasant when in the garb of necessary occupation, becomes a bowelless slave-driver when it develops the money-getter and modern competition; the most unnecessary of the devil's masterpieces enslaves earth's millions and shuts the vast majority out of everything but an endless struggle for existence. It may be taken as a universal law that everything prepared for man in the order of God has a large element of pleasure mingled with every duty, but that the seeking for pleasure alone is a displacement of divine

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order, which results in personal and consequent social disaster. The same may be said of seeking religion for its happiness. The reality of the righteousness of God in man is to seek God's will as written in every book of nature and revelation and carry it out as God intended, as shown in its service for helpfulness and advance. We find in every one of God's adjustments some method to exhibit His good-will, to impart of His own nature all that His creatures can absorb. We seek His righteousness by carrying out His ideas into the best fulfilment of His plans, in so far as in us lies to co-operate in His purposes, small or great, and a something enters the soul infinitely better than happiness: the blessedness of God, a feeling akin to His, "the joy of the Lord," the joy of Christ.

Thus the real, divine idea of "self-denial" is not a curtailing of one iota in the receiving of all that could be used in self-development, on the noblest plan and for the highest purpose. It has nothing of the element of infliction of pain or suppression of legitimate nature. But it does mean stopping in our taking when we have what we can legitimately use for self-development subordinate to the higher service; a service which joins the finite with the Infinite through connecting links in one great purpose of imparting good, until the "whole is leavened" with the goodness of God.

II.

THE general principles laid down in the preceding section were the natural outcome of our study of the general revelation of God as unfolded by scientific study of phenomena of ancient history and the olden teachings before Christ. We now face the new conditions of a

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world which has for nineteen centuries been the arena of a campaign of Jesus Christ for the dominion of the earth. He accepted all the aforementioned principles and translated them to His followers as His instructions for the campaign. Let us see how He interprets them for the use of all who espouse the cause of His kingdom against the forces of evil for the salvation and development of the human race into a new and higher type of humanity, satisfactory to God "on earth as in heaven." And then we shall see how far the Church, which calls Him Lord, has been true to His word, how far Christendom has kept His commandments and abides in His love.

1. Christ during His life could only give the right start in the right direction. Much had to be left to the evolution of the power to grasp His teaching by the leading of the Spirit of holiness. The idea of a speedy and material second coming to produce a catastrophe of wrath on opponents, and of salvation for Christians, was a natural ebullition of human nature dealing with ancient forms of thought and misunderstood words of our Lord, in an age characterized by endless apocalyptic literature. Against this the whole Gospel of John was directed. Jesus Christ was to be ever present with His people, everywhere, Father, Spirit, Son, dwelling in human hearts, "on earth as in heaven." Men on earth were to reveal their union with the divine by a life of love, leavening mankind "till the whole was leavened." The campaign was to be a long and slow evolution of the divine upon earth.

2. The Saviour could not have used the word "church" in the sense which it had received by the end of the first century. If He ever spoke of the

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"assembly" of His followers it would have meant much more nearly what was in the mind of Paul in his Ephesian letter, a union of men in whom His mind and spirit created character and activity. The whole subsequent development of the "church" idea—connected with Peter as a personality, with ritual, theology, ecclesiastical powers, hierarchical claims, sacramentarian formulae, elements, whether bread, wine, or quantity of water, and a thousand other things eventually brought in—is to be absolutely excluded from any claim to be a part of the gospel of Jesus Christ; a human clothing of a divine idea by the "natural man." Whatever advantage these additions may have been, or may now be, has arisen purely from the undeveloped conditions of the races to which the gospel message came; but as baby clothes must be changed with the growth of the baby, so all these defective robes of a reality must be changed to fit a larger growth or prove a means of strangulation and death. The only church that Jesus Christ knows is the heart, the combination of men with hearts like His own, where His character dwells and has liberty of action, working out a true brotherhood on earth as in heaven. These constitute his working forces on earth.

3. There is nowhere to be found in the whole record of our Lord and His apostles the slightest hint of the use of other methods than teaching, testimony, deeds of love and suffering if need be, to show forth on earth the divine character and the unifying effects of Love among men in a new type of social life, "on earth as in heaven." Jesus prays, "Nor is it for them alone that I make request: it is also for those who trust in me through their teaching; that they may all be one,

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even as Thou art in me, O Father, and I am in Thee, that they also may be in us; that the world may believe that Thou didst send me. And the glory which Thou hast given me I have given them, that they may be one, just as we are one: I in them and Thou in me, that they may stand perfected in one, that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me." John 17: 20-24. (Weymouth Trans.). There was to be a community, a Brotherhood incandescent with love.

Paul faces the enemy now mobilizing his forces against the followers of Christ, and details the weapons by which Christ will win the world empire, in Eph. 6—truth, uprightness, proclamation of the good news of peace, faith, salvation, the word of God and prayer. He characterizes them tersely in 2 Cor. 10: 4. "The weapons with which we fight are not fleshly weapons, but are mighty for God in overthrowing strong fortresses. For we overthrow arrogant reckonings, and every stronghold that towers high in defiance of the knowledge of God, and we carry off every thought as if into slavery—into subjection to Christ." The weapons of Christ are the embodiment of God-love in knowledge, in character, in helpful activities, showing the Christian extra in men and women. These are neither of physical nor of psychical man, but spiritual, of God, controlling soul and body.

4. The expression caught on one occasion from the lips of our Lord, "they who draw the sword shall perish by the sword," tersely expresses a great philosophical truth as well as a fundamental principle in the campaign of men for the kingdom of God upon earth.

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Men, states, churches, become subject to the forces on which they rely. Whatever may be said of the deeds of the hosts of Israel and their battles under the protection of the "Lord of Hosts," the Lord Jesus inaugurated an entirely new régime. The revelation of the Fatherhood of God and the struggle to get men to recognize the universal brotherhood of man under the One Father, so far as Jesus Christ and His apostles are concerned, give no hint of the use of human weapons. The use of spiritual weapons develops heavenly spirituality and all the possibilities of all the spiritualities of the heavenlies. Whatever may be said of the use of material weapons of human warfare by the Church in Christian history, it certainly must be ranked among the things which are not of the gospel of the Kingdom. The fundamental law is: Where human methods are used to reach divine purposes, the divine element vanishes and the human only remains, unless the human be completely dominated by the divine Spirit. The use of earthly weapons cultivates earthliness; of psychical weapons, the "natural" man; of infernal weapons, a devilish type of man, whether used for dogmatics, ecclesiastics, or politics.

5. The disciples—poor children—were disputing as to position and place in the coming Kingdom, of the character of which they seem to have had no conception, when Jesus enunciated another stupendous, superhuman principle of the Kingdom. "You are aware how those who are deemed rulers among the Gentiles lord it over them, and their great men make them feel their authority: *But it is not to be so among you.* No, whoever desires to be great among you must be your servant; and whoever desires to be first among you must be

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bondslave of all. For the Son of Man also did not come to be waited upon, but to wait on others, and to give His life as the redemption price for a multitude of people." (Mark 10: 42, Weymouth's Translation.)

Paul paid the same redemption price by added service and suffering; if he was justified in the assertion of authority it was only as a father over his children trying to keep them from mistakes, and never as an officer voted into a position or appointed by human "authorities." The natural tendency of the *psychical* or "natural" man, with powers of ruling, is to assume and take all the power over his fellow-men that he can and use it to gratify his ambition. The supernatural tendency of the spiritual man is to recognize that we are brethren one of another, and this power, which, humanly developed, makes use of our brothers, under the mind of Christ makes us useful to others. Then the greater our powers the greater the service and the greater reward in "my joy," the joy of imparting good. Thus strong men may emulate the Son of Man in service, and glorify Him in imitating Him in the devotion of an earthly career to the redemption of the multitude, or they may follow the tempter, "all these things will I give thee if thou do homage to me." Ambition for service is Christian: ambition for power is *psychical*, purely of the "natural" man and not of Christ, and is an enemy of Christ, whether in politics or ecclesiastics.

6. Another great principle of Christ underlying the operations of His Kingdom is enunciated early in his career, "Ye cannot serve God and gold"—the money-grubber, the covetous man, according to Paul is "an idolator." Christ recognizes no place in His Kingdom

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for the rich. But in the parable of the "Unjust Steward" He gives the key to his law of the use of material wealth. "But I charge you so to use the wealth, which is ever tempting to dishonesty, as to win friends, who, when it fails, shall welcome you to the tents that shall never perish. The man who is dishonest in a very small matter is dishonest in a great one also. If therefore you have not proved yourselves faithful in dealing with the wealth that is tainted with fraud, who will entrust to you the true good? And if you have not been faithful in dealing with that which is not your own, who will give you that which is your own?" (Luke 16: 9-12. Weymouth's Translation.)

Translating these orientalisms into plain English, the analysis is simply this:—

(1) Material wealth is not your own but God's, and in your hands a medium to help God distribute *His provision for mankind*.

(2) Selfish accumulation of wealth is to be "unfaithful with that which is not your own," and prevents your getting what can be your own, the development of the divine within you.

(3) The misuse of the world's wealth has grown out of this primal unfaithfulness into a medium of fraud, dishonesty and every phase of unrighteousness.

(4) The divine element and the general good, forfeited by the unfaithful use of wealth, are the "great" thing, while the wealth itself is "a very small matter."

(5) It is the duty of those who have faith in Christ and His method to rescue wealth from its service of unrighteousness. They are to use it in faithfulness to the will of God as a method to bless man, till all the members of the family are fully supplied. That will

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open the way for them to realize spiritual enrichment and to come to "their own."

That is Christ's solution of the problem of wealth. Any other is false to Him. These principles applied would make all His followers practically wealthy. Each would come to have "all these things added," all that is necessary for highest good.

What would have been the normal outcome if these principles had been adhered to by the "church," as they were by the first generation of believers? But, as heaven is apparently lost in a mass of dough before it can operate, so the gospel and these ideas seemed swallowed up in the mass of human earthly elements. The effect of their quiet working, with resultant fermentations and changes, would naturally in the long run culminate in freedom; the downfall of old despotisms and world empires founded on pure force; the attempt to establish communities in which the democratic ideas could work; the gradual socialization of government in the working together of a brotherhood. It is quite possible to conceive of a time coming when all nations, and the human units in the nations of earth, will instinctively act as they should, because of the faithful application of these principles to the world now ruled by selfishness and sin. They would be intelligently doing the will of God, without statutory law or official authority, as members in a family united in love act in perfect co-operation without a hint of law or control. It may still be a far cry to the culmination, but in the gospel of God-Love, the spirit-life of the kingdom of the heavens operating on the principles enunciated by Christ, there lie the promise and potentiality for the production of the "New Earth." John's vision is thus

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to be realized on earth, a "New Jerusalem" where there is no need of the sun of great authority, nor the moon of smaller powers, nor the temple of ecclesiasticism, but where "the Lord God giveth them light and the lamp thereof is the Lamb." That is, men shall live "on earth as in heaven," in the instinctive adjustment of all functions through spiritual unity with God and with each other, renewed after His image in knowledge, holiness and righteousness, just as living cells adjust themselves in the building of a violet or an oak in answer to the immanent Spirit of life. The ultimate of a true cosmic philosophy and the Christ-law of *agapé* are one.

But what became of these principles in Christian history?

VII.

CHRISTIANITY AND CHRISTENDOM

I. THE SHEEP AMONG WOLVES

THE divine enterprise of the Father for the establishment on earth of the kingdom of the heavens was entrusted to the divine Son, and by Him committed to faithful men. Along with the principles already laid down three things were and are essential in the divine programme: (1) The Spirit which actuates: bringing the spiritual in man into harmony with the Spirit of Christ, so that the Immanent God shall have unhindered opportunity to work in the individual, and through him in the community; (2) a clear intellectual statement of divine ideas as revealed through individual experience and historical evolution; (3) organizations of the believing community suited to times and circumstances. As the ultimate ideal is one Father, one family, in heaven and on earth, such organization should have as a fundamental norm the ideal family where all law is all love.

Opposed to the Christ-men and their three-fold equipment stood the world, organized without God so far as the conscious intent of man was concerned. Paul was under no delusion as to the power of the opposition,—

“As to the future, . . . put on the complete armor of God . . . for ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritualities of wickedness arrayed against us in the heavenlies.” (Eph. 6: 10-12.)

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The psychology of Paul may go with the old cosmogony, or it may be translated into modern terms, but the fact which he described is unshakable. The world-opposition has its three-fold character also.

(1) The spirit of the world, centred in selfishness, expressed in coarse or refined methods, and in all its developments utterly opposed to the divine ideal of unselfish love.

(2) The intellectual expression of the spirit of the world in every stage of society, literature, and activity, glorifying the "earthly, the psychic, the demoniacal."

(3) Organizations and institutions combining men in a thousand ways to strengthen the spirit of selfishness in narrow or wider forms of human civilizations, from exclusive partnerships to imperialisms, ancient or modern.

It is true that in all ages and in all races there has been a conscience. There have been men feeling after God, often hearing voices in the night that almost told of His presence. There has always been a remnant touched by the Spirit of God, "not far from the kingdom." But these were lost in the dense mass of world-darkness; until again a day-star arose and Jesus began His campaign with His followers. Nearly two thousand years have since elapsed. Where is the heaven on earth promised by Him?

Professor Harnack's "What is Christianity?" gives an admirable epitome of the development of the struggle from the days of Christ to Luther and within the confines of the European continent. If we pursue his method through the developments during the centuries since Luther—of which he says there are none—as working out in England and the new worlds occupied by the

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English-speaking peoples—of which he seems unconscious—we shall have some interesting elements towards the solution of our problem.

According to Harnack, Christianity is "eternal life in the midst of time, by the strength and in the eyes of God." Not a mere function of the activities of men, nor "a product of limited conditions, nor from decadent times, but a divine development on the background of the times"; Jesus brought the "good news" of life in and with God as a gift from "my Father and your Father" here and now. He lived religion and taught "in the intense calm of absolute certainty." He was an embodiment of the spiritual in Hebrew conceptions of God at their best—and more. Religion was being with God and under the law of love. Jesus defined the ethical as never man did before. The new ideal for man works for the kingdom of love among men, producing new conditions on earth, culminating in "the far-off divine event," the "realized Dominion of God."

The apostles preserved the spirit of His teaching but had to formulate the beginning of a new theology in order to preserve and propagate the ideas on which the new life was based. They also had to guide in the development of the new community and give the first ideas of a Church as a body—the medium through which the unseen Christ must work.

Therein already a change is apparent. The treasure is entrusted to "an earthen vessel." "As soon as we leave the sphere of pure inwardness there is no progress, no achievement, no advantage of any sort that has not its dark side, its disadvantages." Paul was aware of it: "We know in part." The achievements of the Apostolic age were enormous in a movement which

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united Jewish, Greek and Roman elements; "the last and highest stage of the history of humanity had been reached." "Paul thus gave Christianity its place in world history, . . . in humanity." That brought new forms, and "that meant limitations and encumbrance." That was the first transformation.

II. THE WOLF'S CLOTHING

THE second was the development into Catholicism. Catholicism is defined as a religion of set forms, excluding "sects" on account of refusal to conform. Before the end of the second century a league of communities covered the Roman Empire, bound together by common rules, common doctrines, developed into details. The principles enunciated by Jesus as His "rules of life" were *not* made primary,—*not* included as a "rule of faith," but secondary as a "rule of discipline." Worship by ritual, a priesthood, "necessary for sacred offices," became separated from the laymen. The only access to God was by right doctrines, right ordinances, and a sacred book. "Living faith in Christ had been transformed into a creed; devotion to Christ into a Christology; the ardent hope of the coming of the kingdom into a doctrine of future deification: prophecy or free preaching into technical exegesis and theology; the ministers of the spirit into clerics; the members into laymen in a state of tutelage; fervent song and prayers into solemn hymns and litanies; the spirit of freedom into law and compulsion; the typical Christian into a man of the world whose question was, 'In how much of this life may I take part without losing my position as a Christian?' All this within one hundred and twenty years from the death of Paul!"

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In order to analyse the historical development three questions are asked of each stage. (1) What has the Church achieved? (2) How was the achievement accomplished? (3) What about the gospel of Jesus Christ therein?

There are three forces which make themselves felt in every religious movement. It begins in freedom and enthusiasm and tremendous emotion. A generation passes and steady, "safe men" settle things; a third solidifies, codifies; rules and regulations replace freedom; people must work the machine and the Spirit is forbidden to work in any other way. The reality evaporates, the shell remains. When Christianity was severed from the Hebrew embodiment it made for itself a body from the Hellenism which was the prevalent spirit of the day. The Greek had prepared the way by hellenizing the Orient, giving all nations of the civilized world intellectual freedom, making the spread of the gospel possible. Then, about 130 A.D., came the first definite stage of hellenizing the Church through the mutual conquest of Greek philosophy by the Christian theologian and the conquest of Christian theology by Greek philosophy. Everything in heaven and earth and man was explained on the ready-made lines of the intellectual equipment of the age; the Logos of John and the cosmic position of Christ in Paul's theology were developed and transformed by the union with Greek embodiment. "It gave a metaphysical significance to a historical fact; it drew into the domain of cosmology and religious philosophy a person who had appeared in time and space; but by so doing it raised all history to a plane of cosmical movement." The element that was not Greek was "the person"; the whole

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setting became Greek. What a tremendous impression by the person of the Christ! The conception of the Logos then adopted was the one link for that age with the heart of Greek thought and made the conquest possible. But it was pregnant with danger and *did not lead to the God of Jesus Christ.*

The third factor was the life-and-death struggle to exclude Greek mysteries and alien absurdities, in a common allegorizing with them of the mysteries of the cross. "The struggle with gnosticism compelled the Church to put its teaching, its worship and its discipline into fixed forms and ordinances and exclude everyone who would not yield them obedience." Catholicism—the religion of forms, ritual and dogmas—"rose in the struggle with gnosticism and paid an awful price; the victors succumbed to the vanquished,"—"forms analogous to those combated in the gnostics, . . . to cover the same ground," won a foothold. Freedom was sacrificed. "You cannot have Christ unless you accept all this: Not even if you have the experience!" What was set up as a protection against enemies without became the palladium—nay, the very foundation—within."

The transformation consisted in (1) Creed instead of Christ. Freedom existed only within priestly bounds. (2) The answer to "What shall I do to be saved?", instead of the simple way of Christ and Paul, became a complex method for the "religious" and pure submission for the layman, who was only a minor. (3) The brotherhood of Christians had become a highly organized institution, the sole depository of the Spirit and its offices, the only channel of grace. (4) The gospel of personal religion was silent. Fear and hope

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as to the future were dominant. Morality became dual, a "perfect" for the saint, and a "sufficient" for the layman.

And yet underneath the slowly hardening integument there was a kernel of Christian life and pure morality; many held to the gospel lines and enjoyed the peace and joy of the first century, though in weakened form and proportionately in lessening numbers.

III. THE WOLF'S LITTER

THE third great transformation is seen in the development of the Greek Catholic Church, which was in the sixth century the logical outcome of the conditions of the third, with the added historical movements in the East culminating in the downfall of the Eastern empire and the separation of the West. Since then for over twelve centuries there has been practically no change in the Eastern form of ecclesiasticism.

What has the Greek Church achieved? Before 500 A.D. the gods of the Greeks had perished. But all their powers had been transferred to saints in whom they live again. The nations had been so fused that Christianity was the one palladium, pure and simple; religion and nationality were one. The Church was great, the clergy low, laymen lower still. That was all. Much was lost to Islam and never recovered.

Its characteristics: an amazing growth of ideas and ecclesiastical forms absolutely alien to the gospel of Christ. "It takes the form, not of a Christian product in a Greek dress, but of a Greek product in a Christian dress." "It would have done battle with the first-century Christians as with *Magna Mater* and *Zeus Soter*."

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"Greek religion had returned under the alien form of Christianity." "No prophet, no reforms, no genius arose to disturb the ordinary process of religion sinking into natural forces. A process perfect in the sixth century; victorious in the eighth and ninth; unchanged ever since." The cardinal elements in the Greek Church are, (1) Tradition, which is a euphemism for paganism in apostolic name, and the absolute observance of every detail of ritual. (2) Orthodoxy, which is an elaboration of Greek ideas in the name of Christian doctrine, precisely stated till it becomes a terror. (3) Intolerance, suppression of heretics; absolute authority in Church and State. This is not Greek but an oriental importation. This threefold non-Christian Christianity explains the substance of the Greek Church wherever it exists to-day. The variations that are to be found depend entirely on the varieties of civilization or barbarism of the peoples subjected to its domination.

What of the gospel therein? For centuries there was a line of monks free of ecclesiasticism and ritual, who uttered truth and lived a pure life. Their asceticism was oriental: they gradually deteriorated until the few left lost the trace of good and descended into imbecile sorcery. They have been largely suppressed under modern governmental rigor. The gospels were and are still publicly read. The Word has penetrated many simple peasant hearts and created character, as indicated in Tolstoi's "Village Tales." But in the whole mass of ecclesiastical machinery, and orthodoxy, and spirit, there is no trace of Jesus Christ. "It was to destroy this kind of religion that Jesus Christ suffered Himself to be nailed to the cross; now re-established under His name and authority."

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The fourth line of transformation is seen in the history of the Christian religion in Roman Catholicism, "the vastest, most comprehensive, most uniform structure of history: all the powers of the human soul and mind, all the elemental forces at mankind's disposal, united in creating it."

What has it achieved? (1) It educated the Roman and German nations; brought Christian civilization to the young nations of Europe, and gave what led to the progress of a thousand years. In the fourteenth century the peoples struck other paths where the Church could neither lead nor follow. Then the Roman Church became a drag on progress, though it has never sunk so low as the Greek Church. (2) It has always maintained the independence of the Church in spiritual matters as against State omnipotence.

What are the characteristics of Roman Catholicism? (1) It shares the Catholicism of the Greek Church. It would accept the latter without change if it would acknowledge the Pope. (2) The difference is first in the Latin spirit instead of the Greek. The Latin spirit began to show itself in the West in the third century. Salvation became the administration of *lex*, a fixed law: revelation became a *lex*, Bible and tradition, statutory law. The whole was connected with officials, mysteries, sacraments, as binding acts, with penance a process of law. The Church became a legal institution to administer *lex*, with a constitution like a state government. When the Empire of Rome fell, all that was left, institutions, civilization, law, orthodoxy, took refuge under the Roman Church. The bishop of Rome rose as a guardian of the past and shield for the future. "The Roman Church in this way privily pushed itself into the

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place of the Roman world-empire of which it is the actual continuation; the empire has not perished but has only undergone a transformation." "Peter and Paul have ousted Romulus and Remus; bishops and archbishops, proconsuls; troops of priests, the old legions; Jesuits, the imperial bodyguard, etc." . . . "The Pope is Pontifex Maximus, i.e., Caesar's successor . . . not an evangelical but a political creation, filled with the Roman spirit." When Gregory VII. entered on his struggle with the then imperial power, an Italian prelate poetized:

"Seize the first apostle's sword,
Peter's glowing sword, and smite:
Scatter far the savage horde,
Break their wild, impetuous might:
Let them feel the yoke of yore,
Let them bear it evermore."

That is the voice of the Latin spirit to Caesar's successor. The result is that the Roman Empire in its new dress claims to be the kingdom of God on earth; and that it must rule as an earthly state! Hence Roman ecclesiastical craft and diplomacy! Hence the Imperial enthronement of the Pope as absolute monarch of monarchs, with infallibility and full sovereignty! What a travesty on Christ's message! (3) The third element is Augustinianism, which moulded the theology and spiritual life of the Church for over a thousand years. Caesarism and Augustinianism would seem incongruous. Yet for ages the combination was a marvellous fact. The age did not see the incongruity. It gave life: preserved life within, and then in larger life burst away from the Roman imprisonment. What did it mean? (a) Augustine's

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theology and religion were a Latin version of Paul's doctrine of sin and grace, guilt and justification, divine predestination and human servitude, man under a despotic sovereign. Augustine's conception differed from Paul's in important points, which made it possible for him to be a Roman Churchman still and so help to rivet the fetters of ecclesiasticism on many centuries. Paul's conception of justification by an act of faith into the liberty of the sons of God became in Augustine a constant process, to continue until love fills the heart. Sin is a lack of God, all help solely the grace of God. Salvation was not Paul's onward stretching, "forgetting the things behind," but "a consolation for the misery of sin." This sense of consolation gave to souls of millions conscious of sin a religious fervor for 1500 years, an indescribable mixture of sin and grace, of pain and bliss, which took the place of consciousness of salvation. Up to a point it was possible to combine an imperial and political ecclesiastical world domain with an indefinite, delicate, sublimated sense of sin and grace at play. The latter was ever pressed backward by the growth of the former, but ever and anon burst forth in a reformer.

What about the Gospel? What modification in the Roman Church? The whole idea of Catholicism and the whole claim of authority is a total perversion of the Gospel of Christ. Caesar has usurped the place of Christ. The Latin nations are losing world-importance. Empires do not live forever. Still, within the Roman Church there always were, and are to-day, individual saints; the imitation of Christ is a reality with many, and some have wrought for purer ethics. The evil is not in the existence of the political power, but

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in making the political element a substitute for holiness, a pagan institution the body of Christ, a man the vicegerent of God.

IV. SHEEP OR WOLF?

THEN comes the fifth great transformation in the Christian religion in the rise of Protestantism. The Reformation was a great revolution. (1) It brought back the gospel into the foreground and set it free of alien elements. (2) It brought out the worth of the Word of God—the message of grace—and the experience of confident belief in God, which put an end to discord in man, gave a sense of justification, peace and freedom in God through Christ. (3) The worship of God was transformed; simplified into the Word of God and prayer, with praise and thanksgiving. The Church, lifted out of a rubbish-heap, became a spiritual community resting on earth but reaching into the eternal. The gospels came to be studied free of authority. "Protestantism reckons upon the gospel being something so simple, so divine, and therefore so truly human as to be most certain to be understood where it is left entirely free, and also as to produce essentially the same experience and conviction in individual souls." And this position has not been put to shame. Still more faith is needed in the freedom and strength and unifying power of the gospel.

This revolution was an effectual revolt against (a) the hierarchical and priestly system of church government; (b) external, formal authority in religion; (c) traditional arrangements of worship, ritual, etc.; (d) sacramentarianism; (e) the double form of morality. Religion was to be for all and to pervade all things.

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Eastern Catholicism is Greek; Western, Roman; so the Reformation was German. Through the Reformation the Germans mark a stage in the universal Church. Luther aimed at getting back to original Christianity. How stands the gospel in fact therein? The doctrine of justification by faith in the main is Paul's. In Reformation hymnology the original of Jesus' teaching is reflected.

But it cost a great price. The unity of Western civilization was destroyed, as only a part of the nations were won. The disadvantages of state churches caused stunted growth. Opposition to Catholic "works," and exclusive emphasis on faith alone, led to accusations of moral laxity and want of sanctification of life. The Church lacked in effective ethical expression; was unable to give effect to all her new ideas and became an arrested development; she stopped to build national churches in a time of chaos and flux. Mistakes of radicals caused Luther to recede. Want of learning sufficient to be an intellectual leader, while his intuitions led him far in the right development, resulted in a defective product. Luther's final statements left in every part some remnants of Catholic ideas and "bequeathed to his Church a legacy of woe." The idea arose, "We are the true Church because we have the true doctrine," giving rise to intolerance in a community founded on free grace, and also to a double theology, one for the clergy and one for laymen. There are elements and forces at work to produce out of German Protestantism "another Catholicism, and a sorry one, without pope or priest." These forces are (a) the indifference of the masses, tending to put religion in the category of ceremonies, (b) "natural

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religion" of hope and fear, seeking authority, aesthetic assistance, external assurance rather than the responsibility of an inner movement, approximates the Church to a police department where order becomes more important than ethics, spiritual life or Christian character. These all tend to the Catholicizing of generations removed from the strenuous struggle in which liberty was born.

Thus far Harnack. He has laid bare the working of the world-development in the struggle between the spirit of Christ and the spirit of this world. But he has stopped short of the actual, apparently for want of appreciating the movements outside of Germany. His assertion that "no new phase in the history of the Christian religion has occurred since the Reformation" is an astounding evidence of limitation and is another illustration of the impossibility common to men in historic churches to see far ahead of where they stand, tied to their origin, though the world may have moved centuries and many degrees of advance beyond! The fact is that the forces enumerated by Harnack and others unmentioned have arrested the growth of real Christianity in Germany, in spite of sporadic pietistic movements and recurrent isolated revivals. There is freedom in the universities, and along with much that cannot live German thought has given an immense and beneficent impulse to modern Christian scholarship; but for the movements through which God is reaching the practical solution of the world-problem there is an entirely new stage of development to be described. Anyone who has lived the larger life made possible by the Anglo-Celtic-Saxon new world-development, and then goes back to the land of his forefathers to live

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for a time a German life, speaking the language and coming into close contact with private life as well as Church and State institutions in the Fatherland, becomes aware of the warmth and heartiness of the people, the presence of a mass of indefinite faith, under the insuperable incubus of authority, while in Burschenkneipe and imperial utterance of their "war-lord" voicing the spirit of the cruel octopus of militarism mingled with pious words, he will recognize the wassail of the pagan times and the ever-present spirit of Woden and Thor, as real as the Greek spirit in the Eastern church or the Roman spirit in the papacy. But where is the spiritual warmth and enthusiasm of movement of English-speaking peoples?

V. NEW CONDITIONS

A NEW Christian development has taken place by the birth of freedom, not only for the university and the pulpit, but for the pew and the masses of the people. But not in Germany. Germany required centuries to recover from the exhaustion of the prolonged and terrific struggle for liberty against fearful odds, the loss of life and property, the crippling of all the elements of civilization in the Thirty Years' War. Wars of blood, wars of words, resulted in the spiritual and theological paralysis as well as the political atrophy of the seventeenth century. But England took up the struggle on a higher plane, and, through several advancing stages of Christianity, has left the Reformation conditions of Germany far in the rear. The one way in which Germany has been a help to advancing Christianity since the sixteenth century has been through the researches of

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the universities, the one feature free and unfettered by the incubus that has blighted everything else in which the Gospel could express itself,—state-church and militarism. One name towers above all others, Emanuel Kant.

The Reformation in Germany was followed in Britain and America by a spiritual and practical development impossible in any other land. The opportunity was given to sow the seed and reap the harvest of a new type of development in a continent dominated by the English-speaking peoples, who were committed to individual freedom and democratic principles of popular government. The result, though less spectacular, presents a revolution in church and state as immense as that led by Luther, and without which the Reformation of the sixteenth century would have been an abortion.

The insular position of Britain kept her long free from the sway of the Pope in a catholicism of its own. The practical compulsion of the people by the kings and nobles to accept the papal rule for six hundred years, from the ninth to the sixteenth century, did not entirely obliterate popular antipathy to Rome. At various times movements of reform, notably Wycliffe's Bible and itinerant preachers, made themselves felt. While the continent rocked in the throes of the Reformation struggle, Scotland, a separate kingdom, under Knox became Calvinistic and Presbyterian to the core.

In England the severance of the Church from Rome was more political than theological or spiritual. But within the Church and among the people Erastianism, Lutheranism, Calvinism, Arminianism, Paedo-baptism, Quakerism, etc., found a foothold and caused a national ferment. There came a collision between Scotland and

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England, between Presbyterianism and Anglicanism. For a brief period Presbyterianism reigned in London, and the "Westminster Divines" formulated the "Confession of Faith" and the "Shorter Catechism." The Anglican form prevailed, however, south of the Tweed. The king and the ruling nobility insisted on uniformity, sometimes Anglican, sometimes Roman, always catholic and despotic. Then came in the seventeenth century the rise of the Puritan; Calvinistic in creed, stern in life, loyal according to light to the divine Sovereign, he would remove the Romanistic and Catholic forms and robes and ritual of the Church, as well as the despotism of the throne and the vice of the people. He stood for democracy in Church and State. For one brief period, in the person of Cromwell, the Puritan idea sat as practical king. During that short time incalculable advance was made for freedom and Christian liberty, not only in England and America, but on the continent as well. Modern liberty dawned, but was not yet to wax into day. Human nature, the love of royalty, and the power of the catholic spirit, the absence of true spirituality, were still too strong for so drastic a change. The struggle between Roman, Anglican and Puritan forces continued until the call of William of Orange and Mary to the throne. England then became, for the first time, frankly and finally Protestant: Anglican as a state, with a measure of freedom for Nonconformists.

What advance had British Christianity achieved? Popular and religious freedom for a coming world-race, freedom for the gospel, for the minister of every type to preach and for the people to think, believe and live it as they chose. That which Harnack sighs for to-day, as a possible future boon in Germany, was made the

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possession of coming nations—fought for and won in Britain over two centuries ago. The English-speaking peoples were becoming accustomed to spiritual revivals in varied ecclesiastical forms, for Baptists and Quakers and other dissenters emphasized with repeated effort some phase of the gospel, battled against some form of wrong in state and church and won a popular following. But the price? "Sects."

What of the gospel of Jesus Christ therein? The Anglican Church as a catholic institution is no more Christian than any other catholicism. It has not, however, suppressed the Christ-gospel of freedom as other forms of that early and persistent web of error have done; for within her borders there live together theologies of every type; they have never wanted witnesses to the word of salvation, in pulpit, in literature, and in the pure lives of vast numbers of people; but over all there ever lies the pall, heavy and dark, of state-churchism, making true freedom impossible. In the Presbyterian and Nonconformist churches the struggles of a century hardened their Calvinism into a fetter upon the freedom of further growth. Spiritual and ethical atrophy paralysed every section of the Church by the beginning of the eighteenth century, in spite of splendid exceptions and occasional revivals.

The Evangelical revival of the eighteenth century came in the fullness of time in the one land, among the one people, prepared for the free propagation and popular acceptance of a spiritual gospel, untrammelled, exuberant, life-giving, which touched once more the original fountain. All through the storm and stress of the sixteenth and seventeenth centuries and the deadness and decay of the early years of the eighteenth there was in

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all the churches a hidden stream of pure godliness with many a voice raised for the pure gospel, harbinger of the new day. The Wesleys were High Church Anglicans, who practically laid aside their Anglicanism when it hindered their evangelical work; their theology was Arminianism purified. Whitefield was a Calvinist with access to Puritan churches. Their message of salvation, aside from their theology, was absolutely one: salvation from sin and hell, full and free for all by simple faith, just now; the witness of the Spirit to the new life of glad sonship. To this is to be added the Wesleyan "depositum," that men may be sanctified by faith as well as justified, and thus enter a life of perfect love and grow ever more into the image of God. There was much controversy; there was a general revolt against forms and fetters ecclesiastical; an outburst of triumphant song and glad shouts of spiritual battle and spiritual victory. The revival spread through England and Ireland and was kindled in America, where it burst into a veritable flame and wrought wondrously amid the wilds of pioneer life in the New World,—the promise and potency of a new world-age.

What did Christianity in the Evangelical Revival achieve? It saved the neglected masses of England out of the semi-heathenism and from the revolutions of blood which rent the continent of Europe in the later years of the eighteenth century and the first half of the nineteenth. It gave shape and inspiration to the development of American civilization, saving the continent from the anarchy that would have come from the deluge of millions of European peoples, loosed from low conditions and coming to a land of freedom; and

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planted the tree of life in Canada at the very inception of her career. It made the birth of democracy safe and possible for a world-age advancement.

It thrilled every church with a new spiritual fervor, lifting forever in English-speaking peoples the value of the gospel in its spiritual life and practical outcome far above ecclesiasticism and theology, thus making it possible to modify the latter in the interest of real Christian life and activity, and making "revivals" acceptable in every community. It gave rise to Bible, Tract and Missionary societies, whose beneficent activities in increasing momentum circle the earth with a triumphant evangel.

It started the development of lay-workers as class-leaders, local preachers, exhorters, Sunday School teachers, etc., which has resulted in a practical revolution of methods, whereby the preacher-prophet or pastor becomes a leader of an unpaid band of devoted fellow-workers. In a word, it brought out Christianity into the open arena and gave it a chance once more to show what it was and what it could do.

It banished slavery and created a spirit of hunger after righteousness, which will not long brook decay or the slowing up of progress, but calls forth in rapid succession new unfoldings of truth, new methods of work, new forward movements.

Its most outstanding result is the Methodist family of denominations, which, in Arminian and Calvinistic form, in various branches and developments among all nations, including the Salvation Army, etc., has become the greatest of all Protestant churches on the globe in number of members and adherents, although the young-

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est of them all, foremost and most numerous in every uprising for social reform.

Pursuing still the method of Professor Harnack, we now come to the question, What were the characteristics of the Christian religion in the Evangelical Revival and its product? The general results within other churches have been indicated in the intensifying of spiritual life, making progress possible in other directions. The Anglican Church has grown more Catholic. There has been a great movement of intense earnestness which began with the Tractarian agitation about the middle of the nineteenth century. Its enthusiasm emulated that of the earlier Methodists. Gladstone thought it was to be the completion of the evangelical revival. It was in reality its opposite in many respects and has won immense headway as a catholicizing agent, propagating sacramentarianism, sacerdotalism and veiled Romanism, while working earnestly for the social betterment of the poor.

The real characteristics of the Evangelical Revival are to be sought in Methodism and other non-Anglican churches, the direct outcome of the activities of John Wesley and his coadjutors, developed by their followers in a variety of environment in England and elsewhere. It is worth while to analyse the forces at work in this last-born of the giant progeny of the Reformation, the great-grandchild of Luther.

VIII.

CHRISTIANITY IN NEW WINE-SKINS

I. A NEW REVIVAL OF SPIRIT

THE outstanding characteristic of Methodism at the start, and which it has retained more or less until to-day, was the evangelistic enthusiasm which braved everything to "save souls from the wrath to come." John Wesley was the prince of evangelists; preaching was to him the breath of life, which never seemed to tire his wiry frame or active mind. He was autocrat of the societies which he and his followers established over the United Kingdom, and he formulated for them a system of doctrine as well as rules of discipline. With what result?

As to theology, he was satisfied with a few great cardinal doctrines, such as could be grasped by the uneducated man of common sense and preached in the ears of the masses. He accepted the Bible, as all great spiritual leaders have done, as an adequate guide in religion, a true revelation of God to man in its message, but not as literally infallible. He started in life as a seeker of holiness; accepted the doctrine of Justification by Faith as an instantaneous or, at times, gradual change of a man's relationship to God, involving as a companion experience regeneration and adoption into God's family. Then the clear witness of the Spirit and freedom to serve God with the glad buoyancy of a new creation. Then, as a proper corollary, the further work of sancti-

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fication by faith, an "Entire Sanctification," which he defined as "Perfect Love." That was in his mind, "The depositum which God has entrusted to the people called Methodists, for which God has raised us up."

Thus he produced a change comparable to that of the later astronomers, who showed that the planetary orbits were not a perfect circle but an ellipse around what might be called a double centre.

The central conception of his theology was "God is Love." Man must be born into sonship, the son must be sanctified into a holiness after the image of the Father. The Sermon on the Mount, rather than the decalogue and narrow ideas of the cross, became the keynote of his preaching. His intuitions, led by his utter spiritual devotion, brought him on the right track of a divine development. His quick and keen logic turned it into a tremendous evangelistic force. But either for want of the needed genius for the intellectual toil required, or the lack of time for quiet, patient thought, John Wesley did not create a system of theology capable of carrying forward the new conceptions of Christian truth. And with all due deference to many theological writers, from Richard Watson and his institutes to the present day, there has been neither a theological elaboration, nor a theological development, that adequately represents all that is implied in his point of view. The renewed statements of the negations of Catholicism and of Calvinism have accomplished much; but their lack of definition of the positive elements of holiness and of the ethical contents of the "depositum" has impoverished the world by an arrested development. One age can digest only a limited amount of new truth.

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As to ethics and practical life, John Wesley's intuitions again were headed in the right direction. To him religion was nothing if it did not result in positive divine living. No one was more impatient of a "simple gospel" which did not insist on a holy life.* But along, in his followers, with the eclipse of the doctrine of holiness there came a perpetual emphasis on conversion to swell numbers, and the feeling that when a man is converted all else will naturally follow resulted in a failure in true spiritual and ethical culture, and an increase of dependence on emotionalism and periodical revivals as the normal life of the Church.

But if Methodism has lacked in theological and ethical development there has been no lack of ecclesiastical developments of the most varied character. John Wesley, during his lifetime, was the benevolent Autocrat of British Methodism. His system of control and management had gradually grown out of arrangements for effective evangelism, the care of societies of converts, the placing of his "assistants," etc., so that before his death he saw a Methodism with a thoroughly organized network of societies in Britain and America.

* From a letter to his brother Charles (1772):—

"If we duly join faith and works in all our preaching, we shall not fail of a blessing. But of all our preaching what is usually called 'gospel preaching' is the most useless, if not the most mischievous: a dull, yea, or lively harangue on the sufferings of Christ, or salvation by faith, without strongly inculcating holiness. I see, more and more, that this naturally tends to drive holiness out of the world."

From a letter to Miss Bishop (1778):—

"I find more profit in sermons on either good tempers or good works than in what are vulgarly called 'gospel sermons.' That term has now become a mere cant word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ or His blood, or justification by faith, and the hearers cry out, . . . 'What a fine Gospel sermon.' Surely the Methodists have not so learned Christ."

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He seemed to know just what to do to render efficient what he himself could control. But as to the future, he seems to have been wanting in farseeing statesmanship. He held himself an Anglican clergyman, but flung all ecclesiasticism to the winds wherever it interfered with his gospel message. Yet his Anglicanism prevented him from assuming for his followers the status of a Church. Had he done so ten or twenty years before his death he might have swept all England and left the establishment far behind. Looked at from one side all his preparations to preserve the societies intact left his distracted followers "with a heritage of woe," as Harnack says of Luther in another connection. Looked at from another side it may have been wiser to leave the next generation to solve its own difficulties in his spirit, as he practically did. His death occurred when all Europe was in the midst of convulsions of revolution. His army of lay workers and members, led by their itinerants, carried on the mighty influence which had transformed the common people of England and narrowly saved the nation from a plunge into the ruinous revolutions of the times. He had transferred his authority to a band of one hundred itinerant preachers, "The Legal Hundred" around which the Conference of ministers was to grow, with all the real functions of legislature and executive. The preachers, with very few exceptions, had been refused the right to administer the sacraments; they could not hold service during Church hours; they were left a web of societies, but not a Church. To the laymen not an iota was given but to work and obey as minors. There came a time of intense controversy between the giants of those days. Mighty helpers some of them were. Clarke and Watson and Coke and

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Beaumont, and many besides, who followed in Wesley's footsteps with deep, sincere, spiritual holiness and high, self-sacrificing endeavor, ready for anything that could be shown to be God's will or for the benefit of man.

There were questions of vital importance to be settled now by a conference of brethren, and not by the strong will of a master to whom all must bow. The movements of New-World thoughts that had given birth to the American revolution and then to attempted revolutions in Europe, agitated all England, invaded the sacred enclosure of the Methodist societies and even affected many of the preachers. There were three parties, each of which struggled for mastery over the coming policy of Methodism:

(1) The High Church party, Tory in politics, men from the Anglican communion, who clung to the establishment and would subordinate the Methodist societies to the Church, among whom were many wealthy laymen.

(2) The Radical party, largely from Nonconformist elements and from the mass of the people, who had had no church connection before conversion, and who wished to strike out on perfectly independent lines of development, as the societies in America had done, but going much farther in giving power to laymen.

(3) The Moderate party, committed neither to toryism nor to radicalism, but to the salvation of man; who wished, for the present at least, to abide closely by Wesley's Deed of Declaration and the methods he had recommended in his last communications.

The seven years from 1790 to 1797 were the formative period upon which great issues hung. Had either the first or the second party won there would have been a fatal rupture; safety and progress were possible with the

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third. Each successive annual conference met in the spirit of devotion: time was given to mighty pulpit utterances of consecrated and spiritually-minded men, to fasting and prayer. Then, in a hallowed atmosphere, strong men strongly discussed fateful questions. Providentially the moderate party led the way with small, slow changes, but of the greatest importance, even affecting the Deed of Declaration, all opening the way for steady development towards larger liberty for all. Great meetings of delegated laymen were held at the time and place of the Conference, with which the Conference dealt by deputations, effecting unity of decision. By 1797 they had settled into a community, with independent ordination, the administration of the sacraments, and all the functions of a Church. Kilham, a strong man and devoted, who could not move so slowly, was excluded and carried 5,000 members with him, forming the New Connexion, in which laymen were accorded equal rights with the preachers in the government of the Church.

Then followed a period of about thirty years, during which the immediate disciples of Wesley, in the same spirit of utter devotion, led the councils of the Conference and the work of evangelization, wisely conceding step by step the legitimate claims of the advancing age, but in such a way as to dislocate nothing of importance and to preserve and cultivate the inner life-forces which made the movement divine. The result was that during both these periods the work of conversion and sanctification went on with ever-increasing power; preachers multiplied, institutions of learning arose. The influence of the rising tide became so great that the Established Church attempted to move Parliament to pass

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laws that would have been fatal to the whole movement. But a "Committee of Privileges" had been appointed, the attempt was rendered abortive, and instead of curtailment further steps were accomplished for wider religious liberty in Britain. Enormous strides in foreign missions had taken place and the whole connexion throbbed with a missionary zeal and benevolence such as the world had never known. In every other Church the impulse of a new life led to similar efforts and similar results. Thus the nineteenth century began.

II. THE WORLD SPIRIT AGAIN

BUT in the later twenties a new force began to make itself felt. Human nature was reasserting itself and all too soon dominated. Six years after Wesley's death a young man of twenty entered the ranks of the Methodist preachers, said to have burst forth full armed and mighty from the start. Power came to him as a natural right, and soon his brethren bowed to his will as bamboos before the wind. While Jabez Bunting was expending his energies of body and mind on great congregations, intense evangelistic preaching and routine functions of the ministry, in regular charge of important city circuits, he appears to have been carried along with the flow of the tidal wave of success in wholly beneficent activities. But from the time that he was appointed Chief Secretary of the Mission Board the dictator was developed. Around the Mission Room very soon all the machinery of Methodism began to revolve; then was the term so familiar to British Methodism over the globe first born, "the authorities," meaning the Secretary of Missions, and the word "agents," to describe the

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brethren in "the far-flung battle line"—the heroic missionaries.

What was under the surface before 1828 we are not in a position to tell, for the Conference was a sealed council chamber, and a reporter would have had no more chance of admission than Satan himself. But in the year 1828 a young man of great penetration and balanced mind, Henry Fowler, a born reporter, but one of the brethren, afterwards to become a power and a president, conceiving the idea that he was in the midst of epoch-making forces and times pregnant with future issues, decided to take notes in shorthand.

For nearly forty years he photographed the very spirit of the Conference, recording the very words of all the chief actors as uttered. Since his death these records, annotated and explained, have been given to the world in "Sidelights on Methodist History," by the late Dr. Gregory, for many years editor of Conference publications in London.

Ordinary history brings out superficial facts and elements that the public should know; these "Sidelights" are the soul of the history and explain the arrest of Methodism in England in the middle of the nineteenth century.

Dr. Gregory summarizes Jabez Bunting's policy, which stamped the mother Conference of Methodism for the nineteenth century with a character of its own, and occasioned split after split which rent the connexion, gave birth to "sect" after "sect" within the movement, until its slowing progress became alarming.

(1) Jabez Bunting stood for Methodist absolutism, a reaction born of frantic fear of radicalism.

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(2) He stood for absolute authority in "pastoral prerogative." The pastor was the "angel of the church." The superintendent of a circuit was the minister of God; class leaders, stewards, officials, etc., were ministers of the superintendent.

(3) Representatives of laymen, elected by their peers, could not be tolerated. After one vote negating the demands of the laymen, he exclaimed, "Now lay delegations are dead to all eternity." But he conceded a place for laymen on financial "standing committees"—not elected, however; they had to be *selected* by the preachers, and the selected were amenable to the man who placed them.

(4) The will of the superintendent minister should outweigh that of his colleagues and all the people.

(5) He started as a reformer, went up to what he wanted, and thereafter denounced all reform.

(6) The supreme authority of the pastor, particularly of the superintendent, and of all pastoral offices was to be maintained against all documents, constitutions, Wesley's Deed of Declaration, the Plan of Pacification of sub-Wesleyan Fathers, all settlements, enactments, precedents, contracts, and everything else that had been gradually conceded to Progress—everything that would hamper authority—all must fall, and even, if circumstances demanded such, by methods that in politics would be called unscrupulous. He destroyed thus the Magna Charta of Liberty in the mother Methodism; prevented the preparation of a compendium of rules framed by past enactments, defining powers, etc.—no digest of discipline, no source of appeal for him! These methods rent Leeds Methodism in 1828, with the loss of between one and two thousand members. In 1835 it

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forced another entirely unnecessary split with a loss of over 7,000, and, in the Tory reaction of '49-'52, another fearful explosion to the tune of over 100,000 members lost to the societies! Not one of which would have occurred if it had not been for the new absolutism and the weak-kneed submission of the majority to the dictator.

(7) He sought to strengthen the executive; to a certain extent and under certain conditions, a useful move, but not when consolidated and concentrated so as to be a machine for one man's manipulation. The history was "consolidation, concentration, congestion, inflammation, proxyism, convulsion, collapse," after it had "checked healthy distribution of the functions of power" for many years.

The causes which gave Dr. Bunting such enormous power are also enumerated by Dr. Gregory in "Side-lights."

(1) Marvellous combination of powers in one man. Not a bad thing in itself, but when misapplied becomes a grave danger. When the stately Mission House was built where Bunting's central throne was erected and all other committees met, the régime of a Methodist "Downing Street" began.

(2) Bunting had a magnificent presence, a mighty voice, a magnetic manner; was a born manager of men, a born actor, a born financier, an expert administrator, a born debater, an adroit swordsman endowed with prodigious staying power, whose equal was never known,— "never left the platform in forty-eight conferences" (i.e., he sat out every session).

(3) Even in 1843 it began to be felt that "Bunting must not always have his own way." But he had his

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way, and under his leadership departmental heads were led to overstep their rights.

(4) He defied constitution and law to gain his own ends, won immunity from investigation; told the president what to do, and the president did it. He was in fact—no matter who was in the chair—perpetual president.

(5) He was an aggressive Tory. He could exert himself for the Tory party on the hustings and in the press; but for Whigs among his brethren to approach the same liberty was to raise the cry of "partyism"; "Why can't you let us alone; don't you see that we are the majority?" was his sledge-hammer logic. He fought to make the Conference a Tory machine, and was of course a "friend" of the great men in the Government. The glorious Watson, prince among the ageing fathers, was snubbed and practically degraded by Bunting—because he permitted articles in his publication, *The Methodist Magazine*, which were not pleasing to Tory tacticians—and had his life shortened thereby. Adam Clarke, the grandest man of erudition of his day, at the same time with the tenderest and biggest heart, a mighty and prodigiously effective preacher, was repeatedly humiliated, and eventually, by a Bunting fluke, was superannuated in his absence, the Conference practically not knowing what they were doing, and then was hounded by vexatious arrangements which prevented his working where he was wanted. Canadian Methodism was insulted in the person of the Ryerson brothers, and finally thrust out because *The Christian Guardian* and Canadian Methodism fought against Tory statesmen in the attempt to establish Anglicanism as a State Church in Canada.

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(6) Bunting had no small ambitions. His idea was that Methodism should be Tory, in connection with a Tory Government, side by side with the Tory State Church, and anything that opposed that plan was not endurable, and must be destroyed as a service to God.

(7) In addition to the impetuosity of his imperial will, the elements which led to the disruption of over 100,000 members in '49-52 were (a) political agitation in the Church; (b) the inflation of pride resulting from unwonted success of the centennial celebrations; (c) the consequent lowering of spiritual power and influence. Revivals had ceased and attempts were being made to bring back "old times" by "spurious revivalism, professional, mechanical, artificial." The way was open for human nature and worse.

Bunting began like Pericles, and many another leader, on the popular side. Then power made him, as it made Pericles and others, conservative, anti-popular. The crash came when his grip grew feeble with years, and less skilled hands assumed the dictatorship. The discontent began with the growth in Conference of resentment against "a vague, indefinite, unappointed, irresponsible government or cabinet, which could not be voted out, even if it were outvoted." There was an unnominated, perpetual premiership, surrounded by an impalpable bureaucracy. Then came a succession of high-handed blunders in attempting to repress the few who protested; by the use of Jesuitical and inquisitorial methods, when dignified silence would have been a more fitting reply to attacks, not one whit more vituperative than the organ of the autocrat and his bureaucracy. The oligarchy grew to feel that all depended on the continuance of power, and began to

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"Vent holy wrath on enemies we curse,
By perpetrating something worse."

Methodism can live and do its work only through a genuine brotherhood filled with the Spirit of God and of love. And so, although in the early part of this period great success still came to the mass of earnest workers, the net results grew year by year less and less, until successive decreases became alarming. An atrophy of spiritual power marks the fifties and sixties in the nineteenth century in spite of external and material consolidation and advance in social prestige. The chief actors in the struggles of the thirties and forties gradually passed away; liberalism slowly reasserted itself in England and in English Methodism.

Then in the early seventies there burst forth in General Booth and the Salvation Army the spirit and power of Methodism in a new wineskin—in the old enthusiasm and new methods adapted to the work of reaching the lowly and the lost, but minus the culture of Wesley. At the same time, Hugh Price Hughes, with the High Church instincts, the intense spirituality and practical sagacity of John Wesley, with his movement for "Central Missions" and ethical Christianity, through the clarion voice of the *Methodist Times*, awoke old Methodism from slumber and gave a new impulse to aggressive evangelism all over the world.

III. IN ANOTHER HEMISPHERE

WHILE these events were being enacted in the congested centres of the Motherland of the Anglo-Celtic-Saxon world, amid local difficulties and historical handicaps, a parallel evolution was in progress in the

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greater area and sparser populations of lands coming under the control of the English-speaking peoples, heirs, under larger opportunities, of the heritage of freedom won in the old land. We must linger over the development of the child of Methodism in North America, to note his growth to giant manhood and the features of his strength as part of this modern world-force.

The best book to study in a systematized and compact form the Methodist development in the United States, where Methodism is far and away the predominant church, is "The Genius of Methodism, a Sociological Interpretation," by William Pitt MacVey. We draw a brief outline from his pages. The author defines the Mind of Methodism—the ideal—in its elements, as "Piety, practicality, spirituality, all united in a harmony which has held the attention of millions, and made them devotees." This mind was transplanted in the American colonies in 1765 and 1766. It had the primitive character and the primitive methods. Wesley's supervision could be but by occasional advice. The Revolutionary War occasioned a chaos in the religious condition of the country. Wesley gave them an independent start with his blessing and an episcopal form of church government in embryo. The historical Conference, called to meet Wesley's representative bearing these documents, consisting of seventy itinerant preachers, met in Baltimore in 1784, at Christmas-tide. They adopted the Constitution and Book of Forms and the name "The Methodist Episcopal Church." What a revolution! The societies became at once a church, with mind and motive power unchanged. Thence came new obligations of administration, in addition to the culti-

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vation of spirituality, with the result—as ever—that the organism and its administration became the “one thing primarily and the other incidentally.” Three forces determine the evolution, a latent ecclesiasticism, the expansion of environing civilization and the democratic idea as an American characteristic. There came about two types of development, North and South, in which practically two civilizations grew; the North puritanical, the South aristocratic. In the North Methodism grew side by side with other churches aiming at the evangelizing of the whole community, and, while the great doctrines were preached and old traditions kept, the whole community with its institutions had to be carried forward. And slavery was one of the institutions. For the two diverse civilizations two separate organizations were needed. Hence the separation of 1844. Over half a million members seceded. Thence followed in the North great expansion, increase in wealth and position, a period of great revivals.

The expansion from the beginning caused an evolution in the annual Conferences and the rise of an elective General Conference, meeting every four years, with restrictive rules which made it impossible for the General Conference to complete acts of legislation involving certain vital changes without the consent of the Annual Conferences. The democratic idea wrought at first negatively, to prevent oligarchical and hierarchical tendencies. “The superiority of the General Conference over the episcopacy was settled in 1844 by the practical suspension of Bishop Andrew,” but with cognate reasons already alluded to it resulted in the withdrawal of the South, where the Episcopacy was given a higher place with larger powers. The primitive cell of seventy

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preachers in the first Conference had become a definite organism with a succinct constitution adapted to any future contingency. The positive influence of democracy became more effective after the Civil War, from 1868 onwards. The revolution of 1784 and the stand of 1844 did not involve a democratic ecclesiasticism. The question of lay representation was agitated more or less from early years, but took shape in practical results only at the end of the sixties. The question was relegated to the vote of the mature membership of the Church, a democratic advance in itself; lay members were admitted in small numbers, gradually increasing until equal to the ministerial members of the General Conference, eventually opening the door to women, and Lay Conferences acquired legislative power.

The episcopacy has undergone three stages of evolution. For forty years the administration of the few annual Conferences required but little time. The bishops were superintendents, not in the sense of Bunting's autocracy, but with the functions of an appointment with certain judicial powers. But, as leaders in a mighty evangelistic movement, by force of personality, by an insight into great problems arising from knowledge of the entire field, and by a skill to control assemblies, they dominated the whole Church. For twenty-eight years they sat as members as well as bishops in General Conference, and for twelve years afterwards could use their judicial powers to check legislation, until in 1824 there was a dominant episcopacy.

From 1824 to 1872, a period of nearly fifty years, a further evolution occurs. The great expansion of population, the multiplying of Conferences, marked organic

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development on lines already defined, the growth of great connexional societies, the rise of a family of "Christian Advocates" in centres of Conferences, the effects of educational impulse in the establishment of colleges and universities, had created new conditions in the form of church activities and method of appointments. The field was well manned and the old type of missionary bishop had no place. Comradeship in revivals had passed. "More and more were the bishops involved in the trammels of organization, and, in proportion, active leadership devolved on other parties." It was a period of transition into a third dating from 1872, which may be called a period of administrative episcopacy, overseeing immense connexional interests involving millions of money and vast world-wide missionary enterprise. Thus "the bishops have become the over-worked servants of the Church rather than militant chieftains." "Two things stand forth prominently: the assertion by the General Conference of its authority over the bishops, and the steady approach toward the general idea of episcopal districts; a step towards diocesan bishops, already a fact in missionary fields."

An evolution equally marked has taken place in the working of the local church and the membership. (1) Circuits and circuit riders have given place to stations and a local ministry with more formal and elaborate worship. (2) The functions of class-leaders and local preachers have devolved largely on the minister, transforming him from prophet into "pastor," and chief business manager as well. (3) The regular formal service attracted a regular formal constituency in addition to members of class drawn by the simplicity, fellowship, democratic forms, music and hearty singing

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and earnest preaching. They added to the resources for more pretentious buildings, and strength came to be measured by "adherents" as well as members. This affected the style of preaching and stringency of discipline, opening the door for adherents to become members. (4) Thence a laxer discipline in minor restrictions of a society, without compromise in the spiritual and moral message of the Church. In 1864 the "class" ceased to be a "test of membership." The Methodist type was to become a "Churchman rather than a spiritual primitive." (5) These changes brought immense gain in influence and power over the whole community. Formerly the appeal was for individual salvation, saved from separatist fanaticism only by common sense; the change was in the direction of the regeneration of society. In consequence of these changes Methodism powerfully modified the methods and customs of sister churches into livelier forms, to keep pace with the giant strides of the youngest child of the common faith. (6) Then came stately church buildings for worship; but balanced by greatly increased and scientifically improved accommodation for social and other activities. There was hence the need of a more ornate service; great organs, choirs, elaborate music; the revivalist type of sermons gave place to edification in the morning and a more popular appeal at night. There has been an evolution of worship within the last fifty years until the formal element predominates.

Another line of development, however, specially marked in the last* decade, is in subsidiary organizations within the Church. (1) The organization of young

* This was written in 1904.

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people. (2) The practical, financial, and pastoral assistance of Ladies' Aids. (3) The auxiliary forces under the Women's Missionary Societies. (4) Fraternal associations. (5) Orphanages and hospitals.

The world-wide growth and inner development of Methodism has given impulse to wider world-conceptions for the future. There is a call for larger enterprise everywhere with a rising consciousness of power, covering all questions of social and industrial life as well as spiritual and moral. It is felt that it is not enough to snatch a few brands from the burning, but the aim must be to win the world to Christ, to influence the human race. Elements of power in Methodism give legitimate birth to such a new consciousness. For one the itinerant ministry has made a migrating people; often lost to Methodism, they retain the Methodist mind and enrich other communions, until our author can say, "Nor is it an idle boast that in some Western communities Methodism has founded one half of the Evangelical churches of the state and filled half the pulpits of other denominations." For the Methodist consciousness is stronger than connexionalism. It may some day be nurtured into maturity of thought and then harnessed to problems before the Church. Three Ecumenical Conferences of the Methodist world have been held, each making for organic union. "The rise of an Ecumenical Methodist Church, thus vaguely foreshadowed, would involve the fulfilment of prophecy from not over-friendly sources that the future of Methodism is more significant for humanity than that of any other existing ecclesiastical organism." Thus far with the author of "The Genius of Methodism."

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While this development in the United States has gone on with the rapidity of the leaps and bounds of material prosperity and increase of population, a parallel and equally important evolution has been going on in other nations born of British blood and enterprise. In Australia and all Australasia the development has been more purely English in the freer conditions of colonial life; the varied branches of Methodism are uniting under a democratic constitution. In Canada, with its half of the North American continent, containing resources and possibilities boundless and scarcely touched, with sparsely settled provinces long out of touch with each other but in close proximity to the great republic, the elements and conditions made the evolution one of complexity. Providentially the advance in material prosperity and in population was for the nineteenth century slow but sure. The very best kind of people settled in the wilderness in considerable numbers; the tide of emigration had turned towards the republic to which the stream of prosperity drew many sons of Canadian homes. But the time came for Canada; her scattered provinces were combined in one Dominion, stretching from the Atlantic to the Pacific, absolutely British in sentiment but influenced in many ways by her great neighbor; a nascent nation with qualities unique, she is one of the elements composing the free confederacy of the Empire centred in England. Before the twenty-first century dawns Canada will have become one of the leading factors in the world's moral evolution, and even now the influence of her sons and the importance of her movements are being recognized.

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English Methodism planted missions early in Newfoundland and the Maritime Provinces; in Ontario and Quebec the pioneers were immigrants and itinerants from the United States; later on came missionaries also from England representing the Wesleyans and later the "minor bodies" as well, each one of which found a constituency increasing in membership and ministry. The principal elements, represented by the Wesleyans and the Canadian branch of the Methodist Episcopal of the United States, underwent a variety of transformations, being attached at one time to the Methodism of the United States, then independent, then united with the English Conference; again independent and again united with the mother Church as Wesleyan Methodists. One small section refused the latter connexion, took the name "Episcopal Methodist," and started on an independent career. Assisted by English funds which supplemented liberal local contributions, the Wesleyans established and maintained remarkable Indian missions, both in the settled provinces and then in the far North-West and in British Columbia, thereby practically saving Canada from Indian wars, and furnishing pioneers for work among incoming whites as well. Thus the missionary inspiration was begotten in Canada, which, fanned by waves of influence from English triumphs in foreign fields, grew until under William Morley Punshon's leadership a mission was sent to Japan and the givings in proportion to membership and ability were second only to the phenomenal Moravian church.

In 1874 the Wesleyans of Ontario and the West united with those of the Maritime Provinces and the New Connexion. This was followed in 1883 by a final union with all the minor sections, excepting, unfortunately, the

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Evangelical Association, or German Methodists. The union of 1874 was based on principle and statesmanship, with the three units about on a par in ideals, education and methods, and therefore resulted in a rapid coalescence and became an unmixed blessing, potential for enormous good in the just accomplished political union of the provinces into one Dominion of Canada. Into the second union there came elements of different ideals, which laid less stress on an educated ministry, had no direct touch with foreign missions, to whom home missions meant the raising of money to pay brother preachers of precarious income, and upon some of whom lay heavy burdens of church debts. The Episcopal Methodists had grown to a body of two hundred and fifty-six ministers, divided into Annual Conferences, with a General Conference in imitation of the M. E. Church in the United States. The earlier bishops passed away; a strong effort was made to bring a prominent man from over the border and to get the Methodism of the United States to adopt them and undertake a great work in the Dominion. The United States General Conference to which they appealed wisely suggested the union of all the Methodisms of British North America, and refused to be drawn into competition with the Methodist Church of Canada. Strong men in the M. E. Church of the States refused repeatedly the office of bishops, to which they had been elected by the E. M. Church of Canada. Then came a campaign of church-building under a new bishop, and determined efforts at home missions to keep pace with the larger section, resulting in formidable encumbrances. The negotiations for the second union centred in the money question and an exchange and barter of ecclesiastical peculiarities.

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The larger body was essentially democratic, so were all the rest excepting the Episcopal Methodists. A compromise was effected by which there should be a superintendency without the name of bishop, denuded of every prerogative possible, leaving the General Superintendent as figurehead and chairman of connexional committees. He was to have the right to preside alternately with the presidents at Annual Conferences, but these were fixed to meet almost simultaneously, thus reducing that privilege to a minimum. It was a union in which opportunism and policy were the principal features; old-time competition and overlapping passed away, but for the unity a very high price was paid in the lowered tone and the knell of departed statesmanship of a far-reaching and practical outlook. Transfers were made difficult and few; Annual Conferences became localized within which churches became congregationalized; there was next to no intercourse; there was no independent journalism; no great questions were ventilated in the two "organs," practical silence marked the intervals of four years between the sessions of the General Conference; the want of such ventilation and official antipathy to change prevented progressive legislation; want of knowledge of men outside of local conferences and official groups prevented any real election; the result was inevitably a practical oligarchy almost unchanged in personnel for two decades.

There was, however, one great Board which met annually, composed of General Conference officials, elected delegates and representatives from all the Conferences, around which clustered all the movements of the whole connexion,—the General Mission Board. In a short time the influence of changed elements and tone

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showed itself. The union threw upon the Church the problem of the disposition of many surplus men. Instead of enterprising and far-reaching statesmanship that would have provided an outlet in enlarged operations, they were disposed of by the retention and creation of unnecessary charges which were put upon the missionary fund to sustain. The aggressive foreign policy which culminated in the seventies gradually gave way to a narrower home policy, in which the dominant note was, "We must have more money for our starving domestic missionaries!" The one Board had charge of both fields; the foreign work was kept as the goose that laid the golden eggs, but its expansion was altogether below the expansion in membership and in means, and its treatment underwent a serious change. The result came that the income in 1903 was proportionately one-half of what it was thirty years before; the membership of the Church had each quadrennium a lessening increase; the constitution of the Board and its executive had grown gradually away from its democratic original form.

1914

TEN years have passed. There is a record of greater progress than can be here detailed. The Young People's Movement has brought in systematized instruction in missions, morals and sociology; the Laymen's Movement started a wave of financial enthusiasm; material prosperity increased the power to give; the average income of the Missionary Society has risen above that of the palmiest days. The foreign policy of the Board has changed: the first question is now, "What do the men

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on the field propose?" There has been great expansion in enterprise, property, numbers, external growth.

But in the Ecumenical Conference of Pan-Methodism, held in Toronto three years ago, there was the continuous strain of an undertone in the minor key moaning over the loss of spiritual power, spiritual results, influence in present human history, amid the stream of exultation over external enlargement. This was continued last year in the Congress of Canadian Presbyterianism. The General Conference of Canadian Methodism has just closed. It honestly confesses practical spiritual failure, decreased attendance, loss of power in the pulpit, the growth of formality and superficiality, approach to the world, disregard of the plainest teachings of the Christ, etc. It does not help much to say that all the Churches suffer in the same way. But the confession may be the preliminary to a real *Metanoian*, a radical return to fundamentals and a return of the vanishing Spirit grieved.

IX.

NET RESULTS

"By their fruits ye shall know them"

I. DESCENSUS

THE idea of God came to the first Christian centuries in three forms: (1) The Hebrew conception of an enthroned Power, transcendent, but by His Spirit immanent in all things; righteous and just, stern and capable of wrath, controlling all things great and small, but full of mercy and love to all who were loyal. (2) The Greek idea of the Absolute above the world, changeless, inaccessible, unsympathetic. (3) To these old conceptions came the new one of Jesus, that God was a living, loving Father, everywhere present, wholly accessible, of infinite tenderness and sympathy. He had revealed Himself in Jesus, was ever present as an immanent Spirit.

The Christian blend of the three gradually made God the Father into the impassible Lord, ascribing the tender, loving elements to the Son, as Love, over against the justice and wrath of God. This conception underwent a fateful development during the Roman period of transformation, the results of which remain until to-day, and which give a persistent tinge to theology, and vitally affect the historical evolution of God-love.

Rome had grown from a village on the banks of the Tiber to a great city. The clan had become a tribe; the tribe a nation; the nation a trained instrument of an imperial autocrat. The freedom of early days had

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developed into a powerful democracy; the democracy had sunk into a machine for imperialistic plunder. The clean morality of the democracy had fallen under the growth of luxury, sensuality, and mechanical obedience to sovereignty. The one peculiar gift entrusted to the Roman people to develop for the coming universalization of man in the evolution of the new world was the genius for order, organization, law, jurisprudence. These things had to go through a long evolution before the final method of organization for the Christ-world should appear. Did Rome help or hinder?

It took Rome five hundred years to conquer Italy; then fifty years to grasp the power to dominate the world as then known. The Roman language ripened into classic Latin—a finished, manufactured article; capable of the mechanics of law and the pronouncements of force; moving with clearness and strength within narrow limits of thought and ethical conceptions; incapable of the finer idealisms of the elastic Greek. Moreover, for the universal message of the Christ it lacked the enrichment of the ideals and the moulding spirit of the Hebrew. Its inspiration was wholly the classic Greek, together with the Semitic influence of the Phœnician merchants and the culture of Egypt, with very little original thought. Rome tried to systematize and organize what had been learned, or borrowed, or plundered from others. And in some things gave positive lessons to the coming ages; in much more negative lessons, illustrating what *not to do* in the evolution of advancing man.

There had been no Latin translation of the old Bible, no Roman blend of Hebrew thought. The Greek was the language of literature, of the learned. The New

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Testament became literature first in a colloquial idiom of Greek. It was too contemptible, as the doggerel of a proscribed cult, to claim the attention of a learned Roman.

The substance of the Bible and the new message of the "Good News" of Christ had eventually, however, to be circulated by the preacher and the catechist among the classes and peoples who could not talk in Greek. Gradually the Greek was supplanted by Latin, especially as the Roman Church began to dominate the Church-world. Little by little the intellectual and spiritual meaning of the Greek cardinal words in the writings of Paul and the Evangelists faded into the unspiritual range of the Roman mind as expressed in old Latin. The process of the transfiguration of expressive Greek into the light of the glory of the Christ was reversed into a burial of the essential meaning of the "Good News," in the fettered, mechanical, inelastic language of Rome, incapable of expressing the spiritual conceptions of the Christ, and Paul and John.

The secret of the whole tragedy is illustrated in the fate of the keyword of the "Good News" of Jesus in the transfigured Greek of the first century, glowing with the spiritual light and hope and promise of Christ's universal ideal. The transfigured Greek of *metanoia*, the gateway to the glory-age on earth, is absolutely lost in the transmogrified conception in Jerome's Latin translation, the Vulgate, "*poenitentiam agite*," *do penance*, for the kingdom of God-power has come. The substance, *metanoia*, positive, constructive only, had a shadow, the consciousness of sin from which men must be freed. God had provided for the doing away of sins past by a proclamation for centuries of absolute forgive-

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ness to any who would "cut off sins by righteousness." John the Baptist proclaimed *metanoia*, by a baptism which symbolized the fact of the doing away of sins as a preliminary to a life of righteousness. Jesus opened the way to a new life, and gave His spirit to men that they might practically realize the idea that their business was a life and work like God's, in which sin has no part. The new spirit of action from the Christ made righteousness the habit of the new man. Any evil left was provided for by laws of health and life, life abundant, transforming and constructive, to occupy the whole man and leave no place for sin. Disease was to be done away by health; night was to be cured by daylight. The business of spirit-life was positive, divine, "on earth as in heaven."

But here we have in the Latin Vulgate of Jerome, of the fourth century after Christ, not a translation of the meaning of *metanoia*, but a radical re-paganizing of the shadow which was to have passed away as dawn grew to day, which meant the complete evisceration of the substance of the keynote of the Christ-gospel. The rising glory of the message of God through the medium of Hebrew and Greek sank under the coarse conceptions of the unspiritual, mechanical, pagan mind of Rome. A century or so later, Augustine, a perfect Roman, without the culture of the Hebrew or the Greek, tried to rescue Christian experience into a true expression in a new theology and new organization for the kingdom of God. His Bible, unfortunately, was the Latin Vulgate. The best of intentions, alas, and even a true spiritual experience, could not eradicate the virus of the Roman instinct, the natural bend of the Roman mind, the incapacity of the Roman language, to express the real

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meaning of the spiritual knowledge involved in the mind of the Christ, and finally expressed in the language of the Greek New Testament. Instead of the Father of our Lord Jesus Christ, instead of the loving though righteous Jehovah of the Hebrew prophets, instead of the Absolute of the Greek, there grew through a thousand years the idea of God as a sublimated Sovereign, *Pontifex Maximus* (Superior Emperor) in heaven, reflected in a human representative in Rome, who, as highest ecclesiastic, seated himself in the place of the pagan *pontifex maximus*, as Emperor of the Churches and the nations. The whole organization of the Roman Empire was reduplicated in the world-organization of the Church. The spirit of Roman rule, the mechanical contrivances of the natural man to express ambition for power in a hierarchy and political force, took the place of the Christ-rule of grace and truth. The religion of the Spirit faded under the religion of authority. The gladness of a conscious salvation *from* sin was lost in an everlasting struggle in sin on earth and a continuation in purgatory.

What happened to the organization was reflected in the Theology. The whole economy of salvation was reconstructed, centred in a Sovereign Power, all emanations of grace and control were expressed through conceptions of *lex*, exact statements of law. The attitude of man was to be that of utter obedience to law. Shortcomings must be met by punishment in proportion to the offence, with humiliation and self-degradation under despotic disposers of possible grace, in measures according to quantity of penance and pence. Sin became profitable to the new priesthood and was duly cultivated and exploited.

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The absoluteness of the power of the organization was broken at the Reformation, though largely restored in spirit by state churches, until the age of democracy began. But the Roman virus of authority on the one side and mechanical obedience on the other, as substitute for spirit, persisted in the prevailing theology of Protestantism for generations, and pervaded all church and ethical developments. At last modern methods of thought came to the aid of the almost extinguished religion of the real New Testament. The tenacity with which the false keynote of "the sovereignty of God," which still in some modern theology displaces the keynote of Jesus, the Fatherhood of God and the spiritual freedom of man, is illustrated in the writings of neo-Calvinists, who, amid splendid contributions to the larger, freer thought of the day, do not seem to be able to release themselves from this Roman bond of the divinity of power and severity, and the discipline of emphasized penalty, in a continuously resurrected sense of tragedy,—apotheosis of the shadow of the cross, without the substance of its transfigured glory, or ever haunting it as an ill-omened ghost.

That shadow of the Latin has given our English translation of the New Testament the wrong keynote in the word used for "*metanoia*," the first step of the triumphant life; it is not Jerome's "*do penance*," but the Protestant "*repent*." This is not quite so bad, but it is a Latin word expressing a meaning which is not in "*metanoia*," and it does not contain one iota of the real meaning of that great word of Jesus. Hence it depressingly dominates the moral tone, as the Vulgate dominates the translation of the English in King James' version, and also the work of the revisers. These re-

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fused to change "repent, repentance" to something that would truly represent the Greek word, (1) because of the poverty of our English—no word to translate "*metanoia*," (2) because a phrase could not be used to replace a word so long honored in so prominent a place, though confessedly wrong, without consternation, and (3) because the word "repentance" must be transfigured into the needed meaning! So our versions are still saddled with an impossible word, because of the poverty of the English language and the strength of traditional prejudice. The suggestion of transfiguring "repentance" into "*metanoia*" is impossible because there is nothing in it characteristic of the idea to be expressed. Some elements may be tacked on, but a word to be transfigured into the glory of the Christ-idea must have some natural root meaning to be expanded and glorified by the spiritual, universal heart-meaning of our Lord.

Metanoia, *metanoieite*, at core means mind responding to the note of morning light, of emancipation; a spiritual working of joy; the face turned in rapture to righteousness.

"*Repentance*" at core is pain, responds to the note of condemnation, of the juridical, sorrowful horror of sin; its way is a way of defeat, retreat, fear or penalty, punishment, of God or of conscience. It may help to bring in "*metanoia*." It may be a shadow by its side, but it is not the thing itself.

If the writers of the New Testament had wanted a Greek word to express what is in our "repentance," they had it at hand, and indeed they used it when they wanted to express such a meaning—*metameleia*—a

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change of care. In 2 Cor. 7, Paul, referring to the effect of a severe letter he had sent the Corinthian Church, that had resulted in a change of mind from a wrong course into a very enthusiasm of righteousness, writes, and in King James' version is rightly translated in verse 8, "Though I made you sorry I do not repent, though I did repent (*metameleia*)."

But in verses 9 and 10, *metanoia* is wrongly given the same meaning. "I rejoice that you were grieved to a *metanoian* (a complete reversal into right thinking and doing), for you grieved according to God. For grief according to God works *metanoian* (a complete change), unto salvation not to be repented of (*metameleia*)."

And so we have in all the churches still the subordinate keynote of sin and salvation from sin by the way of the cringing culprit, instead of the keynote of Jesus, "Come, develop your divine Sonship, and work the works of God with me."

II. ATONEMENT

THE false keynote continues in the ideas of atonement. The consciousness of sin is most tremendous where men drift farthest from God; loathing of self and sated lust leave only blackness and hopelessness. The consciousness of unfilled capacity for the divine grows with every stage of knowledge and experience in living the Christ-life; the hunger and thirst after the righteousness of God, whenever rightly fed, produces higher spiritual and ethical life; then reaches out for more. The relation between any "Son of God" and the Father should be that of Jesus Christ, "I and the Father are one," one in all the space we occupy, one in all possible life com-

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mon to God and man, spiritual, ethical, universal love. The consciousness of sin vanishes, unless cultivated by a defective theology. The consciousness of defects, limitations, needs, possibilities, grows with growing light. The consciousness of sin was never more pronounced than among the ancient Shemites at their highest power and lowest moral degradation. Their conception of deity had become that of a mighty, stern, unrelenting sovereign, implacable unless mollified by abject subjection and most costly sacrifices on the part of the worshipper.

Abraham and those he represents strove against this dread of the tremendous Unknown by a return to primordial simplicity of faith. But the mass of men transferred to the deity in exaggerated form the nature of the unseen force, which they saw working in men who had risen to power, the tyranny, the despotism, the insatiable greed and cruelty, cropping up everywhere. One among them overtopped all and claimed sovereign rights, imperial, unquestioned, inviolable, divine, who used men to gratify boundless ambition. The god was looked upon as that kind of a ruler, but mightier, more to be feared. Such a deity could be appeased when angry, or propitiated to bestow gifts, only by a satiety of blood and adulation. Sacrifices and offerings of blood, of sons and daughters, of hecatombs of prisoners of war, of cowering slaves, were *sweet incense* that sated the nostrils of the god: his heart was moved by that sort of propitiation, a full meal and flattering adulation, loud and long. The change, in which animals were exclusively offered when blood was demanded, was long in becoming universal even in

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Israel. Though the original cult of Moses could not have sanctioned human sacrifice, yet note the naive story of Abraham and Isaac, and the actual sacrifice of Jephthah's daughter—to Jehovah as God of War.

Little by little as the prophetic conception of one God, universal and only supreme, righteous, demanding justice for all, grew, the cruel and bloody rites grew less and less important in the minds of the thoughtful. But they were retained in modified form in Israel, partly because of the ancient custom; partly to hold the mass of ignorant people; then also to uphold the profession of men who made a living by religious business, and who adorned the public cult with splendid ceremonies that pleased the king, the official and the mob, as convenient substitutes for the moral demands of the troublesome prophets. Amos, in the eighth century B.C., has no use for king and priest and splendid service. Hosea emphasizes the ignorance of the people, led but untaught by the religionists, who professed to represent Jehovah. The priests, who were expected to instruct the people, neglected this and developed Canaanitish ritual.

"My people perish for lack of knowledge.
 . . . There is no troth, nor leal love, nor knowl-
 edge of God in the land. . . . For now, be-
 cause thou hast rejected knowledge, I will reject
 thee. . . . I will have leal love and not
 sacrifice, and the knowledge of God rather than
 burnt offerings."

Nothing more strikingly shows the prophetic view-
 point than Micah's dramatic debate a century later,
 between the Lord and the people in the great theatre
 of Nature. The appeal is now to Jerusalem and Judah.

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The prophet calls all the spectators of heaven and earth to attention:—

“Hear ye now that which Jehovah is saying:
Arise, contend before the mountains,
And let the hills hear thy voice!
Hear, O mountains, the Lord's argument,
And ye the everlasting foundations of earth!
Jehovah has a quarrel with His people,
And with Israel He cometh to argue.”

God speaks:—

“My people, what have I done unto thee?
And how have I wearied thee—answer Me!
For I brought thee up out of the land of Mizraim,
I sent before thee Moses and Aaron and Miriam,
So that thou mightest know the righteous deeds of
Jehovah.”

The people speak:—

“Wherewithal shall I come before Jehovah,
Shall I bow myself to God the Most High?
Shall I come before Him with burnt offering,
With calves of one year?
Will Jehovah be pleased with thousands of rams,
With myriads of rivers of oil?
Shall I give my first-born for a guilt offering,
The fruit of my body for the sin of my soul?”

The Prophet answers for God:—

“He hath shown thee, O man, what is good;
And what is the Lord seeking from thee,
But to do justice and love mercy,
And humbly to walk with thy God?”

The representatives of advancement, enlightenment, knowledge, and practical ethics in the prophetic suc-

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cession, the great books of Wisdom, in the canon and out of it, from *Amos* to the author of the *Book of Wisdom*, have simply no place for an idea of sin-offering, sin-bearing, in the sense of sacrifice to appease God or purchase forgiveness of sin or as a substitution, or acquiring of merit, transferable or otherwise, or even as help to homage of heart. It was ever and always, "the Lord God, merciful and gracious, slow to anger and always ready to forgive," without any intermediate agency whatever. The fifty-first Psalm is a good illustration:—

Have mercy upon me, O God, out of thy goodness:

Blot out my transgression, by thy great mercy

Wash me thoroughly from mine iniquity,

And cleanse me from my sin.

* * * * *

O Lord, open thou my lips,

And my mouth shall show forth thy praise.

For thou delightest not in sacrifice; else would I give it.

Thou hast no pleasure in burnt offering.

The sacrifices of God are a broken spirit:

A broken and a contrite heart, O God, thou wilt not despise.

In spite of the splendor of the Temple, the official cultivation of ancient ritual, the perpetuation of sacrifice, though the priestly element re-edited the whole literature of the Old Testament to glorify their use of the repudiated and at last extinguished cult, and though the "Holy City" came to be the Mecca of the nation, the Temple was looked upon, by the best of the people, more as a "House of Prayer and Thankoffering for all peoples" than as a place for blood-offering, in spite of the fact of the daily sacrifice, the annual festivals, and the emphasis on the day of atonement by the religious

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aristocracy, the priests and the masses. The Essenes and whole brotherhoods, representing the moral and pure-minded souls, cut themselves loose from the whole institution. It was a human development of the "natural" man, was worn out and had to pass away. "There was no prophet; no open vision." There never can be where the priest is supreme.

In the preaching of John the Baptist, the long-expected prophet, the people hear a call to conversion and a righteous life, through a sense of forgiveness of sin; there is no word of sacrifice or substitution or intermediate, but simple direct access to God, with no consciousness of the need of propitiation. The whole ministry of our Lord never once brings us a hint of the old idea of the need of some external intermediate between man and the Father. The parable of the Prodigal Son gives a most exquisite definition of the Father's relation to sin, which echoes in the depths of every human father who has not been hardened by paganized theology. The father is anxious to get the boy, not to punish his sin, or to wait for something or someone to mollify his offended dignity. The father knows that when the boy gave his heart back, he was alive from the dead. His sin was buried by the love of the father; now it was to be replaced by a new love-life in the son. Jesus' declaration about His epitome in the "Charter," "that is the law and the prophets," excludes all external Judaism as chaff, and declares the spiritual content as their only lasting reality.

In all the preaching of the apostles, from the opening sermon of Peter to the advent of Paul, there is not a hint of a sacrifice for sin or of expiation in the death of our Lord. They testified to the Risen Christ, exalted a

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Prince and a Saviour, to effect a removal of sins and sin-life and to bring in the spirit and power of a new positive life of love. Not a word about substitution or satisfaction of justice or penalty of law, but an appeal for a return to "leal love" and loyal service. The word of power was "in the name of Jesus," fountain of blessing and beneficent God-love.

Paul is responsible for starting the use of terms referring to the death of our Lord, which had results far different from what he had in mind. We must find out just what Paul meant, and what John too was thinking, when they speak of the Christ as a propitiation for sin. It is easy to understand how a mind like Paul's, saturated, as a Pharisee of the Pharisees, with the formal side of the old law, and jealous for the outworn relics of paganism in Judaic ritualism, would see in the tragic end of our Lord striking points of resemblance to the age-long conception of a propitiation for sin. The whole school of priests and devotees of the old cult, who accepted the new evangel and were "obedient to the faith," brought their mental habits and ritualistic tendencies with them. Paul's picture language would be elaborated by them more fully, and the old usages would be made to symbolize the new conceptions. Then, in time, the new spiritual conceptions, like all freshly acquired additions, would fade and the old symbols would blossom into the age-long conceptions of paganism—carved into their mental structure by the routine of thousands of years.

Something had come into their lives that had never happened before in history; for which no word had ever been coined. Something had come to stay as a factor in world-development that had never entered human

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thought before; hence human speech had no words to express it. Old words and symbols had to be used and accommodated to an entirely new conception. There had been no spiritual development in the Greek language to provide a word nearly right, or that by any adjustment could be made to hold the new revelation. The words *ransom*, *redeem*, *buy with a price*, *atonement*, *propitiation*, *sacrifice*, *offering*, one and all started from the wrong end and if used for the work of Christ must bear a meaning not to be found in the dictionary or in history. Used by people who retained the real meaning of the Christ, they could have been used without misunderstanding. They contained one element of the old meaning, when applied to the Christ, but were expected to express an entirely new and different wealth of other elements, not included in the old. On the other hand, as they were used in reference to the Christ, they were supposed to exclude—to have dropped—the whole of the details of their old meaning. The result was—is to-day—tragic.*

The only way to understand Jesus, or Paul, or John is to remember that they are talking of spirit, spiritual life, the ethics and methods for spiritualizing the cosmos, to revolutionize the man, the world of mankind. To read them with eyes of "flesh," as literal, materialistic, is to miss the whole meaning, and "profiteth nothing." "The words that I speak unto you they are spirit, they are life,"† is the law of interpretation as laid down by Jesus.

* The subject here opened so touches the whole range of history, comparative religion and, especially, psychology, that a second volume will be required. The treatment here is little more than a thesis stated—nailed on an old church door—but necessary here as a link in this discussion of first principles.

† John 6: 63.

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The whole vocabulary of sacrifice, ransom, redemption, etc., springs from paganism, man attempting to manage God, or cultivate God, as he manages or cultivates a sublimated despot. The whole meaning of the words as used for a religion of spirit is to tell of the everlasting struggle of infinite Love to get men to see that, if they wish to attain the true life of manhood, they must allow the higher, the spiritual man to be developed in the image of God, and that the whole of the lower elements of human nature must be subordinate. The soul and body must be trained to be servants of spirit, the transcendent Source of Love.

The human way is paganism. The divine way is Christ. The human religions attempt to substitute the first for the second, or to modify the second by a mixture with the first. Human nature declares the spirit-way an impossibility. Jesus declares that any way but the spiritual means absolute failure, and that any mixture of the human way with the spiritual will be an abortion. His way—*vide* the meaning of the Temptation—His words, demand the complete dominion of the spiritual and ethical; the removal of all that antagonizes the harmony of life under spirit-control, in man or cosmos.

The whole of the old way is the struggle of man after God—or after his conception of God. The whole of the Christ way is an effort to translate the spirit-way of the Father to man; to get men to give up their opposition and accept God's way.

The whole list of ideas and words in all languages express the efforts of man to do something *to God*, or *for God*, to settle accounts with Him. The whole of

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the work of the Christ is the effort of God to do something for man, to get him to be willing to rise to his privilege and responsibility as a child of God. *The common factor is that both aim at reconciliation, at-one-ment.* On man's side the thing is tried on God, to get Him into line by every method of man's huckstering with man to get God mollified into use, as a human despot could be mollified by human device, or legislature bribed by millionaire boodle. On the Father's side there was just one thing to do in many ways, the continual argument of out-reaching love, giving light, giving help, in order to win the poor, ignorant, wandering child back to the home. Though his servants the prophets are slaughtered, though every method of love is met with scorn, though the Son is crucified, yet the Father's love shines forth, especially in that climax of love and of hate; the Father persists in his method until at last the hard heart of the child of earth surrenders. The new type of man began. But the new race had to struggle against enormous odds, especially against mistaken friends, and against the psychical training of unknown thousands of years.

When the prophetic singer sang of the "redemption" of the Israelites out of Egypt, that God "redeemed," "ransomed," His people, surely anyone can see that the old elements of pagan ideas, of paying a price and buying back, etc., must be eliminated or spiritualized in the words. The people turned to God; God led them out, and led them on—as long as they would follow. When Paul talks of sacrifice, blood, death, etc., of Jesus, we must surely take the prophetic line, drop the pagan-

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ism in the old meaning of his symbols, and accept his own interpretation.*

"Our view rather is, that for a man to be in Christ a fresh act of creation must take place. He is no longer what he was. You can see the change at once. And all this is the work of God, who reconciled us to Himself through Christ, and has commissioned us to make this offer of reconciliation, namely, to tell men that it was God's purpose from the first to reconcile the world to Himself, forbearing to reckon their sins against men, and that He has made us the spokesmen of this purpose."†

This Pauline doctrine of the Spirit, and of spirit, is what Dr. Moffatt tells us was not afterwards fully reached even in New Testament literature. There is a gradual change of emphasis in other writers towards the external. The result of the change is traced by Harnack into the depths of the ultimate triumph of "tradition," i.e., paganism, in the Greek apostasy—continuous until now. Its results stand out before our eyes to-day.

The Roman conception of sovereignty, with all the details implied, transferred to God, turned the Father out and enthroned the Despot. The loving followers of the Father of our Lord Jesus were gradually replaced by paganized worshippers of the Sovereign Despot, in precisely the same old spirit as the paganism of the Shemites before Moses. Christ was retained as a babe paganized; as a victim of tortured sacrifice with pagan meaning; or as a faraway king to be reached through a

* See Workman's two monographs, "Atonement" and "Servant of Jehovah."

† 2 Cor. 3, et al. Rutherford's Tr.

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deified woman, a hierarchy of semi-divine spirits of the dead, of hosts of angels.

The Reformation tried to get rid of the paganism, and largely succeeded as to externals. But in retaining the "sovereignty of God" as keynote of theology, in retaining and developing the pagan literalisms of propitiation, in the placing of the Hebrew literature of spiritual struggle in the place of the deposed Church as infallible authority, as the literal dictation of God, the way was opened for a type of theology which developed tremendous strength. But it produced an age barren of the gospel of Jesus. To the keynote of Sovereign Power was added the next note of sin in the pagan sense, of redemption from the hands of an angry God, by a tragedy of blood. A price paid as ransom—propitiating God, or the devil, or justice, or law; a bargaining with Satan, a huckstering between the persons in the Trinity, or, as one method was shown to be preposterous, by some other theory of explaining the revamped pagan meaning of propitiation—shows the trend all through mediaevalism and post-Reformation theology. That shadow of pagan ideas of sin and propitiation, though gradually attenuated, hangs as a pall over even advanced writers of the day, who cannot liberate themselves from the Reformation note into the Christ note. It lies under all the modern notions in popular evangelism and is embedded in the ritual of every church.

The everlasting insistence of such men as Drs. Denney and Forsyth on the death of Christ as the culmination and totalling of the whole revelation of God, and faith as centred in a universal tragedy of sin and divine sin-bearing, is the sad persistence of the Latin religion of

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power and authority, still standing in the way of the religion of the spirit, the religion of Jesus Christ, as taught in the Greek record of His message, and as interpreted by Paul and John.*

There seems to be an idea in the writings of these two men, representative of a large class in this age of transition, that there are but two alternatives, the dry intellectualism which subjects religion to the cold scientific process, unspiritual in its sympathies, and old traditionalism, somewhat modified by the movements of modern critical and ethical enlargement. There is, however, another way, namely, the removal of the Latin elements insinuated into the gospel message since the first century A.D., and a loyal acceptance of the leadership of the teaching of the Christ and Paul and John, into the religion, the intellect, the ethic and the spirit of God's revelation in Jesus Christ, translated into the intellectual idiom of to-day.

In the undue emphasis on the death of Jesus, they seem to overlook the resurrection out of death into life, the Pauline "much rather by his life." They seem to overlook Paul's vision of the cross—not as the symbol of a tragedy, but as a symbol of the fact that Christ had conquered death and sin through the most degraded form of death. He sees not the cross of a tragedy so much as a cross transfigured into a throne, where omnipotent Love has risen to universal control over all world-powers—where "*the bond against us He cancelled, cleared it out of the way,* and the hostile powers and rulers He shook off from Himself, and boldly displayed

*The statement of this deplorable emphasis in its latest form may be seen in the Jan., 1913, number of the Hibbert Journal, where Principal Forsyth, in an article, "Intellectualism and Faith," by this misplaced emphasis obscures the divine gateway into the life of the Spirit.

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them as conquests, when by the Cross He triumphed over them." Which means that Love, suffering, steady, patient love,—poor, sorrow-hunted, meekness of love at work, is mightier than all powers of hell and earth and will reign some day, by making that temper supreme, its Incarnation, the Lord of all lords.

His training in prophecy and "wisdom" caused Paul, in the light of the spirit, to see a new meaning in the events, a new meaning, more profound and far-reaching, in the word "atonement"; a word which needs to be relieved of accretions and once more transfigured into the Pauline vision. Then it perfectly accords with the spiritual and ethical consciousness of the twentieth century, an eternal and universal solvent of the problem and the fact of sin. Love, which, stooping to save, is smitten unresisting, but rises and captures the smiter by unchanging, persistent love, until, in the way of creative love, no smiters are left.

We must rid ourselves completely of the pagan idea of the usefulness of an offering of blood to appease an angry God, of the Jewish conception of the need of some offering to symbolize the heart's attitude, all the deviations from the Christ-idea, whether Augustinian, mediæval, Calvinistic, or of any other modern form of revamped paganism of propitiating justice or law, or a bargaining with Satan, or diplomacy between the Persons of the Trinity, or other obsolete theories, suggesting any need of doing anything, or having anything done, to make it possible for God to forgive a sinner, excepting the spiritual return of *metanoia*. Take the viewpoint of the Hebrew prophets and "Wisdom" teachers, that of the loving Father, always ready and willing to forgive the returning prodigal and start him

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afresh as before. What new thing is added to the long appeal of the God of the Old Testament, "look unto me and be ye saved, for I am God and beside me there is none else"?

Lay aside all ancient dictionary meaning of words borrowed for the occasion, let us get at the thing, then we can see where the clothing of words does or does not fit.

Paul glories in the cross because—through the Spirit of the Living Christ—it symbolized the positive gateway into the glory of a jubilant life of a faith, made workable by the love-life which accepts the leadership of the Christ, as "Wisdom"—a new divine intellectualism;—"Sanctification," a new divine character;—"Redemption," a divine reconstruction of man, society, ages, in a new world organized after God. This is not the gospel of tragedy, of death. It is the gospel of Life, abundant life, evermore evolving life, in its glory of reconstructiveness.

The message of the Christ bursts on us with that glory note—and not a hint of tragedy, or of humiliation and degradation under an implacable Sovereign, nor of the need of a tragedy to mark it for all time with sense of failure. If these men are right the angels' song was a mistake at the start; they ought to have sung, "Woe, Woe, for the tragedy is at hand"—and brought in there, instead of leaving it to later Latin, the "*Dies irae, dies illa*" of night and despair.

III. THE GREATEST THING

ANOTHER "heritage of woe" entailed upon the modern world by the unspiritual thought and language of Rome is seen in the death and burial and the struggle

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towards a resurrection of the fundamental note of the Christ-revelation of God and man—the greatest of all conceptions—God-love.

The great content of the Good News was brought to the knowledge of the human mind by the originality of the teaching of Jesus. He epitomized all the soul of the ethical evolution of man, not only of Israel but of all races from the beginning, into the focus of a simple principle of life. He then burned that principle into the heart of man by the unique manifestation of its meaning in His own personality, a revelation of the essential nature of man reflecting in finite cell the essential nature of the Infinite Father, source of all. He breathed into man a new spirit of life, to develop this essential nature of man in persistent evolution after the image of the Father, in knowledge, in character, in action,—in everyone who was willing to pay the price of really following Him, by being like Him, in a life of universal practical God-love.

As we study the words of Paul to find the essential element of his teaching in the light and leading of the spirit of truth, without theological prepossessions, we pass the dividing line between the old and the new world by the gateway of *metanoia*, the new mind, hand in hand with the Spirit of Jesus, into the vastness of the new world in its initial conceptions of positive, constructive life. The new mind is ready for the new idea, the new heart is ready for the new ideal, the will is ready to translate the new idea and the new ideal of the Christ into practical life and politics. That is *faith*, the attitude of the new mind, which makes the realization possible by living attachment to the Lord of Life. But that is not the thing itself. The thing

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itself is essential God-nature, *Love*, Infinite Heart, seeking to express itself in creating good; multiplying the highest good to infinity, coming into the human personality, dominating the heart's profoundest depths, the light in which moves every pulsation of far-reaching mental expansion, the single motive which impels and directs affection and will into all personal action and "practical politics," the glory from God which "I have given them," as Jesus puts it, the glory of God-love within.

Love is the central climax, the universally dominant note of all Paul's writings. His insistence on faith is simply a clearing of the way to the experience of love, a preliminary evangelism of *metanoia*. All his ethical teachings and practical exhortations are but expansions of the life of love in the human heart through the indwelling Holy Spirit, renewing the man after God, in knowledge, in holiness, in righteousness. These are the expression of the image of God, the God-life of love, the life of God-love evolving in the new man. And this new man is the germ-cell of a new organization, a new mankind, a new civilization, a universal family, instinct with universal love—a universal Spirit of Love, creating a brotherhood in which the instinct of God-love gives the right to "citizenship in the heavens." "One God, one law, one element," one family, "the whole family in the heavens and on earth."

The word used by Paul and John to express this new kind of love had to expand immensely to contain the reality as it was lived by Jesus and those who became like Him. The reality of this larger meaning was lost in the intellectual eclipse of the second century; in the spiritual eclipse of the third; in the practical eclipse as

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Rome overshadowed the Greek; in the deluge of barbarism by which Greek and Roman civilization was submerged; in the struggle of the Church with barbarism, resulting in a victory for both. The form of ecclesiasticism became dominant but it in turn was dominated by the spirit of Rome and barbarism, requiring a long, slow process of leavening before an age could be born in which intellect once more became a leading factor. In that long dreary ebb of humanity into intellectual darkness, these spiritual conceptions of Christ, high as heaven but clear as sunlight to the lowest slaves nurtured in the language of Demosthenes, in the ethical products of Plato and Aristotle, became clouded in the coarse language of Rome; then broken down into several national patois, and thence descended to the still coarser language of the barbarian struggling to express new ideas; the "earthen vessel" took the place of the vanished treasure. Pagan ideas in ecclesiastical garb could be largely sloughed off at a Reformation. But in spite of so much that was true to Christ in the Reformation, post-Reformation theology drew its ideals and ideas more from the semi-pagan men of might of the Hebrew Old Testament, or of the hard narrowness of Roman sovereignty and law of force, than from Christ or the Christian Paul or John.

The highest thought in Rome was based on the human control of the world centred in the conception of law and order. Rome never had a word to translate *agapan* adequately: the Churches of Latin speech had to translate it in terms of a lower order; the things of the Spirit were put within the limits of the language of soul. *Caritas*, from *carus*, dear, costly—to esteem or value, to count precious; *amare*, to have a sentiment

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of kindness for, used for love of *eros* and *psyche*, based on the lower stages. *Diligo*, to value so as to choose, of the old Latin, *dilectio*, to delight in, of later fathers, approach the lowest and earliest phases of *agapan*, but they did not thrive into popular use, let alone expand into divine enlargement.

In English we have the long struggle to make a word born in barbarism, when the highest conception was to like a thing so well that you must appropriate it, express all three kinds of love. So a lowly word, sweet in its place, has been tortured for over a thousand years to express different and absolutely opposite conceptions. We find it used in the English Bible to translate words which mean physical lust, psychical friendship, and the spiritual essence of God, as well as the central and highest possibilities of man renewed in the image of God, with the result that the popular conception of it in Christianity is an infinitely refined selfishness, and the scholarly conception of it in Reformation Theology, in the expressive language of Professor Forsyth, who in terms more emphatic than polite would show it the door as an intruder, is "an amiable sentiment," "the refinement of religious culture," "the note of the Roman saint," "the note of socialistic piety," "not the Reformation note, nor the development of the Reformation note," "no more than an amiable gospel," "do not preach the duty of Love, but the duty of Faith"*—and faith with an element of blood and iron! If that language is possible in the green tree, what may we expect from the dry? At least an absolute and utter misconception of the glorious reality in God and in man which

* See "Rome Reform and Reaction."

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we attempt to express by one word, LOVE. What but inextricable confusion could arise out of the strained use of the one word, born of flesh, born in time of barbarism, when men's intellect rose but little above the desire for the physical, employed in our English Bible to express illicit sexual act and every grade of desire and fellowship, human and divine, including things that are cognate and things that are opposite, until it is made to attempt to express the final "bond of perfectness" in God and man, the essence of eternal life in Christ for the world's renewal.

The result has been tragic, and remains to-day an anomaly. The higher conceptions have been apprehended more or less by a few at least "in part and prophesied in part." Some of the elements have been partially realized in the cloistered saint, by earnest pietist, by pure-souled quietist; more of them by practical Wesley and a few of his followers; but to be finally travestied ere long by the disciples of all.

The inevitable followed. That which cannot be named and cannot be explained without adjectives becomes a lost idea; so it came to pass with this greatest of all ideas. As it is ideas which make men, religions, civilizations, this central idea of God in Christ, when through the gospel of *agapé* the world should become a "new earth," has been largely buried and forgotten by man and church and state. The reality, to a certain extent, may be preserved in humble hearts and a few seers of visions, a latent leaven, awaiting a new morning and the looked-for leader. What is wanted is a genius who will make some word expressive of the reality as current for theology as the word "evolution" has

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become for science and philosophy. In the meantime we must use "God-love."

The new world—the modern world—was made possible by a period in history when, after the coarse night of the Middle Ages, the morning of a new civilization began to dawn by the relearning of the Greek language, by the uplifting influence of Greek literature, which amongst other things made it possible for learned men to get at the original New Testament and then to translate it into the language of the common people. The Reformation arose out of the Renaissance when the world went to the grammar school.

Within the last century a new age has been slowly rising into higher, wider vision; out of a deeper analysis in every realm accessible to the mind of man a complete synthesis has been made possible; vast conceptions of God's world lead to vaster still—constructing a final philosophy that shall unify all the scattered fragments of human knowledge and divine revelation. Science and philosophy are becoming sober, and are coming ever nearer a common centre, God, interpreted for mankind by the ideal man, Jesus Christ, whose personality and whose word manifest the glory of the essential God-head. This age is growing into a capacity to understand the lessons given by Him who spake as—and what—never man spake before: what Paul and John caught from the Master's spirit, but which subsequent teachers could not explain; from which the Church drifted farther and farther away; to which we are now slowly rising again. We are in an age when it is possible to get back, because with a keener sense of the spiritual life and practical duty the world is now entering the university stage of Greek thought. Yes, *thought*, a new

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way of thinking, producing a capacity to understand principles and unseen forces; to trace cosmic and creative processes; to penetrate into the infinitely great and into the infinitely small, and to find that "the things that are seen are temporary phenomena, the things that are unseen are eternal realities"; and that they all lead us to the Ultimate Reality, God, i.e., to Love.

But underneath the long centuries of descent into the night of the middle ages, the dawn of the renaissance, the rising of the Reformation, the hard theologicalities of post-reformation times, there floated a hidden, living stream of common people, students and lovers of Jesus. The spirit of the gospel was shown in experience. The result of the experience is simply stupendous. Even the darkness that brought the eclipse of spirit and of mind under the overpowering shadow of Rome, soul of organized force, and the barbarian deluge afterwards, could not extinguish the "grace and truth brought by Jesus," developed by Paul and John, and realized in heart and life by multitudes, though "it comprehended them not." They reappeared to start a new world-history.

Greek learning and Christian love lived on in hidden saints, in forgotten literature, in the silent influence of a leaven, strongest and most persistent in the Anglican branch of the Catholic Church. Once in a long while it broke out in a movement, but was quickly submerged. For want of it the Reformation was a half-way compromise; an attempt to Christianize the Roman ideals of the "rights" of men and of force, and property, and legalized plunder, under an infinite Sovereign. The principle of life in Jesus Christ was presented and developed in the garb of force, of rights and property,

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and legality, not as grace and truth and right and love. The Good News of Jesus Christ, of Paul and of John, of infinite love as the "one law, one element" of life, with the Christ ethic of universal good-will in a brotherhood of man, was lost in the unspeakable "Holy Wars" of church and state, of dogmas in childish details, of brutality and universal anathema. And thus "Western civilization" was born and gave us the heritage of woe—modern mammon and militarism. But life could not be forever suppressed; the Christ must rise again.

Discovery and enterprise opened new worlds and made intercourse easier. Men began to tolerate other men. Gradually the way was cleared for the original message; scientific research for realities on lines of pure truth, Greek learning and the spiritual contribution of the Hebrew were coming to their own, and day began to dawn after the long centuries of the dark ages. But not until the Evangelical Revival came, in which Wesley started with the idea of holiness, rather than escape, as his aim, was it brought out into clear light as a possible experience for the ordinary believer. But the age had not yet come for the full realization of Wesley's gift to the modern world, the recovered viewpoint of Paul and John. Doctor Dale, of Birmingham, in a volume of sermons on "The Evangelical Revival" treating of the theology of the movement, has one significant passage, which should be a clarion call to the modern world, and set the whole Christian Church thinking:—

"There was one doctrine of John Wesley's—the doctrine of perfect love—which ought to have led to a great and original ethical development; but the doctrine has not grown; it seems to remain just where John Wesley left it. There has been the want of the genius or the courage to attempt the solution of the immense practical

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questions which the doctrine suggests. The questions have not been raised—much less solved. *To have raised them effectively, indeed, would have been to originate an ethical revolution which would have had a far deeper effect on the thought and life—first of England and then of the rest of Christendom—than was produced by the Reformation of the sixteenth century.*”

Surely the eclipse of the spiritual power in Methodism, the failing to develop the “depositum” of Perfect Love into the intellectual and practical terms of to-day, finds a description in John’s version of the last message to the Church in Ephesus:—

“I know thy works—theological, ecclesiastical, missionary, educational, and practical helpfulness in reform—but—I have against thee—*thou hast left thy first love.*”

Methodism has deserted John Wesley. If she had not, the following paragraph would have been impossible.

One of the amazements of history is the long dethronement of the essential Christ in His own house; the repudiation of His fundamental principles in church and people who call themselves by His name. Listen to this from Principal Forsyth in “Rome, Reform and Reaction”:—

“I lay incessant stress on that word faith—personal faith. The message of the Church to the world is not to bid men love, but to bid them believe. The message has come, in the refinement of our religious culture, to be too much and too expressly a call for love. That is not the true evangelical note. It is the Catholic note—the note of the Roman saint, the monastic community, the note of the socialist piety rather than that of the Church’s faith. It is not the Reformation note, nor is it a true development of the Reformation note. Do not preach the duty of love, but the duty of faith. Do not

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begin by telling them in God's name that they should love one another. That is no more than an amiable gospel."

Surely a habit of overdrawn antithesis has run away with him, and completely obscured the meaning of "love" in the message of Jesus, of Paul and of John. Faith is on the wrong track, or it is the wrong kind of faith, unless it produces and works in the service of love. "Though I have all faith . . . but have not love, I am nothing." Paul is right, *pace* Forsyth.

The substance of this chapter thus far was written ten years ago. That may explain a somewhat minor tone, its almost pessimistic note, and the reference to certain names and books. Things have (1913) changed. The times are big with a world-crisis. The forces that have ever made for the idolatry of power, bigness, success, are to-day being reorganized on an unheard-of scale. It is indeed true that the world-spirit is again on the rampage, the same old spirit that held control for tremendous plunder on every rising wave of imperialism and war-hell, inspired by some dehumanized monster of a man, under each of which successively some nations have perished, and others been damned by success. It is the same old story with variations, from the time of the first Babylonian Sargon, c. 4000 B.C., through the rise and fall of the Babylonian, Assyrian, Chaldean, Medo-Persian, Greek, Roman, Mohammedan, and modern, empires, to the latest, and in some regards the worst of all because entrusted with the best, the European-American brand of materialistic, imperialistic, militaristic, system of world-plunder, has its tentacles in the vitals of the planet. An everlasting trumpeting

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of the hellish fallacy, "Peace can be secured only by vast preparation for war," which has armed the planet, must end in a war-struggle, titanic, fateful.

But, on the other hand, the forces of light and life and love are coming ever more to their own. Democracy has been born. The people have been discovered. Woman has been discovered. The child has been discovered. The meaning of life has been discovered. The people are becoming conscious of the right: are universally restless under the age-long "rights" of plundering privilege: they will not be fooled with forever. Literature shows a marked tendency to understand "love" and justice as one, in the sense of God-love, the passion and glory of service for redemption out of evil by the construction of the good as the surest method for the destruction of what is wrong. It must develop still more until it sanctifies and purifies even the meaning of soul-love and body-love. There may first come the volcano eruption of war: but after the war-débacle will come the opportunity for the healing, creative forces of the kingdom of God-love.

George Sand gave a true note, and now the unsophisticated people in all the world are coming to realize it, that the great word of the New Testament is not "Church," but *love*.

"The word is a great one," she said, "because it involves infinite consequences. To love means to help one another, to have joint aspirations, to act in concert, to labor for the same end, to develop to its ideal consummation the fraternal instinct, thanks to which mankind have brought the earth under their dominion. Every time that he has been false to this instinct, which is his law of life, his natural destiny, man has seen his temples

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crumble, his societies dissolve, his intellectual senses go wrong, his moral sense die out! The future is founded on love."

One of the most sought-after orators of the Dominion, Presbyterian minister, managing editor of a great daily newspaper, bases his whole mighty appeal for the World's Peace on the statesmanship of Love, as the fundamental ideal of Jesus Christ, and tells business men that true business is founded on a consecration to the Christ-ideal. The whole trend of the modern pulpit is away from the disintegrations of theology to the unifying message of practical love. The trend of coming history is towards the universal gospel of Jesus.

Shall love win in the pending Armageddon, on the fate of which hangs to-day the welfare of all nations for a cycle of centuries to come? The contest is between the people and the exploiter; the choice is between God and gold. The Church—in attempting to reconcile and unite the two—is a failure.

Is it possible that Canada is coming to the consciousness of her high calling—revealed in a marvel of moral opportunity—coming to her own to lead the greatest empire of all time into a leadership of the world for the triumph of the Kingdom of Love on earth? A reconstruction is at hand, greater than all we have ever dared to ask or think. The Man of Galilee is able, if enthroned in human hearts. It will be according to the power that worketh within us.

X.

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I. SHALL *WE* SEE A RENAISSANCE OF CHRISTIANITY?

WHY not? There is no reason whatever that there should not be a world-wide renaissance such as the planet has never known, through a combining of spiritual and intellectual forces now in preparation, to bring about a practical reconstruction of the conditions of men on this globe, such as shall correspond with the vision of the Son of Man in His Kingdom, "on earth as in heaven." There is no reason why the beginning may not be made at once and that within ten years the whole world should not be thrilled with the throb of the new movement. The age is laboring in the birth-pangs of the new statement of truth demanded to furnish the preacher with a mightily renewed message of power. Old methods are failing, better ones are ready to take their place. The first revival was based on the personal Christ: vanished in flesh, present in Spirit. Its weakness, the foreshortening of the future into a material "Second Coming." The pre-Reformation revivals kept the spirit of life from extinction, but were all submerged under the great incubus of the Church with its monstrous fallacies in theology, in ritual, and in ecclesiastical machinery; its minifying of man. The Reformation rested on the doctrine of Justification by Faith; direct access to God resulted

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in liberty for the pulpit. Puritanism rested on the sole sovereignty of God and won liberty for the pew; victory for the people against tyranny in church and state, whether Protestant or Roman. The Evangelical Revival of the eighteenth century was a call to the New Birth from the foul and cynical life of England. John Wesley's "depositum" went far beyond that, brought out the Christ-ideas of the divine life in man as distinct from the John Baptist note of forgiveness, but was "wrapped in a napkin" and forgotten. The note of the Moody revival and modern imitations thereof was the tender mercy of God. The Salvation Army and similar developments, protests against the failure of the Church, are all modern efforts to work out a *part* instead of the whole message of Christ as given expression in Paul, and John, and Wesley. Not a single note of advance in intellectual statement of spiritual life appears, and much of their methods must necessarily be temporary.

The time has passed to claim for any type of theology or ecclesiastical usage a divine sanction because it has accompanied a successful revival. The Holy Spirit will use any human spirit which is honest and true in seeking the divine, however crude its intellectual form. The Holy Spirit in giving spiritual life to multitudes under Savonarola, Wycliffe, St. Francis, Luther, Calvin, Zwingli, Xavier, Toplady, Wesley, Whitefield, cannot be understood as endorsing those things in which they differed widely but must be understood as working through some common spiritual factor. The mind of to-day is working slowly towards an intellectual statement that shall be universally acknowledged in essen-

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tials, while details may vastly vary. Unfortunately a multitude of sincere workers for a spiritual revival have set themselves against this latter movement which will ultimately prove the greatest aid to the Coming Revival: disciples of John jealous of the growing Christ.

Since Doctor Watson expressed himself on the passing of the old type of revival, there came the wave of the Torrey and Alexander movement, which to many seemed to reverse the old verdict. But in reality it simply emphasized it. The temporary success of these organized revival campaigns reveals the universal hunger of the human heart for spiritual life, the tremendous influence of magnetic song, irrespective of the meaning of the words, the influence of great combinations of recognized leaders, and the heated expectations of earnest souls in continued and united prayer. It is not necessary to minify the real results of the modicum of truth presented. Multitudes had been prepared and had come almost to a decision; multitudes more got into the atmosphere and current of influence towards a decision for the escape from sin. The Holy Spirit had an opportunity to touch the spiritual life of many and did not fail to do so.

At the same time the defects of the movement are patent. And they will be fatal before long, not only in the staying of the tide, but in a destructive reaction unless a better form lift the impulse to a higher plane. The burden of the message is anachronistic. A salvation of escape into heaven, centred in an individualistic salvation from sin; a faith that works by a syllogism for spiritual results; a faith that is to be placed on two infallible things—a living God and a printed literature; an incapacity to see that this form of bibliolatry

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is subversive of intellectual sanity as well as opposed to God's modern revelation of Himself and His method of operation: and that it degrades the one true object of true faith, making the spiritual essential an impossibility. The success of the movement shows also the failure of the Church as teacher of the vast masses of the people who ought to know the realities of spiritual truth; the constant emphasis on "first principles," the failure to lead on to mature truth. The whole movement is largely within the bounds of the old Calvinistic churches in which the harder, coarser features of the "five points" have given way to a modified form of an anachronistic doctrine of decrees, a "neo-Calvinism," which in the terms of soteriology approaches Arminianism so nearly that even educated Methodists are unable to see the difference. At the same time the old philosophy is largely retained and the old seventeenth-century conception of the dictation theory of the inspiration of the Bible has been revamped with redoubled force. In the process a periodical strain brings periodical derangement and excitement, and then reaction.

The result is an awakening to disappointment. But no one offers any better way, so it goes on. No true world-revival is possible that does not keep pace with the assured scholarship of the world. This movement antagonizes the results of scholarship which are just as assured to the great bulk of the thinking world as those of the scholarship of Copernicus and Galileo, against which the orthodox similarly broke their lances centuries ago.

If we compare the Christian Church in all its divisions and as a whole with the ultimate principles of the Gospel of Jesus Christ, with the apostolic band who

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were sent out to make "all the nations" His disciples, and with the ultimate purpose of God, we shall surely see wherein the features of non-success lie. Then we may also see the steps demanded for renewed and continued success. Professor Gladden, in "Social Forces," indicates one feature required in the coming revival, a consciousness of *the Church* amid many churches. Doctor Strong, in "The Next Great Awakening," emphasizes another side of the same, the preaching of a social gospel. But these are single features, they do not give the central essential its place, and both fail to show how the hoped-for result can be reached.

The outstanding facts in connection with every great revival, which thus far has marked a new world-era, are: (1) The Preliminary Preparation, (2) The Special Truth proclaimed, (3) The Definite Experience urged, (4) The Practical World-results to follow.

It would require a separate volume or several volumes to trace these features, with their resemblances and differences, in all the great historical revivals which have marked the periods of flow in the divine world-progress. We must limit ourselves to the briefest suggestion of some of the points which apply specially to the present situation. First, as to Preliminary Preparation, there has always been:

1. An intellectual awakening breaking into a larger world.
2. A moral consciousness in the purest hearts and clearest heads of the inadequacy of current spiritual methods and a hunger for a new spiritual experience.
3. A consciousness of some great common disadvantage to be removed.

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4. A triumph of Christian thinkers in the world of intellect bringing every truth of science and intellectual advance into legitimate subjection unto the obedience of the Christ, by showing that He is Lord of the human mind as well as a religious Saviour.

5. A leadership which coherently defines and illustrates in life the new Special Truth of divine revelation, which it is the peculiar mission of the intellectual revival to make clear to men.

6. A multitude who see the truth, accept it, realize through it a new experience, proclaim it to others, until a sweeping fire of enthusiasm is kindled.

7. Masses of men inspired thereby to change the public wrong to a public right, and enter some new world-opportunity.

Such a time of preparation seems now to be approaching a climax. An intellectual revolution which exceeds in sweep and rapidity anything the world has ever seen has given birth to a new era of progress. As usual the Church is slow in finding the connection so as to turn it to the advantage of the Kingdom. But to the clear head and the pure heart it furnishes a new vision of God and His methods, a larger capacity to understand Jesus Christ as a world-Saviour, and to apprehend the Holy Spirit as infinite Indweller and World-Restorer. Much new truth has burst forth from the Old Bible and the time is due to focus it in a larger special truth suited to the demands of the hour. The new intellectual forces must fit it to become the nourishment of a people unconsciously losing their taste for food prepared and spread so long. The Church must learn that a religious revival cannot win men and an age unless it is first the intellectual world-leader.

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The cry for the righting of social wrongs and for improvement in social conditions ascends in rising thunders as the voice of many waters. A constructive answer must announce the coming of the Prince of Peace with the triumphant notes of a new, new song, or the passing of the traditional will be followed by the crash of institutions and a reign of desolation in place of the promised Paradise.

What, then, are the elements of the threefold essential of the revival for which Christendom is now waiting?

II. THE COMING REVIVAL

The First Essential: The Special Truth

"No man hath seen God at any time; the only begotten Son who is in the bosom of the Father (who is bosom friend, another self), has given an exposition of him." (John 1: 18.)

"In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." (John 14: 20-21.)

"If a man love me, he *will keep my word*, and my Father will love him, and we will come to him and stay in him as our mansion." (v. 23.)

"We do not take in yet what we shall develop into; but we do know that as He becomes clear to our understanding we shall apprehend what he really is (—a perfect image of God in knowledge, in righteousness, and in holiness of reality—) and we shall be like Him." (1 John 3: 2.)

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IN every great world-revival the special truth proclaimed was not a new revelation but an old truth brought out into clearer light and placed in a new setting. In the light of the new unfolding millions rose to higher experience: humanity to better things. The great truth to be emphasized for the coming revival will be no exception. It has been taught from the beginning: realized by the few; it must now become the familiar thought of the many and make its legitimate impression on the multitude. That will produce an evolution that will look like a revolution. In the two books of Professor Denney already referred to the emphasis is laid on the death of Christ as an atonement for sin. "We know everything when we know that He died for our sins. The spirit in which He died has its being in His death and in nothing else in the world." Doctor Denney defends that idea of the atonement against a "modern mind," that seems unwilling to accept it in the sense of a substitution, and re-emphasizes the view that the whole burden of revelation centres in "Christ, the manifestation of God's love in bearing the sin of man."

He seems to have overlooked the "modern mind" that willingly accepts all that is legitimately included in the scriptural view of the passion, but holds with Paul that the cross with all it implies is only the gateway into a larger world, in which Christ is symbolized not only in the terms of sacrifice and as priest, but also as prophet and king of a positive kingdom. There is a "modern mind" which feels that *His death was a part of His life*; that "the spirit in which He died has its being" not only in His death but in His whole life, in which his death was but one manifestation. It is

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possible to present the death of Christ in such a manner as to obscure His life. It was natural that, as He saw the inevitable, tragic close of His earthly career, He should frequently speak of His death to prepare His disciples for the event. Nothing could be more natural than that, in giving their version of the gospel as they understood it in His personality, the evangelists should dwell on the details of the final tragedy and the impression made by the resurrection. It was natural that the first preachers, and Paul especially, with minds cast in Old Testament and Rabbinical moulds, should emphasize the idea of the great sacrifice fulfilling all the old sacrifices and becoming the one great means for gaining forgiveness. It would thus occupy considerable space in the first documents of the Church. But behind the cross are the whole life and words and personality of the Lord as given in the gospels; and the vast conceptions of cosmic development incipient in Paul. The Author of the Epistle to the Hebrews some years later has less to say about the sacrifice and more to say about the living High Priest, and the necessity of leaving the a b c doctrines and going on to the perfect apprehension of Christ as representative of God. In the last book of the New Testament, chronologically, the aged John corrects the materialistic conceptions of a "Second Coming" by a clear outworking of the idea that Christ was to be again among His people in the presence and operation of the Holy Spirit. Epitomized, his meaning is:—

1. Jesus Christ is a manifestation of what God is, and a manifestation of what man must be when renewed after the image of God in knowledge, in righteousness, and in holiness of the truth.

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2. That as we live out what we know of God, the Holy Spirit unfolds to us more of the manifestations of the Christ. Through which we become more like Him.

3. That men thus renewed will be a manifestation of all that the Christ stands for, and will convince the world that He, the Son of Man, as representative of the Father of the universe, is cosmic Lord, whose special right it is to guide this world by His Spirit in men.

In whatever sense there may be a future coming of our Lord, He is now in the midst of His people, and is seeking for the kind of faith that will take Him seriously *now*. Whatever spectacular judgment there may be, or not be, in some future day, we are to-day before "the judgment seat of Christ." "He hath committed all judgment unto the Son." He is exercising that judgment. He is the criterion, the standard. Judgment begins "at the house of God." The great question is: Are we like Him? Are we translations of Christ into the language and life of to-day as Christ was a translation of God in the days of His flesh? Is He in us as God was in Him? If not, how can we do His work in making this world like heaven? The first great necessity in dealing with the special truth for this age is to have faith in the Christ-range of preaching. He aimed at making men like God, so that they would be true sons of His Father, as really so as He was. The special truth is threefold:—

1. Jesus translated God's cosmic principles to the world and revealed the power that enabled the Man to live the divine life in human conditions.

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2. We may have that same power to do likewise, and thus be "like Him," realizing that "as He was so shall we be in this world."

3. The effect of such following of Christ would make this world "heaven." "We shall be like Him," and when there are enough of that kind of men "the world shall know" that the Christ is the expression of the cosmic in life. What is needful now is an exposition of the Divine Philosophy of John, which apprehends the spiritual world: which makes the unit embody universal life, and reveal it in reflecting universal Love. "Genius and courage" will be needed to face the scorn, the scourge, the cross, awaiting the man who, in tones arousing attention, tells the world of theologians and ecclesiastics (1) that the first step to be taken is to learn how "to keep the words" of Jesus, how to "do His commandments," in order to have the first qualification necessary to read the "exposition" which the Christ gives of God; and (2) that our whole economy of the church and state, with the dominance of human theology and ecclesiasticism, is saturated with alien elements, antagonistic to the keeping of His words.

The first thing necessary is to get hold of the idea of the ever-present Spirit of the Christ which makes men like Jesus. Give it lucid definition. Hold it fast. Let all thought be centred there. Work it out in every line, test it by every possible test, "by their fruits ye shall know them." The tree that produces the fruit of God-love, whose leaves are for the healing of the nations, may be accepted and planted in our paradise. All else must be rooted up. The idea that we want to get hold of is that one of John, "Now we are children—infants, just opening to life—of God," with infinite

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possibilities before us, who must become "sons of God." The Church must get rid of its besetting sin, especially in the sense of not taking Jesus for what He has proclaimed Himself; of not doing what He tells it to do; of not believing that even He can give the power to make real "sons of God" on earth. The work of the Holy Spirit for which we should pray is that He would convict the church-world—"of sin, because they believe not on me"—because they do not trust Him as personal Lord and as world-Manager. The faith which stops at the acceptance of Jesus as Saviour from sin soon regards Him as a personal religious asset, and to many a business asset. In all things we must give Him pre-eminence and crown Him "Lord of all." "He will be Lord of all or not Lord at all." "Why call ye me Lord, Lord, and do not the things which I say?"

It ought to be reassuring to the denouncer of the higher critic to find that his work, when sifted and centred by spiritually-minded scholars and combined with that of all modern scholarship, not only leaves the Christ as seen through the eyes of the devotee of the dictation theory of inspiration, a personal Saviour, but enthrones Him as final and scientific centre of the cosmos, the true solution of all phenomena in harmony with the nature of the fundamental Reality—the Lord of all that is precious and permanent in heaven and on earth, the Leader in every true development forever. An inspiration consisting in a unity finding its culmination in the personality of Jesus Christ—who interprets the final meaning of all phenomena and is the criterion of the value of every fact, who gives the key which unlocks the meaning of all history—is as scientific as it is Pauline. It begins to point to the practical mean-

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ing of "a dispensation of the fullness of the times, to sum all things in Christ, the things in the heavens and the things upon the earth."*

With this in view we need not fear the limitations of the natural and historical human element in "the letter," while the divine "word" grows more immediately and creatively present and potent in "the spirit," in the real inspiration of that marvel of literary production—the Bible. The more local and temporary the language of biblical writers is shown to be the more evidently infinite becomes the sweep of the new-thought-creating spirit within the curve of each tiny arc—each humble section of the book. The more human in all details, the more divine it is seen to be in the grasp of the whole, vaster the stupendous vistas of things yet to be realized. We may use that idea of "everything an arc of infinity" to illustrate the thought now struggling into expression. If you have an arc, you can find the centre of the circle of which it is a part. If you have the centre, you can sweep the whole circle—and concentric circles, from humblest local spot till lost in boundless sweep, and infinite circumference. Applying the same principle we may perhaps systematize infinite ideas—as Copernicus brought order out of confusion in the sidereal heavens.

Jesus Christ claimed to be an exposition of the Infinite. None else could be thought of, for none had given to the world such fruitage as He. He has opened vast ideas to the human mind, has created an element which is slowly creating a new world. Wherein lies the centre of His power? What the curve of His orbit? The mathematical rule to find the centre of a

* Eph. 1: 10.

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circle from an arc is to draw two or more straight lines within and touching the same, then draw a line at right angles through the middle of each and prolong until they meet; that point of meeting is the centre of the circle. One point of the compass resting there, the other touching the arc, may sweep the whole circle of which the arc is a part, if your board is big enough, and also an indefinite number of concentric circles. Take any visible line in the life of Christ, square it with the revealed ways of God at any point, central in the real line of the historic Jesus, and then stretch into the infinite invisible. His words of righteousness, His words of Fatherhood, His words of practical every-day life, His own character and life—take any one of the periods of development, described in any competent life of Christ, and trace its spiritual idea to its source. Does it end in some earth conception or human concoction? In something out of harmony with any cosmic law? Every line meets in one centre—God-love (*agapé*), just where the infinite is found centred by every line of truth we trace. The life and the words of the Christ are an exegesis, a manifestation of God-love, a finite arc of an infinite fact struggling to express itself through a visible universe. We are to be like Him, when once we get hold of the idea and “keep His words,” so that the Infinite may be translated in our individuality, that we too may “work the works of God.” The combination of His people is to be like Him, so that God the Father Transcendent, through God the Spirit Immanent, shall be translated to the world in enlarging editions of the Christ incarnate—humanity incandescent with the Immanent Spirit. This must go on until the world knows, then becomes like *Him*, and then “works the

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works of God"—shall live and move forever around one centre of goodwill striving to impart the infinity of good at its disposal. Jesus Christ gives this centre of the Cosmic Law of Reality, the Unknowable to the Agnostic, the immanent God slowly unfolding to the Theist, the "High and Lofty One that inhabiteth eternity, whose name is Holy, dwelling in the high and holy place and with Him also that is of a contrite and humble spirit,"* to the best of the old people of God; now, however, in the Kingdom of God on earth, in the mansion of every loyal heart it is "the God-love shed abroad in our hearts by the Holy Spirit given unto us."

Now plant your compass of knowledge, by the creative penetration of spiritual criticism, one foot in the central God-love of an Infinite First Cause of all things and source of all energy, with the other sweep through every arc of human thinking and human action. Would to God it might prove,

"Ithuriel with his spear,
For no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness."

The divine and permanent grows clear, the human and ephemeral vanishes where sweeps this point of truth centred in God-love, searching through all phenomena. What is the result? Science becomes coherent; tells that everything within her material for classification was made as if a link in a great whole, members one of another, fit framework for translation of goodwill. On that line Science may develop forever, her every established truth will be a point in a circle of God, concentric with the Christ. Pass your point

* Isaiah 59: 15.

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over philosophy in all its developments; much vanishes, but from first principles to highest outcome the sober voice of the master tells of an Infinite Reality revealing Himself in linked phenomena—inorganic phenomena prepare for organic; biologic phenomena prepare for psychical; psychical for ethical; ethical prepare for the growth of altruism, of goodwill; just a little help from Jesus Christ and it begins to spell "God-love." Let philosophy go on in that circle infinite, forever concentric with the Christ, or become "the foolishness of man" and die. Pass our testing-point through history. The only thing left from nations perished and perishing from off the face of the earth is the lesson that what is concentric with the Christ and becomes a vehicle of divine goodwill develops elements of permanence; where they diverge, "that nation and kingdom that will not serve under this law of goodwill shall perish."*

The nations rising or falling to-day, rise or fall by approach to or divergence from the Christ-line. Let our test point pass through literature. Spots which God-love can use are found in every tongue, but this Ithuriel spear passing through the library of Jewish and early Christian literature, the Bible, gives us the truth as to inspiration. In the midst of local and temporary divergences, which anywhere furnish tangents for fanatics, there is one clear-cut, ever-growing line of spiritual, ethical, practical development, into which the historical Christ and His ideas fit, as the natural fruitage of a blossom which had fulfilled its time and passed into a new and larger development. Its history is the record of the preparation of a people, the best of whom when spirit-filled could read the Christ exposition

* Isaiah 20.

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of God, at least so far as to transmit an idea of it to generations to come. As our point passes on into Christian history, the harmonious flow of the divine development is seen in tremendous results in consonance with light and life and God-love touching human conditions; and then the divergent tangents are seen to run off, alien elements intrude, and, amid the colossal productions of organized Christianity the visible becomes gradually paganized and vanishes out of the concentric circle. But under our point, tracing the line of the divine curve, we find that there flowed the hidden stream of the Christ-like in humble hearts under the hard ecclesiastic and theologic ages. The lines drawing nearer the divine curve, the forces of righteousness and truth begin to gather strength; sometimes a revival for years seems to bring these forces into predominance. Then in organization and scholastic ruthlessness; in proclamation in pulpit and on platform, that echo the Christ in word but to be buried in Conference, committee-room, and inaction or feeble action for want of the reality of the Spirit of Christ, a slipping away occurs from the God-love centre and out of the cosmic law into things that perish, but destroy much before they do; progress again to be marked by milestones of prominent graves and once useful institutions discredited, turned to mau-soleums.

Pass the test through our own time along the developments of education, politics, statesmanship, finance, legislation, public institutions, commerce, social intercourse, national spirit, international comity, every line of the practical outcome of human thinking in Christian ages, in so-called Christian lands, and what have we? With the eye of our understanding we see that

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what is not concentric with the Christ, anchored to the God-love source, is all wrong; that the panacea that would cure every ill and make earth like heaven is simply an adjustment to the life and light and love-giving centre, in order to swing through time in line with Jesus Christ, who is an exposition of God-character; an exegesis of the brotherhood that man ought to be, the divine pattern for humanity. We all recognize the idea in a vague sort of way but we want to make it a part of our very being, fused by blazing white heat and welded by the impress of God. The Son of Man has come to rule the earth; He is searching for faith, that is, for loyalty among His people, the faith that will "follow the Lamb whithersoever He goeth," and will "keep my commandments." Where will He find such faith?

The trouble is that very few think about it as a responsibility resting upon *me*. We can find fault with the age, with the schools, with the politicians, with the preachers, with the Church, and everything else, and contentedly float down the stream as guilty as any, for "he that knoweth *to do good and doeth it not*, to him it is sin." "Ye knew your duty and ye did it not," is the sentence to-day rolling as the sound of distant thunder over all our Christendom, sodden in smug selfishness and self-satisfaction in the churches and outside them. Our special truth must be the shifting of our appeal from that of theology as a salvation from sin into that of the Gospel of Jesus, salvation into the holiness of "Sonship": a change from the religion of *getting* to the God-like passion of *giving*. Like Paul we are debtors to our fellow men, to give out the infinite riches we have found in Christ.

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Looked at from the standpoint of the traditional theology the failure to see the Gospel in this light seems so absurd. God made man in His own image—presumably to stay like Him, to grow and work with Him. The devil tempted man and he fell into sin. Then the Saviour came to redeem, regenerate, restore man—presumably to get him back to the old point where he could be what God's first intention meant him to be. But we go on the idea that the thing can't be done. We are "poor miserable sinners" all the time, and so most of us are; but we need not blame God and the economy of grace for that. Surely Christ does redeem us; surely the Holy Spirit does make us to be really children of God. If so, then our business is no more with sin but with holiness! If we are troubled with sin within, it is because we love to have it so, or do not apprehend the Christ to the extent that He has apprehended us. We permit sin to be stronger than the Saviour and look to some future Second Coming, or getting home to heaven, to give Him and the Holy Spirit a chance to make us over into a true image of God. Surely, even on the orthodox plan, the real object aimed at is the divine likeness. The same thing is true with regard to the world. We know God would like to have a righteous earth, but we do not believe that Christ and the Holy Spirit are able to bring it about. The spirit of the New Testament, rightly understood, holds that the thing can be done by the present economy of grace if man would co-operate with God.

Looked at from the purely evolutionary Christian standpoint, where the evil and sin of man consist in the remnants of the animal ascendancy, the fall being the choice of the lower when the higher was possible,

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salvation is in the elimination of the ape and the tiger and our development, by the operation of the Holy Spirit, into the image of God. Thus both traditionalist and evolutionist meet in the practical outcome. The aim of man is to glorify God by becoming like Him and working together with Him forever. The unit in the kingdom of Jesus Christ is the citizen graduated out of the hands of John the Baptist into the class of the first section of the Sermon on the Mount, where the Saviour leads from poverty of spirit to the perfection of God-love, as a preparation of the individual for citizenship in the kingdom of God on earth. We must get the individual centred where Christ is centred, where every true arc of infinity must be centred or perish out of use. The great question, as Doctor Fairbairn has shown, is to find out how to lift the whole mass. The tendency towards a low average is to be cured only by levelling the whole mass up. Without this there is retrogression. The only way to lift the mass is to make them understand the great ideas of God. There must be the perpetual advance of those with larger outlook. Retrogression and atrophy are induced by making God-ideas small, watering them down to baby minds and singing them in lullaby ditties, giving the impression that the "only-believe-and-be-saved-from-harm" sort of salvation is the whole of the gospel of Jesus Christ! The lowest as well as the highest must enter through the lowly door, but all must learn that being saved from sin is only the preliminary step of the recruit. Moreover, that the "saved" will lose all the good of the baby start if they do not expand into the divine conception and become impassioned with the idea that they must become like the Father,

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after the pattern of Jesus Christ, and be ever more "renewed, after the image of God, in knowledge, in righteousness, and in holiness of eternal reality." We have yet to learn the meaning of "our citizenship is in the heavens," and that whatever we do here on earth should be done—even our eating and drinking done—in such a way as to be worthy of God. That was Jesus Christ's way: that is the way of the Christ-Christian. That must become the business of home-training, of Sunday School and of pulpit, to make that one idea of spiritual oneness with God, a positive co-operation with Him, an overwhelming, all-absorbing motive force of human life. Then shall the revival come and the mass be levelled up. Then the idea shall be transformed into spiritual experience, and find ethical expression in practically creating "a new earth" now overdue.

III. THE COMING REVIVAL

The Second Essential: A Special Experience

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12: 30.)

"Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5: 48.)

"And I, brethren, when I came unto you . . . determined not to know anything among you save Jesus Christ, and Him crucified. . . . That, however, involves the teaching of wisdom when you are full-grown—leading into truths which have been hidden from the eye and ear and heart of man, as not for the psychical, the soul-centred man, but for the spiritual. . . . And I, brethren, could not speak unto you as unto spiritual but as unto (*sarkinos*) babes still in fleshly

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condition, who had to be fed with milk, . . . and even now, after these years, you are not able to bear the strong meat of the gospel of the kingdom, for with your jealousy and strife—so contrary to the mind of Christ—do ye not walk after the manner of men.” (1 Cor. 2: 1-3: 3, epitomized.)

“ . . . Ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments . . . ye have need of milk . . . but solid food is for grown men, those who by reason of use have their senses exercised to discern good and evil. Wherefore leaving the first principles of spiritual life, let us press on to fully developed doctrine and experience, not ringing the changes forever on conversion and faith in God and baptism, and laying on of hands, and resurrection, and eternal judgment, etc.” (Heb. 5: 11-6: 2, epitomized.)

EVEN in apostolic times the disposition to be satisfied with a “simple gospel” of the first stages preparatory to the life of the kingdom, with the weakness resulting from the failure to “use” what the believers knew, became a source of alarm to the leaders of the Church. Alas! history repeats itself in this respect in every recurrent age. Ever since the eighteenth-century Evangelical Revival the gospel of repentance and faith and conversion, based on the mercy of God and the operation of the Spirit, has been so continuously and widely preached that it has become the familiar commonplace of millions. Whatever “first principles of Christ” that are therein ought to be now a part and parcel of the mind of the Christian world. The Church should have passed her apprenticeship in the John the Baptist stage and now be ready to develop the preaching of Jesus Christ Himself. He presented no easy “only-believe-

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and-be-saved-forever" sort of gospel. In Christ's vocabulary, "Follow Me" means *Become like Me; do as I do*. "*Metanoia*" means a complete change of the whole man so as to come into line with Himself; "faith" means an acceptance of all that He stands for and an unswerving loyalty in carrying it out; "service" means an absolute devotion to the doing of God's will; "love" is the genuine "God-love," expressed in whole-hearted service for man. To Jesus Christ there is no idea of mixed service, partly given to Him for salvation, partly given to the world and self for gain and pleasure. "He that forsaketh not all that he hath cannot be my disciple"; "he that loseth his soul for my sake shall find it," and no one else. Christ demands thoroughness, whole-hearted acceptance of all that He is and stands for. Nothing less can bring in a kingdom of the heavens on this earth. Nothing less is a following of Christ. Nothing less can give: "I shall be satisfied when I awake with thy likeness."

On the line of the intellectual preparation of the day, as a result of the spiritual apprenticeship of the last two centuries, the voice of Christ is now directed to the Christian world: "The times are ripe for an advance. The kingdom of the heavens is at our hands ready to rule the whole earth."

We have come to an intellectual conception of what God-love means. We must now realize in a spiritual experience the life of God-love to the extent of our finite powers. It can come only by a complete accepting of God—with all His aims, His righteousness, methods of operation, plans for the kingdom—a bringing of all our capital into His service in His way through the operation of the Immanent Spirit. It is the normal, i.e., the

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divinely intended evolution of the man into the image of God and the condition in which that evolution may go on indefinitely. Thus we shall wake to our cosmic vocation of co-working with the Evolver for the higher development of man. Then the great cosmic law of appropriating for personal development will have a new meaning: its corollary of *using all* according to God's will in translating God-love to man, will have a wider application, and become a mightier force for the establishing of the kingdom.

There have been times when the gospel of the experience of Perfect Love was preached and realized by many. So long as it was evangelical, Christ-centred, even with the errors of the mystics, the quietists, the pietists, etc., it effected much good. But when it avoided those pitfalls and was practical, it exerted an immense influence for the gospel of the Kingdom. But, as Doctor Dale profoundly realized, there was a lack of "the genius and the courage" to develop it intellectually and ethically, and as a result the experience and imitations thereof, for want of intellectual and practical elements, ran into hysterics and fanaticism, and vanished from the "regular churches" except in isolated individuals. It was a force which men had not learned to harness, a spiritual electricity. Surely the time has come when the Special Truth emphasized in this study should have its expression in the special experience involved in God-love, which, becoming a new moral dynamic, preserved from fanaticism or atrophy by a higher type of practical ethics, shall lead Christendom to a new age of development into the positive realization of the mind of Christ as the normal life of men. Surely we can harness and

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utilize this electric power as we have learned the secret of the electricity of matter!

In the first number of the *Hibbert Journal* (October, 1905), and in the first article, "The Basis of Christian Doctrine," which deals with the reconstruction of doctrine as demanded by the present age, the author, Professor Gardner, states: "Doctrine consists mainly of three sections," Theology, Christology and Soteriology, dealing with God, Christ and man, respectively. "Probably under modern conditions, Soteriology must hold the pre-eminence. . . . The spiritual nature of man will be the primary subject of religious doctrine in the century" (page 10). On page 8: "To use a bold phrase, God is committing to man more and more every year the rule of the world and the guidance of society; and man is obliged to try to discover what are the limits of his own powers and what the laws of his own development." He quotes Mr. Starbuck's "Philosophy of Religion" (page 11) "which seems to prove that the phenomena of sorrow for sin, of conversion, and of the second birth are as natural and normal in the life of man and woman as are the gladness which arises in us at the time of spring, or the yearnings which accompany the change from youth to manhood."

Professor Gardner continues: "The great and essential realities which lie at the roots of all soteriological doctrines are three: First, that a man has a natural sense of sin which may be in individuals stronger or weaker, but which tend to be very strong in those which are most alive to spiritual realities. Second, that the load of sin can be removed by a change of heart, the change which by Christians is commonly called conversion, but which may be either sudden or gradual.

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Third, that no man of his own strivings can bring about this change, but that it is wrought in him, not in defiance of his own will, but by a kind of absorption of it by higher Power." I quote these statements somewhat at length, as they indicate the general consensus of church opinion to-day as to the central idea of man's experience as a Christian, that is, viz., salvation from sin, through (1) consciousness of sin leading to repentance, (2) trust in the Saviour for pardon and new life, and (3) new powers through the operation of the Holy Spirit. Then it would appear that progress was a continuous fight with sin, with some good works thrown in by the way.

If we take our theology from Jesus, from Paul after he gets through with the steps out of sin into the consciousness of salvation developed by appeals to pagans and paganized Jews, and from John, it must be evident that all there is in the idea of soteriology in the authors just quoted is the setting of a sick man on his feet after hospital treatment—or a restoration of a rebel to rights of citizenship—or bringing a strayed soul back into line with the original purpose of God—or a step in evolution where a man's will comes to co-operate with the will of God so that the Immanent Spirit may do His work in renewing the individual after the image of God. In any case it is a negative preparation for a positive life, with latent potentialities within the convert for a normal career "on earth" as if he were already "in heaven."

The new feature of the Evangelical Revival was the insisting on the "Direct Witness of the Spirit," by which the restored one not only "hoped" in Christ, but exultingly declared a knowledge of the spiritual change. In

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this light of the Spirit he begins the new life, unconscious of all that it means. The result of this direct walking in the light of the Spirit, in the experience of a great many, led to a keener apprehension of the demands of the divine will. Then arose a desire to "walk in the light as he is in the light" and thus to have "fellowship with the Father and with the Son," that is, to live a similar life. The possessors of the "first blessing" found that there was something within that made it hard for them to quit old ways of thinking and feeling and planning for self; a difficulty in being even willing to be perfectly recast into "the image of God in righteousness." The consciousness of this element of antagonism to the methods of the King, while supposedly loyal, produced "Repentance in Believers." That was the turning away from the defective service of a divided life into the single-eyed service of the Father, a life exactly parallel with that of the Son of Man. It was simply putting reality once more into the old prayer-form, preserved in the Church's ritual, which must once have meant what it said: "Almighty God, unto whom all hearts are open . . . cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Jesus Christ our Lord." Which means in modern language, as it did in the Greek, a prayer that the Immanent Spirit remove every element of discord, so that the spirit of man and the Spirit of God may co-operate as one to accomplish God's will in the personality of the petitioner and in his whole outworking of life; "renewing him after the image of God and making him fellow-worker with

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God." The "first blessing" was on the basis of submission—a *metanoia* in which the *from sin* idea of salvation was emphasized, realized in pardon and power to overcome sin, a passing out of darkness into light, the beginnings of a new life. The Prodigal returned.

The "second blessing" was on the basis of *consecration*, a *metanoia* in which the emphasis is laid upon the salvation *into all* the image, *into all* the will of God, bringing every other element of life into subjection and service to that. Whenever individuals of sufficient intelligence took the step, with simple faith that God accepted the transaction and would do His part, the effect was often instantaneous and sublime. Sublime in personal experience, varying, of course, in expression with temperament; wonderful in the influence of the changed life "on earth as in heaven"; wonderful in the production of workers for God and man.

Then came the unfortunate failure to understand the new force, the individualism that could not attach it to a world-movement big enough to steady it; the unintelligent efforts to bottle it up in a personal rapture, the result in hysterical, fanatical striving of sincere but unbalanced souls. Sadder still, the lack of the experience in men with brain power to explain it and enforce it logically; the lack of brain power in those who had the experience and have it to-day to translate it into the language of a creative world-compelling philosophy.

It is to those who are "alive from the dead" that Paul writes, "I beseech you therefore, brethren, by the mercies of God to present your now restored selves a living sacrifice, holy, acceptable unto God, which is your

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normal (reasonable and spiritual) method of worship. And be not fashioned according to this world, but be ye transformed by the renewing of your mind that you may realize and live up to the will of God, even the thing that is good, and acceptable, and perfect in God's sight." The positive divine life is the taking of God's will as life's duty, just as Jesus did. The experience of Perfect Love, the Christ-nature, turns that duty into rapture: transforms what seems a burden into the passion of the joy of Jesus Christ. This is what He means in "Ye therefore shall be perfect as your heavenly Father is perfect." That is the normal citizen of the Kingdom of the heavens on earth. That is the spiritual conception of life in the Christ which Paul taught, but which Moffat says was buried with him.

This experience is to be had exactly as the first was obtained, by a process of—

1. Conviction of the need.
2. A conviction that it is the normal life.
3. A belief that heart hindrance can be removed and the positive power imparted through the Spirit of the Christ.
4. By the operation of the Holy Spirit our whole being may be renewed into the divine nature after the image of God.
5. An absolute abandonment of self-aims and all involved in order to be used according to God's mind and for His purpose; a whole-hearted choice of God's mind and methods for life's aim. The utter self-surrender of faith for a life of full co-operation with God.
6. Then follows a realization that all inner hindrance affected by the will has vanished, so that all the features

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of the kingdom of heaven become the normal elements of thought and will, and all the features of this world that cannot be "holiness unto the Lord" and avenues for the application of God-love to man, have no more attraction.

7. Man's one business is now that of Jesus, to work that (1) God's name may be hallowed on this earth as in heaven; (2) God's kingdom of brotherhood replace the kingdom of selfishness all over the earth as in heaven; (3) God's will of universal love be law of earth as it is the law of heaven.

8. This becomes an all-absorbing life-energy awaiting intelligent practical development and combination. That is the spiritual experience which is the normal corollary of the special truth to be preached to this age. That is simply the type of life demanded by Jesus Christ, but for which few Christians have any inclination; for want of which the Church is weak and the most Christian land on earth still in a low social condition. The power available is too small for the work to be done. The leaves of the tree of Life are welcomed for the healing: the fruit, which gives the spiritual life of God, is neglected.

This experience of perfect love, God-love at work, never can run to fanaticism if only founded on intelligence and harnessed so as to accomplish the purpose of Christ in the world. It is the absolutely normal place of man in the cosmic order of an evolving universe in the hands of an Evolver whose own nature is God-love. Thus and only thus can a man do the will of God "on earth as in heaven"; thus and only thus can the new earth be created.

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IV. THE COMING REVIVAL

The Third Essential: The Special Practical Expression.

"Two things have I asked of thee;
Deny me not three before I die:
Remove far from me vanity and lies;
Give me neither poverty nor riches;
Feed me with the bread of my portion:
Lest I be full and deny thee, and say, who is Jehovah?
Or lest I be poor and steal,
And use profanely the name of my God."

—Prov. 30: 7-9.

"Lay not up for yourselves treasures upon the earth,—
but—
Lay up treasures in heaven."

"No man can serve two masters, * *
Ye cannot serve God and mammon."

"Choose ye this day whom ye will serve; . . . as for
me and my house, we will serve the Lord."

THE night will pass only as the light comes on. Hell will vanish from earth as heaven fills the heart and the social order. Mammon and greed will be dethroned only as men enthrone the Christ and God-love. The wrong to be attacked and the righteousness to be won lie at the basis of the whole world-order. The world-order as run by men is founded on selfishness, property "rights," and the business of gain. The new world-order must be founded on justice, the value of life, and the business of love. When religion becomes the following of the teaching of Jesus with the spirit of the Christ enthroned within, each one becomes naturally a unit in the new social order of God. Where the great business of life is

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to give, all reconstruction will come with knowledge as a matter of course. Then "My yoke is easy and my burden is light."

The problem of poverty and wealth has been the despair of philosopher and legislator from the beginning of history and is the question above all others to-day. The Hebrew economy was designed to make poverty impossible in one people, but the greed of human nature was too strong for the old dispensation. The prophets, however, foretold the good news of better economic conditions for the poor when the Messiah's kingdom should come. They spoke truly. When Jesus came He cleft the Gordian knot with one flash of a thunder-bolt, by stating a cosmic, universal, divine law, which, when carried out and applied in the kingdom which He came to set up, will banish poverty, wherein is disability, and riches, wherein is superfluity, as night is banished by the morning. We have only to heed His "follow Me," and that problem will vanish. The first revival momentarily flashed into light a crude initial embodiment of the idea,—“they had all things in common.” The primitive Church recognized that they were “members one of another.” But in the collapse of spiritual Christianity that light was well nigh extinguished.

The sixteenth century revival led men in multitudes to gird themselves against the tyranny of pope and priest and did much for the kingdom. The seventeenth century revival made men strong to face the Stuart tyranny in Church and State, and heroes lifted civilization more nearly into line with the kingdom. The eighteenth century revival awakened the sense of responsibility to remove the vileness of earth as well as to enter a paradise of peace, and men girded themselves

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for aggressive advance against world forces of wickedness. There sprang up a great army of societies,—Missionary, Bible, Tract, Anti-slavery, which along with intellectual, commercial, industrial and political forces, have banished slavery from some lands, lowered superstitious walls of adamant dividing nations and races, linked the planet into one whole by steam and electricity, not only as a pathway for commerce, but for interchange of ideas, the spread of truth, the introduction of religious and ethical teaching. But the result of all these advantages is that the enterprise of the “natural man” in the service of selfishness and sense-limited soul has gone forward a hundred-fold faster than the messengers of Spirit and love.

All that has been done, all the frequently recurring revivals, have been but preparatory stages for the great practical work now long overdue, and for which the world is ready if Christendom could be awakened to the necessary heroic action. The Reformation demanded to-day depends on the dethronement of mammon in Christendom. “Down with Mammon” must be the slogan of the new crusade. The heathenism the cross meets to-day is mammon. The pope of the Church to-day is mammon. The Stuart of to-day is mammon. The social tyranny over the people to-day, which—as always—is the stronger as you rise in organized society, is the first-born child of mammon. The final rival of God, the one chief difficulty in the way of the kingdom, which Christ saw so clearly that He called special attention to it, which we are getting to see more clearly, and therefore with greater responsibility—is mammon. The Church has now come up face to face with the final problem, “Will you have God or mammon?” Which

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shall rule the forces of the twentieth century and the following centuries? If we choose God and "seek first His kingdom and His righteousness" we may follow the Christ into such a revolution on earth that men shall forever wonder that the race could ever have been such a combination of slaves and scoundrels under universal lust of gold. If we refuse and continue to hug the chains of mammon, we damn our generation and generations to come to a continued defeat of the divine programme for man. For its triumph depends upon men and women who will "work the works of God" as Christ did, but by methods adapted to this age, as Christ's methods were adapted to His. The principle is one, divine, eternal, universal,—the application is here and now, and our responsibility is to put it into current practice to-day.

Paul's graphic picture of the coming conflict stands to-day, but with breaks in the old ranks.* Hosts of evil world-rulers of past ages have been overthrown. What we still have to meet are no more powerful, though, perhaps, more insidious. Our fight is not against men and women, but with the despotisms, the empires and forces that control and govern this dark world—the spiritual hosts of wickedness arrayed against us in the "heavenlies." The first class forces of evils that have largely fallen are some features of superstition, despotism and heathenism. The "forces that control and govern this dark world," at the dawn of the twentieth century of the Christ-struggle, are represented by covetousness and pleasure-seeking; bowelless, grinding greed; financial forces largely in the hands of "Christians," of

* Eph. 6: 10.

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sons of Christian homes, often hidden under a tinselled charity. A wide spirit of unrest, the consciousness of a world-conflict in progress, of terrific struggle near at hand between capital and labor, between two parts of one whole, is making men think and pray and hope, but almost with despair for a solution. The present is a state of war. Victory for either side, as at present constituted and inspired, would be a calamity for all, for neither is ethically right. The Manchester school of organized selfishness, which rules business to-day, is no more in line with cosmic law than trades-unionism, which is an organization for self-protection and self-promotion, perfectly legitimate in a "natural" world, but when successful develops into aggressiveness of equal selfishness, and points toward the rule of the mob, the most heartless of all tyrannies.

The temptation of the lower life, the anxiety of the multitude living from hand to mouth; the deep dissatisfaction of the great mass of the people, ground under the present conditions; the anxiety and passion of so many who "haste to get rich"; the unscrupulous greed of the insatiably "covetous" plutocrat, on great and small scale, are one and all the natural outcome of a drift away from the high standard of the Master's plainest teaching. "Seek ye first—make your prime business to understand and co-operate in—the kingdom of God and His righteousness, the right distribution of the Father's provision, then all these things will be provided for all." Judging from the current life of Christendom and the average stream of business, men prefer to "seek first" for success by following the economic principles of mammon, to "be anxious" for temporal supplies, and to give God's kingdom and His

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righteousness any remnant of place and time unoccupied. Either we do not believe what Jesus tells us of the Father, or we do not think His measure of our needs will be enough, or we are determined first to become independent, and then look to the Father for what He can do for us beyond! The number of those who are willing to abide by the law of Christ, the cosmic law of the universe, that no unit of being may take more than he can legitimately use for development into greater efficiency for service, and for definite use in service, in order that everyone else may have a similar chance, is, I fear, exceedingly small. We have yet to learn the first elements of Christian sociology, "ye are members one of another," the first beginnings of the mind of the Christ.

There are three ways in which the greed mania curses every so-called Christian land, against every one of which the Church should have been a barrier, but to which we, Church and all, have learned to bow the knee as to pope and tyrant king.

We find then, even in Canada, least cursed of all lands: (1) A process of commercial industry in which the great crush the small; those who have the skill and the capital use the mass of their fellow men purely as an asset in business, with less consideration for them than for the horses they own. Any consideration they get, beyond being used as a piece of machinery, and being charitably treated because it pays, has been won by union and self-defence. Here is struggle for existence on the one hand that is depressing, degrading; on the other a struggle to "get more" after having grasped beyond need, which is damning.

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(2) A few plutocrats, representing powerful syndicates, use the political machinery of either or both parties to obtain franchises for the exploiting of certain public utilities, by giving to party funds a "rake off" for electioneering purposes. The result is that there is wholesale bribery at elections and in the lobbies of the legislature. In spite of "great religious advance," the number of church members proportionate to the population increasing enormously, we have gone down steadily in public morality, until we are perilously near a condition where corruption is a fine art, and bribery an established industry.

(3) The liquor influence is practically paramount. It furnishes both parties with immense funds for perennial corruption to defeat laws enacted and to prevent the enactment of restrictive or prohibitive legislation. While caring for neither party, as such, it is able to control the executive, as well as the legislative functions of the representatives of the people, though in many counties and some provinces the temperance forces seem to have won.

The result is that we are practically ruled by the plutocrat, the corruptionist, and the liquor interest. The parties are so evenly balanced that the bribe-taking contingent holds the balance of power in forty per cent. of our constituencies. The religion of all our revivals has gone along serenely oblivious of the whole thing, or has only half aroused the people to practical action on a single evil by the "Temperance Movement" of the last fifty years. Christian voters, if they would combine to stand by the Christ in legislation and enforcement of law, are sufficiently numerous to control everything. But they are divided nearly equally, pitted against each

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other in both parties, and are thus rendered practically helpless, or worse, for the purposes of the Christ in making a Christian state, and thus the Church, being a defunct force in legislation, Mammon with his handmaiden, Corruption, has a practically free hand. Morality, the practical ethics of a people, is seen in the legislative output they tolerate.

There is nothing that will overcome this hydra but the development of a higher type of man, a Christian citizen, determined to be a co-worker with God, by practical and complete loyalty to the final law of God-love. There must be an element that will leaven the whole; a growing example of public righteousness that will become contagious, potent in wider circles, and then triumphant. The way is clear. When men accept the will of God as their law of all life they will soon find ways to carry it out, ways to which they now are blind.

The conflict of selfishness which gives the few such mastery over the many will never be ended by *laissez faire*, by letting business drift, by acts of parliament, by courts of arbitration, or by sectarian religion, by any obsolete dynamics. Socialism, as an attempt to make an industrial ideal a religion, is a modern paganism; modern religion without the socialism of Jesus is another substitute for the reality,—a fanaticism. The only cure lies in the voluntary loyalty of men and women committed to the spiritual and practical life laid down by the Master. The crucial point will be the one step making success possible to all, abnormal wealth accumulations impossible to any. When men make God's business theirs, and their business God's, taking only a steward's portion as their own, each one devoting the whole of the income above that portion as God's provision

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entrusted to him for the service of man, we shall have won one vast advance towards the establishment of the kingdom.

To show how this could be carried out in detail without dislocating ordinary business; how the individual would not only be insured against a "rainy day," but be always sure of all the advantages of wealth; how vast accumulations now used to gamble and "get more" on top of piles unused for good could be made to serve purposes of public utility, used to decrease the hours of toil of the millions, to banish forever the universal worry for life's necessities, and to increase the opportunities of self-cultivation; how vitality saved from exhaustion in a low, mean struggle could be spent in rising and then in uplifting others; how plans for swindling the public could be thwarted, and plans for public good might easily be carried out; how men of the highest attainments could be relieved of overwork at hod-carriers' pay, and be enabled to make their right contribution to the public weal; how men of power might have sufficient leisure from bread and butter drudgery to produce creations of thought impossible in times of strain for a living; and a thousand other ways in which a new world might be created by the divine financing of the income of the many,—would be a delightful study for a new chapter on Economics in a new history of Applied Christianity. But what is wanted just now is a band of men and women who have enough practical faith in God and each other to live out the principles of the Sermon on the Mount. That will come with the new revival.

One may easily conceive how naturally these things would come about if the great fundamental principle of

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the cosmic law of God, as illustrated by Paul and Augustine and Wesley and thousands more, were only heartily and practically accepted, and systematized by a new brotherhood true to the Christ. Men and women the world over respond to the call for heroism when in a cause that appeals to their higher nature. The *Society of Jesus* seemed to be the noblest brotherhood possible to the mind trained by a mediæval Church. Vows of absolute personal poverty and absolute submission to the pope, as representative of God, seemed to be the essence of the demands of Jesus in a Romanized world. The Jesuits became the quintessence of the Roman paganism in the Church, the universal implement of an unseen power. Yet, it has given the world some marvellous individual souls.

The Jesuit *Society of Jesus* is the absolute opposite of a true Brotherhood of the Christ. Leave out the pagan-imperialism, the crushing despotism, the cringing slavery of obedience to man, get back to Jesus, and find His idea of a society of brothers. Absolute equality so far as man and machinery are concerned, absolute obedience to the universal laws of God-love. The brotherly co-operation of all in an infinite variety, determined by natural and spiritual "gifts," and the endless variety of service, the only aristocracy being in the abundance of helpful output for the benefit of all. Not a secret society, but an open family. Not a despotism, but a Christian democracy. Not in the interests of a sect, but a universal friend to man. A bridge between heaven and earth. "What and if ye shall see the angels—messengers and forces of love, making a stairway—ascending and descending on the Son of Man?" is John's vision of it. Men of light and leading would soon for-

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ulate plans of co-operation and all would be astonished at the results. It would not be necessary to start a new sect, for every church would welcome men and women who would give abundantly of means and of time to good causes as never before. Such a union of hearts of all who would thus sever their connection with the god of this world and give themselves to the service of God and man would become such a common benefit as to result in a new revolution of conditions. Imagine such a union in which the clearest intelligence would discuss important practical questions, conscious of men and means at hand to carry out results.

Questions arise as to any wrong or defect in the community that should be put right; as to good causes that should be lifted out of struggle into divine success such as God would have for the benefit of man; as to conditions that should be improved for the benefit of any and of the whole. The serious cordial discussion of questions of this nature within a community committed to the practical application of Christian ethics to municipal purposes; within a province by those who aim at bringing provincial politics and public enterprise under the sway of the laws of the kingdom of Christ; within a state by a union made up of men and women consecrated to the purification of federal and world-wide statesmanship; would result not only in clearer vision, but in the adoption of methods that would ultimately bring about most glorious and permanent effects. For they would not only be able to plan, but also to do much to bring their plans into execution through the ample means which would be at their disposal.

"Oh, but all this is contrary to human nature!" a chorus repeats, as the voice of many waters echoing from

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the gloomy past, and from out the sordid present. Precisely. But what have we to do with human nature of the "natural" order? We have become "partakers of the divine nature"; our driving motive is universal passion for universal good; our business to develop our powers and our possessions so as to have less "human nature" and more and more of the divine, being renewed and renewed—evolving continually—after the image of God according to the cosmic law of God-love? By working at it. That is a revival that will mean new life, and will last.

Human nature has come somewhat under the spell of cosmic evolution towards the divine during the centuries of the working of the Christ "leaven." The tree of life has produced leaves of healing. The way for still more glorious and momentous changes has been preparing for the moment when Christians shall awake to the real call of the Christ, to a proper conception of "these sayings of mine," and to the mighty effect of really doing them.

Let us but clear away the rubbish that retards the free movement of the machinery and obstructs the vision of the onlooker, and we shall be surprised at the progress already made in the erection of the New Jerusalem—the new earth already in the making. For behind the tinselled scaffolding a glorious city of God has been uprising, a city to the erection of which humble and hidden workers have been contributing, putting to shame the ill-advised concern of officialdom for the mere trappings of the temporary. The army to-day committed to God's own work of materializing goodwill on earth is ever and ever increasing, awaiting leadership and systematization in co-operation. What they

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need is the addition of wide "knowledge after God" of the real principles of God's building; some power of unification in purpose and effort, a mobilization of both men and means for the larger efforts, the triumph of which will inaugurate the more positive development of the God-idea, in a world where neither sin nor the "natural man" is allowed to give the key-note to our planning. What a magnificent world-preparation for a new Paul with a grasp of the divine plan to unite heaven and earth! God, the Christ, and the ideal man, in one consistent whole, should be realized by the throbbing, hoping, waiting young manhood and womanhood of to-day in every land on the planet.

Already a process of training is going on. There is one organization which seems to have been founded on a principle that is true, though incomplete; independent of ecclesiastical control while loyal to organized Christianity; conducted in the spirit of prayer to know God's will, by level-headed young men and women, consecrated to the highest they know of things divine. The "Student Volunteer Movement" appears to have been in safe hands. The outstanding characteristic of the great convention of this movement in Toronto in 1902 was the fact that while the machinery was run by the young the platform was manned by veterans, masters by experience; the absence of sensationalism, the presence of sublime faith in God. The progress and the good results of the movement are most gratifying. Yet John R. Mott seems to have the instincts of a universal pioneer of incalculably important undertakings still to come. Its members get their inspiration from the health-giving ozone of the new day, and many are ready

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for all the exertion of training, mobilization and daring for the new campaign.

The Saviour had a very practical way with an enthusiastic young man to make him "quite fit" for work for the kingdom. "Go, put your surplus wealth at the service of the poor; then follow Me." That was a normal application of the principles of the cosmic conceptions of Jesus. Those principles applied to the new Brotherhood of the Christ would be a call not simply to a consecration of life in the work of foreign missions, with an income in sight that would preclude all worry, but also a corresponding call to those who stay at home to put their business enterprise under the divine laws of commerce and industry, producing wealth for the service of God and man, looking for *just the same income*, i.e., enough to supply all proper needs, without worry, though millions should be handled which world-principles would call personal property. What becomes of the hundreds of "Volunteers" when only tens are sent abroad? Do they fall back into the current of selfishness, and, for want of going on through Peter's* curriculum so as to graduate into a life of God-love, do they forget their old cleansing from sordidness and become barren and unfruitful? The dry-rot of the home church is the growth in wealth, in style, in pleasure seeking, in trickery to get on fast, in political wire-pulling to get ahead of someone else, in tumbling into the world-stream of this darkness, in submitting to the forces of "the earthly, the senseful," until the "demoniacal" also comes into the business clothed as an angel of light. That too often comes in pious schemes of beneficence,

* 2 Peter 1.

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run by money gotten by means that are not divine, and by methods that are not conductors of the light of God, but rather tempt the thunderbolt—a business advertisement “for the glory of men.” And in many cases where men are not conscious of these things the neglect to make an effort to change a system that is wrong is un-Christian.

What is wanted is a “Business Brotherhood of the Christ,” true to cosmic law. That would mean a new element of power developed at home which would completely revolutionize our effete organizations and restore oldtime power, more than oldtime revivals. Then will come more illustrations of practical Christianity. Think of a time when, instead of ninety per cent. of business ventures resulting in failure there shall be growing multitudes who know no failure at all. The mammon madness of “everyone for himself and the devil take the hindmost” must give way to a law making each and everyone an efficient and well-cared-for part of the whole, making the whole contribute to the welfare of each, as “members one of another.”

When we, children of late barbarians, shall have risen to the public-spiritedness of Athens—yes, heathen and five hundred years before Christ—in the days of Pericles, when the richest dwelt in modest homes and made art and learning and prosperity the common heritage of all, we shall be ready to learn still more from Christ. We have a long way yet to travel up to the level of the Greek in his palmy days. But one thing we have. In those days leisure for the development of the citizen came by the service of the slave. To-day, by the growth of practical skill and machinery, as compared with that

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time, we have an average of the power of twelve slaves in the service of every man, woman and child in Christendom—enough to give wealth and leisure to every one to develop the individual to the greatest fullness of life and to efficient service for others. The tremendous output of Athens in great minds out of a handful of people, unapproached in any other land or age, would be repeated on an enlarged scale among the teeming millions of to-morrow and everywhere.

In closing this inadequate outline of the three essentials for the coming revival, permit a statement which may seem bold, but which I believe entirely practicable with the divine and human forces available at the present time. John Wesley said: "Give me one hundred men who fear nothing but sin, and love nothing but God, and I will move all England." A true successor of Augustine, or Knox, or Wesley, men who, up to the light of their day, personally applied these principles, facing the conditions of to-day, could proclaim:—

"Give me one hundred business men, whom God has endowed with financial ability, educated to understand the divine idea, spiritually-minded so as to apprehend it as an experience, practically committed to the carrying of it out under the leadership of the Christ; and give me one hundred preachers of the good news of the Brotherhood of the Christ, educated so as to understand and make use of the scholarship of the day, consecrated and filled with the Spirit; committed likewise to the teaching and carrying out of the Christ-idea, and I will undertake to show in ten years:—

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"(1) A revival of conversion and consecration and practical holiness before which all 'oldtime revivals' will pale.

"(2) The force of the mission field quintupled, and the chronic impecuniosity of home churches changed to ample abundance, and a new type of apostolic workers developed.

"(3) A new type of business and finance which will make plutocracy, monopolies, trusts, and every type of finance run by the devotees of the 'principalities and world-rulers of this financial darkness' realize that they must put their house in order—revise all their methods—or go out of business.

"(4) A new type of citizenship holding the balance of power, compelling political parties to reform or perish, a statesmanship gradually organizing the world after the mind of God.

"(5) The total extinction of the trinity of vampires of hell, trade in alcohol, lust and militarism will have become "practical politics."

All that is wanted is an organized force of men and women who will emancipate themselves from the little and from the temporary, from partyism in politics and mammon in business, to become an "arc of infinity," citizens of the kingdom of the heavens, in the sense propounded by Jesus Christ and seen afar by prophets and men of vision in all ages, brought near to us by the Christ and nearly twenty centuries of preparation, culminating in present-day conditions.

XI.

HOW SHALL THE NEW DAY COME?

EUCKEN's "Can We Still be Christians?" is a study here. Eucken is an honest German philosopher who has a vision of the fundamental, ethical Christianity, as understood by its Founder. He finds it to be the universal religion for men. But it has to be clothed in an institution to work among men. The institutions existent, the historical Churches, Greek, Roman, Protestant, are what he calls "characteristic religions." These religions clothe the essential ideas of Christ in their own peculiar way; they have their own particular elements, with advantages and disadvantages, which characterize them. The universal essential is one; the human versions, variations, are many.

He holds that the advancing intelligence and the ethical development of man to-day put the essential religion outside of all the Churches, or at least render them inadequate to work it. His "Protestantism" is confined to the German type, Lutheran and Reformed, none of which presents the kind of Christianity that can be believed in by educated men to-day; nor can any one of them be reformed into such. The only hope is in a new embodiment of the Christian idea, in the thought-forms and ethical teaching that shall meet the intellectual and spiritual demands of the people of the twentieth century. And Eucken is right, as to all national Churches.

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But, while he approaches the place where a solution must eventually be found—the psychological—he completely fails to enter or to show the way. He shows us the key-hole in the gate, but fails to provide the key. Paul, the hellenized Hebrew, had a distinct meaning for each word when he spoke of "spirit, soul and body" pneumatical, psychical, physical—all good, when marshalled in their proper order, led by the Spirit of God. So he had when they became transposed and were led by the Spirit of evil—"physical, psychical, demoniacal," or "carnal, sensual, and devilish," as translated by the Authorized Version,—all bad. But German psychology apparently has no clear distinction between *pneuma* and *psuche*, spirit and soul. In that the German philosophers are in company with the rest of the world, in dire need of something to clarify spiritual thinking.

Evidently they are becoming aware of the fact.* The appearance of the first volume of the "*Archiv für Religionspsychologie*" (Archive for the Psychology of Religion), issued by Mohr, of Tuebingen, indicates a new departure. They are getting together all the facts of religion and religious experience to put them through the scientific alembic, crucible and mint, to get the coin out of this long, long neglected mine. Then Prof. Windelbund, in "Introduction to Philosophy," makes kindling-wood of all philosophy that leaves out of account any part of man's nature, especially the spiritual. Among the fallen castles is specially named Haeckel's great erection, Monism, based on materialistic biology. Then Professor Driesch in "The Problem of

* See an article by Dr. W. Tudor Jones, on "Philosophy and Religion," in *The Christian Commonwealth*, July 22nd, 1914.

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Individuality and Value," * begins to draw the veil from the face of the unseen force within matter and shows that life in its lowest forms *cannot* be a *machine, nor machine-made*. "Some agent *that arranges* is required, and this arranging agent in inheritance *cannot* be of a machine-like, physico-chemical character." Thus he gets through the thickets to the side of Eucken, and stays there! Thereupon comes Professor Wernle, theologian, in a volume, "Christianity in the Present Day," discussing three vital questions which have to be brought up to date: (1) *Christianity and the Idea of Evolution*; (2) *What Relation Have We To-day to the Reformation?* (3) *The Claims of the Sermon on the Mount and Its Propagation in the World To-day*. Thus he comes to our "Charter," the "universal religion" of Eucken. And so one could go on, with French, English and American writers heading in the same direction.

But the whole of them, while dealing with the key-hole and the possible things on the other side of the gate, appear to know nothing about an American thinker who found the key, and unlocked the first door leading to the new Psychology of Spirit over ten years ago. The late Dr. Thomson Jay Hudson, a modern man and a Christian in the essential sense, though refusing to fetter his mind by an ecclesiastical career, took Haeckel's machine, and with very slight adjustments made it deal with the unseen "*arranging force*" as a serious factor in Biology, and made it work out "The Evolution of the Soul," "The Divine Pedigree of Man." † This author has been widely read by the people, but is rarely

* Translation published by Macmillan.

† Published by A. C. McClurg & Co., Chicago, Ill., U.S.A., and other volumes by the same author.

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noticed by professionals. He sanely and effectively deals with the first line of fortifications around this great psychological problem. He deals with the materialistic side of the contention, shows its absurdity, places the divine in its proper relation to life, and opens the way to the next step. He does not analyze the unseen forces and clearly define, as distinct and in their mutual relations, soul and spirit in man. But he prepares the way.

Then a certain prisoner of hope, who has long been looking at the psychological problem from the side of the spiritual life, trying to understand just what Jesus and Paul meant when they talked of soul, *psuche*, and spirit, *pneuma*. Year after year he asked, without a satisfactory answer, "What does Jesus mean when He asserts, "He that seeks to save his soul shall lose it; he that loses his soul for my sake shall find it"?* What did Paul mean when he talked of the "soulish man,"† as a contrast to the spiritual man? Did he mean "life"-ful man? What does John mean when he says that Christ laid down His *psuche* ‡ for men, and we should lay down our *psuche* also for the brethren? Translators have gone on the assumption that soul and life are one. Most writers have relapsed into using soul and spirit interchangeably as if synonymous! We simply lose the meaning of the New Testament "spirit" in a psychological wilderness of unspiritual thinking, while Paul and fellow-thinkers, two thousand years

* Matt. 16: 25, where "life" is used for "*psuche*."

† "Psychical man," translated "natural" man in the English Bible.

‡ Translated in New Testament by "life," 1 John 3: 16.

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ago, Spirit-filled, walked and talked in psychological light, as well as in the experience of spiritual life.

Wandering amazed and open-eyed through the massed wealth of facts in Haeckel's "Evolution" and "Riddle of the Universe," he comes across this challenge:—

"The philosopher who will take possession of all the facts in the development of the individual from the first germ of life to perfect man, and explain them according to the law of the development of the human race from the primordial germ which began organic life on the planet, will introduce a greater advance in human thinking than has been made by the greatest thinkers of all previous centuries." *

Though not a philosopher, he determined to see what facts, phenomena and laws would be found in the line of such a study. But he determined to utilize all the spiritual facts discovered, not only in history but in personal experience, entirely overlooked by Haeckel, as well as the physical and psychical facts which Haeckel had marshalled as a compact system of matter and the qualities of matter, in a philosophy intended and expected by him to be universal and to rule the world in the future. Taking the path opened by Dr. Thomson Jay Hudson, the whole framework and material of Haeckel's studies shone in a new light. The only way that *ontogeny*† and *phylogeny*‡ could be understood was on the hypothesis of a Progenitor capable of

* Simplified by translating technical terms.

† I.e., the evolution of the cell, which on conception becomes the life-germ, of a man, into a God-conscious man.

‡ I.e., the evolution of the primordial cell of life, by way of all life on the planet, to the human race, capable of the image of God as destiny, not only in the individual, but as a universal organism on earth.

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producing the progeny. An Infinite Spirit as Ultimate Father of the finite spirit—born to become conscious of infinity and at rest only in God-conscious spirituality as its natural element, with an impulse to evolve into the promise and potency involved in such a pedigree—alone accounts for the individual man, his spiritual structure, and his unceasing impulse towards expansion. On the same hypothesis alone can we account for the race of human beings, the most developed of which ever approach a fuller image and likeness of God the Father, and always in perfect accord with the laws of natural, i.e., of normal, evolution, especially of that law which accelerates the upward progress in proportion to the co-operation of the brain-mind, *soul*, with the purpose of the omnipresent Spirit, the Evolver.

The outcome of the study makes clear the true divine inheritance in the spiritual structure of man, gradually asserting itself in the evolution of the ages of *phylogeny*, reduplicated in *ontogeny*, in every babe of woman born. Hence also the certainty of the ultimate triumph of spirit over the downward tendency of nature to degeneration. The upward struggle towards God, under the impulse of the Spirit, as seen in history and experienced to-day, with the vast stretches of advance now looming large before the individual man and before mankind as a whole, as history flows on and spirit evolves and becomes more dominant among men everywhere, points to an ultimate universal man in the image of God.

In "The Natural Evolution of Man,"* it is seen that as the development from the first germ-cell of the individual, impregnated by another life power, is a reduplication of the evolution of mankind from the primordial

* In Volume II of these studies.

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living germ-cell, impregnated by the Father Spirit, each line may be studied in the light of the other. The individual—all individuals—should reach after the highest powers to be evolved through the whole, and, projected into ages to come, the whole organism of mankind should eventually rise to the height of the highest individual. The Christ as an historical fact and as an ideal is the norm of man, the individual, and of man, the human race.

The order of this evolution is seen to have been, body first, with all the instincts becoming more general, and brain, growing larger and tremendously developed as it became self-conscious, and as it struggled in the battle for existence, amid the earth-changes that practically obliterated the animal world in vast areas, man being saved only by adaptation to new conditions, i.e., by thought. The brain-mind, the objective mind, grew by observation, effort, putting two and two together, classification, work, laborious analytical thought, inductive reasoning, developing all the impulses of self-preservation—preservation of one's own property, family, group of fellow-strugglers, tribe, nation, empire, civilization. Thus were developed the qualities of *soul*, namely, that which projects man beyond the animal into a self-conscious, social being—a citizen of the earth. Then spirit came third. While soul-mind grew to be master of man, instinct, less called upon for external work, developed in the depths. The "*arranging power*" kept at its work, repairing by night the brain-cells and brain-power exhausted by day, ever watchful for the interest of the man who was unconscious of the very existence of "the power within." But the incipient "inner man "

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stored all that the growing mind thought and forgot nothing; what the *inductive* soul-mind laboriously built, the *deductive*, sub-conscious, spirit-mind drove to logical limit, by intuition, unerring, remorseless. Thus the limited horizon of soul was extended by intuitions quietly suggested by spirit, subconscious. Then, when the days of calm and contemplation came, the soul looked out on the stars and thought—astronomy—and ever more and more delved into the relations of things. The spirit looked out—beyond the stars—and awoke to a new consciousness, a consciousness of the universal, the interblending of all things, the oversight of One. Then was kindled a new love, different from the one which had grown through body and soul, a love for the others in the great universal whole of the One. And then there awoke the sense of a Presence, the touch of a Universal Companion who knew, and man became a God-conscious spirit. Then spirit ruled soul by these higher intuitions and resultant ethical conceptions, until the spiritual structure became as fundamental and indelible in universal man as the stomach structure to meet universal hunger, or the thought structure to meet the exigencies of earth and time.

Thus, instinct, from the start a power which could not be explained on any materialistic hypothesis, most wonderful where brain was least, evidenced the working of immanent spirit in an embryo of human spirit. The evolution of instinct side by side with the brain-mind, or natural man-soul, gradually showed the working of a structure which, with intelligence and will, could range the universal, the infinite, the heart of things, and could develop the image of God. Carry this evolution through ages, especially after men through brain-thought intel-

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ligently co-operated to facilitate and expedite such further evolution, and we may anticipate the time when the world will be filled with men like the Christ, that is, spiritually, ethically, actively, like God. The structure, the potentiality of it, is universal, identical in universal man.

Soul depends on body; brain for thought, organs for work; and soul depends on spirit for vision: without vision she ranges the earth alone. So spirit depends on soul. Without thought the vision becomes a dream; there can be no spirituality, only a defective, abnormal, or reversed evolution. With soul quickened to appreciate the vision so as to co-operate with spirit and *The Spirit*, there is no limit to spiritual experience of "all there is in God," and of practical, ethical outcome. The Fall is the disintegration of man, of mankind, by the soul playing false with the spirit. "The first Adam (race of men, pre-Christian history) was a living soul." "The second Adam (Christ type of a new race) was and is a quickening spirit," to bring in an age and a cosmos in which soul should be servitor of spirit. That was the *metanoia*, the change to a kind of man whose soul submitted to the control of the intuitions of the inner man, quickened by the Spirit of God, led and moulded by the spirit of the Christ. The soul's business is to supply the spirit with truth, and to follow the intuitions of the spirit into universal love and the fullness of the Spirit of God, by its service of thought, reason, literature, creations of mind to express the truth, the life universal.

The religion of the spirit, universal in its nature, should become the universal life of mankind, ever renewed in a constant upward evolution. Soul should

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understand, cultivate and transmit results. History is mostly the story of *psuche*, the soul, in rebellion against spirit. The objective mind, subjected to Mars, Mammon and Venus, utilized some of the powers of spirit and ruled the race on the lower plane, producing the diseases of selfish ambition, of war, wealth and wantonness, into social and physical rottenness, culminating in disintegration and death. On the other hand there is the history—yet to be made a coherent story—of the persistent urge of Universal Spirit to reawaken the subconscious mind, the spirit, to God-consciousness, to quicken it in each individual and in the community into divine life, divine living, and to bring soul into its normal place as servant of spirit and eternal life, to range together the universe of matter and mind and life, to open the way for ever greater progress.

The evolution of spirit in the ages has depended on the release of soul and body from the service of Mars, Mammon and Venus into the glad freedom of the service of Spirit, in the light of intelligent and universal love, integrating and evolving to higher perfection all the powers of men in the normal individual, individuals into normal community life, communities into enlarging unities, until humanity should be a worthy, integral part of the "whole family in the heavens and on the earth." That is the theme of the inspired prophets and personalities in the Bible,* and finds its final and satisfactory explanation in the personality, the words and the work of Jesus of Nazareth, projected into human life and history as the Christ, the Spirit.

*The treatment of the New Psychology, and its bearing on spiritual experience, inspiration, ethical and social evolution must be reserved for a second volume. This volume can give only a hint.

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The culmination of the inspiration of the Bible rests in the One Phenomenon of all the ages: *One Son of God* has given a simple translation of all the meaning of the relation between the Eternal Spirit of God and the universal spirit of universal man, in terms of *soul*, of intellect and practical common sense, that is understood and acceptable to the infinite variations of the human soul the planet over. Every child, every normal adult unspoiled by wealth, or lust, or power, takes to the Word—the message of Jesus—as to its natural element, if presented in its really simple grandeur. It is only when it is explained, expanded in detail, curtailed in vital meaning, tampered with and mutilated in continuous theologies, ecclesiasticisms, philosophies, as sprawling and splay-footed as the variations of the *souls*, the endless jargon of fragmentary minds, that it is lost to man. The Only Teacher is Jesus; we are disciples. And the teacher who does not become like and teach like Jesus is an enemy of Jesus, of God and of man. Under such enemies, all unconscious of being enemies, the real Jesus is helplessly buried.

Curiously enough, the July* magazines and reviews of literature indicate a rising tide of interest in matters of the spirit, or according to the parlance of the day, in "mysticism." Most characteristic of these is *The Hibbert Journal*, with no less than four articles directly or indirectly treating the subject.† They indicate a

* For 1914.

† (a) "Sacraments and Unity," by Hon. and Rev. Canon Adderby.

(b) "Institutionalism and Mysticism," by Very Rev. W. R. Inge.

(c) "Mysticism and Logic," by Hon. Bertrand Russell.

(d) "The Higher Anthropology," by Francis Howe Johnson.

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world-movement. One (a) shows the waning of the literalistic meaning of the external form of service, and the growing apprehension of the spiritual reality behind the symbol—or the absence of symbol. The second (b) gives a summary of mystic discipline for the spiritual vision, notes the lessening importance placed on institutions of religion, ponders the records of the mystics and states, "There is reason to think that this conception of religion appeals more strongly to the younger generation of to-day." This may be set down as one of the divine results of "the Spirit of Truth," rejected or feared by the Church, as dangerous to the sacred soul-remains of our dead fathers built into an anachronistic theology and ecclesiasticisms, but at last revealed to modern times in the scientific demand for the truth, the whole truth, and nothing but the truth, which has wrought such splendid results for good in the sciences of the material world, and is now appearing in the realm of psychology and religion, harbinger of a better day everywhere. It means the placing of much of the work of the fathers among the symbols and mementoes of the past, while this and coming generations come nearer and nearer a vision, direct and living, of the Reality behind all symbols, no longer held as literal truth. Our fathers had the vision, they clothed it in the soul-garb of their day, We have lost the vision but cling to the soul-garments of it, although discarded by scientific truth. That is *paganism*, as it was, is now, and ever will be. We must get back to the spiritual vision, to the reality of spirit, clothe it in the current soul-products of to-day, and thus liberate spiritual evolution into the future.

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That reality is the life of spirit to be expressed somehow, some day, by some kind of unifying medium, universal and satisfying, but which has not yet been discovered. The presentation of Jesus has yet to be discovered. In the meantime, "loyalty of the one to many-in-one grows." But "party loyalty is notoriously unscrupulous." "The idealized institution of military for civil ethics has worked disastrously on the conduct of churchmen." This spirit of loyalty, not being spiritually led, has gone into politics and developed into imperialism, into a limited patriotism, founded on force. The result is a planet under party loyalty and party ethics, preparing for a stupendous world-struggle of part against part of man. And all because the Church has lost its spiritual vision to lead the imagination of to-day into the larger loyalty of spiritual unity of Divine Fatherhood and the Brotherhood of Man. The Christ-spirit is ignored, rejected of men. The Christ-presentation of the Way, the Truth and the Life is buried fathoms deep.

A third (c)* approaches the subject from the standpoint of a philosopher, a clear-sighted soul who disclaims all experience of the spiritual vision but is ready to accept the facts of the mystic's intuition. He lays down from his side just what this volume is laboring to bring out from the standpoint of the spirit. Mystics, if truly spiritual and free, welcome "the genuine scientific temper. It is with this impartial temper that the mystic's apparent insight into a higher reality and a hidden good has to be combined if philosophy is to realize its greatest possibilities." To this should be added—"or if spiritual religion is to realize its greatest

*See footnote, page 341.

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possibilities." The writer naturally fails to analyze the really spiritual elements and to distinguish them from the limited or localized versions of individual men of vision. He uses his logic as a scalpel on Bergson's undue emphasis on "intuition," over against "intellect" as a medium of knowing. Into that controversy we cannot now enter, only to remark by the way that neither Bertrand nor Bergson appears to have a definite substructure of psychology on which to build, and in which to meet and understand each other. But it will be interesting to note two very practical questions the article discusses. "Are there two ways of knowing which may be called respectively reason and intuition? and, if so, is either to be preferred to the other?" and, "What kind of reality belongs to good and evil?" The discussion of his treatment of apparently metaphysical, but really immensely practical, questions must be left to another place, but a comment on the first applies here among the First Principles of this volume.

The first question implies that the two ways of knowing, reason (intellect) and intuition (vision), are operations or functions of the same mental structure, one or other of which may be chosen as superior. But in fact, on the contrary, man has a threefold structure of vision. One by way of the senses; a second by way of the intellect, the reason, through the brain-mind—the soul; the third, the inner vision, co-operative with the others but operating in a different way, instinct, intuition, direct apprehension, by way of the spiritual structure—the spirit; capable of direct God-consciousness, in the midst of a set of powers parallel with those of the divine; capable of infinite and eternal development Godwards. The powers of seeing by intuition or spiri-

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tual experience are no more to be compared with the intellectual perception by mind than intellectual vision is to be compared with the sight of the eye. The eye and the mind, body and soul, may be trained and active, while the spirit does not appear to act beyond the general instincts necessary for life. It has to be reborn, "quicken," developed. Thus we have an analysis of the unseen operations in threefold form within the physical, psychical, and spiritual structure of man. The first linking him to the material and animate, the second to the highest animal and the lower human development from the standpoint of self and self-interest, and the third, breaking from the limitations of self and environment, into the vast of the Unity of the universe, becomes conscious of the flowing sweep of eternal movement concentrated into each moment, the Infinite Life which is common to the Everlasting Source and each individual human being. It is only in the light of a psychology that will synthesise these powers, blended into one conscious, self-conscious, God-conscious personality, that we can understand or create an adequate philosophy of man, or come eventually to an understanding of the *Religion* that shall be adequate for the human race. What the present hour demands is an intellectual philosopher with adequate powers of analysis and good judgment, who lives in the full light of God-consciousness, who "walks in the Light as He (God) is in the Light, and has fellowship with the Father and with His Son Jesus Christ," in one common Eternal Life. His intellect—soul—must know how to translate spiritual life, known by experience, into terms of the soul-mind of to-day.

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He must gather as his materials all the splendid results—the abiding results—of God's prophets, the scientists, the thinkers of historical criticism of to-day and of all time, test them, remove "the things that can be shaken," recast the "things that cannot be shaken," into the abiding message. Thus we shall find out *what*, *who*, "*is the Way, the Truth, and the Life*," for the human family, to lead man—humanity—to the divine reality for which he was, and still is, destined.

The fourth article,* (d), on "The Higher Anthropology," contains a fine diagnosis of a problem in evolution, unexplained by ordinary biology or psychology. The writer detects behind all explained elements in man *a causative principle*, which has not been explained. He defines it as *the working out of a problem in organization*. Wherefore, "Infinity is no longer the denial of all human attributes, but the inclusion and inherited production of all. For man himself takes hold upon infinity; he is homogeneous with it, a factor in it, a source of it." So that to the Greek aphorism of Protagoras, "*Man is the measure of all things*," and to that of the Semitic prophet, "*So God created man in his own image, in the image of God created he him*," we must now add that of to-day, "*Man has created, and is creating, God in his own image*."

Thus we have the pyramid, securely erected on its apex! The unexplained factor is not a "problem of organization," but of *organism*, of life. Bergson, in putting *life* as the unexplained factor behind evolution and man, is halfway to the solution—the higher biology, at the basis of the higher psychological explanation of man. It is *life—zoe—of God, the life by which we*

* (d) See footnote, page 341.

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live, that bears in everlasting flow the gestation of spiritual structure through countless ages on to an ultimate human product in *phylogeny* in the race, in the same way that it, the same *zoe*, *life of God*, carries on in gestation, growth and development, the physical and mental structure of parents, and the spiritual structure of God, in *ontogeny*, in each individual of the race. The third aphorism should be, "*There is a divine gestation in man, conceived of the Holy Spirit, to be quickened by the Christ-spirit into Sonship of the Infinite Father, in order that the race may evolve into a universal organism, a family worthy of the Father.* A process to be continued until the human race is a Brotherhood in the Christ norm of sons of God. Each one to reduplicate rapidly the whole world-process from primordial cell, add an infinitesimal advance in his personality as a cell in the whole; the whole to evolve by the action of such cells until the organism of humanity shall express the divine ideal complete—as in the ideal individual norm—the Christ, revealer in His Personality of the ultimate God-thought. "There is a spirit in man, and the out-going of the Almighty giveth him understanding (a power to see as God sees)," is an old aphorism of Semitic vision-seeing mystics, to-day scientifically, biologically up-to-date! Up to this the learned are groping their way. Perhaps the writer meant, "Man has created, and is creating, a new conception of God, stamped with his own image." In that sense it is true that God appears in the image of man in all ages.

The Brotherhood started by Jesus, according to John, were told that progress would be made into larger

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things by the development of the spiritual vision.* Has the development of the historic Church fulfilled that prophecy? The soul of man has had nearly two thousand years in which to get an intellectual view of spiritual things: with what result?

Two forms of institutions, developed out of the attempts of men to follow Christ, claim to be universal "Catholic Churches, outside of which is no salvation," excepting by some sidetrack or loophole, or special pleading. The Greek Church claims to retain, in the gospels and traditions of the apostles, all the original elements of Christianity, in unbroken purity and fullness, and, therefore, to be the only and universal "Orthodox Church." The centre of World-Christianity, having left Rome, rested for a time in Byzantium, removed to Moscow, where it is to remain as long as the world lasts.† And, as a matter of fact, the Greek Church has had no break—no history, no evolution—for fifteen hundred years.

The writer does not know of any work by a member of the Greek Orthodox Church which can claim to cover the demand, as stated above, for a seer of spiritual things, who has at the same time competent intellectual equipment to be ranked as a first-rate modern philosopher, who has undertaken to explain the things of the spirit in terms of soul—of intellect. But in the remarkable personality and fecundity, as well as colossal power,

* John 16.

† The rehearsal, by men chosen from each church and denomination, of the real inner claim of each to be the, or part of the, Church of Jesus Christ, with a view to unity some day, as given in the *Constructive Quarterly*, is the most enlightening, and at the same time the most pathetic, of all literature on religion and man.

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in authorship, of Leo Tolstoi, we have a product of, and a reaction from, that great institution.

The Roman Catholic Church claims that the centre of the Christ Institution, was, is, and ever shall be, in the city of Rome, and in the personality of the Pope, vicerent of God, world-representative of Jesus Christ. The Roman Church has had a history. Enough revivals, upheavals, rebellions, removals, reactions, every imaginable type of steady growth and of cyclonic storm, to bring out the best that was in her, to fix firmly what she held essential. For centuries now she has been developing perforce under the influences—to some extent—of all that other churches have to give the world. One thing, however, she cannot learn, to remove the things that can be shaken: “all must remain ‘as it was, is now, and ever shall be.’”

Baron Friederich Von Huegel—a German name, but an English author—began to write an article on “Eternal Life” for the Hastings “Encyclopedia of Religion and Ethics,” which grew to such a size in his hands that, when sent in, Dr. Hastings arranged to have it published as a separate volume. For this the world should be profoundly thankful. There is nothing like it in any language. To study it carefully would be an education. Baron Von Huegel is a mystic, a product of the Roman Church, who has absorbed all the essence of modern science and culture and literature of worth; by some, who are able to judge, he is said to be the profoundest thinker of the day. He remains a devout and convinced Roman Catholic, who claims to know that Church from within, and that only. He writes from out the true spiritual experience, on the very subject and in the very way, we have been desiring. The fuller treat-

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ment of these two great productions must be reserved for another volume,* but a short glance at each will serve a purpose in this brief survey. Each has a tremendous lesson for the world to-day; both leave immense spaces, opened but unexplored, that some day must be filled by one who has never borne the yoke of service to an institution, nor inherited the blood of an enslaved or enslaving ancestry, whose normal poise and long years of experience of "walking in the light as He is in the Light," in conscious company with the Son—pre-eminent—as a brother, a disciple learning at His feet, has made him "as his Teacher," fitted to become a mouthpiece for his Lord, to carry His mind to the modern world.

The strong features of Tolstoi indicate the peculiar blend of Mongol and Caucasian, the aristocrat and the peasant. His paternal and maternal lines of relatives, back to Peter the Great, revealed all the elements of the primordial forces mingled in Russia, from the strong barbarian to the cultured, unscrupulous Greek, reflected in the aunt who taught him some of the mysteries of love, the ascetic sister who was a nun, and others, who with himself, swept the gamut of social glamor and vice. He was a titanic mixture of all: one or other alternately dominating his life. The beginnings of the mystic appear in his first book, "Childhood," a record of his own early life.† He plunged into all the life of an officer in the army, and into all the society life of wine, women, gambling, as a consummate rake. Then in turn as land-owner, becoming disgusted at the sys-

*The third volume of these studies will deal with the methods required for the successful propagation of the World-Religion. How to co-operate with God to expedite human evolution.

† Published in 1852.

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tem of exploitation, which, through Church and State rule, impoverished and degraded the people, the tender sympathy of the mystic made him another man. Humanitarian and religious development gradually suppressed the animal and evolved the mystic and moral master. Unfortunately he never had an experience which placed the spiritual as master in his personality, with all his other powers purified and harnessed to the service of his higher ideals, to produce a harmonious and consistent whole.

The output of his pen was enormous. Translated into other languages, his writings became a mighty world-influence. As a critic of the autocracy in State and Church in Russia as expressed in oppression, cruelty and militarism, he was a titanic success. Though excommunicated by the Church, the State dared not lay hands on him, "for they feared the people," not only of Russia, but of the civilized world. His work will be complete only when Russia is free, a self-controlled democracy. Richly endowed by nature, when once finely cultured, the people of Russia in a world of peace will bring an element of power, and sweetness, and beauty all their own, as a contribution to the whole of the coming spiritual culture of the brotherhood of man.

But in his criticism of *Tradition and Scripture*, in his attempt to create an inward and ethical religion, he lacked the heritage of a thousand years of Western progress and the power to utilize adequately the tools of the modern devout critic. He failed as a satisfactory philosopher or constructive religious teacher. His students in England and elsewhere tried to organize under his doctrine, but completely failed. The constructive Russian follower of Jesus has yet to come.

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He will be thankful for the "windstorm, the earthquake, and the fire" of this titanic Elijah of the nineteenth century, who lingered into the twentieth and fell amid the gloom of a conscious failure and the vision of a gathering storm. Some day a follower, mighty in the meekness of the Spirit of God, spiritually and intellectually full-orbed, will complete his work, will hush that mighty empire into awe and lead it into newness of life, by "the still, small voice," of the universal, constructive note of the full message of the Man of Galilee.

In perfect contrast to Tolstoi rises the rich product of the Western Church in the light of all the blended rays of western liberty, civilization and culture. Baron von Huegel, as revealed in his work, "Eternal Life," appears to have a perfectly balanced mind and a spiritual insight which comes only through the experience "behind the veil," which hides the spiritual world from the psychical man. This work evidences long and fruitful culture, wide knowledge and the habit of profound, clear and comprehensive thinking, and withal a capacity to put into first-class literature the output of his thinking, in the glow of the spiritual light in which he lives. The book is a course of study and a sanctuary.* It is a most invaluable aid to the student, a preparation nowhere else to be found, from which to pass on to the step higher. He gives a "Historical Retrospect," briefly, but amply, tracing the mystic idea—the higher life, spiritual, eternal—giving a chapter each to "The Oriental Religions," "The Israelitish Religion," "The Hellenic Experiences," "Jewish Hellenistic Times," and "Primitive Christianity." In this chapter he is peculiarly

* "Eternal Life," published by T. & T. Clark, Edinburgh.

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satisfactory. Then he leads up through "Christian Hellenistic Times," and, skipping, however, a thousand apparently barren years, he proceeds through "The Middle Ages," and into "Modern Times," from Spinoza to Kant. Then in Book II, in a Contemporary Survey, there is a penetrating search from Fichte to Nietzsche and his modern "superman," a something to take the place of the universally sought for in all the ages, and which the Church has failed to give, the way to the image of God in man.

Then comes the study of the revolution of these later years, the new world-movement in thought from Darwin until now, in "Biology and Epigenesis." He does not fail to note the contribution of A. R. Wallace, a leader from the first of the movement to the present, who shows that the evolution of man clearly evidences "a world of Spirit, to which the world of matter is altogether subordinate." He traces the search for a view of the spiritual that would accord with evolution from Spencer to Bergson, and shows the inadequacy of the latter to cover the experience and conception of eternity and spirituality in religion. He next deals with "Socialism and Present Social Problems," a movement of the common people which, with its shadows and its bright side, points to the spiritual, eternal life here and now as final solution.

Then follows his study of "Institutional Religion," i.e., the churches, which are shown to be gradually losing their hold on intelligent men everywhere, and finally, "Prospects and Conclusions." He faces honestly and discriminatingly all the serious defects in the Roman and other Churches, but concludes that institutionalism of some sort is a necessity for the adequate expression

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of eternal life, and that the Roman Church, with all its defects and mistakes, is the best institution to develop the spiritual experience and life, and would become more so in the future if it could become more lovable.

It is here where this magnificent structure ends—and fails. The result is disappointing for reasons that can be given fully only in another work where the whole theme of practical religion is discussed, but a point or two here must be noted. (1) On the whole, the psychological distinction between spirit and soul seems to be practically observed, but at the last “soul” seems to be used to express the whole spiritual personality. (2) He fails to see that dogma, institutions, usages, embodiments of spiritual life for human use, are manufactured by the soul, the brain-mind of the time: and that while the Eternal Life is the one infinite divine stream flowing out of the everlasting into the everlasting, the human earthen vessel that bears the divine treasure is and must be an ever-changing embodiment, which must die and be born again, and grow successively more capable of preserving and presenting clearer, larger, completer views of the divine, or fossilize into a hindering incrustation, the more dangerous and degrading as it grows big, mighty, and splendid. The human expression must change with every advance of soul—of brain-mind—or the spiritual life of to-day will be chained to the corpse of the soul of yesterday. Blessed awakening when the cry goes forth, “Who shall deliver me from this dead body?” (3) Baron Von Huegel’s culmination centres in a spiritual individuality, practically useless for anything else but to live in the vision of Life—and then to pass into the Beyond to have more of it; though, of course, he gives examples of true spiritual

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life expressing itself in practical deeds of love. His mystic is not the spiritual man, the Son of God, of Jesus, or of Paul, or of John. To them the vision was a means to a universal God-love, that would equip common, normal men, not only for a spiritual life of practical love, but also for an apprehension of God's plan of campaign to make the Christ, *de facto* as well as *de jure*, universal Lord of all government and finance and education, and every line of soul-development and spiritual leadership on the planet; to create a Brotherhood of the human race. That can never come by a hierarchy or officialism of any kind that imitates ("bows down to") the usages of the "natural man," however efficient in running machinery.

Perhaps the most amazing thing about this splendid work is that, after describing the unique presentation of our Lord of the affairs of Spirit and spirit-life translated into practice for man on earth, in all its universal simplicity and grandeur, so universally and everlastingly adequate and understandable, and then wading through the defective, short-sighted, blundering substitutes of men, in doctrine, philosophy, usages and institutions, he does not bring the reader back to the fountain open to the human race, and show how to get rid of "the traditions of men" which render the Word of God ineffective now as when Jesus smote them in His day. The sublime simplicity of the Christ would seem to be a mere stage in evolution to be superseded by the Church.

The spiritualizing of the individual, in the view of Paul, who truly translates the Master, is to make each reconstructed individual in Christ a unit in this campaign, enthused with the universal outlook, the pur-

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pose and passion of the Father and Son, to be a factor in the practical work of universal reconstruction of the earth—the cosmos of man, “in harmony with God’s merciful purpose for the government of the world when the times are ripe for it.” And in this every spirit-filled Jew or Gentile, transformed into the image of God by the Christ, is a participator with the Christ, and, when multiplied and united in a community, becomes the instrument through which He is to accomplish the work. Without this universalizing, energizing into practical co-workers with God, the recluse mystic develops the narrow sanctimoniousness against which Dr. Forsyth inveighs. (4) Every spiritual good in the Roman Church—and there is much in modest homes, in the devoted men and women who give their lives for their fellows—could be preserved and multiplied manifold by a complete reconstruction of the whole institution in which the good spirit of the past would be re-embodied in a simple democracy, and the mechanics and soul-devices of dead ages entirely eliminated as excrementitious matter, a peril to all true life. Baron Von Huegel’s presentation of Rome is a sufficient argument for its utter inadequacy, the impossibility of its ever becoming an adequate medium for the work of the Living Lord of Eternal Life, as universal Saviour of humanity—in its present organization.

In continental Protestantism we have the remains of the Reformation attempt at reconstruction, with some soul-development, but with an attenuation or absolute elimination of the spirit, so far as the machinery of the Church is concerned. The result we see in the militaristic recrudescence of Woden and Thor, in the blasphemy of an imperial war-lord, who boasts that it is at

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the behest of his "Master," the Christ, that he aims at world-peace by turning his empire into an armed camp, and strains the resources of all his people in time of peace to mobilize for a stupendous war, and ever accelerates the world-race on the same mad course. And the trustees of the Nobel Prize Fund have nominated him as a candidate for the next prize for the man who has done most for the establishment of the peace of the world! Eucken has but little use for the fallen church organizations of Germany. How stands it with the Churches of English-speaking lands?

Britain and her brood have had advance after advance in spiritual evolution beyond what the continental thinkers know. British Catholicism from the earliest ages had less of the soul of the papacy and more of the earlier Greek age, say, with the stamp of Cyprian and his day. And then there has been the everlasting ferment of truth and the accompanying spirit of freedom, the fundamental inheritance of a mixture of blood on the frontier of the coming world, bursting forth in Wicklif, asserting itself age after age among the common people, and always raising the water-mark higher. Somehow the freedom of the Spirit of God was congenial to the instincts of the British people. Spiritually-minded preachers and people, under every conceivable banner, awoke her out of periodical stagnation, until at last Wesley and his followers, legitimate outcome of the spiritual core in Anglicanism, started a revival and a forward movement in all the churches and all the people, that will not down, that, re-embodied, broke out in Salvation Army and in repeated revivals in later years.

And yet, and yet, the weakness of all the denominations is the same old paganism that fought under tribal

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gods; we fight for our theology, spun of passing soul; our churches, our denominations, our sects, built, organized, run, by soul, but lacking spiritual power, producing unlimited pettifogging separateness of forces that should be one in face of world conditions. There is not a church, as a church, that stands for the universal, spiritual, ethical religion of Jesus Christ. The Charter of the Kingdom, if set to work in them, would dynamite them all. Each one stands and fights for the religion manufactured by the soul of a time—carried out through the years by all the soul-mind machinery of after times, with slow, belated changes. That was the kind of religion of the tribal gods, a soul-made substitute for a spiritual life. That is the acceptance of the rule of the spirit which claims world-authority—absolutely rejected by Jesus.

The Fall of Man was—and is, and ever will be, until men grow wise with the wisdom of God in the Christ—a drifting away of the soul from the ideal of the spirit: the drifting away of the spirit of man from the Father Spirit of universal love, holiness and loyal deeds, and submitting to the localizing selfishness of soul. Thus there comes to be the “good” thing of *filia*, clan-love in institutions run by local or limited mind, instead of the better “*agape*,” the God-love of Jesus, run by men filled with the universal Spirit. That is the fall of every Church that calls itself Christian. “What has happened to you Galatians? Having begun in the spirit, are you to be perfected by the flesh?”* That is universal history. We have taken the soul-work as a spirit-work, and spirit—the universal religion of Jesus—is clipped, toned down, covered over, until practically muti-

* Galatians 3: 3.

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lated, or buried, to cultivate "churchmen," and we have lost the power to produce and develop "spiritual primitives" into universalized Sons of God.

Men work for union of the Churches and hope to accomplish more—a wonderful struggle of soul in imitation of spirit. Read any book on comparative religion, how much does it treat of spiritual religion, the real thing? It is simply an endless discovery of the details of the soul's substitute for religion. The soul must give expression to the spirit: but winds up by suppressing spirit and running the business on its own account, and then cries to heaven to help us run the business on our lines.

But that is another study—the immediate question with which to close this attempt to catch the Divine Solution is, How can the revival of the spirit be brought in, and thereby the universal religion be made triumphant, and become the universal heritage of man?

How can the spiritual experience of Sonship of God, with the resultant universal, ethical outlook and energy, be combined with the highest scientific intelligence and the every-day common sense of the people, so as to bring in the kingdom of the heavens and to apply it to every phase of human life, in every part of the human family, and thus realize the ideal of Jesus—a universal Brotherhood on Earth as in Heaven?

Jesus, by the presentation of His personality, showed us how. The picture of His life is before us. He explained the principles of His own personality and life, for us to follow. Nothing is more simple to those who want to know and to follow. Paul showed his age how

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to work out the Christ-ideal. His fiery words live to-day as valid as when written: men are first by the Christ to be saved into the image of God, and display God's work in a new type of man; then these men from every variety of earth's warring sons are to be fused into an *organism*, not a manufactured organization, but a living, loving Brotherhood, united in one spirit of loyalty to one universal ideal, of a spiritual, ethical reunion of the human race, in which even in its imperfect beginnings and intervening stages the Spirit of the Infinite should have His home and centre of activity. Or, as in another figure, the Christ captured men and gave them back to the Brotherhood, each with a special equipment to build organs and members in an organism, serving one another and the whole, unified and built up by the life of God-love. Then He showed how it could be done, in that day and through all the days, until the Christ should be supreme in a brotherhood of love, which would occupy the planet, to the exclusion of the old type of man and the earth-hell, called "civilization," in a new order infinitely better, by the overthrow of all the "wiles, the stratagems, the forces of empire and the world-powers of darkness at present infesting the earth." And not by "carnal weapons," but by purely spiritual weapons, strong enough to overthrow every enemy of God and man.

In the year 1868, Mr. Meredith Townsend, of *The Spectator* (London), who was a brilliant writer and sometimes indulged in detailing his visions of coming days, wrote an article headed, "Fifty Years Hence." Passing by all else, we are arrested at his question as to what a new development of Christianity would mean:—

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"How great would be the change produced by a general impression that we ought to live as Christ lived, or as *He said we ought to live*; to take His teaching as it stands, and not as the learned have for a few centuries declared that He meant it to stand! How would wealth and poverty stand the strain? Or suppose the enthusiasm of humanity to get a strong hold upon men? . . . How would our social arrangements stand the new strain?"

The editor of *The British Weekly*, reviewing Townsend's article in a late number, comments thus:—

"Deep in our mind, and growing every day, has been the conviction that the Church will yet go back to Christ and the New Testament, and start her battle with a fresh hope."

Here is a confession that "the Church"—organized Christianity everywhere—is not the religion of Jesus Christ, nor of the New Testament. And yet it is passed over as one of the ordinary bits to "make copy," when one would expect the tones of thunder to awaken a Church gone astray: one listens in vain for the voice of the prophet. Instead of that, in the same article we are told that "we were all born under a certain order," presumably to stay there, as "it is foolish to make general attacks on the privileged." But "everywhere among Christians there are new stirrings, compunctions and wonderings that are carrying them into the new order—into intelligence, sympathy and love." Everywhere in the whole earth are these gropings, and voices in the gloaming. "Out of Egypt God is calling His sons." But the voice is not the voice of the Church.

This case of Sir Robertson Nicol, a man of unquestionable, outstanding ability, for many long years before

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the public in *The British Weekly*, and in volumes of note, is even more remarkable than that of Baron Von Huegel, as he stands "a pillar" among free churches. But unfortunately he illustrates the ubiquitous churchman, in whom soul, of himself and dead fathers, figures more largely than spirit and light, the manufactured theologian rather than the living Christ-man. The Church has left the Christ-way: must grope back. But why, in the name of God and truth, does he not exercise his powers of leadership to convict the Church of its sin and lead it back to Jesus? Instead of that, in reading his excellently written books and ably edited journal, decade after decade, one prisoner of hope has grown tired of a presentation that always falls short of the Christ-idea; tired of the theology, the excellent things said and related,—but always fighting shy of the real Jesus and His Word, in the depth and sweep of its spiritual, ethical meaning! And so with all religious journals, and nearly all religious books. They approach the Christ, sometimes touch the hem of His garment; but to take the Christ for what He took Himself, and to follow Him as He meant us to follow Him—men talk of it, but avoid it as death! The universal environment of self-seeking and exploitation, giving the smallest possible return, reacts upon the Church to-day, in its attempting to utilize the Christ without following His teaching.

No, the organized Church cannot go back *as such*, that would simply mean explosion; but men and women can and will, and then produce the Brotherhood, and still stay in their respective denominational homes. But the Brotherhood men and women will start to clean house, each in his own denomination. When cleaned

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up, they will be so alike that they will coalesce in one. Several things must precede the great reconstruction.

Men must go back as individuals to the Christ to learn, (1) That His Kingdom is to be made out of children—or adults, converted and become as little children—intelligently and spiritually made conscious of their inheritance, and then developed into co-operating *Sons of God*; (2) That such *Sons of the Father* are to form a Brotherhood of the Christ, the basic essential in whose union, which they are to “seek first,” is the Father’s ideal of economic equality as in one family, and also absolute loyalty to the ideal of working out a universal Brotherhood of co-operative love, that shall create a new cosmos, another world-order, the Kingdom of God, a commonwealth that shall embrace all the human race; and (3) In order to reach the ideal men must learn the great law of the heavens, that the business of the *Sons of God* is to *give* in creative service all they have and are; to see that others have what we would like to have, and then share the common result. (4) That the followers of Jesus are *only* those who enter this narrow gate, and always, in all things, respond *wholly* to the leadership of Jesus: as formally stated in the seven great climaxes in the Sermon on the Mount, and backed by the trend of every word He uttered.

In proportion as the Churches can produce that kind of people, to form that kind of Brotherhood, they will be of use to the Christ, and *only* that far. The days of triumph in early Christianity were made possible by that kind of people, “the new man” multiplied and blended in the co-operation of a new social order. The nearest approach to it on a larger scale was in early Methodism. John Wesley and coadjutors thought of

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a spiritual society within "the Church." They were organized for internal co-operation in a new order that simply left the old order alone. There was need of funds. The people were poor. The plan of "a penny a week and a shilling a quarter" was adopted. To collect it the people were asked to come in small groups together on a week-day to pay. The gatherings gave the occasion to compare experiences, get counsel and help. Thence came the developed "Class-meeting." With experienced leaders and the close pruning of those days, it grew into the greatest force ever tried, to develop "babes in Christ" into full-grown sons of God; to lead them into the depths of God-consciousness, into the intelligent holiness of "the image of God," even among the humble toilers. Then came the real taste of what Joel saw, the Spirit-life in all classes of men and women, when "all the Lord's people" were to be Spirit-filled prophets. Thence came the amazing triumphs of early spiritual Methodism. These triumphs lessened as industrialism changed the England of the eighteenth century into that of the nineteenth, with the spread of the gold-disease, the everlasting waning of spirituality in the next generation, and as the Buntingesque ambitious soul developed the "societies" into an institution, a Church based on wealth, privilege and officialdom. The spiritual decay and weakness of Methodism in America is likewise described by McVey* as the change into a Church which aimed, not so much at the "spiritual primitive" as the development of "the churchman," and expansion in numbers and wealth. In both cases the cause of the dry rot is the same old evil that has wrought havoc since history began, that

* See page 238.

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has always the same deadly result, the spirit and method of the world-order, to which the Christ refused to bow, which His followers were to overcome, then eliminate, has been brought in; to it the Church *does bow down* in order to reach a lower aim, expressed in numbers, money, institutions, multiplied machinery, success before the eyes of men, and to reach it more rapidly. And because the spiritual life waned, waned, as soul, intellect, church splendor, institutions, wealth, and frantic work increased, Methodist churchmen and churchwomen drifted away with the world-tide of money-getting, pleasure-seeking, into the "lust of the flesh, the lust of the eye, the pride of life," away from "the Christ and the New Testament," as all other sections of the Church before her—and since. And the class meeting, as it was, is dead and buried, with perhaps a sporadic case of life.

The success of John Wesley resulted from (1) his acceptance of the latest and freest philosophy as against the narrow Aristotelian philosophy adopted by the Church from Augustine down the ages, based on absolutism, sovereignty, power, election, predestination, run into fatalism, which reduced man to a worm. Wesley's soul rose to an intellectual expression in the then modern thought-form of his day, of the Universal Father, and the universal sonship potentially in every child of man. (2) He made the Sermon on the Mount—instead of the Commandments of the old law and the creed—the basis of his message. (3) He announced (a) the glad message of a conscious break with sin-life and the clear experience of spiritual life as a child of God, and (b) the duty of following the lead of Jesus into the fullness of God-consciousness as adult *Sons of*

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God. (4) He started those who entered the experience in a community of mutual service, which might, and should, have been developed into a Brotherhood, the seed of a universal harvest of Brotherhood. But he left two great defects, which developed into a heritage of woe.

He was a high-church Tory—or thought he was—to the day of his death. To him the Church was something greater than the Brotherhood. The truth that the institution was ephemeral, and the brotherhood to be universal and eternal, never entered his practical vision. He did not know how to reconcile the churchman with the colossal harvest of “spiritual primitives,” becoming sons of God, and facing a new world-age. And then, again, he foresaw that his followers would develop men of wealth. He foresaw also disaster when they began to bow down to the men who chose gold above God; but he did not know what to do to avert the danger. For himself—like the good Augustine and many a multitude more, he instinctively followed the divine law of finance. That was to use just what was really needed of his income for himself, and to devote all the rest to the service of the Brotherhood, as existing, and to promote the universal ideal of the Brotherhood of Man. But he did not insist on that rule for his followers. And so, after nearly half a century of unparalleled spiritual success, the Methodist Church, grown wealthy and strong, developed the churchman, various forms of ecclesiasticism, and the cleverest type of tactician, without number: the man of wealth in the seat of honor, the Brotherhood—a name; the spirit of the world at home—as in all the other Churches. “Thou has lost thy first kind of love.”

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And yet, within all the split-up forces that claim to follow the Christ, there are growing multitudes of normal people, who to a large extent have imbibed the spirit of Jesus and personally follow Him, or, under the enterprises of all the Churches all over the world, are living the Christ-life and doing the Christ-work, making the Church, though imperfect, still worth while as a teacher of more than she practises, as the birthplace of individual saints and workers, in spite of "the iniquity of our holy things." But the woe of it all is the inefficiency of the whole conglomeration of split-up sectarian hosts of workers amid boundless equipment in a hundred separated camps—utterly hopeless as a world-force—in face of the world-movements towards war, war—industrial, social, and the hell of preparation for a colossal, bloody, relentless strife to kill and slaughter and devastate on the most scientific principles, and on the most terrific scale.

The power of the invisible "Methodist" Brotherhood, namely the men and women quickened by the Evangelical Revival in all the Churches, produced the force that cleaned out the curse of African slavery, the African slave-trade from the empire, and turned the power of Britain into a protectorate of the African people against the slave-trade of the world. That practical, ethical power should have gone on until it had overthrown all forms of slavery, of mammon, of privilege, of alcohol, of lust, of every wrong against the people. And it would have thus gone on, but for the lack of the spirituality, or of the "courage or the genius" to develop the deeps of the "depositum," which, according to Doctor Dale, of Birmingham, would have changed the face of the world, would have changed the trend of

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history. It would have averted the mistaken philosophical perversion of the Darwinian doctrine of the "struggle for existence," "the survival of the fittest," which has fired the soul of the world corporations with boundless, heartless ambition to be fit, to survive, by mastering the others.

A Damocles' sword hangs over the planet as long as men follow the fighting "natural man" into preparation for war—under the lie of peace preservation. The only salvation is in an equally colossal and world-wide spiritual revival that would create a universal Brotherhood of the Christ among the common people of all lands. The men of wealth and power and pleasure and ambition are leading civilization straight into the jaws of hell on earth: the preparation only needs a "little fire" to start a world-volcano. And the Churches can only look on and——?

We may be nearer the solution than we think. The day has come to realize and utilize the fact announced long ago: "And other sheep I have, that are not of this fold; them also must I lead, and there shall be one flock and one shepherd," the one universal Brotherhood of the Christ. That one simple link of the universal spirit-life will bind the normal man to the Christ, to the Father, and to the universal Brotherhood in all the earth, and as Paul puts it, will give us "citizenship in the heavens," the infinite. The spirit of Brotherhood is already world-wide; it must be made to materialize in an active organism.

For years, Mrs. Besant, repelled from the hard, conventionalized Christianity of the Church in which she was born, sought where to find rest for her spiritual instincts. Her awakened soul, in search for funda-

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mental truth, appears to have found rest in the statement of the spiritual as formulated by modern thinkers in India. But the fundamental Christ is supreme in her spiritual life, master of all her thinking and speaking, making her a prophetess of spiritual, ethical truth, and of universal Brotherhood, though some of her soul efforts and intellectual expressions partake of the ephemeral character of all human doctrine. She has voiced her vision in a prophecy of the speedy coming of a reincarnation of the Christ, in a Great Teacher, who should get the ear of the world and restate the Man of Galilee for the present age.

Dr. Horton was so impressed with her lectures in London on the Coming Teacher that he made them the subject of an address to his own congregation. This was afterwards published in a small tract and widely circulated by an organization founded to pray and prepare the way for the advent of the World-Teacher, who should re-interpret Jesus. That address was rather tinged with the anachronistic doctrine of the Second Coming in a literal sense, but greatly spiritualized. Lately, however, in an address on "Reconstruction,"* he practically returns to the same subject, but this time it is the Christ-idea and ideal, pure and simple, to be realized in ethical and social readjustment, and to come through the spiritual life finding expression in Brotherhood.

Mrs. Besant is voicing in English what is stirring the spiritual "inner man" of all India and Persia and all Asia. It is the basis of the poetry of Rabindranath Tagore, from out of Hinduism, who lately received the

* Published as a supplement to the *Christian Commonwealth*, just to hand.

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Nobel prize for the best contribution to the world's literature. It is the one burden of Abdul Bahai, the Persian martyr to the gospel of love in the midst of Mohammedanism, who has won followers in America and England, and is gathering multitudes in Asia. The burden of his appeal is identical in spirit and consonant in teaching with the Christ. It is the "leading" of the one Christ-spirit in many, "not of this fold," but moving towards the universal Ideal Community of communities, of "kindreds and nations and peoples and tongues," into the "one fold" of the universal Brotherhood of the Christ.

The voice of the Brahmo Somaj, a generation ago, was a call for a universal religion, an Oriental interpretation of the Christ, and an Eastern version of the "Charter of the Kingdom." "Not Queen Victoria, but Jesus, the Christ, is Supreme Ruler of India," declared the founder, Ram Chundr Sen. And here comes a voice from out of the latest developments of educated Hindoos, in "The Viewpoint of the Upanishads,"* by Principal J. L. Vaswani. Finding that the central teaching—the spirit—of the Upanishads is that God is the "In-soul"—the Immanent Spirit of all things, he has developed a teaching in perfect harmony with the "Christ-Charter." He winds up with the call—not unheard in Christian lands, "Awake, ye sons of the sages, realize your unity with the poor struggling millions of India; give up sectarian strife, know that service of man with a pure, loving heart is worship, and fellowship with the poor suffering ones of the world is union with Him who is the soul of Nature and the deepest self of man."

* Brotherhood, 82, Hamison Road, Calcutta.

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That is the Christ-note, the ringing call for the universal religion of Jesus—minus human additions, which are kaleidoscopic, varied as the human mind, embodied in institutions numberless, and feeble because so many.

The Teacher wanted to-day is simply a man who will know how to start a movement purely spiritual, ethical, brotherly, that will point the way for millions on millions of common-sense men and women in all lands to seek salvation out of the whole entanglement of the soul-spun things of the natural man, which separate man from man, people from people, fold from fold, to concentrate on One Thing—the real, universal, unifying Message which Jesus brought, in a spiritual, ethical, brotherly organism, and to do it in such a way as to avoid the things which work for ruin in every existing organization.

“These sayings of mine” are sufficient to win mankind to one spirit and one life if presented and lived as He meant—if the principles involved are but translated into the brain-work and practical life of all. The work to be done is,—

1. To realize what Jesus meant to the uttermost by spiritual experience: to make His ideal a life-passion for the individual.

2. To make the soul, the personal intellect, clarify the idea; simplify it, so as to universalize its fundamental meaning, free of all human accretions.

3. To embody it in a Brotherhood whose one business it will be (a) to work it all out to the full in all the personal life of each, (b) to cultivate it in all community-life where we are, (c) to co-operate with others to make the *ideal* universally understood, (d) to do everything possible to bring in the day when the Christ-

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community on earth and the human race shall be synonymous.

The new era will not be brought in by a policy of drift, nor by the growth and strenuous soul-labor of organizations of religious dogmatics and operations, nor by the inflicting upon innocent nations the penalty of our centuries of theological and ecclesiastical squabbling over our antiquarian, separatist paganisms, masquerading as The Church, to replace their old religions. But it will come in, as surely as morning comes with the sun, when men and women, who really follow the real Christ, will combine in His way and lift up the universal Leader and Teacher, so that all nations and peoples and kindreds and tongues "shall see HIM as He is." "The first-born among many brethren" now lives as the omnipresent, omnipotent Spirit of love—the revelation of the union of true manhood and true Godhead—the Creator of universal Brotherhood. Then all will flock to His feet. But—

In a word, the evolution of man produced infinite variations, physical, mental, cultural. The widening soul of man, centred in self-interest, meeting the widening needs of other men, produced a conflict of cultures, of powers, developing greed, domination, disintegration, destruction, death to countless millions and to nations that have passed, whose permanent product we inherit.

The evolution of spirit blossomed in the Hebrew Prophet. The world-gift of the Hebrew for the human race was "a remnant," a spiritually prepared few who were trodden under foot by the rushing world of soul. "The poor, the suffering, the meek," who were true to the prophetic spirit, patiently "waited for the consola-

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tion of Israel." They looked for a "new earth," and made a new age possible. They were the wheat.

Jesus came in the spirit of the prophetic ideal: to make the prepared remnant the germinating centre of a new race, a spiritualized, universalized type of man, which should be a counterpart on earth to the Fatherhood of God; to create eventually on earth conditions that should be a counterpart to heaven.

As He proceeded and saw the first results in His "little flock," He cried, "I do praise Thee, Father, Thou Lord of heaven and earth, that Thou hast hidden these things from the sages and the philosophers, and hast unveiled them to babes: yes, Father, for such has been Thy gracious will."

Why? Because they and none else could be purified so as to have a spiritual vision, a spiritual experience and life, a spiritual growth into adult sonship of God, a spiritual control over the soul and body, and develop a wisdom and philosophy that would be psychically true and spiritually luminous with the divine, the eternal, the universal, and thus give birth to a world-race true to the divine Source and the ultimate purpose of God in a people ethically like the Father in all human relations.

Jesus gave the curriculum for the development of "babes" into "Sons" in partnership with the Father: the fundamental principles of the new soul-life, the place and new sweep for the intellect combining the world of sense and the world of vision: and also the fundamentals for the new world-economy. These the symbolic parable of the Temptation shows (1) a complete economic brotherhood, (2) a universal political brotherhood, (3) a universal law of spiritual brother-

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hood. The three germinate in the Christ and the "little flock."

This spiritual generation—gestation—has gone on in the midst of the throes and agonies and convulsions and revolutions of the world of mankind—the conglomerate of the "natural man" submerged under the world-spirit, the hidden forces in the ever present darkness, the wiles of evil streams of human deviltry, the everlasting de-spiritualizing of religion, sham replacing reality in world-organizations of power and of splendor.

The submergence is always the result of the influence of wealth, or the struggle for property, privilege, dominance, power, exploitation, drifting from brotherhood to complex "civilization" antipathetic to heaven; and of learning, divorced from spirit and universal love. Thus the Church as well as philosophy becomes "pro-curess to the Lords of hell."

We have for centuries talked of the "invisible Church" within the "visible." That is the spiritual family recorded as heirs of heaven, thus recognizing the worldly character of the visible organization. The time has come for the invisible element to become a visible, audible, practical brotherhood; to undertake the work committed to it by Jesus Christ, and to do it in His way. There are enough people hidden within the mazes of the machinery of churches and sects and conventicles to recreate the world, if they would combine on the one plane of spiritual life, ethical light and creative love; and would leave all intellectual and practical expression of it to the unnumbered variations of race, culture, custom, of the peoples who would accept the Christ-leadership and seek the experience of the Christ-life.

Why cannot spiritual babes of God to-day, developed

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into sons and daughters by the curriculum of the Christ, inspired and led by His Spirit, combine on the methods of the Christ, in a working organism, for the simple purpose of spreading the spiritual life over the planet, and telling the secret of the Good News of Brotherhood in Christ to the whole human race?

This could be done without a man or woman leaving his own church or association, and without making attacks on any of these. For with all their defects they are still the best institutions on the planet. They have the facilities to produce and care for babes of God, they are the homes of the countless multitudes near the Kingdom, and each one, if manned and inspired by a spiritualized, universalized nucleus, all on fire for the conquest of the world by love and goodwill, every one would become a centre for a common cause. Then spiritual unity would destroy antagonisms and differences would be turned to multiplied instrumentalities combined in a common out-working of all that the Christ came to achieve.

To this call of the real Christ uplifted there would come a world-wide response, even from peoples and nations of religions and cultures that could never be induced to submit to the yoke of any of the multitudinous organizations calling themselves Christian, but seek to impose, each in its own form, the soul-accretions added to the spiritual, ethical gift of Jesus to the race. Each race must fit the Good News and the new Spirit to its own environment and work out its own destiny, in one universal light of peace on earth to men of goodwill.

Then in time all earth's antagonisms will fade: all earth's variations of man, color, language, idiosyncrasies,

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cultures, struggles, visions, will blend in the harmony of one universal family, "the unity of the spirit in the bonds of peace," based on universal goodwill. The music of the spheres will resound again, as when "the morning stars sang together and the sons of God shouted for joy," and shall usher in a new morning for the planet, a new age for ever advancing man.

XII.

EPILOGUE.*

AUGUST-OCTOBER, 1914.

As the preceding pages were being committed to the printer, the crisis hinted at so often therein reached its climax and burst in patent madness.

"That which we feared has come upon us." The peace sustained by force, combinations, ententes, alliances, to maintain the balance of power, amid the jealousies, animosities and ambitions seething in the European cauldron, with accompanying martial music and boundless preparation for war, has at last exploded in a life and death struggle which directly involves the most of Europe, and indirectly the whole world. Two great hosts of the would-be conqueror, marching east and west to crush near neighbors first, have met two great hosts in defence and defiance. Seven to ten millions of men are locked in frantic fight from the Baltic Sea to the Carpathians on one side, and from Switzerland, along the borders of France, to the North Sea, on

* I wish to acknowledge deep indebtedness to the weekly publication, *Public Opinion*, with its excellent reviews, comments of experts, and amazingly well-selected quotations of the finest writers of the day, in volumes issuing constantly, and in the world-strains of magazine and newspaper literature. But more especially for the subject of this Epilogue I must thank the illuminating articles in the remarkable war number (October) of the *Hibbert Journal*. Here, the high grade of Britain's trained intellect, under the light and impulse of a deeper spirituality than one suspected, gives the highest expression of the conscience of the Empire to-day. I have borrowed the use of some facts and expressions, but above all, the whole sweep of their presentation has acted as a clarifying agent in fixing my own ideas.

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the other. The peaceful, neutral land of Belgium has been pitilessly crushed under the iron heel of devastation, desolation, and death colossal in the process, by methods of recrudescant Assyrian brutality, which the worst of us had hoped had passed out of civilization forever, but now resurrected by a cultured morality which bows to the "necessities of war." Wherever the sinuosities of the struggle approach, the earth reverberates with the tread of marching millions speeding to swell the unutterable hell of human brutality, in scientific methods of destruction, along battle lines for over five hundred miles in length, in an almost continuous welter of "obscene seas of slaughter," by means of every device to kill and to destroy, from the tremendous thunderbolt of the modern siege gun in the unseen distance to the Homeric death-grip in trenches or the mad rush of the deadly bayonet. Over ten millions of men, born with the possibilities of the image of God, have been for years trained by lies to hate, and by science to kill, their fellow men, in preparation for this event, and that under the pretence of "friendly rivalry" and the "preservation of peace." They have become pieces of machinery of slaughter, as far as possible denuded of freedom of conscience, of will, of feeling, to co-operate with other machine-made men, to face a host of similarly dehumanized fragments of men, to mow and to be mowed down, to die in heaps, to be wounded and live in agony, to be taken prisoners and languish in wageless exile, to blast the happiness of countless homes, to render hosts of children fatherless, to make millions of potential mothers husbandless, barren of babes for another generation, to plunder or scatter the fruits of ages of toil and of thought, and render desolate cities and lands, pouring

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a deluge of hell on the innocent and unoffending populations. Over five millions have marched to the front: more than three millions have already bit the dust, dead, wounded, or missing. They are falling, falling, probably twenty thousand every day, seven days in the week, and still they come, millions more to fill depleted ranks and swell the struggling mass, with millions more preparing to follow. Already the Germans have lost one-fourth of their available men and material, and are further from their objective than when they began to move their long-mobilized troops to accomplish a long-premeditated process of conquest, plunder, and domination. The slaughter on land has its counterpart on the ocean: great monsters of scientific construction, with hosts of picked men, sent to the bottom by hidden mine, stealthy submarine, or the terrors of the open sea-fight, with mighty guns that sweep with accurate aim a radius of six to nine miles, belching forth irresistible missiles of destruction. And the arena of action extends to Africa, Asia, and the isles of the ocean. We "Christian nations" are a spectacle to the other nations of earth—a ghastly spectacle to the stars and the sunbeams—in the face of the Father. The slaughter will ebb and flow till one side, the most exhausted, drops the struggle and the other side dictates terms—unless prevented by other powers that have kept their powder dry, awaiting the day of carving the plunder and the exhaustion of the principals. In the meantime the whole world suffers from diverted commerce, enormous drains in money and in men, financial dislocation and the unemployment of the poor—a world-calamity.

This is not the day to challenge God and substitute a pagan call for help to a God of man's making. This

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whole trouble comes from ruling God out. This is not the time to challenge the Christ, or His Christianity. The real Christ has been ignored, His Christianity remains untried. Once He stood on the Mount of Olives over against Jerusalem, and uttered the cry of disappointed love. To-day He stands over against Europe:

"O Europe, Europe, thou who hast turned My gospel of love to a culture of hate, My gospel of peace and goodwill to a shriek of war and of plunder, and in My name dost invoke the devilish spirit of the world—if thou hadst but known and heeded the things that belong to thy peace! . . . How often would I have gathered thy peoples together as a hen gathereth her brood under her wings, but ye would not. Behold, your house of spurious institutions—built by your sons under the spirit of the world which I rejected, and out of which you have excluded the spirit which I came to give—is left unto you desolate. Cease from your blasphemy. You have appealed to Odin and Mars. My ways are impossible for you until you reject My enemies and return unto Me and My ways."

But it is a time to challenge the Churches. They, one and all, claim to represent the universal Christ and to be, or to be in, the "Catholic Church," the universal institution of the Prince of Peace, the World-Saviour. The Greek Catholic, Orthodox, "Only Church," is the subtle ally of the autocracy of one of the three great races, the Slavic, now allied against the Teutonic aggressor of the moment. But only one, and through her Slavic children within the iron bands of the Teuton, a source of weakness on the other side. That is a racial religion. The war is of rival tribal gods. The Catholic Church of Rome counts but little as a universal factor, whether

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in her "eldest daughter" to-day, or as an influence in the councils of world-powers. In the Sacred Conclave around the Pope there are German and Austrian cardinals pitted against French, Italian and English cardinals, magnates, and potentates of the Church, whose sympathies side with their own people. *They are not one and cannot make for peace.* Vaticanism has gone to the junk heap.

Looked at from the standpoint of the combination of Protestant Churches, with mammon, politics and glory, it is a hopeless horror. Looked at from the standpoint of the evolution of Spirit in the movements of centuries, it is luminous with lessons of hope, with incentives to mighty spiritual ventures for the world-rule of the Christ, the rejected Saviour of the race, as the only hope for lasting peace.

The sad central fact is that the land where religious freedom was reborn, where intellectual and religious culture had first reached all the homes of the common people, and learning had won into leadership, there came a reaction in the ebb of the spiritual element, and the development of the political and pagan culture of material ambition. The result is imperialism gone mad, based on the culture of "the physical, the psychical, the demoniacal." Paul's psychology has been amazingly illustrated.

A new Gibbon will arise in the good days coming who will be able, in the calm of other conditions, with the records of the centuries analyzed and understood in their true relations and proper proportions, who will write "The History of the Rise, Decline, and Fall of the Ger-

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man Empire," and (or), perhaps, "The Rise, Decline, and Fall of the British Empire," for neither is the ultimate of history, but a passing element in human evolution onward to its divine consummation. In the future it is to be hoped that the culture of all the schools will include Universal History, truthfully taught and analyzed, with all its meaning for universal man, its lessons for every race and age, its gradual unfolding of man in the shadow of himself and in the light of God.

The philosophy of war as stated in James 5: 1 ff, has been amply justified,—the internal war of soul against spirit, the selfish demand for plunder, for pleasure, pursued by force and supported by a religion degraded to an accomplice. The combination is easy when religion descends to an institution of state-owned ecclesiasticism, as an instrument of militarism, and imperialistic aggrandizement. "The Rise, Decline, and Fall of the German Empire"* will illustrate the law of history which has been frequently emphasized in these pages; the legitimate and noble struggle against odds; the rise into independence, wealth, power, dominance, ambition, expansion, splendor, accompanied by a steady decline in spirituality; the development of soul in all the "lust of the flesh, the lust of the eye, the pride of life," but with the decline eventually the perversion of the spiritual structure into the idolatry of a self-centred imperialism; a drifting away from the things of the Universal Father, of the Universal Brotherhood of nations and of man, into the vortex of final extinction. The law of the Christ comes true again, "He that seeks to save his soul"—the self-centred seeking to obtain, to grasp after more and

* Which it is hoped will also include, "The Rise of the United States of the German Peoples," to describe the beginning of another era of a different kind.

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ever more—"shall lose it." While the counterpart remains forever true, "He that loses his soul for my sake"—who brings his soul into the service of spirit with a universal outlook and learns from the Christ how to be a Son of the Father in a Brotherhood of Man—"shall save it." This law is as true for the rich and great, for the tribe or the imperial state, as for the son of a carpenter: a law of evolution as sure as that of life and death. Only the nations who come into line with the universal Christ-ideal of a universal Brotherhood of man can survive.

There is no more admirable story in the history of man than the brave struggle of the German peoples through centuries of war, culminating at the beginning of the nineteenth century, after the Napoleonic convulsions. Hopelessly beaten, scattered and peeled, pitiful political efforts gave way to the voice of some of her children, some of the greatest poets, philosophers, teachers, that have risen for over two thousand years. Strange to say, scarcely an infinitesimal fraction of them was Prussian. Even Kant, though his village is now within Prussia, was of Scotch parentage and loathed all that is meant in "Prussianism" to-day, the worship of matter, in materialism, mechanism, militarism, demoniacalism of well-considered carnage as pathway to world-power. The great men rose out of the smaller states. The old story is ever repeated. Judea, Greece, Italy, England, Germany, lived their noblest and produced their highest in the days of littleness and poverty. *Then* men have a chance to develop the possibilities of manhood born of God: but it is otherwise in ages of gold and lust of power and pleasure-seeking, amid the turmoil of the things of the body and the soul—in the

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midst of which religion descends into external success, forgetful of the spirit and the Christ.

From 1807 for some years Fichte sought to inspire his discouraged, degenerate people to lofty ideals, to lift them into the consciousness of a great opportunity. He outlined and urged a plan for national education, from primary school to university, that should train them for their unique destiny. In public addresses he sought to arouse interest. "Strive not to conquer with material weapons," he cried, "but stand firm in spiritual dignity. . . . Ours the great destiny—to found an empire of mind and of reason—to destroy the dominion of rude physical power as the ruler of the world." He insisted (1) Europe, the world, all peoples had need of a moral and intellectual regeneration. (2) Such regeneration could come only through a nation of one blood, which, amid the stress of history, had preserved its originality and the consciousness of its latent power. Only from a great nation developed out of a single stock, along a definite line, could come the spiritual energy and leadership for so great a mission. (3) The Germans were that chosen people: before them lay the leadership of the world.

So he opened to them the history, the promise and potency in their *Urvolk*, the great gift to the world of the Reformation: dwelt on the fact that they only had the peculiar endowments needed; that the richness and supple elasticity of their language and other advantages made them the only people who could develop the power that humanity and the age demanded. "If you sink," he said, "humanity sinks with you, without hope of restoration." We may smile at the over-strained patriotism. But it rang true in its spirit and pointed to the

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right line of action; it was no blatant arrogance, but the voice of an impassioned prophet. As to the peculiar power of the German people he was no false prophet, and the philosophic line of his argument was a true reading of the psychological facts of the time. The possibilities for mental, moral and spiritual leadership then open to the German people were unique. And the good in Germany will never cease to be a world-heritage forever potential of greater good.

Kant had prepared the way for a new world of thinkers and laid the corner-stone of morals, in the categorical imperative of the "ought," and the supreme rule for universal man, "What I ought I can." Man, just common, normal man, was of infinite worth; to be an *end* and not a *means* merely. Not only should man develop intelligence, but "All good not based on moral principle is nothing but empty illusion and glittering misery." He held the state to be a device for the moral and spiritual development of *men*.

Hegel brought a development of his own, and stands with Kant as a world-power, as well as a moulding influence in Germany. He held that *the state was a divine unity*, the individual a part within the whole, represented by the monarch, and held that the Prussian autocracy was the most perfect form and the king its divine head. At the same time he saw and realized the deadening effect of the lifeless wooden mechanism of the routine of government. He planted the modern German idea of a state, and of the responsibility of the people to act as parts of the mechanism. The people gradually grasped the idea: it was theirs simply to obey the divinely-appointed head. The ruling powers have cultivated Hegel rather than Kant or Fichte.

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The plan of education, national, universal, of Fichte, was adopted, the point of view of Hegel accepted; great results followed. An educated people arose, with "Deutschland ueber Alles" as slogan, and a world-destiny as their aim. But "Deutschland ueber Alles" meant to that generation the self-sacrifice of the individual for the advancement of the whole—"Let us live, above all else, so as to advance the Fatherland." And world-destiny to them was to become great enough to be a world-wide benefit to the human race. Then came the age of industrialism, commercialism, materialism, everywhere, with its spiritual blight over England, Europe, the world, marked in Germany by the awakening of the militarism of Prussia and the trinity of unmoral power, the royal house of the Hohenzollern, Bismarck, the Junker of blood and iron, and Von Moltke, the incarnation of the mechanism of demoniacal war. All spiritual idealism began to ebb under the rising materialism and the pessimism of Schopenhauer and the well-meant social gospel of Marx, Engels, *et al*, who spread a gospel of regeneration for society on an economic basis to the exclusion of the spiritual—now bankrupt in a worldly churchianity.

In the age of Bismarck there was no spiritual vision, no great poetry, no creative philosophy, only the machinery of military politics, industrial mobilization, commercial enterprises, financial aggression, colonial expansion, naval rivalry, diplomatic counter-scheming among the players on the chessboard of the planet.

Some of us have lived through the fall of Schleswig-Holstein and the humiliation of Denmark, the swallowing of the Kingdom of Hanover, the rapid strokes of Sadowa and Koeniggratz when Austria was humbled and

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Prussia strengthened. The Kingdom of Prussia was built up province by province, by brute force and questionable methods, and organized as a military centre for a united Germany. Then came 1870, the humiliation of France, the creation of the German Empire, and the process began of Prussianizing the whole mass of the combined German peoples. More especially has this grown since the young kaiser, of the "mailed fist," came to the throne and became The One who should lead the Fatherland to its destiny, and even Bismarck was dismissed as a back number.

The old savants mourned the materializing trend of the day. But new writers came to crystallize the new evolution into a philosophy up-to-date. A philosophy was evolved that exactly suited the kaiser and his army of Junkers, bent on a scheme which *they* thought worthy of the unique destiny or the culture of the German people. Nietzsche, who claimed to be a Slav, and poured contempt on the mechanical methods of Prussia, created the ideal of the "superman," and of course on a parity of reasoning, the "Super-empire," endowed with the right, if in possession of the power, to rise into the great, the extraordinary, the colossal, by force, and fraud, and cruelty and destruction of all opponents. What were morals, religions, Bibles, treaties, promises, rights, but things to brush out of the way of the progress of the man or the nation who stood in the favor of Fate and could rise to be superior?

All else was forgiven even to have been called "the blond brute"; his *superman* gave a new moral law that would fit the new aspirations born of ever more and more villainous armaments, through the application of every scientific advance, discovery or invention, to the

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accumulating tools and toilers and tactics for hellish slaughter and destruction. New historians read and re-wrote old history in the modern spirit. The universities were put into the traces of the militarists: the universities controlled the whole school system and influenced the press. The Church, fed by the state, espoused the philosophy of the state and the preachers were gagged against the light of modern knowledge—though theoretical professors were free. The *dichter*, i.e., all writers of imagination, have been for forty years discounted, unread. And yet they live, the heart of a true Germany, now submerged.

The result is that the people as a whole have come under the culture of the god of self, the Fatherland and the Kaiser.

There has flowed from the press a stream of popular books, elaborating this philosophy in the frankest manner, reflecting accurately the evolving plans of German militarists to meet France, Russia, Britain, America, in detail and to place *Deutschland ueber Alles*. The old slogan has changed, or rather enlarged its meaning to, "Germany must rule over all nations." Of these books General Bernhardt's "The Next War," etc., seems to be typical. If read by an ordinary outsider before the war, the whole thing would sound like a satire—an unbelievable joke—splendidly developed in classic style, philosophic and religious, culminating in impossible devilishness. But in the light of events, as they are translated and circulated to-day, these books depict the actual plans of a nation, now in process of execution, to overwhelm, by a ruthless extension of the politics of Prussia and mad Hohenzollerism, one by one the great nations and then to be the world-ruler.

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At the same time it would be the quintessence of folly for us to be obsessed with the idea that our hands are clean, our history blameless for this world-disgrace, this cataclysm of the universal forces of evil; we must not imagine Germany and Austria to be the only sinners. We must try to be just. The British Empire may serve the purpose of the Infinite Father: and then again it may not. It will all depend on how far the British peoples will come into line with the Galilean. We must look at the situation from the standpoint of "the other," if we are true to the Golden Rule—by which empires are all ultimately judged, as well as men.

Germany has learned to hate the aspirations of Britain as a world-menace, just as we have learned to hate the menace of Prussian militarism. We stand to-day as allies with our old enemy, France, the ogre of England for centuries, and with our old enemy, Russia, whom we battered out of friendship for Turkey, when, as Palmerston declared, "we put our stakes on the wrong horse." We gather our strength against our old friends of Berlin, where Bismarck and Beaconsfield drew the lamb out of the paws of the Bear, supported the Turk and made the late Balkan war a natural result. Have we not made our allies out of nations we could use for a long-way-off advantage for ourselves? Have we ever weighed the aims of "pan-slavism" on the one side of Germany, and the thirst for "glory" of the Latins on the other? And that combined with their being hemmed in from free access to the sea, the growth of population and the splendid advance of their industrialism and commerce, in spite of all hindrances? Have we ever thought that our "Rule, Britannia, Britannia rule the waves" was not so pleasant in other ears as in our own? Have we

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ever thought how we should feel if we had been Germany and they had been Britain, and we had seen them, in the days of our weakness, roam the globe and appropriate half-empty continents, islands, old empires, and vantage points everywhere, and heard them declare that there was no peace for any nation that would not agree to their navy being perpetually big enough to beat any two navies with a safe balance over, and heard them sing of being determined to rule the oceans forever? How long would Britons agree? We must remember that we and they are largely of the same stock!

The simple truth is that we are as guilty as any one of the lot for the world-conditions of the day, with the added guilt that we had the opportunity to have guided the world into better ways, and we did not. But our faulty religious individualism is being saved by a social conscience in the making. Britain has begun to emerge: Dr. Jekyll, the Pharisee, is growing restless, conscience-stricken for sneaking sympathy with the escapades of Mr. Hyde, who has so often had a free hand in the far-off lands, out of sight, and did things we are all ashamed of now. The common people are beginning once more to look beyond the vision of the lackey, the snob and the muckrake, of the "ruling classes," the vampires of gold, the votaries of lust of every kind, and the rising jingoism coming more into the open. The hatred of war as the child of hell is growing, but, alas, side by side with it grows the Jingo group, determined to militarize the people of Great Britain and damn the Dominion of Canada to a similar blight.

Side by side with the universal loyalty that brings the outlying hosts of the empire to the unfurled flag, there runs the quieting consciousness of an almost universal

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agony over the awful fact that we had only the choice between two unspeakable crimes—into the one, a little less than the worst, we must plunge as the only alternative, we must fight or perish. And the agonizing cry, "It must be the last war!" Our only hope is in the rising of this spirit of the Christ, whereby we shall be able to overcome the "wiles of the devil," in Britain as well as elsewhere, that make for plunder, and rake the earth with the hell-power that compasses sea and land to feed our cesspools of gold, that ranges every clime and makes merchandise at home and abroad of opium and alcohol and lust and practically of slaves, and bodies and souls of men and women, to feed the eternal demand for gain and luxury and pleasure, and in the richest land and the greatest city in it there is almost the darkest poverty in the civilized world.

A few years ago a World's Council of Women met in Toronto. A motion in favor of "Peace and Arbitration" came up. It had to be very gingerly handled. Not only did Frau von —, from Germany, declare that the men of Germany were not prepared for that, but Madam —, from England, refused—"Do you think I would vote to have my husband's income stopped?" Her husband belonged to the international combination of war-exploiters, the syndicate of builders of Dreadnoughts and armament material for mutual slaughter—of other people!

In Britain, as in all English-speaking lands, the everlasting religious unrest, the crude outbursts of revivals and new sects, the tom-toms of the Salvation Army, and the ubiquitous street-corner mission, the rise of a prophetic man once or twice in a century, as well as the strenuous work and honest self-denunciation of the great

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denominations, reveal the tide of new spiritual power in the onward striding of a great and growing host, onward, upward, into more light, pressing into spiritual freedom, expansion, creation, a people yielding slowly to the upward impulse of evolution towards God. The larger light first reveals defects: then the way to change into better ways; then the goal of the universal Christ becomes clearer: soon the upward pressure will be greater. There appears not only the unifying impulse of a higher patriotism of empire, but of self-examination and of wider brotherhood; the hope of removal of the war curse, and the demand for righteousness rather than for mere success.

In all Russia, with all its disadvantages of a paganized church and the obsessions born of the vast ambitions of that colossal pagan, Peter the Great, there moves to-day a sea of human faces turned towards the light, out of darkness, moving upwards, towards freedom, brotherhood.

In France, the tragedy that dethroned the Church, revoked the concordat, buried the hopes of Bourbons and Bonapartes, and gave freedom to the people, was, in guise of calamity to the Church, a boon to the religion of spirit. The Church of France had always an element of freedom; the very infidelity that rejected the falsified Christ had been inspired by a portion of His Spirit, in love for the people and freedom. The separation of Church and state, the helplessness of Pope and Church in political and material ways, has drawn the curé and the people together, in their struggle against odds, and led them nearer the original religion of Jesus. In the midst of the old symbolism a new spirituality has arisen, but little observed by the world. But in the light

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of it a new spirit throbs in France behind all her superficialities, the weakness of her Protestantism, and the defects of her good. Within her a multitude, the salt of the nation, face the light of a larger day of liberty and truth shining, though dimly yet, through rending clouds. Her humiliation has resulted in a new and virile France: for her history begins again.

The aim of the peace to come after this war should be to give each race a perfectly free hand, a fair chance with no handicap, in the friendly rivalry of progress. Let all the German elements unite in a republic of "The United States of Germany," the states to be autonomous as in America. Let the Slavs be similarly combined in any sort of a compact they may choose for mutual co-operation and development. Let Alsace and Lorraine, and the smaller states of mingled blood, choose by free vote to which larger group they will adhere. Then open the gateways everywhere for freedom of commerce and industry, and let each race do its best to outdo the others and lead the world, if they can, in its culture and its productivity, material, intellectual, artistic, spiritual. Let there be a fraternity of European states, with a friendly council to hear disputes, a common court of justice to adjust difficulties, a common force to serve as international police, and a common treaty of peace and mutual consideration, to make war forever unnecessary.

Eucken is reported to have said, at the outbreak of the war, that the culture of the Slav differed so much from that of the Teuton that war was inevitable. In the name of common sense and of common humanity, why? One of the grandest things about the evolution of the human race is the production of infinite varieties—variations of soul—making variations of culture as numerous and as

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varied as the flowers of earth or the birds of heaven—and with just as little call for quarreling—each one adding to the richness and harmony of the whole, in the “unity of the spirit and the bonds of peace,” creating the paradise of earth.

It would be an impoverished earth if all were reduced to German culture: it would be an impoverished earth if German culture were withdrawn. It will be an enriched earth when each one of all the variations of race has perfectly free scope to develop its own elements of beauty and power as parts of the one great orchestra of human life and love and co-operation. When such a peace comes the New Germany, purged of its militarism and madness, will bring to the planet the rich and unique contribution dreamed of by Fichte, and for the reasons he emphasized. But because of the unity of its racial development its service will be in its steady, painstaking thoroughness, while that of the Anglo-Saxon, because of the manifold elements blended in the race, will touch at more points and act as a unifying medium. Already Great Britain has discovered a secret of unifying power, by giving each part autonomy and leaving the bond of union to be the unseen spirit of loyalty to one ideal. In the same way all races, east and west, will each bring a unique contribution to the common brotherhood of man.

The war will not bring that day. War breeds war: hell breeds hell: hate breeds hate. The obscene vermin of vice, degeneracy, and more war, that will rise out of this war, as they always rise out of every war, can only be met, and the opportunity of a peace from exhaustion can be utilized to bring in a permanent peace of God, only by the positive creative spirit of the Christ, operat-

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ing in men and women for that divine purpose, and for that spiritual result in its integrity, redeemed from the blighting selfishness of lower ecclesiastical or personal ambitions and aims.

The Christ will come to rule only by the expansion of the "little flock," (1) as individuals experience the spiritual life of the Christ within, and develop into sons of God, and (2) as they unite in a brotherhood to show how the law of heaven can work on earth, and lead in a creative evolution on that line, in accordance with the clear instructions of Jesus. This must be continued until the virus of hate and greed and militarism can be bred out of the blood of the nations as well as individuals, by positive work of peace in fact, in education and in spiritual life.

Thank God, there are everywhere, in all lands, rising hosts of men, touched by the light of a spiritual conception from the real Christ, who are growing sick of the ages of hate, and who will rise to rescue the world from the world-spoilers, Greed of Gold, of Dominance, of Lust-victims. Once upon a time, after the war of 1812-14 between Britain and the United States, a group of military and political magnates met in Ghent to arrange terms of peace. For months they haggled and muddled and seemed no nearer conciliation. Then the common people of both sides rose and demanded a peace-contract at once and one worthy of brothers. In a short time the peace-treaty was signed, which left on this continent a dividing boundary line, four thousand miles long, between the erstwhile combatants, without a fort, without a soldier. One hundred years of peace are just about to close. The Spirit of Peace is at home on this continent, equally valued under either flag.

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This war will pass. Unless the great spiritual revolution herein foreshadowed intervenes it will be but a prelude to still greater struggles. If the Allies win, Russia will have the desire of her heart in Europe. Unless the heritage of ambitious projects, committed to them and burned into the Slavic soul, demonizing the spiritual structure of a race and empire endued with stupendous possibilities and boundless resources, can be eradicated, before the end of the century, Britain and the Muscovite will turn all Asia into one huge field of mutual slaughter. If Britain should win again, some time during the next century, the whole world will be on fire with the titanic struggle between the yellow race and the white man, in which the yellow race will win. Then the Mongol, the father race of humankind, will be able to start the world over again. This, of course, premises the continued defeat of the Christ, and the freedom for the regular process of Mr. Hyde—the present evil genius of all races in the form of Greed, Dominance, Lust, Militarism.

Salvation from that or some similar fate can come only by the resurrection of the real message of Jesus Christ in His Spirit and Word, to unite the spiritual fundamental elements of man in one spirit of Peace and Goodwill. That will come only by means of the simple but universally applicable, universally effective, message and method taught and illustrated by Himself in Galilee, and by His followers for a time, giving a period of unsurpassed creative power for good, preserved for us in all essentials in His teaching as shown in the Gospels, epitomized in "The Charter of the Kingdom."

He speaks to-day as then to common, normal men, who enter the experience and spirit of His service:—

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"ALL authority in the heavens and on the earth is given me;*

Go, then, and make ALL nations my disciples,
Teaching them to follow ALL my directions,
And see, I myself am with you ALL the time,
Until the consummation of the Age."

That is, until the age of the Spirit shall have accomplished His mission of world-renewal into the image of heaven.

"When the Son of man cometh shall He find faith on the earth?" He is coming: He has come in the clouds of heaven, in the stillness and the storm. He pervades the universe of man as a spiritual ether—as an omnipresent power—to make His era a history, His ideal a realized fact, if only the invisible host of His spiritual followers will declare themselves, and speak out the still small voice of the Galilean, until it shall roll over the planet in waves of music and creative deeds of love, reflecting the life and word which glorified Him then, and opened to men the beatific vision and the eternal life.

Where shall He find the faith that takes Him simply, solely, wholly, as He was, is, and ever shall be, "the same yesterday, to-day, and forever," the Teacher of the CHARTER OF THE KINGDOM, the Elder Brother in a Brotherhood of Man, on earth as in heaven,

THE LIGHT OF THE WORLD?

* Matt. 28: 18-20.