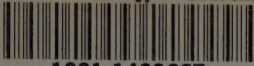


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RATIONAL ORTHODOXY

ESSAYS ON MOOTED QUESTIONS

Hamilton, Edward John 1834-1918

BY
A MEMBER
OF THE
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PREFACE

IN these essays the following questions are considered from a rational point of view, and without any appeal either to human or divine authority:

In what way and how far is the Bible inspired of God? Was every book of the Old and the New Testaments, as originally composed, free from all misconceptions and mistakes? Was Jesus Christ born of a virgin, or was he the natural son of a human father, say of Joseph of Nazareth? Did our Lord rise from the dead with the same body that was laid in the tomb of Joseph of Arimathea? Is Christianity the only form of saving faith, or is it merely the most perfectly developed form of it? What was the significance of the name "Christ" as applied to Jesus of Nazareth by his contemporaries and by the Apostles? Was—and is—our Savior a man with human limitations? Can he be reasonably regarded also as a divine person with a pre-existent eternal nature? How is the doctrine of the Holy Ghost and of three persons in one God to be understood? What is the essential message of

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the cross of Christ? Does the scriptural teaching respecting Christ's death as an atonement admit of philosophical explanation? How are conflictive Biblical statements of fact or of doctrine to be reconciled? On what historical grounds may the Christian era be styled "the fullness of the time?" What were the religious faith and experience of the Apostle Paul? Is there a personal Devil, and are there personal dæmons or evil spirits? Has the Mosaic cosmogony any value as a scientific hypothesis? In what form, and in what way, was man first brought into being? And how long, and under what conditions of mind and body, have men existed upon the earth?

The aim of the essays has not been to present a system of doctrines, or even to consider all matters on which Christians differ. The design has been to discuss certain questions which are being specially debated at the present time, and to endeavor to answer these in a rational way. Of course, the writer does not expect that his argumentations will be convincing to all readers, but he asks consideration for them only so far as they may be found to possess inherent reasonableness. He would be glad to have any of them refuted which may rest on false or insufficient grounds.

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Moreover, it is his hope that these discussions may result in good, not so much because of the positions which they advocate, as because of the example they give of an independent way of thinking. All students of Christian truth should use creeds and formulas as suggestive helps, but should base their opinions on the facts and reasons which are to be found in the Scriptures, and in experience. Only through such a course can an increasing unity of faith be hoped for among those who believe in God, as the Almighty Father, and in Jesus Christ, his Son, as the Redeemer of Men.

NEW YORK, *November 29, 1916.*

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I

THE SCRIPTURES AS A RULE OF FAITH

THOSE who believe that the sayings of the Bible are true and are intended to teach the truth are not bound always to take them in a literal sense or without reasonable explanations.

Sometimes Biblical statements are figurative, and should be so understood. When our Savior said, "This is my body broken for you; this is the New Testament in my blood shed for many for the remission of sins," he certainly did not mean that the bread and wine of the supper, were the flesh and blood of himself while he was instituting the sacred feast. They were only emblems on that occasion; and they have been only emblems ever since. A literal interpretation of Christ's words involves an erroneous exegesis, and also calls for *an act of faith in which the plain testimony of the senses must be rejected*. We know that, literally speaking, we

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partake of bread and wine and not of flesh and blood. At the same time our Lord's words were intended to set forth a truth which could not have been express in any better way.

BIBLICAL INTERPRETATION

In general the statements of the Scriptures, and especially those of our Savior and of the Apostles, are to be taken literally unless there be *good reason for an interpretation of their words differing from the primary and ordinary meaning*. When Jesus said to His disciples, "Our friend Lazarus sleepeth; I go that I may awake him out of sleep," they at first said: "Lord, if he sleep he shall do well." But they understood his words differently when "Jesus said unto them plainly, Lazarus is dead." In like manner when the disciples, relying on an ancient prophecy, looked for a second coming of Elijah, our Lord told them, "Elijah is come already, and they have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist"; for John came "in the spirit and power of Elijah."

In the Bible, as in most books which impart instruction in an interesting way, tropes and metaphors are frequently found; moreover, the sacred writers were specially inclined to figura-

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tive speech because they were Orientals and were for the most part addressing Orientals.

But a deeper cause for using words with some divergence from their primary signification lay in *the nature of those objects concerning which the Scriptures give us instruction*. The most important of these, altho connected with earthly objects and affairs and often bearing an analogy with them, have peculiarities which modify our modes of conception and use of terms, when our thoughts are directed to spiritual phenomena. The changes thus produced resemble those which occur when words already employed in one sphere of investigation are made use of in another—a way of speaking which is unavoidable, but which need not cause error if strict attention be paid to the nature of the matters under discussion.

ALL KNOWLEDGE COMES THROUGH REASON

The fundamental and indispensable source of every form of human knowledge may be designated *Reason*, provided we take the term in a wide sense and as including *all man's faculties of cognition*. With this definition we can say that no knowledge is possible except through the exercise of Reason. Those, too, whose judgment has not been warped by some skeptical philosophy, will agree that human beings in the exer-

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cise of Reason are not only capable of knowledge, but also possess much knowledge respecting many matters. Men can say *not merely that they believe but that they know* this or that beyond any doubt and any possibility of doubt. In regard to other matters they say that they have merely a probable belief or that they are not informed at all.

With respect to divine things it has been held, and we believe rightly, that the human mind is capable of a knowledge of God from a consideration of his Universe, and of his dealings with his creatures. The Apostle Paul refers to such knowledge as a ground for the condemnation of men who hold the truth in unrighteousness. "For," he says, "*the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made—even his eternal power and godhead; so that they are without excuse.*"



REVELATION OPERATES THROUGH REASON

Because of the insufficiency of "the light of nature," that is, of the ordinary perceptions of Reason, God has revealed himself to us through his Son and through the ministrations of "holy men of God who spake as they were moved by

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the Holy Ghost." The teachings of some of these men committed to writing have been carefully handed down by God's people from age to age. This is the origin of the Sacred Scriptures. The instructions thus given to the world have sometimes been collectively named Revelation; have under this term been contrasted with Reason; and have been honored as giving us a special and additional knowledge of God. Our Savior said: "Search the Scriptures for in them ye think ye have eternal life and they are they which testify of me."

But while the sacred writings impart information beyond and above the light of Nature, it is evident that *they do not operate apart from Reason, but rather by means of it*. It was in the exercise of rational faculties that the prophets and apostles first received the truth and communicated it to others. The Christians who were thus instructed used their judgment before accepting the teaching and testimony of those who gave proofs that they were sent of God to be his ministers.

Moreover, every subsequent generation of believers on receiving the Scriptures from their predecessors, have not only relied on an unbroken tradition as reasonable, but have been impressed with the marvelous excellence and spiritual

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power of the inspired writings, and have accepted them because of *the internal evidence of their divine origin*. Such being the case it is plain that the authority of the Scriptures does not exist apart from Reason, but on the contrary *is dependent on the rational recognition of their origin and their contents*.

THE FUNCTION OF INSPIRATION

Moreover, the office of Reason has never been simply to receive the Bible as a whole, and after that to regard each chapter and verse as needing no explanation, and as equally intelligible and important with every other chapter and verse. Even if the divine Revelation had been published as one book by one author, each of its parts would naturally be the subject of separate consideration and valuation. But it consists of a widely varied series of independent writings which must be severally judged, each according to its own character and its own claims on our regard.

The theory of inspiration implies that every author was controlled by a special divine impulse, and that his message was that *best fitted for the time and place of its delivery*. Sometimes prophets appear to have had only a partial understanding of their own predictions; in-

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spired men often gave their messages figurative forms, constructed by their own minds, and they occasionally employed ideas which were not scientifically correct. Like other ancient writers they used conceptions which have been discarded in the course of the world's intellectual progress. These notions, however, were not necessarily involved in their moral and religious teachings. We must also allow that many passages in the Scriptures are mere frame-work, which has no spiritual significance in itself, and serves simply as a proper setting for essential facts and truths. It is incumbent on Reason to distinguish the different elements which enter into the composition of the Holy Scriptures, and to determine the significance of each. Such a critical process will assign *different values to different parts of the Bible*, but will result in the highest possible estimate of the Scriptures in general as a means of religious instruction. So we say that the Bible is a superhuman production, the wonderful "Word of God which is able to make us wise unto salvation."

THE DOCTRINE OF INERRANCY

The doctrine of the absolute inerrancy of the Scriptures is founded on the assumption that the Almighty has so superintended the work of cer-

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tain writers as to exclude from it any mistake or incorrectness. This is an *a priori* position which seems incapable of satisfactory proof. It might apply with some propriety in case one messenger were sent with one book to declare the will of Heaven. But here we have a collection of *sixty-six pieces of ancient literature*, preserved and bound together because of their religious value, yet *of the utmost diversity of character and origin*. In many cases the dates of production and the authorship can only be conjectured or are utterly unknown. Most of these writings themselves make no claim to be composed under divine direction, and were simply preserved by pious men as important presentations of religious truth.

To prove satisfactorily the inerrancy of all Scripture would call for a separate examination of the claims of each book, or rather of the claims of the manuscript in which the book was originally written; and that would be a difficult task, if not impossible, seeing that no first copies are any longer to be found. Yet if any one thinks that a careful interpretation of the Bible from beginning to end will justify the conclusion that the original documents were absolutely inerrant we have no inclination to quarrel with this belief. But we are not prepared to share in it, especially

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as it does not seem to be any part of the teachings of the Sacred Writings themselves.

THE WORD OF GOD

When we speak of the Bible as the word of God we mean only that it is *a volume which God has given to us to be a reliable source of religious instruction.* It does not discuss any philosophical or scientific questions, and, altho it makes contributions to history, psychology, ethics, economics and politics, all such teachings are subordinate to spiritual aims. The proper object of the Bible is *to promote the life of God in the soul of man.* Viewing the holy book in this light there is a sense in which we can say that it is our only infallible rule of faith and practise. For we believe that every sincere and prayerful inquirer after God may certainly be led through a study of the Bible into the way of life, salvation and holiness. In short, the Scriptures of the Old and of the New Testament are *the only divinely authorized guide to saving truth.* This interpretation of the language of the Presbyterian Confession and catechisms is not so strong as some claim for them, perhaps not so strong as might be upheld by historical authority, but is it not as strong as the premises warrant?

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HISTORICAL EFFECT OF THE BIBLE

When our Savior was about to leave the earth he told his disciples and his people of another Comforter, even the Spirit of Truth, which should lead them into all truth, and which especially should testify regarding Christ himself. This heavenly instruction, of course, was to relate only to divine things, and especially was intended to give *a true and living knowledge of the Redeemer*. And the Lord's promise was fulfilled to the Apostles and to the first Christians on the day of Pentecost, and has been realized in the vital faith of God's people through succeeding centuries. Every soul seeking to know Christ through the aid of the Holy Spirit has found a sure guide in the Holy Scriptures. Hence the unity of God's people in regard to the essentials of Christian faith.

Our Savior's words, doubtless, have a further fulfilment in the case of those who are seeking to understand all particulars of God's will and ways, but it cannot be said that Christians *in respect to non-essential matters* have found the Scriptures to be an infallible rule of faith and practise. On the contrary, the Bible has been the ground of much diversity of faith and practise. This is the book where each his dogma seeks, and this the book where each his dogma finds.

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If the doctrine of the inerrancy of the Scriptures promoted agreement among believers, that might be alleged in its favor, but it has had no such effect; it has only been a cause of trouble.

A RELIABLE SOURCE OF KNOWLEDGE

While we are not convinced of the absolute inerrancy of the Scriptures, we are at the same time assured of their *reliability as a source of religious knowledge*. We believe that a historical study of the Bible gives a correct view of God's dealings with the human race and of his preparation of the world for the advent of Christianity. We find also in the Scriptures the clearest statement of the principles of right and wrong, and the most instructive examples of conduct; one may gather from them a perfect code of morality. They also tell us the truth regarding the spiritual condition and prospects of mankind. Especially they inform us of the way of salvation through God's Son, our crucified Redeemer; accepting their teachings the believer can say: *I know in whom I have believed* and that he is able to keep that which I have committed to him till the Great Day. In short, the Bible contains ground for absolute conviction regarding the fundamentals of Christianity.

But this certainly is *not based on the doctrine*

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of the inerrancy of every Scriptural writer; it is the result of a rational acceptance of the truth under the guidance of the Holy Spirit. The believer weighs the different teachings of the Scriptures, comparing them with each other and with the facts of his own experience, and so, not apart from his reason, but in the exercise of his reason, becomes fully settled in the faith of the Gospel. Such being the case, we recognize the Scriptures as a reliable source of knowledge, while at the same time this knowledge and the certainty of it are to be ascribed not to any doctrine of infallibility, but to a right exercise of reason in considering the teachings of the Bible.

TWO SOURCES OF RELIGIOUS KNOWLEDGE

We have already noted that the human mind, in the use of its faculties and quite independently of a supernatural revelation, can reach absolute and correct certitude regarding many facts and truths. It has this capability in regard not only to material and sensible objects, but also to those which are psychical, moral, and spiritual, and which therefore have to do more or less directly with religion. Hence man may be said to have *two sources of religious knowledge*, one of these the Scriptures (that is *Revelation as received and interpreted by Reason*), and the other *Rea-*

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son as exercised independently; and it is evident from the nature of the case that these two methods of cognition must always harmonize. Truth can never conflict with truth or knowledge with knowledge.

NO REAL CONFLICT POSSIBLE

Some speak as if Reason and Revelation can contradict one another; this supposition is absurd if we mean by Revelation the Scriptures as rationally interpreted, and by Reason the independent knowledge of experience and science. The opposition supposed is that between the irresistible force and the immovable obstacle; it is a thing inconceivable and impossible; whenever the attempt is made to think of such a force and such an obstacle, we find it necessary to admit either that the force is not irresistible, or that the obstacle is not immovable.

There can be no real conflict between a correct understanding of the Scriptures and the knowledge gained by experience and reflection. If there be an apparent contradiction this must arise either from a wrong use of Biblical statements or from mistakes which men make in their pursuit of truth. For human reason has a capacity for error as well as for correct perceptions.

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APPARENT CONTRADICTIONS EXPLAINABLE

Moreover, the only way in which any contradiction between the teachings of Revelation and those of Reason can be removed is to submit the difficulty to a *thoroughgoing revision by the Reason*. Some minds may not feel the necessity for this; they hold both to Reason and to Revelation, and are willing that any discrepancies between them should remain unsolved mysteries. One may be justified in taking such a stand provided he can do no better. But thoughtful persons are never content to hold views which are inconsistent with one another, and are always glad to perceive the mistake on which the alleged contradiction is based.

THE SCRIPTURAL DOCTRINE OF MIRACLES

An illustration of this point may be taken from the Scriptural account of miraculous events and the denial on scientific grounds of the possibility or probability of such occurrences. So far as this rejection of the supernatural arises from *the theory that the Universe is self-created and is simply an outcome of the laws of matter and of motion* it scarcely deserves the attention of those who believe in a personal God, the Maker and Ruler of all things.

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But some hold to the belief that the divine method of government is to make use of *absolutely fixt methods which admit of no exception*, and that this is the teaching of the scientific maxim that *the laws of nature are fixt and uniform*. It is to be acknowledged that under ordinary circumstances no change or interruption can be expected in the operations of the universe; creative wisdom has ordained that the conduct of natural agents shall be reliable. But this does not mean that the Supreme Being cannot interfere, if he see fit, with the arrangements which he has made, nor does it conflict with the probability of his doing so if any useful end may be served thereby—as, for example, that he should attest some messenger as his personal representative. To the man of ordinary good sense a miracle, or a special providence, is not a thing incredible, neither is it, under peculiar conditions, improbable, but rather to be expected.

THE LAWS OF NATURE

The scientific, or philosophic, assumption of the impossibility of the supernatural has arisen in part from a *defective metaphysics*. Men have failed to make a distinction, which is really an obvious one, between *the Laws of Being*, which admit of no exceptions, because they are not sub-

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ject to the action of power—even of infinite power—and *the Laws of Nature*, which cannot be suspended, altho they may be somewhat controlled by human agency, but which, being instituted by the Creator, are absolutely subject to his superintending providence.

SOME HIGHER CRITICS .

The foregoing method of reconciling “science and the Bible” assumes that various Scriptural accounts of miraculous events have a good claim to be accepted as historically true. It therefore seeks to expose the philosophic fallacy in which the contradiction originates. If, on the other hand, the so-called scientific position is considered unassailable, theological thinkers must fall back on some theory according to which the Biblical miracles never really took place—perhaps were never really intended for the belief of intelligent people. This position has been assumed by some critics and has been defended by them with more or less ingenious arguments. It does not commend itself to those who see that the supernatural is consistent with the fact of the possession by the Universe of an established constitution, and that indeed the supernatural implies that fact.

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A SUMMARY STATEMENT

From the foregoing explanations it will be seen that the writer does not regard the Holy Scriptures as lessening, but as enlarging the functions of Reason in the apprehension of religious truth. It is only through the exercise of this faculty that each book of the Bible is received, understood and estimated by God's people; and it is Reason which lays hold of the supernatural.

Moreover, we find no sufficient support for the contention that Biblical composition was so controlled by the Holy Ghost as to be absolutely free from error on non-essential points, and is throughout of equal incontestable authority. The Bible contains an authentic history of the divine dealings with our race. It reveals to us God's plan for the world's redemption, and the work of his Son in the accomplishment of that plan. Therefore, also while we do not maintain that the Scriptures are entirely free from human mistakes and imperfections we hold that in an important sense they are an infallible rule of faith and practise. By this we mean that the humble, prayerful student of the Bible can certainly find the way of faith and holiness that leads to heaven. Our Savior said of the Old Testament, "Search the scriptures, for in them ye think ye

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have eternal life, and they are they which testify of me" (John 5:39). This saying applies to the New Testament also, even more forcibly than to the Old. The Bible is the one book in which above all others the words of eternal life are given to the world. Perhaps, too, we should add that were men generally qualified for the perfect exercise of reason and judgment and not so influenced as they are by preconceptions and prejudices and other causes of error, the Bible might prove a basis for unanimity in regard to questions upon which God's people are now divided. Evidently, no such result has yet been reached.

NO UNLIMITED INFALLIBILITY

As to matters unconnected with religious faith we believe that the Bible is not an infallible rule, and was not intended by the Almighty so to be. For accurate information on such points of history, chronology, philosophy, and science as are not definitely involved with the fundamentals of Christian belief we must go to other sources than the Old and the New Testaments. The infallibility of Holy Writ is limited. It is somewhat analogous to that which Roman Catholic theologians ascribe to the Pope. They do not regard the Holy Father as incapable of error on secular topics, nor even on religious subjects except when

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he speaks *ex cathedra* and in agreement with the councils of the church. It was in rejection of papal infallibility and in substitution for it that Protestants adopted the theory of an infallible book. But some of them hold this idea in too absolute a fashion, and simply because they believe that men specially called to give written instructions to God's people became incapable of error in respect to every matter they should happen to touch. Such a position ought not to be assumed without sufficient proof, and certainly not if any inaccuracies can actually be found in Biblical statements. Absolute inerrancy is not a necessary implication of the fact that holy men of God spake as they were moved by the Holy Ghost.

DENNEY ON INSPIRATION

Since writing the foregoing essay we have unexpectedly happened upon an explanation of the inspiration of the scriptures different from any which had previously come to our notice, expressed also in other terms than we ourselves would employ, yet fully harmonizing with the conclusions which have been set forth above. This doctrine of inspiration is stated in the last chapter (page 314) of a book entitled "*The Death of Christ,*" of which Doctor James Denney, professor of

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theology in the United Free Church College, Glasgow, is the author. Dr. Denney is perhaps the most distinguished of living Scotch divines. Regarding Christ's death as an atonement for sin, he asserts that it is the key to the unity, and therefore also to the inspiration of the Scriptures. He says: "If we can discover a real unity in the Bible—as I believe we can and do when we see that it converges upon and culminates in a divine love bearing the sin of the world—then *that unity and its inspiration are one and the same thing*. And it is not only inspired as a whole, it is the only book in the world which is inspired. It is the only book in the world to which God sets his seal in our hearts when we read in search of an answer to the question, How shall a sinful man be righteous with God? . . . We believe in inspiration because in the whole Bible, from Isaiah to St. Paul, and earlier and later, there is a unity of mind and spirit and purpose, which shines out on us at last in the atoning work of Christ.

"When we approach the greatest of human minds with the problem of religion, 'How shall a sinful man be just with God?' we shall no doubt find sympathy; for the problem of religion is a universal problem. We find sympathy, for instance, in writers like Æschylus and Sophocles.

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But when we approach Scripture with this problem, we not only find sympathy, but a solution; and with the solution is identified all that we mean by inspiration. . . . Usually those who are perplexed about the inspiration of the Bible discuss their difficulties with no consideration of what the Bible means as a whole; and yet it is only as a whole that we can attach any meaning to its being inspired. There is no sense in saying that every separate sentence is inspired; we know that every separate sentence is not. There are utterances of bad men in the Bible, and suggestions of the Devil. Neither is there any sense in going through the Bible with a blue pencil and striking out what is not inspired that we may stand by the rest. . . . We will never know what inspiration is until Scripture has resolved itself for us into a unity.

“That unity, I venture to say, will be its testimony to a love in God which we do not earn, which we can never repay, but which in our sins comes to meet us with mercy, dealing nevertheless with our sins in all earnest, and at infinite cost doing right by God’s holy law in regard to them—a love which becomes incarnate in the Lamb of God bearing the sin of the world and putting it away by the sacrifice of himself. It is in its testimony to this that the unity of Scrip-

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ture and its inspiration consists, and whoever believes in this believes in inspiration in the only sense which can be rationally attached to the word.”

THE BIBLE A SUPERNATURAL BOOK

This doctrine of Professor Denney asserts that the Scriptures as a whole constitute a volume which was produced under divine guidance and for a divine purpose, and which is inspired, not as being in every respect infallible, but as being supernaturally adapted for its purpose. This purpose may be simply expressed if we apply to the entire Bible what the Apostle John said of his own statements respecting the deeds of our Redeemer: “*These are written that ye might believe that Jesus is the Christ, the son of God, and that believing ye might have life through his Name.*” (John 20:31.)

II

IS THE BIBLE ABSOLUTELY INERRANT?

THERE are two principal forms of error which may be alleged to exist in the Holy Scriptures, the historical and the theoretical. The first of these would find place in any false statement as to fact, the second in any wrong explanation of the fact. These modes of error may take place separately or they may combine in the one assertion. But they are distinguishable.

HISTORICAL INACCURACIES

An historical error would appear in case two Biblical accounts of the same event were found absolutely to conflict with one another. For example, the statements of Matthew in the 27th chapter of his gospel respecting the money given to Judas for his treachery seem quite inconsistent with those of Luke in the first chapter of the Acts of the Apostles. Matthew says:

Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have

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sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple and departed and went and hanged himself. And the chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called the field of blood unto this day.

Luke's version of the event occurs in his record of a speech made by the Apostle Peter in a conference of the disciples shortly after the death of Judas; and it is to be noted that Luke names Matthew as one of those who were present at the conference. He tells us that Peter, referring to a verse in one of David's Psalms (41), which reads, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me," said:

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus; for he was numbered with us and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

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DID JUDAS PURCHASE THE FIELD?

This passage in the Acts of the Apostles, and that which we have quoted from Matthew's Gospel, are contradictory of one another. Both refer to the betrayal of a friend, and to the money given as the reward of treachery. Both speak of the purchase of a field, and of the name by which the field was afterwards known. But Luke says that *Judas purchased the field with the reward of his iniquity, and then met his death by falling headlong in it*, while Matthew teaches that Judas, upon learning that Jesus was delivered to Pontius Pilate and was condemned, *brought the thirty pieces of silver, threw them down in the temple and went and hanged himself*; thereupon the chief priests took the money and after consulting about it bought the potter's field to bury strangers in. Also, according to Matthew, the field was named *Aceldama* because it was *bought with the price of blood*; according to Luke it was so called because of *the tragic death of Judas*.

Commentators have adopted different modes of reconciling these discrepancies. Some hold that two fields were bought, one by Judas with stolen money, and one by the chief priests with the thirty pieces of silver. Others justify the state-

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ment that Judas purchased the field by the fact that the purchase money had belonged to him. And the death of the traitor is commonly ascribed to an attempted hanging in which a breaking rope resulted in a fall. If the absolute inerrancy of the Scriptures is to be maintained some such explanations must be used, altho no one of them seems satisfactory. For our part the doctrine appears credible that the influence of God's Spirit, while preserving the Evangelists from any important mistake, may not have been such as to secure perfect harmony. We cannot, indeed, believe that the understanding of the Apostle Matthew respecting the closing events in the life of Judas differed from that of the Apostle Peter at the time of the latter's address to the disciples, but it seems not improbable that Luke, writing many years after that meeting, has inaccurately connected the purchase of the field with a tradition concerning the death of the traitor.

THE VOICE FROM HEAVEN

While some scriptural discrepancies seem irreconcilable, others are easily explained. For example, in the 9th chapter of the Acts of the Apostles, which tells of Christ's appearance to Saul on his way to Damascus, we read: "The men which journeyed with him stood speechless,

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hearing a voice, but seeing no man.” But in the 22d chapter in which Paul’s own story of his conversion is given, we read: “They that were with me saw indeed the light and were afraid, but *they heard not the voice of him that spake to me.*”

In the original Greek these passages scarcely present even a verbal contradiction. The first uses the word φωνή in the genitive case, showing that the hearing was only partial; the men heard “of the voice,” that is, the sound of it. In the second passage the accusative case is used, and is accompanied by the expression “of him that spake to me,” thus indicating that the men did not hear the voice distinctly, and so as to understand the words address to Saul. *They heard the voice, but did not hear what it said.* This explanation is entirely satisfactory.

BLIND BARTIMÆUS

Other cases of apparent conflict must be explained as partial or one-sided accounts of the same occurrence, even while the several writers show no consciousness of any incompleteness in their narrations. For example, in the 20th chapter of Matthew we are told that as our Lord was leaving Jericho:

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A great multitude followed him: and, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. . . . And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight; and they followed him.

In Mark's Gospel chapter 10, this same event is recorded, but is made to relate to *only one* blind man. We read:

And as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highwayside begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David have mercy on me. . . . And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Now no one can question Matthew's statement that there were two blind beggars; for Matthew himself was with the Savior at the time and witnessed all the proceedings. On the other hand, Mark was not present and only heard of the miracle afterwards, probably from Peter. It may therefore be questioned whether he ever knew of

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the second blind man. Evidently Bartimæus, the son of Timæus, was a striking, perhaps a noted, personality, so that some spectators of the miracle, in telling of it, were led to speak exclusively of him and of his words and actions.

MARY AT THE SAVIOR'S TOMB

Matthew and Mark

Further illustration of Biblical variance may be found in the accounts which the four Evangelists give, of *the appearance of angels to Mary Magdalene and her companions* at the tomb of our Savior. Matthew says:

As it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre. And, behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead.

From this narrative one would suppose that the two Marys went alone to the sepulchre and found the angel sitting near the entrance. *Then* at the invitation of the angel *they went in with him to see the place where the Lord lay.*

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In Mark's account *three* women are named, and they are represented as having entered the tomb before they saw the angel. He says:

And when the sabbath was past Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week they came unto the sepulchre at the rising of the sun. And they said among themselves: Who shall roll us away the stone from the door of the sepulchre? And, when they looked, they saw that the stone was rolled away: for it was very great. And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee.

Luke's Account

Luke also speaks of three women as having gone to the sepulchre, but instead of Salome, who was the wife of Zebedee, and whom Mark names, Luke mentions Joanna, the wife of Chusa, Herod's steward, as one of the three. He also adds that there were other women with them. Luke's words are as follows:

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in and found not the body of the Lord Jesus. And it

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came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and, as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you while he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James [and Judas], and other women, that were with them, which told these things unto the apostles. . . . Then arose Peter, and ran into the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering.

The Narrative of St. John

John's account of the morning visit to the tomb agrees with that of Luke, and differs from those of Matthew and Mark in mentioning two angels instead of one. But in some particulars it is strikingly opposed to the statements of all the other Evangelists. John mentions *only one woman*, that is, Mary Magdalene. His words seem to say that Mary went alone to the tomb while it was yet dark, and, seeing the stone rolled away, ran to Peter and John to tell them—not that our Lord had risen, but—that the body of Jesus had been taken away. Thereupon, both disciples, hurrying to the sepulchre and entering it, found the linen wrappings left and lying in such

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a way that John at least was convinced that the body had not been carried away, but that Christ had risen from the dead, as he himself had predicted. They returned to their home.

But Mary stood without the sepulchre weeping. Stooping down and looking in she saw two angels who asked, "Woman, why weepest thou?" In reply she told of her distress because the body of her Lord had been removed. Then, perhaps hearing footsteps, she turned around and saw Jesus. She supposed him to be the gardener and said, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus said to her, "Mary." Thereupon she immediately recognized her living Lord.

The words of the Apostle John are as follows :

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth and that other disciple and came to the sepulchre. So they ran both together : and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down, and looking in, saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes

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but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre; and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

After this recognition Christ told Mary that he was about to ascend to heaven and enjoined her to go to his brethren and say unto them, "I ascend unto my Father, and your Father; and to my God, and your God." And so John says, in conclusion, "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

THE NARRATIVES ARE CONFLICTIVE

Comparing the foregoing four accounts with one another, without reference to any theory of inspiration — contemplating them simply as

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human productions—one naturally forms the following conclusions:

In the first place, the narratives, if each be regarded by itself and according to its *prima facie* meaning, are *inconsistent with one another*.

The mention of only one angel by Matthew and Mark may be explained because either only one angel appeared at first, or because only one of two spoke to the women. Again, altho Matthew's words might signify that the two Marys were present when the angel came down from heaven and rolled away the stone and sat upon it, this clearly is not what he meant us to understand. He interjects the account of the earthquake and of the angel's lightning-like aspect, and of the terror of the keepers as of things which took place *before* the women came; the angel appeared to them afterwards in the manner described by St. Mark.

There is also little difficulty in uniting Luke's mention of the two Marys and Joanna with Mark's mention of the two Marys and Salome. The four women cooperated with each other; they bought the spices together, and probably arranged to go together to the tomb early the next morning, or, it may be, to meet each other there.

Much perplexity, however, arises when John's narrative is compared with the other three. He

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represents Mary Magdalene as going alone to the sepulchre where she did not at first see any angels, and from which she returned hastily to tell Peter and John that the Lord's body had been removed. Then going again to the tomb following the two apostles she remained there alone, weeping, till she saw the two angels and had met with Jesus, after which she returned to the city and told the disciples that she had seen the Lord. This account conflicts with those of the first three Evangelists which represent Mary as going to the sepulchre in company with the other women.

DID MARY GO WITH THE OTHERS TO THE TOMB?

For if Mary accompanied the others to the tomb it must have been either *before* or *after* her summoning Peter and John. If it was *before*, how could she have said nothing to the apostles of the angel who had told the women that Christ had arisen? How could she only have uttered her distress because the body of the Lord had been removed? On the other hand, if she accompanied the women *after* she had visited the sepulchre with Peter and John, had discovered the angels and had met with Jesus, is it credible that she did not tell the women that the stone had been rolled away and that she had

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seen the angels and the Savior? Neither supposition is tenable. We must hold that Mary did not go with the women to the sepulchre—that she only went there alone. But probably she returned with the women to the city and was with them when Jesus met them on their way.

WHEN DID PETER START FOR THE SEPULCHRE?

Moreover, Luke appears to teach that Peter ran to the sepulchre, not after Mary had told him that the body of Jesus was removed, but after she and the other women had told the eleven of their interview with the angels and of Christ's resurrection. To reconcile this with St. John's narrative we must assume that the words of Luke do not express historical sequence; altho they certainly seem to do so.

ALL THE STORIES ARE HONESTLY TOLD

In the second place, when the mind ponders on the four stories one is imprest with the conviction that *each of them is intended as a true statement*, and as setting forth essential fact.

Altho the Evangelists were not themselves present when the angels appeared to the women they regarded the report of the women as worthy of credit, and therefore made it a part of the Gospel-history. The four accounts conflict with each

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other somewhat as the testimony of several honest witnesses might differ in regard to the same event or course of events. Under these circumstances it becomes our part, if we would obtain a clear understanding of things as they actually took place, to form what the lawyers call a "theory," that is, a comprehensive statement uniting the different narratives in one story from which contradictions are excluded.

To do this it is highly important to begin with the least questionable of the accounts and to make that the basis of explanations. In the present instance priority must be given to the narrative of the Apostle John. For he relates from personal recollection how Mary Magdalene came to himself and Peter, after which all three hastened to the tomb. The other evangelists only repeat what they had heard.

THE ACCOUNTS HARMONIZED

Taking John's narrative as a ground-work we construct the story as follows:

In Jerusalem at Easter time the first faint day-break appears about 4 o'clock in the morning; but John says that Mary Magdalene went to the sepulchre while it was yet dark. She arrived at the tomb soon after the angel had rolled the

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stone away. At this time the soldiers who had guarded the sepulchre, having recovered from their fright, were returning to the city to tell what strange things had happened. Probably the stone had been rolled away and our Savior had left the grave immediately after the change of sentinels which, according to the Roman custom, would take place at three o'clock. Mary, seeing the open sepulchre and not knowing what had become of Christ's body, hurried back to summon Peter and John. But she returned to the sepulchre without delay, and there, after the apostles had visited the tomb and gone home, she still stood, weeping. Then stooping down she saw the angels, and, turning round, she met her beloved Lord. And so, as Mark says, "When Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."

Now, as day dawns, come the other women with the spices which Mary and they had bought on the preceding Friday evening. Entering the sepulchre they saw the angel who told them that Jesus had risen. And probably at this juncture Mary too entered the sepulchre and joined her companions. After that the little company of women returned to the city and told all the disciples what they had seen and heard; and Jesus also met them on their way. Thus the accounts

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given in the four gospels are combined into one story.

NON-ESSENTIAL ERRORS ADMITTED

In the third place, we have to add that the foregoing account was constructed on the assumption that *inspired writings may contain errors or inaccuracies such as are not of a vital character*; and we cannot see how it could have been constructed otherwise. Let, therefore, this story of that early hour by the sepulchre be compared with others founded on the principle that the Scriptures are absolutely inerrant; for it claims regard only because these other explanations are not credible. If any one without violence to reason can combine the four Scriptural statements in their plain *prima facie* meanings, let him do so; we have not found this possible.

Some account for Biblical discrepancies by saying that the inspired historians at times had no intention of being exact, but only designed to give correct information respecting some principal fact. Such a remark is applicable to most historians, especially to those who wrote in ancient days. This, however, does not show that the works of these men are free from all inaccuracy; it only shows how excusable inaccuracies occur.

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A DOCTRINE OF INSPIRATION

To allow that misstatements may be found in the sacred writings does not involve a rejection of the doctrine of inspiration, but *only a certain understanding of it*. For it is quite credible that the Holy Ghost may control a fallible being so as to secure him against essential error even while permitting him incidentally to entertain and to express incorrect ideas. The question whether such be the case should not be determined arbitrarily and in advance, but only after careful investigation of writings attested as inspired. The method of God's working is to be learned only by examining what God has actually done.

The doctrine of the absolute inerrancy of every Biblical statement has the great demerit of limiting the free exercise of reason in interpreting the Inspired Word. For then if statements conflict one has to reconcile them, no matter whether they be reconcilable or not, and every Scriptural representation must be maintained even tho it should clearly contradict the assured teachings of history or science. But rationally investigating the instructions of the Bible just as we would those of any other book, we become more and more convinced of their fundamental truthfulness.

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THE BIBLE IS GOD'S WORD

Acknowledging the supreme authority of the Scriptures as a source of religious knowledge we yet do not found this authority on a general theory of inspiration, but on the fact that *reason finds the doctrines of the Scripture most evidently true and such as must come from God*. In short we accept the Bible as containing the Word of God somewhat in the same way that we accept the Confession of Faith as containing the system of doctrine taught in the Scriptures. Above all, we hold that "the Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus." For us the truth is well expressed in the following words: Altho all things in Scripture are not alike plain in themselves, nor alike clear unto all, yet those things which are necessary to be known, believed and observed for salvation are so clearly propounded and opened in some place of Scripture or other, that not only the learned but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

III

THE VIRGIN BIRTH AND THE RESURRECTION

THE temple at Jerusalem was destroyed in the year 70 of the Christian era, when the Romans under Titus successfully stormed its battlements. In each of the Gospels of Matthew, Mark, and Luke we read that our Savior foretold this event and the sufferings connected with it. Of course, if this recorded prediction involved a knowledge of fact which was impossible till after the fact occurred, we must conclude that all three evangelists wrote after the year 70. This argument has had weight with some modern critics, altho it creates the impression that the Gospels are tinged with pious fraud. We, who find nothing irrational in the idea of supernatural prophecy, any more than in the thought of a miracle—and who allow that, under certain circumstances divine predictions are not merely possible, but probable—can consider without prepossession the question concerning the dates to be affixt to the canonical accounts of our Savior.

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THE ORIGIN OF THE GOSPELS

Moreover, so far as we can see, the origin of these Scriptures should be investigated and ascertained in the same way as that of other ancient writings. Accordingly, we are of the opinion that much may be learned from the contents of these venerable documents—from the ideas and words, the statements and references, to be found in them; much also from the testimony of the early Christian Fathers who were contemporaries of the Apostles or who lived while apostolic memories were yet fresh. If now we accept the statements of Papias, Polycarp, and Irenæus, who wrote in the second century, and of other later authors, we must hold that the three synoptic Gospels were composed independently of each other, and probably at places far apart, yet all of them at nearly the same time and approximately thirty years after the crucifixion.

Possibly, too, they followed other memoirs of Christ which had been found unsatisfactory. Luke tells us at the beginning of his Gospel that many had taken in hand to set forth in order a declaration of those things which were most surely believed among Christians. Each of the Evangelists may have felt called to meet the de-

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sire of God's people for a better life of our Lord than any which had been written. But it is also evident that each had a specific purpose in view.

MATTHEW, MARK, LUKE, AND JOHN

Matthew wrote with the object of convincing the Jews that Jesus was the Christ, or Messiah, whom they expected. Mark shewed to the Gentiles that Jesus of Nazareth was indeed the Son of God and the Savior of the world. Luke aimed to put into acceptable literary form all the things concerning the Lord of which he had "perfect understanding from the very first."

Matthew was that disciple, also named Levi, the son of Alphæus, whom our Savior called from his work as a receiver of taxes; he may have had more skill with his pen than the other Apostles; he is supposed to have been the oldest of them all. Luke is identified by the Fathers with the beloved physician who was associated with Paul during certain journeys and during the residence of the Apostle at Rome; he was born at Antioch and probably was a Gentile proselyte before his conversion to Christianity. Mark was sister's son to Barnabas, the apostolic missionary; Peter in his first epistle speaks of him affectionately as "my son Marcus"; and Irenæus says

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that "Mark delivered in writings the things preached by Peter."

The account of our Savior by John, the disciple whom he loved, was penned toward the close of the first century when this Apostle was an aged man, but still a pastor at Ephesus. Jerome, who was born about the year 345, records the tradition that John wrote his Gospel at the instance of the bishops of the churches in Asia Minor in order to confirm the faith of God's people in the divine character of our Savior. John dwells less on the outward proofs of Christ's claims and more on Christ's thoughts and utterances than the other evangelists do.

REPRODUCTION OF VERBAL TEACHINGS

So far as the four Gospels agree in their statements, the coincidence may be ascribed to the fact that their common aim was to reproduce the teachings which the first preachers of Christianity had been repeating for years to the churches everywhere, and which, as Luke says, were matters of common belief. No one of the sacred documents makes any reference to any of the others; each bears the appearance of an independent undertaking. But we may suppose that John had seen the other Gospels before writing his own, and that he intended to throw new light

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on the truth as stated in them. And doubtless those chapters of the fourth Gospel which add to our knowledge of Christ are a record of instructions which John had long been accustomed to give to his hearers. Personal recollections of our Lord entered largely into the ministry of this Apostle; he himself says at the beginning of his first general epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ."

THE GOSPELS CIRCULATE AMONG THE GENTILES

Now let us picture to ourselves the reception which the story of Christ, as presented in any one of these four Gospels or in all of them together, met with among intelligent heathen in the early part of the second century. The great majority of these Gentiles rejected the doctrine that Jesus of Nazareth was the Savior of the World. The Gospel account of Christ was foolishness to them. They found it filled with extravagancies and absurdities, the products of fanaticism mingled with imposture. They could

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not believe that an obscure Jew, condemned and crucified for sedition, had risen from the dead, and was the Son of God appointed to rule over mankind through the power of truth and goodness. Neither were they ready to give up their accustomed habits and views of life and to follow those rules which the teachings of Jesus prescribed. Some of them admired the morality of Christians and the exalted conceptions of God and of the eternal future, which Christians entertained, but at the same time they regarded these subjects with little more than academic interest. Other Gentiles, however, whose minds were open to conviction and whose hearts felt a deep spiritual need, were won over by the divine excellence of the Gospel, became true believers, and entered upon the new way of faith and holiness.

PERCEPTION BY THE RELIGIOUS REASON

The mental process by which the teachings of Christianity were fully and experimentally apprehended is styled by the Apostle Paul *spiritual discernment*; and the capacity for it is spoken of in the Scriptures as a gift of the Holy Ghost. It is that clear perception for which David prayed when he said: "Open thou mine eyes that I may behold wondrous things out of thy law."

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This action of the soul is a rational operation and does not differ in its nature from other activities of man as a rational being. The faculty for it, as regards doctrine, is *the ability to use one's reason rightly in respect to religious truth*, and, as regards practise, is *the disposition to live according to the truth*. The work of the Holy Spirit, as promised to Christians, is not directly to dictate dogmas or duties to them, but to guide them into truth. Saving faith is attained with God's help, but in the exercise of one's own perception and judgment. The believer and the unbeliever of the Gospel differ from one another in their use of reason simply in that the former apprehends and appreciates the truth, while the latter fails to do so. If we would designate the faculty of spiritual discernment by a phrase connecting it with modern philosophy, we might call it the *Religious Reason*, meaning by this *right reason in regard to divine things*, and distinguishing it in this way as a power of judgment analogous to right reason in morals, and to good sense in questions of welfare or interest.

A chief condition of perception by the Religious Reason is that one's mind should be emancipated from unfounded opinions and should be ready for the serious, unbiased consideration of evidence. This truth was taught by our Savior

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when he said: "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven." For our Lord did not refer so much to the simplicity of children as to their open-mindedness, their freedom from prejudice, and their willingness to receive instruction.

THE CONVERSION OF A HEATHEN

If now any one of the four Gospels, shortly after they came into general circulation, fell into the hands of a spiritually disposed heathen, a man ready to receive the truth, he would not at first accept it as an inspired book, or as being more than an authentic human production. But if he were a man who believed in God, in God's supremacy over the powers and laws of Nature, in God's character as a holy and merciful being, in man's need of divine help, and in the likelihood that the Supreme Ruler of the Universe should make a direct revelation of himself as a Great God and a Savior, such a man would find nothing unbelievable in the wonderful story of Jesus Christ. On the contrary, the matchless nobility of our Lord, his life of purity and goodness, his mighty works, his words of wisdom, his utter submission to the will of his Heavenly Father, and the sacrifice of himself upon the cross that men might have redemption through

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his blood, would convince the enquiring heathen that Christ was indeed God's only begotten Son sent into the world to be its Savior.

Learning, too, that the Gospel was the message of the immediate disciples of our Lord—holy men, many of whom had attested the truth of their message with the seal of martyrdom—the thoughtful Gentile would accept the teachings of Christianity because of this testimony as well as because of their own supreme excellence.

BELIEF IN INSPIRATION BEGINS

Perhaps, also, considering the elevation of thought and statement in the written Gospel he would conclude that it was *composed under an immediate divine guidance*; and a belief that such was the fact would attend and confirm his faith. Nevertheless his acceptance of the truth would antecede the conviction that the evangelist was a specially inspired man and would be quite independent of it. Moreover, the question whether divine help ensured the apostolic author against all possible misconception or inaccuracy, or whether it only rendered his history the best possible of genuinely human records, was probably never considered by the ancient convert. Such questions were not discust in the early church.

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THE RIGHT ORDER OF PROCEDURE

We believe, too, that in our day some make a mistake who endeavor to determine the authority of the Scriptures in general as divinely inspired before determining the value of each Biblical book as a human production. The order of procedure thus followed *differs from that which first gave each document its place in the canon of Scripture*; and it does not lead to satisfactory results. When difficulty is raised respecting some Biblical teaching we should not vainly insist that it must be true because it is in Holy Writ; we should show that it is supported by evidence, and that it conforms to the judgment of the Religious Reason. For God cannot wish us to accept any statement even by one of his own prophets which is contrary to that Reason which he has planted in our breasts. Therefore, while holding that Scripture is given by inspiration of God, we believe that Biblical questions should be studied apart from any reference to an authoritative rule of faith. To decline such independent discussion would be a confession of weakness on the part of an expounder of Christianity.

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CONCEIVED OF THE HOLY GHOST

The position which we have thus taken may be illustrated by the consideration of two historical teachings of the Gospels in regard to which some good people have been troubled with doubts. One of these relates to *the virgin birth* of our Redeemer, and the other tells of *his resurrection from the dead*.

In the first chapter of his Gospel Matthew says:

The birth of Jesus Christ was in this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

Luke's account of the paternity of Christ is given as part of the message of an angel to the Virgin Mary. In the first chapter of his Gospel we read:

The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that

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art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God, and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

NOT MENTIONED BY MARK AND JOHN

The evangelists Mark and John say nothing concerning our Lord's immaculate conception. They make no mention of any event in his life prior to his baptism in Jordan and the commencement of his public ministry. From this we infer that the manner of our Savior's generation was not a prominent article of faith among the early Christians, altho we believe it was commonly understood among them. Moreover the words, "the beginning of the Gospel of Jesus Christ, the Son of God," with which the first chapter of Mark opens, express the conviction that in some sense God rather than man was the father of Jesus Christ. The thought of Mark may have been the

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same with that of the angel, who said to Mary: "Therefore that holy thing which shall be born of thee shall be called the Son of God." The entire Gospel of Mark is an argument showing that Jesus, altho a genuinely human being, is infinitely exalted in nature and position above all other men.

In John's Gospel our Savior himself is represented as claiming a divine paternity when he told Nicodemus that he was God's only begotten Son, and again when he said to the Jews: "It is my father that honoreth me; of whom ye say that he is your God." The Jews took up stones to stone him because he said that God was his father.

It may be surely asserted that the doctrine of the miraculous conception of our Lord is upheld by all the evangelists, altho it is expressly taught only by Matthew and Luke. Other New Testament writers use words suggestive of it, as when Paul says: "When the fulness of the time was come, God sent forth his Son *made of a woman*, made under the law, to redeem them that were under the law." The phrase, "*made of a woman*," naturally means that Christ had a human mother, but no human father.

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NOT THE SON OF JOSEPH

Beyond question the Apostles and early Christians believed in the virgin birth of our Redeemer. Matthew probably received information of it from Mary herself or from members of her family. For the fact—if it was a fact—that Christ was not Joseph's son, must have been known to the immediate kinsmen of our Lord and to their neighbors. Luke's words, translated, "being, as was supposed, the Son of Joseph," might be better rendered, "being, as was *reckoned*, the Son of Joseph," that is, being considered and treated as Joseph's son, altho known not to be such. It was with this sort of reckoning that Mary said to the boy Jesus when he was found in the temple: "Thy *father* and I have sought thee sorrowing."

If Matthew and Luke had been authorized to set forth Joseph as the actual father of Jesus they certainly would have done so *in connection with those genealogies of Joseph* which they give. But evidently they had been informed that Mary had borne her first-born son before she became Joseph's wife and that the babe had been directly generated by the power of God. To one weighing carefully the statements of these evangelists it becomes very clear that Jesus was not the son

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of Joseph; for if he had been Matthew and Luke would not have written as they did.

WHICH ALTERNATIVE IS TRUE?

Such being the case, only two hypotheses are admissible regarding the story of the virgin birth: either it is a *fabrication of Joseph and Mary* to escape from the disgrace of Mary's illicit intercourse with some unknown Galilean, or it is a *true account of a miraculous occurrence*. Moreover, the only decisive reason which can be given for denying the latter alternative and asserting the former, is that *the supernatural is the impossible*, the absolutely incredible, and that no event ever takes place except in accordance with the laws of Nature. Plainly, too, those who take this position must reject along with the virgin birth many other points in the history of our Savior, which are also supernatural. If nothing miraculous can happen, what shall we say of the voice from Heaven, "This is my beloved Son?" What of the mighty works of our Lord, when he even called the dead to life; what of his rising again from the grave on the third day, and of his ascension to the skies when a cloud received him out of the sight of his disciples? If miracles are impossible these events must have

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been the inventions of imposters or the delusions of disordered minds.

We once knew an able lawyer who held that Jesus was the illegitimate son of a talented man, and who explained the wonderful qualities of our Savior on the principle that illegitimate children are often highly endowed. We fail, however, to see how any judicial mind can entertain the view that Christ was "born of fornication." The hypothesis of his divine origin is not only needed to complete the account of his supernatural career, but seems also *called for by the essential doctrine of the Gospel*, that God intended his Son to be the Savior of the world from sin. To this end Christ was to be a man, but a man absolutely free from that imperfection from which no ordinary son of Adam is free. Jesus was holy, harmless, undefiled, and separate from sinners. In his character divine excellence was embodied; he was God manifest in the flesh. Why should any one be surprized that such a being was born of a virgin? Would it not be surprizing that he should be begotten as other men are?

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THE APPEARANCES OF THE RISEN CHRIST

The accounts given by the four evangelists of our Savior's appearances after his resurrection differ remarkably from one another.

According to Matthew, Christ met the women returning from the sepulchre and told them to say to the apostles that they would see him in Galilee. Then Matthew says :

The eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And, when they saw him, they worshipped him : but some doubted. And Jesus came and spake unto them saying : All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, even unto the end of the world.

Reading this ending of Matthew's Gospel one would suppose that the Apostles did not see Christ after his resurrection till they kept the appointment at some point sixty or seventy miles distant from Jerusalem in Galilee, and that then and there our Lord gave them their final commission, after which they saw him no more.

According to Mark, Christ appeared first to Mary Magdalene, who—probably accompanied by the other women—went, on the morning of the first Christian Sabbath, and told the disciples that she had seen the Lord ; they could not be-

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lieve her. After that (it was on the same day) the Savior joined two disciples as they were walking into the country, and made himself known to them; for at first they thought him a stranger, as he had assumed a changed aspect. They returned and told how they had seen the Lord; but they also were disbelieved. Later (Mark does not say how long), Christ appeared to the eleven as they reclined at table (seemingly at the close of a meal) "and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature." To these words our Lord added others of direction and encouragement. "So then," concludes Mark, "after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." From this account one might suppose that Christ did not go to Galilee at all and that he ascended to heaven within a few days after his resurrection.

LUKE'S STORY

According to Luke, Christ appeared first to Mary Magdalene and other women. These favored ones came and told the disciples that they

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had seen the Lord; but "their words seemed to them as idle tales, and they believed them not." On the same day our Lord accompanied the two friends to Emmaus, became known to them as he blessed and broke bread, and then vanished out of their sight. They rose up the same hour, and returned to the company of Christians in Jerusalem, who said: "The Lord is risen indeed and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread. And as they thus spake, Jesus stood in the midst of them, and saith unto them: Peace be unto you." The disciples were terrified, supposing they saw a spirit. But Jesus assured them that he was there in bodily presence. He showed them the hands and the feet which had been pierced when he was crucified. And while they yet believed not, "he said to them: Have ye here any meat? And they gave him a piece of broiled fish and of an honeycomb. And he took it and did eat before them." Then, after some strengthening words, he enjoined them to tarry at Jerusalem till power from on high should descend upon them. Finally he led them out as far as Bethany, blessed them with uplifted hands, and was parted from them and carried up into heaven.

If Luke's narrative sets forth events in their

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proper connection and sequence, our Savior had only one interview with his disciples, and this took place on the evening of the day of the resurrection and was immediately followed by the ascension from Mount Olivet, near Bethany. Luke, like Mark, makes no reference to the mountain in Galilee of which Matthew writes.

JOHN'S SUPPLEMENTARY STATEMENTS

According to John, Christ appeared first to Mary Magdalene,

Then the same day at evening, being the first day of the week, *when the doors were shut* where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said to them: Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Thomas, called Didymus, was not present on this occasion and he said:

Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: Then came Jesus, *the doors being shut*, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing. And Thomas answered and said unto him, My Lord and my God.

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John says nothing of the meeting on the mountain in Galilee, altho he must have known of it; neither does he speak of Christ's ascension, tho he must have known of that. He does, however, describe an appearance of Christ to Peter and six other of the disciples, which is not mentioned by any one else. They had been fishing all night on the sea of Tiberias (or Galilee) and had caught nothing. Our Lord stood on the shore and said, "Children, have ye any meat?" (as tho he would share in a repast). Then followed the miraculous draught of fishes and the meal on the shore where Jesus had already furnished a fire of coals with fish on it; after which our Savior tested Peter's love and commissioned him to feed his sheep and his lambs. With this incident John concludes his Gospel.

THE ACTS, CHAPTER I.; FIRST CORINTHIANS, CHAPTER XV.

In addition to the foregoing statements of the evangelists valuable information respecting the risen Christ is given in two other places in the New Testament:

In the first chapter of the Acts of the Apostles we are told that Jesus "showed himself alive after his passion by many infallible proofs, *being seen of the Apostles forty days*, and speaking

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of the things pertaining to the kingdom of God." And we are also given here a detailed account of our Lord's last interview with his disciples and of his ascension to heaven.

In the fifteenth chapter of First Corinthians the Apostle Paul wrote that Christ:

rose again the third day according to the scriptures; and that he was seen of Cephas [Simon Peter], then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles; and last of all he was seen of me also, as of one born out of due time.

PERPLEXING DIFFERENCES

Comparing together the different statements of Scripture respecting these appearances of our Savior the mind becomes confused. Each statement seems honestly made, yet one wonders how they can all be true. One asks: Why does Matthew speak only of the meeting on the Galilean mountain? And why do the other evangelists make no note of that meeting? Why is our Lord's ascension recorded only by Mark and Luke? How is it that Mark writes as if our Lord made only one appearance to the Apostles and then forthwith went up to heaven? How is it that Luke's words give the impression that

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the ascension took place in the evening immediately following the morning of the resurrection? And how is it that only Paul states that Christ "was seen of above five hundred brethren at once?"

The want of agreement justifying these queries indicates clearly that *the several authors had different if not conflicting views or memories in mind*, when they wrote. It shows that the accounts were composed independently of each other, and that they could not have been the product of a conspiracy to deceive. To that extent it serves a good purpose.

But discrepancy between even the most credible narrations weakens their historical value unless the want of harmony can be satisfactorily accounted for. It resembles the disagreement of honest witnesses in testifying to the particulars of some occurrence. It is *prima facie* ground for belief, not that any of the stories is wholly false, but that one or other of them contains inaccuracies. When, however, the various statements, including, it may be, some that are mistaken or misleading, can all be accounted for by a single course of fact, then the discrepancies do not weaken the evidence, but *render it much more convincing*.

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THE PRIORITY OF MATTHEW AND JOHN

Let us now use our best judgment in the attempt to gather the exact truth concerning the appearances of our Savior after he rose from the dead.

First, may we not premise that the authority of Matthew and John on this subject is superior to that of Mark and Luke? Neither of these latter was an Apostle, and there is no evidence that either of them personally witnessed an appearance of our Lord. Mark was only a boy at the time of the crucifixion and Luke not yet a Christian convert. But Matthew and John were among those "eye witnesses and ministers of the word," from whom Luke, at the beginning of his Gospel, says that he and his fellow Christians obtained their knowledge of the Savior. We may assume that the appearances recorded by these two Apostles certainly took place.

THE MEETING ON THE MOUNTAIN

There is no reasonable ground to question Matthew's statement: "Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them; and, when they saw him, they worshiped him; but some doubted." From Matthew also we learn that the meeting

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in Galilee was arranged for by our Lord on the eve of his betrayal. We are told that Jesus said, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad. But *after I am risen again, I will go before you into Galilee.*" These words of our Savior were referred to by the angel spoken of by Mark, who said to the women at the sepulchre: "Go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you."

Evidently this appointment for Galilee was intended by Christ to be more than simply a meeting with the Apostles. There was no need that they should repair to a mountain in order to see him and hear his words. Our Lord must have had in mind a general gathering of his followers. The meeting on the mountain was probably that occasion mentioned by Paul on which our Lord was seen of about five hundred brethren at once; and probably, too, it was his only completely public appearance. Matthew writes as tho the Apostles departed for Galilee as soon as the women from the sepulchre told them to go there; but it is plain that he could not have meant his words to be so understood. Some weeks must have elapsed before the assembly on

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the mountain; during which time believers were notified of the day and place of meeting: for Jesus had no intention of showing himself to unbelievers.

ONLY ONE PUBLIC APPEARANCE

It may be asked: Why did our Lord thus appear only once, as we suppose was the case, before a general concourse of his followers, while he presented himself repeatedly before the apostles? Was it not because a single unmistakable appearance before a general gathering of Christians was sufficient to confirm their faith, whereas *several such manifestations would have attracted promiscuous thousands*, and would have excited a wild enthusiasm among a people who were expecting a Messiah to set up a temporal kingdom? That would have been a poor introduction to the spiritual reign of truth and grace.

Moreover, tho the people assembled on the mountain were to witness for Christ and spread his Gospel everywhere, the leaders in this work and the representatives of the church in general were to be the Apostles and their associates. It is, therefore, not surprizing that, in the course of time and when the first generation of Christians was passing away, the preachers of the Gospel made little mention of Christ's meeting

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with the five hundred, while they constantly referred to the testimony of the Apostolic witnesses. This may explain the silence of the younger Evangelists concerning the mountain assembly and their special mention of our Lord's appearance before his chosen ambassadors. Matthew, indeed, may have written at as late a date as Mark and Luke, that is, twenty-five or thirty years after the Resurrection, but he had reason, which they had not, to bear the meeting on the mountain prominently in mind. He was present at it; and he was one of those to whom the Savior on the eve of his betrayal said that he would go before them into Galilee. These facts must have made an indelible impression on Matthew's memory.

THREE PRIVATE MEETINGS WITH THE APOSTLES

The disciple whom Jesus loved—the writer of the fourth Gospel—mentions *three separate meetings of our Lord with the apostles*; in each of which he himself participated. He saw the Redeemer first when Thomas was absent, then a week later when Thomas was present, and after that at “the sea of Tiberias,” where John was one of those who had fished all night with Simon Peter. This meeting by the lake probably occurred more than a week after the second appear-

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ance behind the closed doors in Jerusalem. For the fishing-place was sixty-five or seventy miles from Jerusalem, and the apostles must have walked that distance. They had returned to Galilee and were *waiting for the assembly on the mountain*. But that had not yet taken place; as may be inferred from an incidental statement of the Evangelist. Speaking of the appearance by the lake he says: "This is now *the third time* that Jesus showed himself to his disciples after that he was risen from the dead." The first two times had been in Jerusalem. The mountain meeting was probably appointed for three or four weeks after the Resurrection, possibly for the fourth or fifth Christian Sabbath, so that all believers might be notified of it.

ANCIENT HISTORICAL METHODS

The neglect of temporal sequence by the synoptical evangelists may be accounted for partly on the ground that the Gospels were *reproductions of the Word as it was preached at the time when the Gospels were written*. Along with the great fact of the Resurrection the further fact that Christ had appeared and spoken to the Apostles would be dwelt upon, but we may suppose the instructions then given by our Lord to have been repeated often without recalling the occa-

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sions on which they were uttered, and even as if they had been uttered on one occasion.

In order, however, to complete this explanation we must refer to a fact well known to scholars. This is, that ancient historians wrote with the understanding that their narratives were to be taken as *substantially correct while inaccuracies might be expected in subordinate unessential particulars.*

The same rule of judgment applies to modern historians, but with much less force. Authors of to-day have better and fuller sources of information than were accessible in old times. The ancient writer reported speeches of which he had little knowledge, putting into them arguments, illustrations, and appeals such as he believed them to have contained, and he depicted events in detail according to his conception of the way in which they must have occurred. His aim was to give a correct general impression, even while circumstantial particulars might be treated with neglect or with freedom. Such appears to have been the mode of composition followed by the three evangelists, but especially by Luke.

Commentators remark that Luke pays little regard to time and to historical connection. This explains how the final passage in his Gospel

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gives the idea that Christ appeared only once to the Apostles after his resurrection, and made them only one address. Mark also in telling of the appearances is neglectful of the element of time, but not so decidedly as Luke is. The interview between Christ and the Apostles, as recorded in the closing passage of Luke's Gospel, seems to be a composite one, the beginning of which includes what our Lord said to the Apostles at that first appearance *when they were terrified and affrighted* and thought they saw a spirit, and the end of which is taken from Christ's parting interview with the Apostles, *forty days afterwards*, when fears and doubts had entirely passed away.

LUKE COMPARED WITH HIMSELF

Luke himself may be cited to show that our Lord made more than one address to the Apostles and appeared to them more than once. For Luke was the author of the Acts of the Apostles, as well as of the third Gospel; he composed both treatises to confirm the faith of his friend Theophilus and that of other Christians. Now in the first chapter of the Acts he says that Christ showed himself alive for forty days after his passion to the Apostles whom he had chosen; and in that chapter also he reports that final inter-

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view in which our Lord commanded the disciples not to depart from Jerusalem till they should receive the promise of the Father, even the power of the Holy Ghost. Luke makes these statements not as a correction of what he had written in the Gospel, but *as a continuation of it*. He knew that his statements were embodiments of truth. They set forth the fundamental fact that the risen Christ had appeared to the Apostles and they gave the principal points of the exhortations and directions of the risen Lord. But Luke shows no consciousness that his narrative is misleading as to the time and sequence of events; probably if interrogated he would have characterized its chronological deficiency as a negligible feature, in accordance with the historical fashion of his day.

Is then the closing passage of Luke's Gospel to be regarded as substantially correct while circumstantially inaccurate? We think so; we cannot "harmonize" the statements of the New Testament on any other theory, even while honoring Luke as a trustworthy—and an inspired—historian.

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A REMARK OF MATTHEW

Here, also, in additional illustration of the importance of comparing Scripture with Scripture, we may refer to a remark made by Matthew in connection with our Lord's appearance on the mountain. He says: "Some doubted." These words, at first sight might be taken to indicate that some of the eleven apostles doubted; which certainly was not the case. None of them had any doubts after Thomas was convinced. Matthew only meant to say that some of those attending the meeting found it hard to believe that the Lord had arisen.

POSSIBLY OTHER APPEARANCES

Whether Christ made any other appearances to his disciples than those distinctly mentioned in the Scriptures it is difficult to say. Luke declares that he showed himself alive after his passion to the Apostles, "being seen of them forty days and speaking of the things pertaining to the kingdom of God." And St. John, immediately after telling how Christ had asked Thomas to examine the wounded hands and side, adds, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might

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believe that Jesus is the Christ, the Son of God." These passages justify the judgment that there may have been other appearances.

NO RESUMPTION OF EARTHLY RELATIONS

It is, however, certain that *Christ did not after his resurrection resume his previous habits of life*, or his daily intercourse with the Apostles. He no longer dwelt in their homes or traveled with them from Galilee to Judea and back again, or taught in the synagogues and wrought miracles while they listened and wondered. Each of his appearances, moreover, was a separate manifestation, and no less supernatural than his resurrection had been. We judge that he began each suddenly, as on the two occasions when he entered the upper room after the doors had been locked, and we suppose he always vanished suddenly when he had finished speaking, as he did at the dinner table in Emmaus. His body must have undergone a change when he rose from the dead, and must have become exempt from laws to which the ordinary human body is subject. Yet he asserted most positively that *his body was the same in which he had suffered on the cross*, and he gave such proof of this fact that all doubt was removed from the minds of the Apostles.

The characteristics of Christ's risen body and

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its identity with the body that was crucified are proper topics for discussion, but they can and should be considered apart from the fact with which they are connected, *the simple fact that Christ rose again from the dead the third day according to the Scriptures*. The historical evidence for this event is extremely satisfactory to a mind spiritually disposed.

TEN OR TWELVE APPEARANCES

According to the Biblical writers our Lord after his resurrection showed himself at least five times to the Apostles—that is, on the *first Christian Sabbath*, on the *second Christian Sabbath*, at the *lake-side in Galilee*, at the *gathering on the mountain*, and in the *farewell interview* before his ascension from Mount Olivet. He also appeared early on the first day of the week to *Mary Magdalene*; shortly afterward to the *women returning from the sepulchre*; then to *Simon Peter*; and then to *the two disciples*, as they walked into the country. These four meetings all took place on the first Christian Sabbath and preceded our Lord's first entrance into the room with closed doors. We are told also by St. Paul that, subsequently to the appearance before the five hundred brethren, Christ "*was seen of James; then of all the apostles.*" These

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words "all the apostles" may refer to the parting interview at Jerusalem, when all were present. Then Paul says, "Last of all he was seen of me also, as of one born out of due time."

The Apostles and many others to whom our Lord thus showed himself had no doubt whatever that he had risen from the dead.

IV

THE RESURRECTION OF CHRIST EXPLAINED

THE resurrection of Christ is a fact of great significance. It gives to all men and especially to Christians the expectation of a life beyond the grave. Our Savior said to his disciples: "Because I live, ye shall live also." But the chief importance of this great miracle is that it set the seal of God upon the claim of Jesus to be the Son of God and the Savior of the World. It established the sufficiency and the success of his death upon the cross as our Redeemer. It was a conclusive confirmation of the teaching that "there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all" (I Tim. 2:5).

A DIVINE ATTESTATION

The Apostle Paul, writing to the church at Corinth, lays much stress on the evidential value of our Lord's resurrection. He says:

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I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures. . . . Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? . . . If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. . . . Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept.

Here the Corinthians are told that if Christ had not risen their confidence in him as their Redeemer is misplaced and the preaching of the Cross is the propagation of a delusion. So far as we can see, this position was logically taken. Moreover, with the Apostle we find the fact of Christ's resurrection well attested historically, and worthy of our faith and confidence.

A CREDIBLE MIRACLE

But, while no doubt can be reasonably entertained respecting our Lord's resurrection, the *exact nature of this event* has been the subject of speculation. Some have regarded it as nothing more than a ghost-like apparition, the product of high-strung expectations. Others who identify

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the supernatural with the impossible and who yet receive the gospels as historical, are driven to the belief that Christ's appearances after his crucifixion were strong hallucinations. Those, however, to whom Christ is God's only begotten Son recognize the improbability—indeed the impossibility—that such a being should remain subject to the power of death. They find it easy to believe that he rose from the grave, that he spake to Mary Magdalene at the sepulchre; that he walked and talked with his two discouraged followers on the way to Emmaus; that he showed his hands and his feet and his side to the Apostles and ate the broiled fish and the honeycomb before them; that he opened to them the Scriptures how it behoved the Christ to suffer and to rise from the dead the third day; that he wrought the miracle by the lake of Galilee and enjoined Peter to care for his sheep and his lambs; that he address the five hundred brethren on the mountain; and that, after having been seen of his disciples during forty days, he led them out of Jerusalem to the Mount of Olives, commanded them to go into all the world and preach the Gospel to every creature, and then ascended to the skies to be seated at the right hand of God.

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WITH WHAT BODY DID HE RISE?

These facts were confidently believed by the Apostolic Christians. They were sure that the very same Christ who died on the cross had come to life again and had presented himself to them embodied as before. Moreover, they were not at all troubled with skeptical misgivings by reason of the marked change which had taken place in the method of our Savior's life. For he was no longer subject to the conditions of ordinary humanity; he had no need of rest or sleep or food; he placed himself at will wherever he desired to be; he appeared and disappeared like an angel visitant; the locked doors of upper chambers did not obstruct his movements; and at last, as if lighter than air, he ascended from the hillside and entered the cloud. These circumstances caused no bewilderment; they were all of a piece with wonders which had already been observed in the career of our Lord.

Probably, however, as time went by, the great difference in the corporeal phenomena manifested by our Savior before and after his resurrection may have led some to ask whether it were indeed the very same body that suffered upon the cross which was afterward seen in Jerusalem and in Galilee. This question would naturally arise in

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ancient days; and it has become a matter of discussion in our own times. No matter how it may be answered one can still believe that Christ rose from the dead. Nevertheless, as the inquiry might connect itself in some minds with doubts whether our Savior really rose from the grave, it has a claim on our consideration.

CERTAIN TEACHINGS OF PAUL

Much aid to sober thinking on this subject may be obtained from the teachings of the Apostle Paul respecting the bodies which the children of God are to occupy in the abodes of glory. In the latter half of that chapter in which he speaks of Christ's resurrection—the 15th of I Corinthians—he discusses the resurrection of believers at the judgment of the great day, and begins with the words: "But some man will say, How are the dead raised up? and with what body do they come?" According to Paul the present bodies of God's people are earthly, corruptible, and mortal, and are not to be revived again but are to be replaced by bodies which are heavenly incorruptible, and immortal. "Flesh and blood," he says—that is, our present bodies—"cannot inherit the kingdom of God, neither doth corruption inherit incorruption." He likens the resurrection of the Christian to that new life which is

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developed from a seed after it is planted in the ground, and which is conditioned on the decay and dissolution of the substance of the seed. By this the Apostle evidently means that the believer shall exchange his earthly decaying tabernacle for that body which is to be his celestial habitation.

“THE SPIRITUAL BODY”

Practically the same thought is expressed when Paul speaks of the transformation which shall take place in believers. He says:

We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed [altered; transformed]. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that is written: Death is swallowed up in victory.

These words appear to assert that the glorified, or “spiritual” body shall be constituted of the same matter which had previously formed the mortal body, after a miraculous alteration has been wrought in the qualities of the matter. Such an understanding is especially applicable to the case of Christians who shall be living when the awakening trumpet shall sound, and whom the

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Apostle had in mind at the time of his writing. It seems also to apply to our Savior's resurrection. But the essential point of the Apostolic teaching is that *the "spiritual body" will be vastly different in nature from the "natural body,"* while at the same time the former will be in a certain sense the reproduction of the latter.

Every purpose of the resurrection will be realized when believers can recognize each other in corporeal presence, as the Apostolic Christians recognized Christ after his resurrection. This result will be accomplished no matter from what source the substance for glorified bodies may come; accordingly we believe that a rational interpretation of Paul's words, as well as of other Scriptures, will support the view that the spiritual body has no necessary dependence on the natural body for the material of which it is to be composed.

TWO MODES OF COGNITIVE APPREHENSION

We support this opinion by *a method of interpretation which is widely applicable to statements setting forth fact or truth.* This method recognizes two different modes of perceptive or cognitive thought together with two different modes of statement corresponding to them. One

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of these forms of knowledge arises from the observation of fact accompanied only with such an exercise of judgment as may be spontaneous or as may be called for by practical desires and necessities; the other springs from the critical employment of reason in seeking to perceive causes and relations and the inner nature of things. These modes of cognition do not differ as employing different mental powers but only because each makes its own use of the same powers. Both are sources of knowledge; both admit of error; but mistakes are more frequent in the critical than in the observational method of cognition. At the same time a thorough understanding of facts comes from an analytical investigation of them and not from our first apprehension of them. Observation without investigation leaves many points undetermined. In consequence of this peculiarity observational language may be inexact and subject to correction, even while it reliably presents the main matter of assertion. In such a case if the clear exercise of reason require a change of statement, the emendation may be regarded as affecting the form rather than the essence of the thought or as relating to an inaccuracy as distinguished from an error.

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A THREEFOLD ANTITHESIS OF TERMS

The distinction above given is nearly the same as that between popular and scientific modes of apprehending and of stating truth, but it is of wider application. It may help to our better understanding of it, if it be considered in three lights and as exprest by a threefold antithesis of terms.

First, let us say that one's thought and knowledge and the statement of it may be either *pragmatic* or *theoretic*. Pragmatic knowledge is derived immediately from experience and experiment, with little theorizing respecting causes and relations.

Certain modern authors, who call themselves "Pragmatists," regard beliefs formed in this way as the only reliable and the all-sufficient forms of human cognition. Metaphysicians generally, however, have held—and still hold—that knowledge may be developed by the use of principles relating to the causes of things, altho they have differed respecting the origin of such principles.

The truth seems to be that cognition may be theoretic as well as pragmatic, and furthermore that ratiocination can supply deficiencies and correct inaccuracies in observational knowledge.

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This does not detract from the value of the more primary mode of cognition, but is rather a determination of its essential truth, just as the process of smelting shows the value of an ore by separating the gold or silver from the dross.

PRAGMATIC AND THEORETIC

An illustration of this point may be drawn from physical science. The Ancients were all acquainted with the action of the suction-pump, and with its power to raise water from a depth of thirty feet or more; and they explained the working of the pump by saying that Nature offers a certain degree of resistance to a vacuum. Modern science receives the old mechanism without any change but explains the operation of it better. For it is now known that the air around the earth under the law of gravitation exerts a considerable pressure to the square inch upon all objects exposed to it, and that this force or weight drives an equal weight of any liquid up a tube from which the air has been withdrawn. Therefore, altho we still say—and in a sense correctly—that the pump acts by suction, the scientific truth is that it operates by the force of atmospheric pressure. Our knowledge of that pressure modifies and corrects our understanding of what suction is.

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EXOTERIC AND ESOTERIC

Next we say: knowledge and instruction may be either *exoteric* or *esoteric*. We have no wish through the use of these terms to commend the Pythagorean custom whereby some doctrines were withheld from the public and communicated only to select disciples. We have in mind rather the practise of Aristotle whose lectures were open to all, but some of whose instructions were popular and dispensed with exact analysis, while others aimed at the complete explanation of abstract and difficult questions. The modern division of theology into the Biblical and the Systematic has originated in the perception that two methods of thinking may be usefully employed on religious subjects, the one being more observational, the other more philosophical in the use of mental power.

Here let us note that, altho truth is unchangeable, a doctrine which is esoteric in one generation may through the diffusion of intelligence *become exoteric in another generation*. The two modes of knowledge differ only in respect to modes of acquisition and degrees of advancement.

In the time of Sir Isaac Newton certain laws of falling bodies and of planetary movements had been ascertained, but the explanation

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of such phenomena according to the law of gravitation was at first imparted only to students of the Principia. In our day it is generally known that matter attracts matter directly as to the mass and inversely as to the square of the distance, and that this law controls both terrestrial and celestial bodies. But since scientists are convinced that power cannot act through empty space, they are seeking to explain the mutual attraction of suns and planets and all the phenomena of gravitation as resulting from the ceaseless pressure of a cosmic ether. If they succeed in establishing such a theory they will not destroy but only modify and improve our understanding of the working of the universe.

PHENOMENALISTIC AND NOUMENALISTIC

Finally, the distinction which we have been considering is stated over again when we say that knowledge may be either *phenomenalistic* or *noumenalistic*. This use of designations is intended to redeem for the service of truth two terms which have been employed in the service of error. The philosopher Kant gave the name "phenomena" to the objects of perception or cognition, but, as he made *not merely the perception but also the phenomena perceived* to consist in the synthetic action of the sensibilities and

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the reason, his system provided for no reality except that of one's own mental activity. His "phenomena" were mere appearances—if they were even so much—with only emptiness behind them. His "noumena" were those elements in perception and in the objects of perception which reason contributed to the otherwise chaotic exhibitions of sense. Hence the "noumena," too—such as space, time, substance, power, quantity, and relation—had no true and independent reality; they were not "things in themselves."

In opposition to the Kantian account of cognition and its misleading use of terms we shall now apply the words phenomena and noumena to the *very same objective realities*, but we shall designate by the word *phenomenon* an object as observed while it has not yet been made the subject of deliberate analysis and determination, while by a *noumenon* we shall mean the same object as viewed after the exhaustive investigations of the reason. And the two mental states which present themselves in this connection we shall call Phenomenalistic and Noumenalistic Knowledge.

These terms have the advantage of being free from any extraneous limitation and are suggestive of the fact that both modes of cognition may be exercised about any subject. For example,

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each can give its own account of sense-perception; this, by the way, is the mode of mental action which Kant attempted to explain. All men are aware that this phenomenon is a fact; that it depends on the excitation of the bodily senses; that it involves judgment and the perception of relations, and that it places us in conscious contact with the external world. Such knowledge is phenomenalistic. But a thorough understanding of sense perception and of its varying forms is to be obtained only through philosophical analysis. This, if it be correct, produces noumenalistic knowledge.

MOST HUMAN APPREHENSIONS RELIABLE

Altho, as we have said, there may be both phenomenalistic and noumenalistic errors, *the immense majority of the conclusions of the human mind are well-made and reliable*. This is particularly the case with phenomenalistic apprehensions. That innumerable assemblage of facts and truths by which man's daily life is governed is made up of such.

Moreover a phenomenalistic mistake is always a matter of inference, not of immediate cognition, and is ordinarily capable of correction. Often when looking out of a car window at some coach

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slowly passing in a railroad depot, we think the train to be moving while it has not yet started; but we correct this instinctive judgment on perceiving that it does not agree with other and more immediate cognitions. Formerly men believed that both sun and moon circled around the earth. The researches of astronomy corrected this error, while they confirmed the knowledge that sun and moon exist and that the bearings of the heavenly bodies toward the earth are changing from hour to hour.

The great majority of noumenalistic assertions, also, are well founded. Such are the tested teachings of mathematical and of physical science. And such, too, in our judgment are various ethical, metaphysical, and psychological doctrines. There are, to be sure, false philosophies, but let us trust that these will ultimately disappear through an improved use of the rational faculty. For man can hope for increasing accuracy of knowledge only through the exercise of his reason.

PHENOMENALISTIC INEXACTITUDE

Phenomenalistic knowledge is less exact than the noumenalistic; therefore also inexactitude often is noticeable in the statement of it. This is especially so when some event is described

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according to its appearance and in disregard of its inner nature. The sun at Joshua's command stood still upon Gibeon; that is, it apparently did so. This phenomenon may have been caused by a miraculous refraction of the solar rays. That the sun stood still was the pragmatic, phenomenalistic, statement of the essential fact. When, in the first chapter of Genesis we are told that the waters brought forth abundantly moving creatures and fowls of the air, and the earth living creatures after their kind, cattle and creeping things, are we to suppose that water and earth were given procreative powers? Probably those forms of life emerged from the earth and water, while the production of them was the direct result of divine efficiency.

SCRIPTURAL LANGUAGE IS PHENOMENALISTIC

Upon examining the books of which the Bible is composed one is struck with the peculiarity that *not one of them is a scientific or theological treatise*. Most of them contain only histories, poems, moral and religious directions, legal and ritual codes, and divine messages. Here and there some principle is asserted, but we nowhere find a systematic setting forth of truth. Even those writings, such as the Pauline epistles, which give doctrinal instruction, do so more in a pragmatic

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than in a theoretic way. They are designed to satisfy spiritual needs but not to answer philosophical inquiries.

We think it may be justly said that God has seen fit to reveal his ways in the Scriptures through phenomenalistic rather than through noumenalistic thought. This being the case *a certain freedom may be claimed in the interpretation of Biblical statements*. No one should reject any essential fact or principle, but what can be shown to be non-essential—what may be said to belong to the form and not to the matter of the teachings—may be discarded from noumenalistic belief.

“THIS SAME JESUS”

Let us now revert to the doctrine of the resurrection of the body as it relates to the heavenly state both of our Savior and of his followers. It has been commonly taught that after the judgment day the saints in glory shall be restored to the possession of those bodies in which they have lived and moved on earth. Of this we shall speak later; we wish first to say that it is reasonable to believe that the Lord Jesus Christ, now on the throne of the Universe, *occupies the same body as that in which he died upon the cross*.

In the first chapter of Acts it is recorded that, after the Savior ascended from the Mount of

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Olives, “two men in white apparel”—that is, two angels—stood before the disciples and said: “Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, shall so come *in like manner as ye have seen him go* into heaven.” Thus we are taught that when the Son of Man shall come again in the clouds of heaven and in great power and glory, he will have the same visible and tangible personality which the Apostles saw ascending to the skies. But they knew that Jesus to be their Master who had died on the cross and who had risen again, and who had shown himself to them and conversed with them during forty days. They had no doubt whatever of his personal identity—that he was the same Jesus in both soul and body.

APOSTOLIC PERCEPTIONS

It is no reflection upon the intelligence or the sanity of those first disciples to say that they may not have concerned themselves to inquire just *in what way the body of the risen Savior was identical with that which had been crucified*. We may suppose their cognitions to have been simply pragmatic or phenomenalistic. By this we do not mean that their apprehensions were not those of actual fact or were at all different from those

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which men experience in daily life. On the contrary *their perceptions were of precisely the same nature with ordinary human perceptions*, and are to be judged of accordingly.

But now, speaking from a theoretic or noumenalistic point of view, we hold that it would be quite consistent with the teachings of Scripture to suppose that the body of our Lord after his resurrection was formed out of new substance and that the material of his earthly body had been dissolved and discarded. For if, after such a change, he had presented himself to the disciples with the same appearance as formerly, they might have truthfully maintained that the Lord had risen from the dead and that he was the same both in spirit and in body as before. But while such an interpretation of Apostolic testimony is not irrational, it does not seem to be a necessary or the most reasonable interpretation.

We do not question that the body with which Christ arose was the same in substance with that which had been deposited in the tomb. Yet it seems clear that *something more occurred at the resurrection of our Savior than happened at that of Lazarus* and of others who were miraculously recalled to life. These persons obtained a renewal and extension of their earthly existence

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subject to its limitations and infirmities, while Christ rose with an immortal body fitted for the permanent indwelling of God's only begotten Son. We may believe that a radical change in the physical constitution of our Lord was effected by Divine Power at the moment of the resurrection.

“HE SAW AND BELIEVED”

When Peter and John hastened to the sepulchre with Mary Magdalene, John says that he “came first to the sepulchre, and, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then,” continues John, “cometh Simon Peter, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.” Finally John adds, referring to himself, “Then went in also that other disciple, which came first to the sepulchre, and *he saw, and believed.*”

The sight of the “linen clothes” in the sepulchre convinced John that our Savior had risen to life again. For *if the body had been carried away the wrappings would have been taken with it*, but they were left behind when the Lord arose. So John “saw and believed.”

Moreover, the disposition of the grave clothes

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as they lay seems to have struck John as remarkable. He mentions it twice. It was probably more significant to him than can be gathered from the words of the English Bible.

The simple assertion in his Gospel that he and Peter saw "the linen clothes lying" is made more definite by the words of Luke that "Peter beheld the linen clothes laid by themselves." This sentence, however, is not an exact translation. A more literal rendering is that "Peter observed the linen clothes *lying alone*" (μονα, μόνα), that is, *unaccompanied with the body*. Luke's words do not imply that the clothes had been laid to one side.

Again, the English reader may be misled by Matthew's statement that Joseph of Arimathæa "wrapped the body of Jesus in clean linen." The reference here is not to a white shroud such as Europeans often use, but to *a roll of cloth*, which was wound around the body and within whose folds an embalming preparation was enclosed. John says that there came also Nicodemus, "which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."

Here, too, the word "spices" gives a false

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impression. The myrrh and aloes mentioned were quite different from any spices known to us. They were *aromatic gums* obtained from incisions in the bark of certain Oriental trees. Their mixture seems to have formed a kind of pitch or paste!

Such being the case we may suppose that the linen wrapped around our Savior became a strong and somewhat stiff envelop, which would have resisted the efforts of a living person to escape from it and which must have been unwound or torn open in any attempt to remove a body enclosed within it.

Now we judge that Peter and John perceived that this envelop lay undisturbed yet empty on that rocky shelf where the body of Christ had been deposited. They were probably greatly impressed with this circumstance, especially when they noticed that the napkin which had been about our Savior's head and which had not been stiffened by the gum was folded up and laid in a place by itself.

Possibly too the angel who spoke to the women may have desired to direct their attention to a significant fact, when he said: "Come, see the place where the Lord lay."

It would appear that Christ's body at his resurrection vanished from the place it had

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occupied, being instantaneously transformed into or replaced by a new body fitted for the life upon which our Lord was now to enter.

AN HISTORIC MIRACLE

Our faith in Christ's resurrection is founded on the testimony of eye-witnesses, on results which cannot be accounted for except on the assumption that Jesus rose from the grave, and on the inherent reasonableness of the event itself. For it was not to be expected that the Lord of life should remain subject to the power of death. At the same time we can give no explanation of the resurrection of our Lord except only that it was the direct work of Divine Power. It was the production of a second Adam who was as truly a new creation as the first Adam had been; and, as the first Adam was of the earth, earthy, so the second Adam was the Lord from heaven.

In short, as St. Paul says, the body of Christ after his resurrection was no longer a "natural" but a "spiritual" body. This does not mean that it had become immaterial, but only that it had become fit for the eternal indwelling of a child of God. Such a body must be constituted very differently from those which are the well-known objects of biological study; it belongs to

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a supernatural order of existence; therefore we cannot expect much aid from physical science for an understanding of its capabilities and operations.

ABSOLUTE IDENTITY

It does, however, seem possible to form a satisfactory conception of the way in which the risen Jesus was rightly regarded as both in spirit and body the same Jesus who died upon the cross. The explanation to which we refer springs from a consideration of the use which the human mind in its ordinary perceptions of reality makes of the idea of identity. For analytic or philosophic thought distinguishes several modes of identity *which common cognition regards with little or no discrimination*. Three or four of these are especially noticeable.

First, there is *absolute and simple sameness*, such as that which belongs from year to year to a gold coin or to a marble statue, and such as we credit to every substance which retains its component parts. We ascribe this identity also to every ultimate atom of matter and to every enduring spiritual being. God is the same yesterday, to-day, and forever, and the human soul has an identity which persists during the present life, and also, as we believe, beyond the grave.

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THE IDENTITY OF CONTINUITY

In the next place, there is the identity of *phenomenal continuity*. A river is the same to-day that it was a year ago, altho all the water which it then contained has found its way into the ocean. A nation retains its identity altho one generation of its people has disappeared and has been replaced by another generation. The human body remains the same while the substance of it alters from day to day and in the course of a few years undergoes a complete renewal. In such cases really successive objects are regarded as the same because of that continuity of causation, of appearance and of effect with which they follow one another.

THE IDENTITY OF SIMILARITY

Again, we speak of identity *in certain cases of absolute similarity*. Two persons may agree that they have read the same book when neither has seen the individual copy which the other has read. When we say that two men partake of the same food, that can mean at the most that they receive different portions from the same store; it may signify merely that they have adopted an absolutely similar diet. This sameness consists chiefly in perfect likeness in operation. It is

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especially assertible between two agencies which have indistinguishable results; we say then that the effect is produced by the *same cause*; also when an agency acts in a precisely similar way a second time we say that it produces the *same effect*.

PERSONAL IDENTITY

Finally, a more complex sort of sameness is that of which we commonly speak as *personal identity*. The essential part of this is the absolute sameness which belongs to the rational spirit, and which is attested by self-consciousness and memory; but there is included also a sameness of the body which the spirit inhabits. This corporeal sameness is not an absolute enduring identity. It is essentially *phenomenal continuity*. It consists with ceaseless and even total change. Moreover, were the complete renewal of a body effected instantaneously and without break in the phenomenal sameness, the new body so produced would be recognized in ordinary cognition as being the same body as before. And, if it retained distinguishing individual characteristics, the person inhabiting the body would be recognized not only as the same person but also as inhabiting the same body.

This statement is justified because the pragmatic or phenomenalistic operation of the intel-

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lect uses the idea of identity in a wide practical sense and with a neglect of metaphysical distinctions. Therefore, also, if one of our departed friends should come to us in solid corporeal presence as we knew him during life, it would be correct and natural to assert that the person who appeared to us was the same both in spirit and in body, whom we had known before he died. For such identification would be independent of any question respecting the source whence his present body had been obtained.

TRUE CORPOREALITY

While we have no specific theory respecting the constitution of our Savior's body after his resurrection or respecting that of the bodies of believers after their resurrection, there is nothing absurd in the belief that the "house from heaven" in which we shall be clothed after "our earthly house of this tabernacle shall be dissolved," will retain *the essential characteristics of matter as distinguished from those of spirit*. The risen Christ gave proof that his body was of the same fundamental nature as that in which he had lived among men. Yet we may assume that divine power can render heavenly bodies capable of conduct very different from that to be expected of earthly organisms; and in this way

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we account for the wonders in our Savior's appearances after his resurrection.

THEORIES RESPECTING MATTER

Moreover, that a "spiritual" body, invisible and intangible to mortals, may pass through barriers ordinarily impenetrable and become sensibly visible and tangible, seems *not to be repugnant to the latest theories* respecting the ultimate constitution of matter. We quote the following from a recent book which claims to be highly scientific. The author says: "Philosophically, matter is identical with energy. Physical analysis, resolving the masses of the universe into atoms and these into electrons—mere centers of electric force—reveals the universe only as a power-house of inconceivably vast energy." This hypothesis, which makes every material object or agent merely a collection of energies and which denies that there is any substance endowed with the ability to exert the energies, appears to us questionable.

We can understand how reasonings and calculations concerning the conduct of physical agencies may concern themselves immediately only with energies and operations. These are the variants by which successive phenomena are produced, while the substances which put forth the

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energies are constants, and can for the time being be forgotten. But that such abstract ratiocination is possible furnishes no ground for the conclusion that material substance does not exist. On the contrary, such reasoning *has its start in perceptions of substances* as possessing qualities and exercising powers; and all our subsequent deductions refer implicitly to those first perceptions.

At the same time it is to be acknowledged that modern science has given us a new understanding respecting the capabilities of matter. Chemistry has shown the minute yet powerful workings of molecules and of atoms. Physics has revealed the marvelous operations of the imponderable agents. It is certainly true that we must no longer think of the universe as composed chiefly of inert or passive bodies, but as a storehouse of energies and of undiscovered possibilities. But if God has endowed this visible world with powers, the variety, the scope and the refinement of which are the delight and the despair of scientific investigation, may we not believe that his spiritual world contains *an order of agencies which far excels that to which we are here accustomed?*

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THE EXPECTATION OF CHRISTIANS

While there are mysteries connected with the resurrection of Christ, the fact is beyond question. Therefore Christians rejoice in that Savior who hath brought life and immortality to light through the Gospel. Moreover, a day is coming when we shall know more than we do now. In that day believers shall receive bodies like that of their risen Redeemer. "For," says the Apostle Paul, "when Christ, who is our life, shall appear, then shall we also appear with him in glory"; and then he "*shall change our vile body that it may be fashioned like unto his glorious body.*" "Beloved," says the Apostle John, "now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (Phil. 3:21; I John 3:2).

V

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CHRISTIANITY is not the only form of the true religion, but it is the most developed and powerful form of it, and the only form adequate for the winning of the world for God. Many men of piety lived before the time of Christ who never knew him as their Redeemer, and many have lived since his advent who, having never heard of him, have yet feared God, trusted in the divine mercy, supplicated the divine blessing and striven to do the divine will. But such lovers of righteousness have always been desirous to know the way of God more perfectly. Our Lord referred to them when he said: "Every one that is of the truth heareth my voice" (John 18:37).

Even now, in Christian lands, also, there are well-disposed men and women who, altho they have heard the Gospel, find difficulty in the intellectual acceptance of it. For this reason they do not regard Jesus Christ as the only begotten Son of God who died for our sins upon the cross and

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rose the third day, who ascended to God's right hand, a Prince and a Savior, and in whom we have redemption through his blood, the forgiveness of sins. They believe in God and trust in him, but not in Christ as he is offered to us in the Gospel. On this account they can scarcely be called Christians except through courtesy and because they highly esteem our Savior as a teacher of virtue and an example of it.

Yet who can say that such persons have no place among God's children? They are to be distinguished from those who reject Christ and his Gospel out of worldiness and selfishness and hardness of heart. Altho they have not reached a conscious acceptance of the Gospel, they seem to be governed by the vital impulses of Christianity. For men may be influenced by ideas which they have not received as the embodiments of fact but which nevertheless they recognize as the expressions of lofty principle.

AN UNTENABLE POSITION

Some, however, who believe that Christianity is and has been the only true religion, argue that all who have acceptably worshiped God at any time have in some sense held the distinguishing doctrines of this faith. They find in the promise to Adam that "the seed of the woman should

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bruise the serpent's head" what they call the Protevangelium, that is, the first publication of the Gospel, and in the promise to Abraham that "in thy seed shall all the nations of the earth be blessed," a distinct presentation of Christ as the Savior of mankind. They assume that the Old Testament saints were led by prophetic utterances to place their trust in a Redeemer who should appear in the fulness of time and offer himself for the sins of the World.

That many Old Testament Scriptures point to the coming Savior and may be regarded as foretelling his advent, cannot be denied. But that the piety of old times was based on an understanding of these Scriptures and included such faith in our Redeemer as is required in the New Testament, we do not believe.

Christian faith as distinguished from theistic, rests on Christ as *a personal mediator between God and man*. The position that such faith was that of the Old Dispensation gratifies a laudable desire to extol the way of life through belief in the crucified Jesus. It also seems to provide a historical and logical unity for the teachings of the Scriptures respecting salvation. Yet we are convinced that it is really unscriptural and that it tends to obscure one's understanding of the essential nature of true religion. And a unifica-

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tion of views may be expected through a correct conception of this nature.

UNSATISFACTORY REFINEMENTS

To say that righteous and devout men who have never heard of Christ have lived among the heathen and that there are pious persons in Christian lands who trust in God yet do not put faith in Christ as their Redeemer, is irreconcilable with the claim that Christianity is the only form of the true religion. There may indeed be fine-spun theorizing, that some knowledge of God's grace lingers amid heathen darkness, and that truth may be apprehended in a subconscious and unconscious way, and that so some may have faith in Christ who are not aware of it, who even deny that they have such an experience. Or, without attempting explanations, one may commit pious unbelievers to the "uncovenanted mercies" of God, that is, one may maintain that Biblical revelations hold out no hope for such persons, while yet the divine goodness may accept them in some way—not as followers of Christ, yet perhaps as those who *would* have followed him had the Gospel been presented to them or had they been able rightly to understand it.

These contentions appear to us unsatisfactory. We believe that an examination of Scriptural

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teachings will show how saving faith is essentially a *simpler acceptance of truth than that which Christianity calls for*, but that it will also show the *immense superiority of Christianity to every other form of faith* and the necessity that it should become the religion of the world.

To hold that genuine piety has existed and can exist only through belief in Jesus as the appointed Savior leads to the conclusion that those only who accept the Gospel can share in God's mercy. This is an extreme position, and tends to harshness of judgment. The representations of God's word only warrant the assertion that those who reject the Gospel out of impenitent hearts and who pass godless, selfish, sinful lives, forfeit the hope for a happy future. Such persons are condemned because they love darkness rather than light and because their deeds are evil.

PETER'S DOCTRINAL STATEMENT

Let us seek a conception of true religion from a study of the Scriptures. These record the experiences and the views of God's servants in all ages. Let us consider first *some lessons from the New Testament* and after that *some Old Testament* teachings.

We begin with that declaration made by the

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Apostle Peter upon his meeting with the Roman centurion Cornelius, who was “a devout man, and one that feared God with all his house, one who gave much alms to the people and prayed to God always.” The Apostle had come to Cæsarea from Joppa, after he had been instructed in a vision no longer to discriminate against Gentiles on the assumption that only Jews could be God’s people. He said to Cornelius: “I came unto you without gainsaying as soon as I was sent for; I ask therefore for what intent ye have sent for me.” Cornelius replied that he, too, had seen a vision—that, while he was praying, an angel, a man in bright clothing, had stood before him and told him to send for Peter; and Cornelius added:

Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth and said: Of a truth I perceive that God is no respecter of persons: But *in every nation he that feareth him, and worketh righteousness, is accepted with him.*

What words could be more unqualified than these of the Apostle? They are too explicit to admit of modifying explanations. If adjustment should be necessary between such a statement and another rationally limitable, the latter must be construed so as to agree with the unmistakably absolute assertion. The devout centurion had

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never heard of Christ, at least had never exercised faith in him. Yet he had been accepted of God because he feared God and wrought righteousness. Peter declares that such persons in every nation are to be numbered among God's people. To Cornelius the knowledge of the Gospel was not the beginning of piety but was the means of a new development of it.

THE PHARISEE AND THE PUBLICAN

Again, our Savior's parable of the Pharisee and the publican teaches that the forgiveness of sin can follow confession and penitence *without any belief except that in God's grace and mercy*. The publican made no plea to be pardoned because of the intercession of a redeemer. He stood afar off and smote upon his breast, saying: "God be merciful to me a sinner!" "I tell you," said our Savior, "*this man went down to his house justified rather than the other.*"

The only condition of forgiveness which God requires of men is true and heartfelt repentance. Therefore St. Peter says, in the third chapter of his second epistle: "The Lord is . . . longsuffering to us-ward, and *not willing that any should perish, but that all should come to repentance.*"

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REPENTANCE TOWARD GOD

We must remember that the word (*μετάνοια*, *metanoia*), translated "repentance" in the New Testament, signifies much more than sorrow for sin. It denotes a *radical change of mind or disposition* resulting in a new course both of inward and of outward conduct. This repentance involves belief in a holy and merciful God, but not necessarily faith in Christ as our Savior. Accordingly these two spiritual exercises were distinguished by the early Christians as having each a nature and direction of its own. Thus Paul in his farewell address to the elders of the church at Ephesus said that the burden of his ministry had been to testify both to the Jews and also to the Greeks *repentance toward God and faith toward our Lord Jesus Christ* (Acts 20:21).

JOHN'S BAPTISM

That the forgiveness of sin and the *atonement* of the soul depend primarily on repentance toward God and on Christian faith only *in a secondary way and because this faith is powerfully promotive* of true repentance, becomes especially evident when we consider *the two forms of baptism* which accompanied the movement to introduce a vital change in the religious life of the

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people in our Savior's time. For in those days most of the Jews were possest of a proud self-righteous conviction of their own excellence, while most of the Gentiles were given up to debasing idolatries.

The first baptism was that of John, the preacher in the wilderness, who was the kinsman and the forerunner of Christ. It is mentioned by all the Evangelists. Mark says: "John did baptize in the wilderness and preach *the baptism of repentance for the remission of sins.*" In this statement—as in that of Luke, also—*repentance alone* is set forth as the condition of divine forgiveness.

The practical nature of the piety recommended by John appears from the duties which he inculcated. All sinners were to "bring forth fruits worthy of repentance." The man with an abundance of meat or of clothing was to share with the needy; tax-collectors were to demand only what was due; soldiers were to avoid violence, to make no false accusations and to be content with their wages. Immense multitudes went out to hear the earnest, fearless man and were "baptized of him in the river of Jordan, confessing their sins."

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THE MEANING OF BAPTISM

The exact significance of baptism as a religious rite is nowhere explained in the Scriptures. The performance originally denoted by the Greek word *baptismos* (βαπτισμός) seems to have been *the thorough wetting and soaking of an object by either sousing it in water or dousing it with water*; with this also the idea of washing or cleansing was sometimes connected. A person would be baptized who was either plunged into a pool or subjected to a shower-bath.

Because of the sensible effect of this action on the total corporeal condition of the recipient, it was adopted as an initiatory rite to indicate the result to be expected upon the profession by a convert of his solemn acceptance of some system of faith or of duty. It declared that the baptized person had become a new man and had entered upon a new life.

The appropriateness of this symbol in connection with the ministry of John is apparent. The seeking of it by his disciples was their profession of repentance, and the administration of it by the prophet was God's assurance of mercy. Therefore it was "*the baptism of repentance for the remission of sins.*"

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CHRISTIAN BAPTISM

With this first baptism forgiveness was granted simply on repentance toward God, but after our Savior began to preach the Gospel of the Kingdom and to win disciples a second style of baptism was instituted. This promised divine forgiveness in exactly the same way as the baptism of John had done, but called for a profession not merely of repentance toward God, but also of faith in the Lord Jesus Christ; and it was called Christian baptism. The beginning of it is mentioned in the fourth chapter of the fourth Gospel, where we read that "the Pharisees heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples."

This is the rite administered to Cornelius and his household after Peter had preached Christ to them, that "through his name whosoever believeth in him shall receive remission of sins." For Peter said: "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Christian baptism differed not at all from the baptism of John in its promise of blessing but

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it followed upon the acknowledgment of Christ as a Redeemer, *which John's baptism did not*. Therefore many who had already received the baptism of repentance were rebaptized in the name of Christ.

The relation of the two baptisms to one another becomes clear when we read Paul's address to the Jews of Antioch in Pisidia. Referring to King David as a progenitor of Christ, Paul said:

Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus, when *John had first preached before his coming the baptism of repentance* to all the people of Israel. . . . Be it known unto you, therefore, men and brethren, that through this man [Jesus] is preached unto you the forgiveness of sins.

While remission of sins came to many through repentance toward God it was the divine purpose that salvation should come to very many more and in far more abundant measure through faith in God's only begotten Son.

WIDE-REACHING PROMISES

That salvation is possible without specific trust in a Redeemer is implied also in New Testament teachings setting forth *the efficacy of a general faith* in the divine goodness and mercy. For example, the Apostle Paul says: "He that cometh to God must believe that he is, and that he is a

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rewarder of them that diligently seek him," and in another place, quoting the Prophet Joel, he says: "Whosoever shall call upon the name of the Lord shall be saved." From such passages we learn that God bestows his favor on those who diligently seek him and delivers his sincere worshipers from all ill.

THE SIGNIFICANCE OF BURNT OFFERINGS

Let us now turn to the *Old Testament Scriptures* that we may gather instruction from them in regard to the essential nature of saving faith.

That believers under the ancient dispensation placed their confidence directly in the mercy of God seems a point too plain to dispute. But it may be contended that patriarchs and prophets worshiped the Almighty by means of burnt offerings and that this rite of propitiatory sacrifice was prophetic of "the Lamb of God which taketh away the sin of the world."

The strange religious practise of bloody sacrifice dates back to the beginning of human history. For "Abel brought of the firstlings of his flock and of the fat thereof" as an offering unto the Lord. Long before our Savior's time the observance of this rite had spread over all the earth. The most reasonable theory respecting its origin is that it was given by the Supreme Being to our

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first parents immediately after the Fall. We believe, too, that it was intended as a symbolic prefiguration of the death of Christ as our Redeemer.

There is, however, no evidence that the people of God in ancient times attributed a prophetic character to this institution. Laying their hands on the head of the victim and confessing their sin and ill-desert they sought God's pardon and blessing according to his words: "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; *for it is the blood that maketh an atonement for the soul*" (Lev. 17:11).

This declaration did not mean that the blood of bulls or of goats can wash away guilt, and was not so understood; but it did mean that the man who made a right use of sacrifice would receive the forgiveness and favor of Heaven. God promised to accept the oblation if it were offered with a penitent heart.

Of course, in making such a promise God knew in what way he could be "just and yet the justifier of the ungodly"; and the institution of sacrifice implied that there was such a way. But it did not really disclose what that way was or would be. This was the mystery which according to the Apostle Paul was first revealed in the

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Gospel of Jesus Christ, "the mystery which was kept secret since the world began, but now is made manifest and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. 16: 25).

Studying the Old Testament Scriptures we find that the sacrificial worship of God's ancient people exprest faith in God's pardoning grace but not faith in a suffering Savior.

OPERATIVE THEISTIC FAITH

Moreover, worship at the altar was only the beginning of the religion of Israel, the starting point of his activity in the service of God. It was accompanied with a recognition of the Supreme Being as the righteous ruler of heaven and of earth and of the duty of men to live in his fear and according to his commands. For the saving faith of the worshipers of Jehovah was not confined to any specific truth concerning him: it was *a general operative belief* in him as a father and friend.

As Old Testament saints were God's children, a study of their experiences may be expected to throw light on the essential nature of true religion. And fortunately we have the aid of an inspired book for an understanding of the lives

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of those early believers. The eleventh chapter of the Epistle to the Hebrews begins by saying that "faith is an assured belief in things hoped for, a well grounded conviction in regard to things not seen." This is a description of *saving faith in its full development*. For it is experienced in various degrees; it may even be nothing more than a trembling hope. Yet it is always sufficiently strong to be an operative and controlling principle.

Then instances are enumerated in which the faith of Old Testament believers obtained for them temporal and spiritual blessings. The Lord had respect unto Abel and to his offering because acknowledging himself a sinner he sought God's mercy. Enoch realized the nearness of God and walked with God in holy living, and was not, for God took him. Noah hearkened to the divine warning and prepared an ark for the saving of himself and of his house. Abraham showed his faith in different ways. Obedient to the call of God he left country and kindred and father's house, not knowing whither he went. He sojourned in the land of promise as in a strange country, confiding in the assurance, "I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will

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be their God." By faith he offered up Isaac, accounting that God was able to raise him up, even from the dead. And by faith he looked forward to a better, that is, a heavenly country. Trusting in the God of Abraham the patriarchs Isaac and Jacob blessed their sons, commending them and their posterity to the care of the Almighty. By faith Joseph resisted temptation, because he could not sin against God. By faith Moses forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. By faith all the worthies in old days lived upright lives, performed mighty deeds and died heroic deaths. Evidently the faith through which Old Testament believers gained God's favor was *a general operative theistic belief*. It implied trust in the divine mercy yet often that feature of it was not prominent. But in every case it controlled the life of the believer—he lived according to it.

THE CREED OF THE PROPHET MICAH

Certain Scriptures which emphasize the practical results of faith might be taken to assert that God requires nothing more of man than the performance of commanded duties. It is to be borne in mind, however, that the Old and the New Testaments from beginning to end *deal with man*

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as related to God and as a religious being. All Biblical directions concerning duty either expressly or implicitly refer to the Divine Being and to faith in him as the source of right living. Such, for example, is the case with the oft-quoted declaration of the prophet Micah:

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee but *to do justly, to love mercy, and to walk humbly with thy God?*

These words do not inculcate the performance of duty in separation from the worship of God; on the contrary they answer the question: What duty is to be included in the true worship of the Almighty? Neither do they suggest neglect of the sacrifices prescribed in the Mosaic law, tho Micah intimates that these had no efficacy in themselves and were useless except when offered with faith and penitence. But the principal thought of the prophet is that those—and those only—may expect God's favor who do what is right, who delight in kindness and mercy and who practise an humble piety.

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THE DECLARATIONS OF KING DAVID

Similar sentiments to those of Micah were uttered by King David in the fifty-first Psalm. Referring to the fact that sacrifice as a bare outward rite is valueless, David says:

Thou desirest not sacrifice else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Yet the King closes the Psalm with a statement of his intention to join in a solemn sacrificial service:

Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon thine altar.

Obviously the practical faith described by both David and Micah was *simple theistic piety*. It is set forth by David in the Twenty-fourth Psalm:

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his Salvation.

By righteousness here the Psalmist does not mean a virtuous excellence, but the right and happy condition of the man whom God hath blessed.

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The descriptions of true religion by the prophet and the King found an echo in the New Testament when the Apostle James, in the last verse of the first chapter of his epistle, wrote:

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

THE TEACHING OF THE PROPHETS

Again, the essential character of Old Testament piety may be learned from a study of the Hebrew prophets. These inspired men labored to impress upon rulers and subjects, upon priests and people, the obligation and the necessity of obeying the law of the Lord. They were preachers of righteousness. They denounced idolatry and other sins; they foretold the providential punishment of impiety and wrong-doing; they promised the favor of God to his faithful servants, and to sinners also if they should turn from evil ways; and they encouraged the expectation of a kingdom in which righteousness and peace should dwell forever.

But they spoke little concerning the worship prescribed by the Mosaic law; indeed, they repudiated all worship that was not connected with the practise of justice and mercy. With them the *essential part of religion was the doing of*

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God's will. Solomon exprest their conception of piety when he said: "Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man."

IMAGINATIVE HISTORIANS

There are some who hold that the faith of the Hebrew prophets and of the patriarchs who preceded them was of an exceedingly crude character, and incapable of supporting a genuine piety. Some, too, maintain that the early religion of the Israelites differed but little from that of their heathen contemporaries. It has even been taught that *Jehovah was originally a local deity*—perhaps a volcanic spirit inhabiting Mount Sinai, who occasionally exprest himself in lightnings and thunderings—in short, an imaginary being to whom Moses appealed in order to strengthen his authority over a superstitious people. Hypotheses of this kind are entirely unhistorical. They have no foundation beyond the desire of their authors to supplant Biblical accounts of the supernatural by ingenious suppositions, the products of a skeptical fancy.

We prefer to concéive of the ancient religion according to records whose venerable antiquity is beyond dispute, and which transmit knowledge received from a yet greater antiquity. For the

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Scriptures of the Old Testament are wholly different from the ancient mythologies, which were merely the fabulous expression of idolatrous imaginations. From Moses to Malachi the Old Testament writings bear the stamp of sincerity and truthfulness. Can we not learn something from them respecting the theistic belief of patriarchs and prophets?

THE FAITH OF PATRIARCHS

In antediluvian days and in the times immediately following the Flood, God appears to have supplemented that knowledge of himself which our first parents possess by special communications of his mind and will. He probably spoke not only to Adam and Seth, to Enoch and Noah, and Abraham and Moses, but also to many other patriarchs, *using human language as he did afterwards with the prophets*. In this way he maintained a knowledge of divine things with a chosen race, while the rest of the world had fallen away into heathen darkness. We may suppose, too, that some of his revelations were committed to writing before the time of Moses and were used by Moses and his collaborators in their historical statements. But that conception of Jehovah which was the basis of the ancient theistic piety can now be obtained only from the five books of

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Moses and from the later Old Testament Scriptures. Now what is that conception as we find it in the Bible? Here it is:

THE GOD OF THE OLD TESTAMENT

God is the self-existent and unchangeable *I AM*, the same yesterday, to-day, and forever. He is the great God who made the heaven and the earth and the sea and all things that they contain. He is the omnipresent God from whom no one can escape either by ascending the heights of heaven or by sinking into the depths of hell. He is the Lord of Hosts who doeth his will amid the armies of heaven and among the inhabitants of earth. He is the Maker and Preserver of all, and his tender mercies are over all his works. He is the Judge of all the earth, and the Holy One of Israel, who cannot look upon sin with the least degree of allowance; a father of the fatherless and a judge of the widows is God in his holy habitation. He is the God of Abraham, and Isaac, and Jacob, and of his believing people in all ages and generations. He is Immanuel, God with us, who will in very deed make his dwelling-place with men. He is the hearer and the answerer of prayer. He is the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for

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thousands, forgiving iniquity and transgression and sin—a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him and showing mercy unto thousands of them that love him and keep his commandments.

Such according to the Scriptures was the God of the Old Dispensation. He was *not the local deity of a barbarous tribe*. He was the Jehovah, the Eternal, the Creator of heaven and of earth; the righteous Ruler of men and of angels; the determined judge of the wicked and the avenger of the opprest; the rewarder of the upright; the long-suffering friend of weak and struggling souls; the forgiving Father of those who forsake their sins and strive with his help to live holy lives. Belief in this God was the saving faith of the ancient church, and *it is the saving faith of the church at the present day*.

Genuine piety has always sprung from an acceptance of the truth concerning God. Under the Christian dispensation this faith has assumed a special form. It has not been displaced by a new belief, but it has been embodied in belief respecting the Lord Jesus Christ, the only begotten Son of God, whom the Father sent into the world that whosoever believeth in him should not perish but have everlasting life. Now is the

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command given to the Apostles: Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not (more literally, he that *disbelieveth* [ἀπιστήσας, apistesas], that is, refuses to accept the Gospel), shall be condemned.

APOSTOLIC ASSERTIONS

While Christianity makes additions to the ancient faith, and therefore is not to be regarded as the only form of true religion, it has *an authority which becomes imperative* on all those who hear and understand its message. The love of God as presented in the Gospel of Christ claims a supreme place in every human heart. Such being the case, certain Scriptures very properly assert the right of Christianity to supersede every other creed. At the same time these Scriptures should not be interpreted to mean that salvation is possible only through faith in Jesus Christ.

In the First Epistle to Timothy Paul says:

God . . . will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and *one Mediator between God and men, the man Christ Jesus*, who gave himself a ransom for all to be testified in due time.

The Apostle here speaks of Christ's mediatorship as included in God's plan for the salvation

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of the world, and also as a proper object of Christian faith. He does not, however, present it as an indispensable foundation of faith, but only as a declaration or testimony or manifestation of truth which God had given in due time. For in this passage the phrase "to be testified" is an obscure rendering of the Greek noun *marturion* (μαρτύριον), which signifies a solemn declaration or testimony.

Again, in the fourth chapter of Acts we read Peter's fearless words before the rulers of the Jews after he had been brought from the prison:

This is the stone which was set at nought of you builders which is become the head of the corner. Neither is there salvation in any other: for there is *none other name under heaven given among men*, whereby we must be saved.

This declaration teaches that in addition to the name of God in heaven, the name of Christ under heaven is given among men for the support of saving faith, and is the only name so given. Therefore, we are bound to believe on Christ as the only Savior. This was an exact statement of the truth.

THE EXCLUSIVE CLAIMS OF CHRIST

Now let us turn to that passage in the sixth chapter of John's Gospel in which our Savior speaks of himself as the bread of life, and of

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faith in him as the means of everlasting life. Addressing the Jews he said:

Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am the bread of life. . . . If any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, verily, verily, I say unto you, *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

This utterance of Christ had solemn significance for those to whom he spoke. They had been witnesses of his mighty works; they were hearers of his heavenly instructions; they had every reason to believe that he was the son of God, the Redeemer; and they were soon to learn of his sacrifice of himself upon the cross for the sins of the world. If after such evidence of his mission they refused him as their Savior, it could only be because of hopeless impenitence of heart.

Our Lord's words, also, contain a warning for all hearers of the Gospel who despise and reject the great salvation.

CHRIST'S REPLY TO THOMAS

The strongest statement of the necessity of faith in Christ is that made by our Lord himself in reply to an inquiry of the Apostle Thomas.

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It is to be found in the fourteenth chapter of St. John's Gospel:

Thomas saith unto him, Lord we know not whither thou goest; and how can we know the way? Jesus saith unto him; I am the way, the truth and the life: *no man cometh unto the father but by me.*

In these words our Savior refers to his mediatorial work on account of which sinners, whether they have heard of his redemption or not, find access to God and receive pardon and salvation. For the way to heaven since the beginning of time has been open to all mankind for the sake of Christ the lamb of God slain from the foundation of the world.

But in this statement our Lord also refers to faith in himself as our Redeemer. He had just told the disciples that they should believe in him as they had believed in God, because he was going to his Father's house to prepare a place for them. Then Thomas said: "Lord, we know not whither thou goest, and how shall we know the way?" Jesus answered: "I am the way, the truth and the life; no man cometh unto the Father but by me." Here, certainly, in very positive language Christ set forth faith in himself as a condition of acceptance with God.

We account for the universality of this assertion by assuming that it was *explanatory of that*

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new form of religion which our Lord was introducing among men, and in which faith in him is essential to the way of life. Under, or by means of, the preaching of the Gospel no man comes to God except through that "new and living" way which the Lord Jesus has opened into the Father's presence. Some such interpretation as this seems necessary to harmonize the words address to Thomas with the general teaching of the Scriptures.

THE POWER OF THE GOSPEL

Christianity claims our devotion not only because of its opposition to false religions, which are the inventions of Satan, but also because of its *superiority to other forms of the true religion*. The knowledge of God which is obtainable from a study of nature and the perceptions of reason may be likened to the fair shining of the stars, it awakens one's sense of the infinite; the faith of the patriarchs and prophets of Israel shone with the clearness of a full moon, it gave a benign light, but failed in vitalizing power; Christianity is the sun of righteousness which has risen upon the world with healing in his wings.

The Apostle Paul well expressed his sense of the efficacy of the new faith when he said: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one

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that believeth; to the Jew first, and also to the Greek.”

The peculiar potency of the Gospel arises from the fact that it is *an immediate revelation of the character and ways of God through the life and death of a human person*. In Christ Jesus God was manifest in the flesh.

Our Savior had omnipotent might at his command and wrought wonders which were possible for God alone. These, however, were not done to display the divine power; because that is fully made known in the natural universe; but to attest the mission of our Savior and to illustrate its beneficent aims. For his miracles were deeds of goodness and mercy.

The essential office of our Redeemer was to be in himself *an exhibit of the spirit and purposes of God in dealing with mankind*. His discourses were a republication of the divine law—a setting forth of heavenly wisdom applicable to every exigency of earthly life. They especially emphasized the duties of loving God supremely, and of loving one's neighbor as oneself. And the conduct of Jesus corresponded with his teachings. He lived only to please God and to bless his fellow men. It was his meat and drink to do the will of his Heavenly Father; and he so loved sinners that he endured the cross on their behalf.

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We are taught also in the Gospel that the sacrifice on Calvary was in some way a *justification of God in his forgiveness of iniquity and transgression*, that in some sense or other it was an atonement for sin, that is, a satisfaction of that strict law which says: "The soul that sinneth it shall die." Here, too, we are told that God's gift of his only begotten Son is a proof of his love for sinners. For "herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins."

We cannot now discuss the question, How can the blood of Jesus Christ cleanse from sin? But we must direct attention to that *central place which faith in the atonement has ever had* in the experience of Christian believers. This faith creates in them a sense of "peace with God," and it inspires them with gratitude to him who "loved us and gave himself for us, an offering and a sacrifice to God." The story of the cross has a mighty influence in promoting piety; it impresses men with the conviction that they are not their own; that they are bought with a price; and that they should glorify God with their bodies and their spirits, which are God's.

VI

JESUS THE CHRIST

A DISTINGUISHED theologian, referring to lives in which the Gospel of the New Testament has become a ruling principle, asserts that the Christian religion consists in the love, worship, and service of the Lord Jesus. No better definition of evangelical piety can be given than this. But, of course, such a piety presupposes an intellectual apprehension of the truth concerning our Savior. One's knowledge of Gospel teachings need not be theoretical or thorough, but there must be such conviction respecting fundamentals as the early Christians had. They believed that Jesus was the prophet of Nazareth, who preached the Gospel of the Kingdom and called men to be his disciples; that he went about doing wonderful works; that he manifested heavenly holiness of character and conduct; that he was God's only begotten and well-beloved Son; that he died on the cross for the sins of men; that he rose from the dead and ascended to God's right hand, where all power is given him for the salvation of his people. These were the essential beliefs

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of the first disciples of Christ; and they are the essential beliefs of his disciples at the present day.

THE FUNCTION OF CREEDS

But ordinary believers do not inquire: How did God send the Savior into the world? In what precise sense is Christ God's only begotten Son? Just in what way does the sacrifice on Calvary provide for the forgiveness of sin? And how can it be that he who was a human being on earth is now the supreme ruler of the Universe? The majority of Christians accept the assertions of the Gospel with an intuitive exercise of reason without seeking a systematic understanding of them.

At the same time it is clear that a theoretic comprehension of divine things may be properly desired. Thorough knowledge tends to strengthen faith and serves for the removal of difficulties from thoughtful minds. Hence, in order to promote well-formed and explanatory conceptions, creeds and doctrinal formulas have been drawn up in time past by councils and assemblies of the Christian church and of its various branches. Many of these documents are of great value and should be given the consideration due to them and to the proofs which are adduced in their

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behalf; yet their rightful office is *not to supersede, but to assist the private judgment* of inquiring men. And, if any one should desire more satisfying views than he has obtained from authoritative confessions, it is his privilege and duty to make investigations for himself.

A SCRIPTURAL INQUIRY PROPOSED

We propose, in the present writing, to outline a method of inquiry concerning *the constitution of our Savior's person*, and particularly concerning that divine character which Christians in all ages have attributed to him. We shall leave untouched the question, once hotly debated, whether Jesus were really a man, or whether he were only apparently a man and really a supernatural being who acted and spoke as through human organs. When one reads the four biographies given in the Gospels, as well as testimonies in other Scriptures, no doubt is left in the mind that Jesus was a man, having all the attributes of our nature, but differing from us in being a perfect man and absolutely sinless. No one now questions this truth except those who try to convince themselves that no such person as Jesus ever existed. But many find it difficult to believe that our Savior is God as well as man, and many

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others would gladly know in what sense and way this can be so.

In order to definiteness of conception respecting our Lord's person we must study the Holy Scriptures; they are *the primary sources of information concerning him*. And, of all the representations of the sacred word, those certainly are the most important which indicate *Christ's own views concerning himself*. Let us consider these first and after that other Biblical statements from which instruction may be derived.

Perhaps, too, the views of our Lord can be most easily brought before our attention if we contemplate successively the principal names or titles which our Savior applied to himself, or which he recognized as applicable when they were used by others. These designations have each an original significance, but each also, as constantly happens in intelligent speech, assumes additional or new significance according to the circumstances in which it is used. The idea expressed by a word is often to be obtained from the context quite as much as from the word itself.

THE NAME JESUS

We begin with that name which our Lord's parents gave him at his birth, which he bore throughout his life, and which was the first word

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of the inscription on his cross, “*Jesus of Nazareth, the king of the Jews.*”

The name Jesus was a common one in our Savior’s time, just as James and John, Andrew, and Thomas, were. For this reason, in order to distinguish the son of Mary and Joseph from others who were similarly designated, he was sometimes called “Jesus of Nazareth.” The word is identical with the Hebrew term Joshua or Jehoshua, which signified that “Jehovah is a Savior.” It was especially appropriate for one who was to be God’s instrument in saving men; therefore the angel who announced to the Virgin the coming of her son, said to Joseph her husband: “Thou shalt call his name Jesus; for he shall save his people from their sins.”

This name, however, was not intended to be used by our Lord to indicate his work as a Redeemer, nor was it fitted for such a purpose. It was in Jewish usage one of those words which are employed to designate individuals, and whose significance arises wholly from the knowledge which we have of the individual. Such a term is known as a *proper name* or a *proper noun*. It is merely a distinguishing mark which sets forth an object as having individual character without indicating what that character is. Thus the name Apollo might be given to a dog, a horse, a man,

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or to a god, and would receive all its meaning from our knowledge of the object so designated.

A CONCEPTION WHICH GREW

A proper noun relates always to one and the same object, yet conveys varying conceptions of the object, in agreement with changes in our information concerning it. For example, the idea attached to the name of a country, such as England, France, or Germany, would be more or less comprehensive according to one's acquaintance with the different territories contained in it, and with its inhabitants, their language, their institutions and their history.

The name Jesus grew greatly in significance in the course of time. At first it meant, to the neighbors and fellow townsmen of Nazareth, the carpenter's son, a faultless young man, a devout worshiper in the synagog. After that it denoted the prophet who preached of the kingdom of God and of true righteousness, and who was approved of God by the miracles and wonders and signs which God did by him. Later Jesus became known as claiming to be the Christ, the expected king and redeemer of Israel; but he was rejected of the chief priests and elders, and crucified under Pontius Pilate. Then, on the third day he rose again, and, *still bearing the*

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name Jesus, he ascended to God's right hand, where that name has obtained a place above every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

THE MOST EXALTED OF HUMAN BEINGS

Such are the Scriptural assertions respecting our Savior as bearing the proper name, the personal designation, which was given to him at his birth. Taking these statements together it is clear that our Savior in nature and position is exalted not only above all other human beings, but also above all created existences. But do they require us to believe that he is literally one with God in being and essence—that he is the same in substance with the Father—and that he has been eternally equal with the Father in power and glory? They certainly do not. Yet we shall see hereafter that they are consistent with such a doctrine; and that they may be said to prepare one's mind for the reception of it.

For we are now directing thought only to those views which Jesus entertained in regard to himself as a man, and not to those in which he represents himself as divine. We make mention of his exaltation to God's right hand because

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this was repeatedly foretold by our Lord, as about to be conferred upon him in his glorified human nature. Such, for example, appears to have been his conception of himself on the only occasion on which he is related to have used the name Jesus. When the light from heaven exceeding the brightness of the sun shone about Saul on his way to Damascus, the voice declared, "I am Jesus whom thou persecutest." In these words the exalted Savior asserted that he was the same human Jesus, whose earthly history was known to Saul, and whom Saul was persecuting.

THE LORD JESUS

Another designation of the Savior is Lord, or The Lord. It was commonly used by his disciples in addressing him, and also was accepted by him as an appropriate title. For he said: "Ye call me Master and Lord, and ye say well; for so I am." An instance of this usage appears in Peter's words: "Lord, let us make three tabernacles, one for thee and one for Moses and one for Elias"; and in Martha's saying, "Lord, dost thou not care that my sister hath left me to serve alone?" After our Savior's resurrection Mary Magdalene told the disciples that she had seen "the Lord"; and when the two disciples returned from Emmaus to Jerusalem the eleven said to

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them, "The Lord is risen indeed and hath appeared to Simon." Christians in all ages have spoken of Jesus as their Lord.

"SINGULAR" NOUNS

For an understanding of this designation as accepted by our Savior it will be helpful to refer to a distinction between two kinds of names which men use to designate individuals so as to distinguish them from all others.

Some grammarians designate these two classes of nouns the "*proper*" and the "*singular*," and contrast both of them with the "*common noun*" which is applicable to any one of a class of similars as possessing the character common to them all. A "proper noun" is a name, or vocal mark, which distinguishes an individual from all others, but which has no meaning except that which is given to it from one's knowledge of the individual. A "singular noun" is one which has a meaning of its own, and was originally a common noun, yet has lost its generality through being restricted to a known particular individual. It applies to him alone, altho *he (or it) is viewed as the possessor of a given nature or character*. Thus the words "king" and "president" are common nouns, but if an English subject should speak of "the king," and mean by that His

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Majesty King George, or if an American citizen should mention "the president," and refer to President Wilson of the United States, the phrase "the king" or "the president" should be regarded not as a common, but as a singular noun.

Singular nouns differ from common nouns in belonging only to individuals, but they still have the effect of attributing a certain character to the individual, and *must be held to have that force unless in some case it can be shown that the designation is used differently*. For reason requires one to take a word in its primary or literal significance except when there is sufficient ground for believing that it is employed in a secondary or figurative sense.

Moreover, as proper nouns, such as Andrew, and Peter, and John, or London, Paris, and Berlin, vary in comprehensiveness of content according to our knowledge of the individual, so singular nouns have a capability of expansion (or of contraction) according to changes in our information concerning the objects named.

This capability, however, has a natural limit arising from the significance inherent in the singular noun. It would be irrational to ascribe to an individual with a given nature qualities or characteristics incompatible with that nature.

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For example, one could not conceive of the city of New York as being geographically identical with the American Continent. Because, according to the ordinary use of terms, a city is not a country, but a populous center within a country.

THE GREEK NOUN KURIOS

The expansion of the meaning of a singular noun is illustrated by the shades of significance attached in the New Testament to the word "Lord." The Greek term *kurios* (κύριος) translated "lord," signifies one who has the right to command the obedience of others. Thus the owner of a vineyard is lord of the husbandmen who till it; a schoolmaster is lord over his scholars, a king over his subjects. Our Savior referred to such authority when he said: "Why call ye me Lord, Lord, and do not the things which I command you." And, claiming the right to modify the law of Moses with respect to the Sabbath, he said: "The Son of Man is lord also of the Sabbath."

In ancient conversation the word sometimes merely expressed respect for a superior to whom it was desired to show deference or that right to control which arises naturally from the relation of a leader to his followers. Our Savior

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used the term in this sense when he sent two disciples into a village for the ass and her colt, and said: "If any man say ought unto you, ye shall say: The Lord hath need of them."

But the importance of the word in the New Testament is that it designates Jesus as *the supreme head of the mediatorial kingdom*. "To this end," says the Apostle Paul, "Christ both died and rose and revived that he might be Lord both of the dead and living." And the Apostle Peter, speaking to Cornelius of Jesus Christ, said: "He is Lord of all" (Πάντων Κύριος). Our Savior also claimed this position for himself. Toward the end of his Sermon on the Mount he said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Christ also ascribed to himself this supreme authority when he declared that the Son of Man shall come in his glory, and all the holy angels with him, and that before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the

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foundation of the world." But he will say to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

THE LORD OF ALL

If we accept the teaching of the Gospels we cannot doubt that Jesus expected to be the Lord of heaven and earth, nor do we find it difficult to credit the words of the Apostle regarding

That working of God's mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come.

This lordship of Jesus is subordinate to that of God his father. For, "When he saith all things are put under him, it is manifest that he is excepted, which did put all things under him." Yet it shows a most intimate union of life and purpose between the Father and the Son. Does it then support the idea of an absolute identity of being or substance between the Son and the Father? We do not think it does. Yet we believe that it consists with some such idea, and may even be regarded as favorable to it.

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CHRIST, THE ANOINTED ONE

A third name which our Savior accepted as rightfully his own and which believers have always given him, is *Christ*, or *The Christ*. This word, altho often employed as a proper noun, that is, simply as a distinguishing designation, was used in our Savior's day as a *singular noun* and, therefore, as attributing to him a specific character; and it would not have been given to him otherwise.

The Greek term *Christos* (Χριστός) exactly translates the Hebrew word *Messiah*, and primarily signifies *Anointed*. The secondary meaning of it appears in many Old Testament passages in which persons occupying high positions by some divine appointment are spoken of as *anointed ones*. The reference was to the rite of pouring oil upon the head of the person chosen to fill the office. This act express the prayer and the expectation that he would be aided in the performance of his duties by an influence from on high. A king of Israel who had a proper title to his throne was called "the Lord's Anointed." When David was urged to kill Saul, who had unwittingly entered the cave where David was in hiding, "David said unto his men: The Lord forbid that I should do this thing

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unto my master, the Lord's Anointed, and stretch forth my hand against him, seeing he is the Anointed of the Lord."

Previously to this David himself had been anointed to be the future king of Israel. For we read:

Samuel took the horn of oil and anointed David in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward.

Our Savior in the beginning of his ministry spoke in the synagog of Galilee of an anointing which he had himself received to be a preacher of the Gospel. Luke says that our Lord read as follows from Isaiah's prophesies (See Isaiah, ch. 61):

The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath set me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. (Then, closing the book, and sitting down, he said to the people) This day is this Scripture fulfilled in your ears. And all bare him witness and wondered at the gracious words which proceeded out of his mouth (Luke 4:18).

Peter referred to this anointing in his address to Cornelius, saying, "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that

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were opprest of the Devil; for God was with him.”

It was not, however, because of his endowment as a preacher, but *because of his office as a king* that Jesus came to be designated the Christ or the Anointed One. This becomes plain as we study the Scriptures.

THE SECOND PSALM

Probably the name Messiah, or Christ, as that of an expected king, was first suggested to the Jews by the words of David in the Second Psalm, in which he declares: “The rulers take counsel together against the Lord and against his Anointed.” This psalm expresses David’s faith that *God will give widespread dominion to a king in Zion whom he will call his Son*. This monarch is to rule with a rod of iron and to dash his enemies in pieces as a potter’s vessel; which words naturally indicate a military government. The Psalm cannot be regarded as predicting a spiritual kingdom, but only as uttering David’s confidence respecting a future universal kingdom with Jerusalem for its capital. Like most other Scriptures relating to the future it gives an imperfect forecast rather than an exact foretelling of things to come.

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THE SEVENTY WEEKS OF DANIEL

In the prophecies of Daniel, however, who lived in the sixth century before Christ, there is a definite prediction respecting a Messiah, and this in all likelihood gave rise to the expectation in our Savior's time of the immediate coming of the Christ.

After a period of prayer in which Daniel had deplored the sins of his people and besought the Lord to look upon the desolations of Jerusalem, the Angel Gabriel, being caused to fly swiftly, touched him and said:

At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the vision and prophecy and to anoint the most Holy [One].* Know, therefore, and understand, that *from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks:* the street shall be built again and the wall, even in troublous times. And after threescore and two weeks shall Messiah [the Christ] be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary.

To explain the chronology of this prophecy is beyond our purpose, indeed beyond our ability. A learned "Computation of Daniel's Weeks"

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may be found in Volume 18 of the works of Dr. John Owen, also in a Commentary of Albert Barnes, with the following conclusions. The 70 weeks represent 490 years, each week being 7 days and each day a year. There were several decrees issued by successive Persian kings favoring the restoration of the temple and of Jewish institutions at Jerusalem. The first was that of Cyrus about 600 B.C. A more important and comprehensive one was that described in *the seventh chapter of the book of Ezra* as having been made by Artaxerxes (or Ahasuerus) Longimanus in the fifth month of the seventh year of his reign. Dr. Owen holds that the prophecy in speaking of "the commandment to restore and build Jerusalem" refers to this decree of Artaxerxes, and he shows that just 490 years elapsed from the date of this royal ordinance till the crucifixion of our Savior.

THE JEWS EXPECTED A GREAT KING

We are now concerned, not with chronological calculations, but with the effect which the prophecy of the Seventy Weeks had on Jewish expectation. The book of Daniel was in circulation for several hundred years before our Savior's advent, and it resulted in a *universal belief that the Messiah would appear about the time of the*

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Christian era. All looked for a Son of David whose dominion would be world-wide. But the carnal-minded set their hearts on a splendor exceeding that of Solomon, and ignored prophecies depicting a suffering Christ who was to reign through truth and love, while those who were spiritually minded understood the Scriptures better and were prepared for the Redeemer who actually came.

There are many references in the New Testament to the belief that a great ruler, the Christ, the Anointed of the Lord, was about to appear. This expectation prevailed not only in Palestine, but also in the surrounding countries. St. Matthew tells us that when Jesus was born in Bethlehem, there came wise men from the East, saying, "Where is he that is born King of the Jews? for we have seen his star in the East and have come to worship him." King Herod, hearing of this inquiry was troubled and gathered the chief priests and the scribes together and demanded of them where Christ (*i.e.*, the Messiah) should be born. They replied,

In Bethlehem of Judæa, for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel.

At this time also the shepherds who were keep-

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ing watch over their flocks by night saw the shining angel, who said to them:

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ, the Lord.

The Samaritans as well as the Jews expected the Messiah; the woman at the well said, "I know that Messiah cometh which is called the Christ; when he is come he will tell us all things." And her fellow townspeople, with whom Jesus had spent two days, said to her,

Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

THE JEWS AND THE DISCIPLES

When John the Baptist was preaching to the multitudes in the wilderness, "all men mused in their hearts of John, whether he were the Christ or not." After the people saw the mighty works which our Savior did, they said: "When Christ (Messiah) cometh, will he do more miracles than these which this man hath done?" And, while some believed in Jesus, others raised objections and asked:

Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David and of the town of Bethlehem, where David was?

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The disciples of our Lord participated in the belief of their countrymen. Therefore, they disputed by the way who should be the greatest in Christ's kingdom. But their hopes were shattered when their Master was crucified. The two to whom our Lord appeared on their way to Emmaus said, "We trusted that it had been he who should have redeemed Israel"; and, forty days later, when meetings with the risen Jesus had fully reassured his followers that he was verily the Christ of God, they said to him, just before his ascension, "Lord, wilt thou at this time restore again the kingdom to Israel?" Our Savior gave them no direct answer, but told them to wait till the Holy Ghost should descend upon them. For then they would have a better understanding respecting his kingdom.

CHRIST'S CONCEPTION OF HIMSELF

Some take the position that our Lord was not at first aware of his Messiahship, that when he did come to entertain royal claims his ideas were similar to those of his disciples and of the Jewish people, and that it was a sore disappointment to him not to be acknowledged as the king of Israel. No understanding could be farther from the truth than this. *From the commence-*

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ment of his public career till the end of it he was conscious of being the Christ.

Immediately after our Savior's baptism two of John's disciples went with Jesus to his dwelling place and spent the day with him. One of these was Andrew, Simon Peter's brother. This Andrew, finding his brother, said: "We have found the Messiah (which is, being interpreted, The Christ)." On the next day Jesus met Philip, who was of the city of Andrew and Peter, and

Philip met Nathanael and said: We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, *Rabbi, thou art the Son of God; thou art the king of Israel.* Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

Nathanael, astonished at the supernatural perception of our Lord, recognized him as the Christ, and was commended for so doing. Thus, at the very beginning of his ministry, Jesus accepted the homage of those who declared him to be the Messiah.

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Later he said to the woman at the well, "I that speak unto thee, am he"; and again, addressing his disciples in Capernaum, he said, "Who-soever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

PETER'S DECLARATION

Our Savior, indeed, seldom spoke of himself as the Messiah, and he enjoined his disciples not to tell others that he was the expected king. On this ground it has been strangely asserted that he denied that he was the Christ.

Jesus had asked the disciples, "Whom say ye that I am?"

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Thereupon our Lord charged the twelve that they should tell no man of him. Plainly his design was to prevent the publication of a claim which would be generally misunderstood and the assertion of which would arouse *the murderous opposition of the authorities* before the time had come for Christ to suffer.

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As we have said, the ideas of our Savior respecting the Christ were not those of his disciples. He did, indeed, expect to be a mighty monarch, such as the Angel Gabriel described to the virgin whose name was Mary. Gabriel said:

Thou shalt . . . bring forth a son and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

But the empire to which Jesus looked forward was to be very different from David's, because, as the prophets taught, it was to be gained through suffering and was to be a moral and spiritual sway over the hearts of men. The nature of it was well expressed by devout old Simon who was "waiting for the consolation of Israel," to whom it was revealed that he should see the Lord's Anointed, and who took up the infant Jesus in his arms and said:

Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel.

Our Savior knew that he was to be a man of sorrows and acquainted with grief and that he would make of his soul an offering for sin. Even that very prophecy of the Seventy Weeks which

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led the Jews to look for a temporal kingdom, told him how the Messiah would be cut off, tho not for any fault of his own. From the day of his baptism in Jordan he recognized himself as the Lamb of God which should die for the sins of the world.

JESUS FOREKNEW HIS SUFFERING

Yet, fully informed that the sacrifice of Calvary belonged to him as Messiah, he did not make this fact a part of his public teaching, but devoted himself chiefly to setting forth the nature of the kingdom which he was about to establish. It was to be "*the kingdom of God*" or "*the kingdom of heaven.*" Its laws were given in the Sermon on the Mount, and in the parables and other practical instructions of our Savior. It was to promote a righteousness different from that of the Scribes and Pharisees, and was to find its place of power not without but within the soul of man. In short, our Lord, making use of the general anticipation of a Messiah, sought to prepare men to receive his kingdom, after he should have taken his place at God's right hand. He did not speak to the people of his sufferings because that would have been as incomprehensible to them as it was even to his disciples. For we are told that

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He taught his disciples and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and, after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

Again, pondering his words, "A little while, and ye shall not see me; and again, a little while, and ye shall see me because I go to the Father?" they said, "What is this that he saith, A little while? We cannot tell what he saith."

But toward the end of his preaching our Lord was less reticent concerning his sacrificial death. He said to the people:

And I, if I be lifted up from the earth will draw all men unto me. This he said, *signifying what death he should die.* [The idea is the same as that in his words to Nicodemus: As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.] The people answered him, We have heard out of the law that Christ [Messiah] abideth forever; and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?

In another discourse Jesus said to the Jews:

I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is *my flesh, which I will give for the life of the world.*

This language plainly pointed to the cross.

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JESUS BEFORE THE SANHEDRIM

Perhaps the nearest approach which we can make to our Savior's own conception of himself as the Messiah, is the idea which believers now have when they speak of him as Christ. For this word now brings Jesus before us as *our Crucified Redeemer and Lord*.

Jesus knew that his Messianic claim would result in his condemnation by the Sanhedrim, the supreme council of the Jews. He would be charged with rank blasphemy, because the Christ was to be the Son of God and the representative of God on earth. But our Lord admitted the truth of the accusation and gloried in it.

The high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven. Then the high priest rent his clothes and said, What need we any further witnesses? Ye have heard the blasphemy. . . . And they all condemned him to be guilty of death.

This charge of blasphemy, rendered venomous through Jewish pride and bigotry, led to the crucifixion and to the disgraceful scenes at Calvary. For there "also the chief priests, mocking, said among themselves, with the scribes, Let Christ, the King of Israel, descend from the cross, that we may see and believe."

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After our Lord's resurrection he took the first opportunity to correct the views of his disciples regarding the Messiah. He said:

O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

Later, as we learn from the book of Acts, the Apostles repeated this teaching of the Savior. Paul, for example, reasoned for three Sabbath days with the Jews in the synagog of Thessalonica, "opening and alleging, that Christ must needs have suffered, and risen from the dead; and that this Jesus, whom I preach unto you, is Christ."

A SUMMING UP

From the Scriptures which we have now considered we gather our Lord's conception of himself as the Messiah. He was to be a man, a descendant of King David, and at the same time entitled to be called the Son of God. He was to reign forever over Israel and the world, but his dominion was not to be one of earthly power and grandeur but a heavenly and spiritual one. It was to be the reward of his mortal sufferings. And it was to be established among men through

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faith in the teachings of his gospel. For, when Jesus told Pilate that his kingdom was not of this world,

Pilate . . . said unto him, Art thou a king then? Jesus answered: Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth [or obeyeth] my voice.

A NATURAL MISAPPREHENSION

Accepting the conception of the Christ which Jesus recognized as applicable to himself, does this necessarily imply that our Lord is identical in essence and substance with God the Father? We do not think that it does. It sets forth the Savior as the most exalted of human beings and as occupying the highest position in the universe which can be conferred upon any created agent. But were we to consider simply the use of the word Christ (Messiah) by the Jewish prophets and people, by the four Evangelists and by our Savior himself, we would naturally conceive of two separate beings who yet are most intimately related to each other, one the human Christ and the other the Divine Father. A real distinctness of existence and of experience, together with a perfect harmony of life and operation, are suggested also by our Redeemer's view of himself

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both as the man Jesus who was born of Mary and died upon the cross and as the Lord Jesus whom God raised from the dead and has seated upon a heavenly throne. Therefore, reasoning merely from the use of certain terms and following ordinary analogies, we might conclude that our Savior, altho a very exalted being, is not, strictly speaking, a divine person. But we have yet to consider arguments based on the facts of Revelation and on the fundamental teachings of the Gospel. These may lead to a view of the Messiahship of our Lord, which, while recognizing his distinct humanity, asserts also that a pre-existent divine personality was mysteriously united with the Christ of history.

In further study of our Savior's use of words applicable to his own person, two important designations remain for our consideration. These are "*The Son of Man*" and "*The Son of God.*" We shall seek an understanding of them in our next essay.

VII

THE HUMANITY OF CHRIST

THE favorite title which Jesus used in speaking of himself, either in public or in private, was *The Son of Man*. This was what some teachers of grammar have called a "singular noun"; that is, it applied to our Lord as having a given nature in common with others and at the same time distinguished him from all others who have that nature. He was *the* Son of Man.

A HEBRAISM

The designation "Son of Man" as a common noun is a Hebraism. It signifies that the person so named *has the essential characteristics of humanity*. Sometimes it expresses this thought in an emphatic way; then its meaning is like that of the word *man*, when this word occurs for a second time in the sentence, "*A man's a man for a' that*"; but often it is little more than a synonym for the word *man*, presenting the same idea explicitly but without special emphasis.

The phrase indicated participation in a nature

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rather than derivation of being, altho, of course, it originated from the fact that a child inherits from its parents the nature of the race to which they belong. When our Savior said: "God is able of these stones to raise up children unto Abraham," he taught that God could create from stones men like Abraham in character. When he spoke of the Jews as the children of the Devil, he meant that they were possest of a Satanic disposition.

This use of the phrase to indicate nature rather than origin, gave rise to expressions in which the character ascribed is denoted by nouns which have no reference to parentage. The sons of Eli were "sons of Belial," or worthlessness, because of their worthless character. James and John were "sons of thunder" because of their power as preachers. Joses, who sold his land and brought the money to the Apostles, was named Barnabas, or "the son of consolation," because of his sympathetic nature.

OFTEN USED IN THE OLD TESTAMENT

As a common noun the designation *Son of Man* appears in the words of Balaam when he refused to curse Israel: "God is not a man that he should lie, neither the *son of man* that he should repent"; and it is often so employed in the Old

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Testament. In the Book of Ezekiel it occurs very frequently and always denotes the prophet himself. The second chapter begins as follows:

And he (the Lord) said unto me, *Son of man* stand upon thy feet and I will speak unto thee. And the spirit entered into me when he spake to me and set me upon my feet . . . and he said unto me, *Son of man*, I send thee to the children of Israel, to a rebellious nation.

A noted instance of this terminology is found in Psalm 8. King David says:

When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, What is man that thou art mindful of him? and the *son of man* that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor.

This psalm contemplates the insignificance of every child of Adam in comparison with his Creator, and also the supremacy which God has given man over all other earthly creatures. It is not, properly speaking, prophetic, but it directs attention to human nature *as a qualification rendering it possible for one to occupy a most exalted position*; which thought is used in the second chapter of the epistle to the Hebrews as explanatory of the exaltation of our Savior.

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THE VISION OF DANIEL

The most remarkable employment of the phrase Son of Man in the Old Testament occurs in the seventh chapter of the Book of Daniel. The prophet had a dream in which four great beasts came up from the sea. These were four kings, or political powers. The first resembled a lion; the second, a bear; the third, a leopard; the fourth was dreadful and strong exceedingly and had iron teeth. It devoured and broke in pieces and stamped the others under its feet. It had ten horns, three of which were displaced by another horn which had eyes like the eyes of a man and a mouth speaking great things. Then the Ancient of days (Jehovah) sat upon a throne which was like fiery flame and a fiery stream issued and came forth before him. Books of judgment were opened, and, because of the great words which the horn spake, the fourth beast was slain and his body given to the burning flame. The other three beasts lost their power of domination, yet were continued in existence "for a season and a time." Daniel says, finally:

I saw in the night visions and, behold, *one like the Son of man* came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. And there was given him dominion and glory and a kingdom that all people, nations and languages should serve him; his dominion is an

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everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

DANIEL'S PROPHECY EXPLAINED

Some think these words predict a personal Messiah, but that interpretation cannot be sustained. The Son of Man mentioned in the prophecy is a fifth symbolic figure employed to represent the power which should govern the nations after the kingdoms of the four beasts had been destroyed. Possibly the phrase was intended to teach that humanity instead of brute force shall ultimately rule the world. Daniel's own understanding of the vision was that *God's people* are to have dominion over the whole earth. He says:

I came near unto one of them that stood by and asked him the truth of all this. So he told me and made me know the interpretation of the things. These great beasts . . . are four kings which shall arise out of the earth. But *the saints of the Most High* shall take the kingdom and possess the kingdom forever, even for ever and ever. . . . The fourth beast [continues Daniel's informant] . . . shall speak great words against the Most High . . . [but, when this beast is destroyed] . . . the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to *the people of the saints of the Most High*; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Altho this prophecy does not foretell a Messiah it is consistent with the idea of a great king and

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is even suggestive of it. In this respect it is not unlike other Scriptures which promise a coming Redemption.

A NAME CHOSEN BY CHRIST

Our Savior's employment of the title Son of Man does not relate itself specially to any passage in the Old Testament, but seems *based on the general significance of the term as denoting a person truly human*. He nowhere gives any explanation of the expression; we are left to gather its meaning from his use of it. The fact, however, that the phrase is a "singular noun" warrants two preliminary assumptions. First, Jesus, in adopting this name, asserted that he was *a human being*, that he was in the fullest sense of the term a man; and, secondly, he represented himself as *differing preeminently from all other human beings*.

Of course, every man has personal peculiarities, but here is one so strikingly differentiated that he calls himself *The Son of Man*. Such language indicates that Jesus considered himself elevated above every other member of the race of Adam: therefore, being the one and only man so distinguished, he claimed for himself the title *The Man*, or *The Son of Man* (ὁ υἱὸς τοῦ ἀνθρώπου).

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So much appears involved in our Lord's employment of the phrase, but in what respects he regarded himself as separate from all other men and preeminent over them must be ascertained from his specific statements respecting the Son of Man.

THE HUMAN REDEEMER

If we may hazard a conjecture as to the leading thought of our Savior in speaking of himself under this title, we would say that he regarded himself as *that human being whom God sent into the world to be its suffering Redeemer*. Some such conception must have inspired the words: "The Son of Man is come to seek and to save that which was lost"; and "the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

That our Lord participated in our nature in order that he might be our Savior is distinctly stated in the second chapter of the Epistle to the Hebrews, where it is said it behooved Jesus "to be made like unto his brethren [that is, to be made a human being] that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation (or atonement) for the sins of the people."

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It would, however, be a very partial account of our Lord's conception of the Son of Man to say simply that it was the idea of a suffering Redeemer. He applied the term to himself in *all the phases of his wonderful career as the Christ of God*. He is the Son of Man alike in his estate of humiliation and in his estate of exaltation. Let us illustrate this statement by a few out of many quotations which might be made.

THE SON OF MAN IN EARTHLY RELATIONS

Speaking of his earthly poverty Jesus said: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." In regard to his rejection by the Jews Matthew tells us that "while they abode in Galilee, Jesus said unto them: The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again." To this prediction of our Lord the Angel referred who said to the women at the tomb: "Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying: *The Son of man* must be delivered into the hands of sinful men and be crucified, and the third day rise again."

When the Pharisees asked a sign of Jesus, he

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gave them none but that of the prophet Jonas, saying: "As Jonas was three days and three nights in the whale's belly, so shall *the Son of man* be three days and three nights in the heart of the earth." After our Lord had come down from the mountain on which he had met Moses and Elias and spoken with them "of his decease which he should accomplish at Jerusalem," he charged Peter and John that they should "tell the vision to no man until *the Son of man* be risen from the dead." When our Savior knew that the hour of his passion drew nigh, he said to his disciples: "Ye know that after two days is the feast of the Passover, and *the Son of man* is betrayed to be crucified." And at the Last Supper, when Judas had gone to be the guide of the soldiers to the garden, our Lord showed a marvelous exaltation of spirit in view of his imminent crucifixion: "Jesus said, Now is *the Son of man* glorified, and God is glorified in him."

THE GODLIKE ATTRIBUTES OF THE SON OF MAN

Under the title Son of Man Jesus also laid claim to the most Godlike prerogatives. His disciples had violated the letter of the Mosaic law in plucking ears of corn on the Sabbath day, but our Lord justified the act, which was done to

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satisfy an immediate need, and went on to say that under his authority even the law of Moses might be set aside. "For," said he, "*the Son of man* is Lord even of the Sabbath day." Again, when he was accused of blasphemy, because he said to the sick of the palsy: "Thy sins are forgiven thee," Jesus replied, "That ye may know that *the Son of man* hath power on earth to forgive sins (he saith to the sick of the palsy) . . . Arise, take up thy bed and go thy way into thine house."

Under this title Christ claimed to be the Lord of life and the supreme Judge of all. He said:

As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. . . . For as the Father hath life in himself, so hath he given to the Son, to have life in himself. And hath given him authority to execute judgment also, because he is *the Son of Man*.

In this statement two points are noteworthy. First, altho our Savior has equal power and authority with God, these did not belong to him originally but *were given to him by the Father*; and, secondly, he does not ground his fitness for the mediatorial throne on his having a pre-existent eternal and uncreated nature, but *on his*

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being the Son of Man—that is, the human being sent into the world to be its Redeemer.

The most impressive words of Christ respecting the Son of Man relate to his coming at the judgment of the great day. His appearance will be startlingly sudden. “As the lightening cometh out of the East and shineth even unto the West, so shall also *the coming of the Son of man be.*” And it will be unspeakably magnificent. Our Lord asserts repeatedly that men shall see the Son of man coming in the clouds of heaven with power and great glory. These words of Jesus are recorded by St. Matthew :

The Son of man shall come in the glory of his Father with his angels, and then he shall reward every one according to his works.

And St. Luke tells of this warning which our Lord gave to all hearers of the Gospel :

I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God : But he that denieth me before men shall be denied before the angels of God.

SYNONYMOUS WITH MESSIAH

Clearly our Savior considered the designation Son of Man applicable to himself in every phase of his office as the Redeemer and Lord of men. With him, that is, in his mind, the term

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was practically synonymous with Messiah or Christ; but, like other synonyms, it emphasized a special aspect of the object named. It set forth the fact that *the Messiah was a man and the Supreme Man*.

Moreover, according to the most natural use of language, the assertions of our Lord respecting the Son of Man imply that all his functions as the Christ of God were and are performed *in the exercise of powers belonging to him or bestowed upon him as a human being*. This is the *prima facie* force of his statements that the Son of Man acts in this and in that wonderful way.

The questions then arise: Is it possible for a human being to work miracles? Can the death of one man be a satisfaction for the sins of the world? Can the Son of Mary have received all power in heaven and in earth? Was the prophet of Nazareth really entitled to forgive sins? Has the man Jesus, who was crucified on Calvary, obtained a place above all principalities and powers in the heavenly places? And shall he come at last in the glory of his Father to pronounce final judgment on the living and the dead?

The sayings of Christ respecting the Son of Man appear *to answer these questions in the*

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affirmative. They bring before us a human being not only endowed with all possible perfections, but also most intimately allied with God, guided and upheld by a mighty divine influence, and raised to a place of supreme authority.

But do they imply more than that? Possibly. We think they do, for it may be that the distinctions ascribed to the Son of Man are such as cannot under any circumstances belong to one who is *only* a human being; and there may be evidence that the Christ is *more* than the Son of Man. In that case our Savior's use of this term must be interpreted in a way which the term itself does not suggest. Yet any satisfactory explanation must accord with the truth that our Redeemer is in very deed a man.

THE PHRASE SON OF GOD IS EMPLOYED VARIOUSLY

The designation "Son of God" has different significations in the Scriptures according to the connection in which it occurs. Yet the divers applications of the phrase are allied to one another, and, like those of the Son of Man, illustrate the freedom with which human speech can express cognate ideas by means of one and the same word. In general the expression Son of God denotes that a person is related to the-

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Divine Being in one or more of the ways in which a son is normally related to his father, that is, by *derivation of being*, or through *likeness of nature*, or as *the object of affection*. But the specific aspect of sonship intended in any statement must be ascertained from the context. As a rule this is not difficult to do.

The commonest signification is that the person spoken of in some way and to some degree partakes of the divine nature and is a special object of the divine favor. The thought of derivation of being, which belonged to the original import of the phrase, may also be expressed by it, but, as in the analogous expression, Son of Man often seems left out of consideration.

SONS OF GOD MENTIONED IN JOB

A poetical use of the phrase is found in the book of Job, where angels are styled the sons of God. In the second chapter of Job we read that "*the sons of God* came to present themselves before the Lord, and Satan came also among them to present himself before the Lord." The angels are called God's sons because they resemble God in intelligence and nobility of character and because of the mutual love between them and their Heavenly Father. Satan is distinguished from God's sons because, altho he

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received his being from God, he has lost the divine character.

In the thirty-eighth chapter of Job, also, we are told of the delight of the angels when God began the construction of a new world. "The Lord said to Job: Where wast thou when I laid the foundation of the earth . . . when the morning stars sang together and *all the sons of God* shouted for joy?"

SONS OF GOD MENTIONED IN GENESIS

Probably the earliest writing in which the designation Son of God appears is that with which the sixth chapter of Genesis begins:

It came to pass when men began to multiply on the face of the earth and daughters were born unto them, that *the sons of God* saw the daughters of men that they were fair and they took them wives of all which they chose, . . . and when *the sons of God* came in unto the daughters of men and they bare children to them, the same became mighty men, which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Some suppose that the phrase in this passage signifies angels, as it does in Job; but that interpretation is unnatural, and indeed unscriptural, if we believe with our Savior that angels neither marry nor are given in marriage. The persons

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referred to were men who feared God and kept his commandments, who therefore were numbered among the children of God and were called the Sons of God. But they took to themselves wives whose offspring were distinguished both for ability and for wickedness. In any case it is plain that the sons of God were persons of a godly character, and in that respect different from those whose daughters they married.

WHY MEN RECEIVE THIS DESIGNATION

In some scriptures the human race in general are spoken of as God's children, evidently because they resemble God in having a rational and moral nature and because they live under God's care and owe him love and service. This conception also was especially applied to God's chosen people, the Hebrews. In the first chapter of Hosea the following prophecy occurs: "The number of the children of Israel shall be as the sand of the sea . . . and it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, *Ye are the sons of the living God.*"

The phrases, "child of God" and "children of God," which have been inherited by Christians from the Jews, are intelligible to us all; and who

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cannot understand the essential meaning of the Apostle John when he says:

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God! . . . Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is.

Clearly the Apostle intends to say that Christians in an especial sense are *sharers in God's nature and the objects of his love*. They are the children of the Most High.

THE JEWISH TITLE FOR THE MESSIAH

The aim of our present inquiry, however, is to ascertain the meaning of the designation "The Son of God," as it was applied to our Savior, and especially *as it was understood by himself and his Apostles during his earthly career*. In this investigation it is important to remember that the phrase had come to have a definite signification among the Jews at the time of our Lord's advent, and that this must throw light on the way in which the term was employed during his ministry by him and his disciples.

Now it is well known that the Jews did not use the designation, as believers of the present day often do, to express the conception of a divine person of the same substance with God

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the Father and eternally equal to him in power and glory. To them it presented only *a certain view of the Messiah* whom they expected as a human being of the seed of Abraham, of the tribe of Judah, and of the house of David. This Redeemer was to be no ordinary man; he was to establish his throne in Jerusalem—or high in air above Jerusalem—and was to rule the world through angelic messengers and with miraculous powers. And he was to reign forever.

Because of his lofty character, his heavenly endowments and his supreme favor with the Almighty he was to be in a peculiar and exclusive sense “The Son of God.”

This title was to be conferred upon him when he undertook the work to which God had appointed him; and the bestowment of it was predicted in the second Psalm, in which God is represented as speaking to his Anointed, saying: “*Thou art my son; this day I have begotten thee.*” The Jews did not understand these words as relating to an eternally pre-existent being, but as foretelling the Christ, who was to become God’s son not merely through his appointment to be the Messiah, but also through the bestowal upon him of vital and supernatural powers akin to those of Deity.

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THE JEWS EXPECTED A HUMAN SON OF GOD

This conception that Christ was to be the Son of God, not by reason of a nature which existed before that of the Son of Man, but by reason of an excellence and an exaltation realized in his human nature, agrees with many statements of the Scriptures. It is apparently the teaching of the angel who said to the Virgin Mary:

Thou shalt bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest. . . . The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born [begotten] of thee shall be called [the] Son of God.

In the Greek original of this statement St. Luke does not use the definite article before the phrase Son of God, yet the context implies that Mary's child was to be God's son in a most preeminent way; therefore the English version is substantially correct. And it seems plain that Gabriel did not have in mind an eternal son of God, but the human being who was to be born of Mary.

THE CHRIST TO LIVE FOREVER

Various interesting anticipations concerning the Messiah—some of which were extremely fanciful—were entertained among the Jews; we

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shall refer only to those mentioned in the Scriptures. That the Jews expected Christ to live forever may be learned from two passages.

In the twelfth chapter of John's Gospel we learn that Jesus spoke of being "lifted up," signifying "what death he should die," to which the people answered, "We have heard out of the law that *Christ abideth forever*; and how sayest thou: The Son of Man must be lifted up?"

Then also in the epistle to the Hebrews we read that Melchisedec, the king of Salem, "being made like unto the Son of God *abideth a priest continually*." By the Son of God the Hebrews understood the Messiah who was to rule over Israel.

A SYNONYM FOR THE MESSIAH

That this phrase, "The Son of God," was used by the Jews as "a singlar noun" applicable to only one being and synonymous with "The Christ," is evident from passages in which these terms occur in apposition with each other. For example, in Matthew's account of the trial before the Sanhedrim, we read:

The high priest answered and said unto him, I adjure thee by the living God that thou tell us whether thou be *the Christ, the Son of God*. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of man

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sitting on the right hand of power and coming in the clouds of heaven.

The charge against Jesus was that he claimed to be the Christ, who was to be the son of David, a human being, not identical with God, but in a supreme sense the Son of God and God's representative on earth. The high priest added the synonym "the Son of God" not as introducing a new idea but as rendering explicit and emphatic the thought of Christ as a man elevated above all other men by reason of his endowments and by the favor of the Almighty.

And it is to be noticed that our Lord in acknowledging that he was the Christ, does not say: Hereafter ye shall see the Son of God, but: Hereafter ye shall see *the Son of Man*, that is, the human Jesus, sitting on the right hand of power. In short the Christ, the Son of God, and the Son of Man, all set forth the same human Savior under three closely cognate conceptions.

PETER'S USE OF THE TERM

Now let us turn to Peter's declaration:

Jesus said unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God. . . . And Jesus answered and said unto him: Blessed art thou, Simon Bar-jona,

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for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock [that is upon faith in the truth of Peter's declaration] I will build my church.

Some say that Peter, on this occasion, expressed the belief that Jesus was the eternal God, the self-existent and uncreated Jehovah. Is there any likelihood that he did so? Did he not simply assert his absolute conviction that Jesus was the Messiah, the promised Redeemer and King of Israel? His declaration was essentially the same with that of Nathanael, "Rabbi, thou art the Son of God, thou art the King of Israel."

THE USE OF THE TERM BY CHRIST'S ENEMIES

When we review the Gospel texts in which Jesus is spoken of as the Son of God, we find that they do not naturally include the idea of his being literally identical with the Supreme Being. When the Devil tempted our Lord, saying, "If thou be the Son of God, cast thyself down, for it is written he shall give his angels charge concerning thee," he certainly did not mean, "If thou be the eternal Son of God," but only "If thou be the true Messiah." And when the two possessed with demons, coming out of the tombs, cried out, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to tor-

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ment us before the time?" they undoubtedly recognized Christ as God's mighty Son; but had they any perception that he was God himself?

When at our Savior's crucifixion the Jews, wagging their heads, said: "If thou be the Son of God come down from the cross," and the chief priests mocking said, "If he be the King of Israel, let him now come down from the cross and we will believe him. He trusted in God, let him deliver him; for he said, I am the Son of God," what was the thought in the minds of these men? Simply that Jesus was *justly condemned for claiming to be the Messiah.*

THE EXCLAMATION OF THE CENTURION

But the remark, "Truly this man was the Son of God," which St. Mark ascribes to the Roman captain who witnessed the death of our Savior, did not have the same significance as the words of our Lord's fellow countrymen. By a fault of translation the centurion is made to say "the Son of God," when he said only that Christ was surely *a son of God*—that is, an eminently good man. St. Luke, who records the incident in language more intelligible to Gentile readers, says: "When the centurion saw what was done he glorified God, saying, Certainly this was a righteous man."

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MARTHA'S DECLARATION

When Jesus on the way to the tomb of Lazarus asked Martha if she believed on him, she replied: "Yea, Lord, I believe that thou art *the Christ, the Son of God*, which should come into the world." This faith of Martha's differed but little from that of the Syrophenician woman, who cried, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a demon." Both women believed Jesus to be the Messiah, just as the two blind men did, who followed him "crying and saying, Thou Son of David, have mercy on us."

THE ONLY BEGOTTEN SON OF GOD

That the character of Christ as the Son of God is properly predicable of his human nature is a doctrine which gives a more intelligible meaning to various passages in the New Testament than can be assigned to them on any other supposition.

When we are told that "God so loved the world that he gave his only begotten Son" to be its Savior, we naturally refer to the fact that Jesus was the only man begotten as he was by a special operation of the Holy Ghost. Of course this was merely the beginning of a sonship, but

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it was the source of that moral perfection on account of which Jesus was God's supremely beloved child. When, therefore, at our Lord's baptism, and afterwards on the Mount of Transfiguration, the voice came from heaven, "This is my beloved Son in whom I am well pleased," we may believe that God was regarding Jesus in the inexpressible attractiveness of his humanity. We suppose that God on these occasions was not contemplating a being identical in substance with himself but *the man Jesus* whom he sent into the world to be our Savior.

THE CRUCIFIED SON OF GOD

Again, when we are taught in the epistle to the Hebrews about certain apostates, who "crucify to themselves *the Son of God* afresh and put him to an open shame," and when Paul writes to the Galatians, "I am crucified with Christ. . . . I live by the faith of *the Son of God, who loved me and gave himself for me,*" the phrase, "the Son of God," is reasonably referred to the *human Christ*. For only he could suffer death for us.

A SUGGESTIVE ARGUMENT

On one occasion the Jews took up stones to stone our Savior, because they said he being a

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man made himself God—or, as it may be rendered, a god. Our Lord answered them:

Is it not written in your law, I said ye are gods [that is, beings having a godlike nature; and then he adds]: If he called them gods to whom the word of God came, and the Scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?

Here Jesus defends his title to Sonship not by identification of himself with Jehovah, but on the ground that the Jews themselves had been rightly address as divine. In other words, he based his claim to the name Son of God on *his spiritual elevation as a human being*—that being whom the Father had sanctified and sent into the world.

THE IGNORANCE OF THE SON OF GOD

Our Lord seldom named himself the Son of God, but he frequently spoke of himself as “the Son” and of God as “the Father” or as “my Father”; in which utterances, of course, the word Son is equivalent to the fuller designation Son of God. Speaking to his disciples respecting the judgment of the world he said:

Of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son, but the Father.*

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In these words (to be found in Mark, ch. 13) Christ represents himself as having a closer relationship with God than either men or angels have, yet declares that he knew not how soon the day of judgment would come. This ignorance belonged to God's son, yet certainly to a human son.

A striking instance in which Christ as a human being address God as his father is recorded by St. Luke in connection with our Savior's death. We read:

The sun was darkened and the veil of the temple was rent in the midst; and, when Jesus had cried with a loud voice, he said: Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.

Thus the man Jesus, expiring on the cross, commended his soul to his divine Father.

CHRIST'S ETERNAL GODHEAD

It seems clear that in many Scriptures the designation "the Son of God" denotes our Savior as a human being specially and closely related to God. At the same time it cannot be said that the idea of Christ's sonship is never used so as to include more than can be attributed to his humanity. Various Biblical statements

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support the view that *our Savior as God's Son shares in an eternal Godhead*. Passages of a "theanthropic" character are found in St. John's Gospel especially; but they occur in other New Testament books also. The eleventh chapter of Matthew contains these words of Jesus: "All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son and he to whomsoever the Son will reveal him," and in the last chapter of Matthew we are told that Jesus said to his disciples: "All power is given unto me in heaven and in earth." These statements, and some yet more explicit which can be cited from the fourth Gospel and other New Testament writings, ascribe to Christ, whether he be called Son of God or Son of Man, a greatness far transcending what can be attributed to him as merely a human being. We shall discuss the import of such teachings hereafter. But at present we note that the title Son of God was often applied to our Lord simply as an exalted man, and that this fact should be accepted as throwing light on the development and the relations of his humanity.

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MY FATHER AND YOUR FATHER

The above-mentioned use of language appears even in a sentence wherein our Lord contrasts his own Sonship with that of other human beings. We read in St. John's Gospel that immediately after his resurrection he said to Mary Magdalene, "*Go to my brethren* and say unto them, I ascend unto my Father and your Father, and to my God and your God." In this message Christ speaks of himself as in a preeminent sense God's Son, but at the same time the elder brother of his disciples and a fellow-worshiper of God with them.

STATEMENTS BY THE APOSTLE PAUL

This conception of the human Jesus as the Son of God gives a definiteness of meaning to some Scriptures which they otherwise would not have. Paul wrote to the Galatians:

When the fulness of the time was come God sent forth *his Son, made of a woman*, made under the law to redeem them that are under the law, that we might receive the adoption of sons.

Evidently the Apostle has directly in mind not an eternal Son of God but Jesus who was born of Mary.

Again, in the opening words of the Epistle to

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the Romans Paul uses the phrase Son of God in a peculiar way, yet in agreement with the conception of the Sonship of Christ as a human being. He says that the gospel of God is:

Concerning his Son Jesus Christ our Lord which was made of the seed of David according to the flesh, and *declared to be the Son of God with power*, according to the spirit of holiness, by the resurrection from the dead.

The expression "spirit of holiness" in this passage has caused much perplexity. Some refer it to a divine nature in Christ, distinct from his humanity. Others suppose that the Holy Ghost, who was the author of our Lord's spiritual nature, is intended. We are of opinion that the Apostle meant not the Holy Spirit of God but that holy spirit which came into existence *when the virgin's son was conceived*, and by reason of which Christ was "that holy thing" of which the angel spake to Mary.

Possibly Paul employed the phrase "spirit of holiness" so as to avoid the expression "holy spirit"; which in this case would have been ambiguous. He seems to teach that Jesus was *as to his body the son of David and as to his spirit the son of God*.

But, while he appears to have had the humanity of our Lord immediately in mind it is to be

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granted that his thought may have comprehended more than the humanity.

THE DEITY OF CHRIST MUST CONSIST WITH HIS HUMANITY

We now conclude our contemplation of the names of our Savior, *viz.*, *Jesus* (of Nazareth), *the Lord*, *the Christ*, *the Son of Man* and *the Son of God*. We are led to the opinion that no one of these names *of itself* indicates that he has another nature in addition to that of man. Each and all of these titles may be employed on the supposition that our Lord is the most exalted of human beings. At the same time our studies have not shown that our Lord has no other nature than his humanity. As was remarked in a preceding essay, not only any proper name but also any "*singular noun*" may gain enlarged *significance* if our knowledge of its object become more comprehensive. This may be the case with any of the names of our Savior. In particular, the title *Son of God* is certainly *fitted to indicate the existence of a superhuman nature*. But, of course, any new aspect of our Lord under this title may be expected to consist with every other aspect of him presented in the Gospel.

We believe that the supreme deity of the Lord

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Jesus is a teaching of the Scriptures, that it is supported by good evidence, and that it occupies a fundamental place in the system of Christian truth. But we also think that this doctrine should be understood in such a way as to leave unimpaired our faith in the humanity of Christ.

VIII

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A CRITICAL reader of the four Gospels can satisfy himself that each of them has a character of its own, while all of them set forth Jesus Christ as the Son of God and the Savior of the World.

THE SYNOPTIC GOSPELS

Matthew wrote for the Jews. According to tradition his work was composed in the Aramean language and afterwards translated into Greek. Whether that be so or not, the Greek version has been received from the earliest times as authentic, and is the only version extant. Matthew quotes frequently from the Old Testament, referring to ancient prophecies and promises. He gives the genealogy of Christ as a descendant of King David, and tells of our Lord's miraculous birth.

Mark wrote for the Gentiles, especially for the Romans. He speaks of Jesus more as God's Son and the Redeemer of Mankind than as the Christ

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who was expected by the Jews. He recounts our Lord's wonderful words and works. He tells of the willing sacrifice of the Son of God upon the cross, of his resurrection and of his ascension to the right hand of God. Thus he recommends Christ as a mighty Savior.

Luke also wrote for the Gentiles, but more for the Greeks than for the Romans. He has a finished literary style and was evidently an educated man. He was a physician by profession; and he was closely associated with the Apostle Paul as Mark was with the Apostle Peter. His book contains more particulars of our Savior's life than are to be found in either Matthew or Mark.

MEMOIRS RATHER THAN BIOGRAPHIES

These three Gospels are not systematic biographies. They are rather collections of memorabilia, of noteworthy events and sayings, belonging to our Lord's career; they repeat that Gospel story which had already been widely circulated throughout the world by the first preachers of Christianity. According to patristic tradition they were composed within a few years of each other and eight or ten years before the destruction of Jerusalem; which took place in the year 70 of the Christian era. Paul and Peter and

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other Apostles were yet living when these reminiscences were committed to writing.

As all three treatises sought to give, each in its own way, an adequate view of our Lord's earthly career, they have been classed together as *the Synoptic Gospels*.

THE FOURTH GOSPEL

The fourth memoir of Christ, according to ancient accounts, was not written till shortly before the close of the first century or shortly after the beginning of the second, of our era. It is supplementary to the other gospels, not repeating their narration of our Lord's parables and miracles, but giving additional illustrations of his character as the Son of God. It is especially noteworthy because of its report of the discourses delivered by Jesus during the last days of his life. The early fathers say that the Apostle John wrote this treatise at the request of fellow presbyters in Asia Minor, in order to promote those views of our Savior which the Apostle had long taught in the Church at Ephesus.

Some critics, however, think that the Christ of the fourth Gospel is a wholly different being from the Jesus portrayed by the synoptic Evangelists, in fact, an idealized imaginary Jesus who

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never existed. These critics also advance the opinion that this Gospel was not the work of the Apostle John, but of another John who may have lived in Ephesus some time during the second century. They identify him with the John who wrote the epistles and who calls himself an "elder." But we must remember that the Apostles numbered themselves among those elders who had the oversight of God's people. Thus Peter, in his first general epistle, says: "The elders who are among you I exhort, who am also an elder."

Moreover, what seems conclusive, the writer of the fourth Gospel *unmistakably reveals his identity*. Having mentioned himself several times anonymously in the course of his narration as "the disciple whom Jesus loved," he makes the following statement in the last chapter of the Gospel:

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. . . . [Then John adds] *This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.*

If the author of the fourth Gospel was another

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than the disciple whom Jesús loved, he must have been a brazen-faced imposter.

Besides, this treatise is such as could not have been drawn from the imagination of the un-schooled Galilean fisherman, nor indeed from that of the most gifted genius. Tho using the simplest language it exhibits such sublimity of thought as cannot be found in any other human production. Poets may describe the wildness of a tempest at sea or the terrors of an earthquake; or the grandeur of an Alpine peak which hides its head among the clouds, but they have no power to call these things into existence; they only delineate them. For this reason the account given in the fourth Gospel of the Lord Jesus and of his deeds and words must be accepted as a record of realities. Its heavenly excellence is proof that it could not have originated in any earthly thinkings.

· NO CONFLICT WITH THE OTHER GOSPELS

Those who deny the authenticity of this Gospel assert that it must be rejected because its teachings conflict with those of the other three Gospels, and also because it asserts things which are incredible and impossible. There is, undoubtedly, a contrast between the synoptic teachings and the Johannic, but *there is no conflict.*

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On the contrary the doctrine of the fourth Gospel naturally follows that of the others and is only a more explicit statement of Christian faith.

The critics allege that the synoptic writings do not merely attribute a human nature to Christ, but that they justify the belief that he has no other nature; also that the fourth Gospel teaches that our Lord is divine as well as human; that he was eternally pre-existent before his assumption of humanity; and that he shares in the divine essence and glory equally with God the Father. Therefore, they say, the representations of Matthew, Mark and Luke and those of John are irreconcilably opposed to one another.

The truth appears to be that the aim of the earlier Evangelists was to exhibit *Christ in his historical career*, in which he was manifestly a man and by means of which he primarily became known to the world. Such a representation was the first requisite for the promulgation of the Gospel. It necessarily dwelt on the human aspect of our Savior. But it did not support the view that he was merely and exclusively human; on the contrary it gave the impression that he was vastly more than man.

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MARK'S ACCOUNT OF CHRIST

In illustration of this statement let us refer to the Gospel of St. Mark, which is *the most humanistic of them all*. It opens with the words:

The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The word "beginning" points to the ministry of John the Baptist, which was introductory to that of our Lord. The expression "Son of God" used as a "singular noun," does not (as we have already seen) necessarily denote an absolutely divine being, yet it indicates that Christ stands in a unique relationship with God, and it suggests that he is, in *some supreme way, a participant in the nature of God*.

As Mark proceeds with his narrative we learn that the Son of God wrought mighty miracles. He said to the storm, "Peace, be still"; and there was a great calm. He healed the leper, saying, "I will, be thou clean." He not only cured the diseased but even raised the dead to life, as when he said, "Damsel, I say unto thee, arise." He exercised that right to forgive sins, which belongs to God alone. He baptized men with the Holy Ghost. He claimed authority over

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the law which God had given to Moses; for, said he, "The Son of Man is Lord also of the Sabbath." He promised those who should suffer in his service "an hundredfold now in this present time [recompense] and in the world to come everlasting life." And he claimed absolute sovereignty over men's hearts and lives. On one occasion:

When he had called the people unto him with his disciples also, he said unto them: Whosoever will come after me let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it. . . . Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels.

When the High Priest asked, "Art thou the Son of the blessed? Jesus answered: I am, and ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." Then, also, after our Lord's resurrection, he said to his disciples:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. . . . So then, after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God.

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THE TESTIMONY OF MATTHEW AND LUKE

These are the teachings of St. Mark respecting "Jesus Christ the Son of God." Those of Matthew and Luke are quite similar, but they give added testimony to the greatness of our Savior. At the end of his Gospel Matthew tells how Jesus said to his disciples:

All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, *I am with you alway, even unto the end of the world.*

St. Luke, in his closing chapter, tells how Jesus opened the understanding of the disciples and said unto them:

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that *repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

"In his name" here signifies *on his account and by his authority.*

DOCTRINAL VIEWS PRESUPPOSE THE HISTORICAL

While the synoptic statements without exception represent our Savior as a man they do not describe him as merely human, but as a *man who*

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has come to occupy the place of God, and who exercises divine power and authority. They teach the deity of our Lord in an implicit way. Instead of saying that he is God, they exhibit his godlike characteristics.

On the other hand, the fourth Gospel and other New Testament writings expressly set forth the supreme divinity of our Savior; as when they speak of his preexistence and of his work as Creator of the Universe, and when they make him the object of worship and even give him the name God. The difference between the two ways of viewing Christ may be rudely express by saying that the synoptic writers regard him as *man who became God*, while the others regard him as *God who became man*. With the one our Lord's life and work are indicative of his divine nature, with the other his divine nature is explanatory of his life and work.

THE PHRASE "THE SON OF GOD" IN APOSTOLIC USE

These teachings of the New Testament are clear and positive, yet difficulties arise when one seeks a systematic understanding of them. They concern modes of being which far transcend those of ordinary observation. They deal with

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“heavenly” not with “earthly” things. In the consideration of them two remarks may be found helpful, both of which have a philological bearing.

In the first place, we recall what has already been said, that the phrase “Son of God,” tho not necessarily nor originally indicative of the supreme deity of our Savior, was yet *fitted to express that conception*. Some suppose that it was first employed this way in the third or fourth century; we think that it was so used by New Testament writers, just as the designation “The Lord” had come to denote the absolute sovereignty of Christ over men and angels. Those familiar with the laws of language can understand how the phrase might naturally assume this new significance. It is quite possible that the evangelist Mark in speaking of “the gospel of the Son of God” had in mind the deity as well as the humanity of our Savior; and it is more than likely that Paul and Peter and John used the term to express their faith in his divinity. Words vary in meaning according to their application, and should always be understood in view of the connection in which they are employed.

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THE LANGUAGE OF THE BIBLE IS PRAGMATIC

In the second place, let us again bear in mind that the language of the Bible is *not philosophical, but practical or pragmatic*, being the speech of every-day life. It presents verities in the way best fitted for our immediate apprehension, and for our adoption of the truth as a rule of experience and conduct. But it leaves points of difficulty unexplained. Its revelations remind one of the phenomena of the physical universe in that they present facts which are easily apprehended, but the exact understanding of which, especially in their mutual relations, must be obtained, if it is obtainable at all, through the careful exercise of reason.

In a previous essay we have distinguished the thought expressed by ordinary speech and that employed after logical investigation by the terms *pragmatic* and *theoretic*, and also by the terms *phenomenalistic* and *noumenalistic*. A remembrance of the difference thus noted may conduce to a clearer understanding of Scriptural teachings. For sometimes a statement which is true pragmatically, that is, for practical purposes, is, in strict literality, self-contradictory and irrational. In such a case we have the right to modify the thought immediately presented—the

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verbal thought—in such a way as to render it conformable to other Scriptures and to truth in general. This rule does not differ much from that which subjects all Biblical interpretations to “*the analogy of the faith,*” yet it may be more radical. But if any one think it too radical, we have this to say: Strained and unreasonable explanations cannot be justified on any principle. There is a difference between interpretation and misinterpretation; the latter is destructive, the former constructive. One should not nullify or pervert Scripture on the pretense of giving its inner meaning.

THE TEACHING OF ST. JOHN

The most familiar Scriptural passage directly teaching the deity of Christ is that with which the Gospel of St. John opens:

In the beginning was the Word, and the Word was with God, and *the Word was God*. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

This is the solemn assertion of the disciple whom Jesus loved. It was made many years after he had witnessed the death upon the cross and the ascension from Mount Olivet. It was

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formed under the influence of the Holy Spirit and should be received as a message from above.

John employs the Greek noun "logos" which signifies *a word*, to indicate that Christ is the revealer of the Father somewhat as language is the expression of thought. In doing so he may have been influenced by the fact that the term (λόγος) had been used in a similar way by certain philosophers of his time. But evidently his intention is to state *his own belief concerning his Lord and not that of other thinkers*. How plainly he says that the Word who was with God before the creation of the World, through whom the Universe was brought into being, and *who was God himself*, became man and dwelt on earth!

CONFIRMATORY SAYINGS OF CHRIST

This teaching at the beginning of John's Gospel is not discust in any way in his subsequent writings, but it is remarkably confirmed by certain incidental statements of our Savior which John records. We do not refer to the assertions of our Lord that the Father sent him; that he was the living bread which came down from heaven; that he came from God and went to God; and that he lived in God and God in him. It might be claimed that such sayings pertained

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only to his perfect humanity. But there are others which scarcely admit of this reference.

For instance, Jesus said to Nicodemus: "No man hath ascended up to heaven but he that came down from heaven, *even the Son of Man which is in heaven.*" This suggests a supramundane existence which could not have belonged to Jesus as merely a man.

Again, when the disciples murmured at our Lord's teaching concerning himself in the synagog of Capernaum, he said, "Doth this offend you? What and if ye shall see the Son of Man *ascend up where he was before?*" That seems an assertion of glorious preexistence.

When the Jews thought Jesus had a devil because he said, "If a man keep my saying he shall never see death," they said:

Art thou greater than our father Abraham which is dead; and the prophets are dead; whom makest thou thyself? . . . Jesus said unto them, Verily, verily, I say unto you, *Before Abraham was, I am.*

The Jews considered that Christ, in these words identified himself with the ever-living Jehovah; and they took up stones to cast at him. But, rendering himself invisible, he went out of the temple, going through the midst of them.

Once more. In our Lord's prayer for his disciples on the evening of his betrayal, he said:

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I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with the glory *which I had with thee before the world was.*

Here certainly our Savior shows himself conscious of having in some way shared in the divine glory long before his appearance upon earth.

PAUL'S CHRISTOLOGY

The Apostle Paul declares his belief in the preexistence of Christ and the equality of Christ with God the Father in various places, but nowhere more expressly than in the second chapter of his epistle to the Philippians. The Apostle was greatly attached to this people but felt it necessary to urge upon them to cultivate the grace of humility, and that "in lowliness of mind each should esteem other better than themselves." Having this end in view he points to Christ as an example of self-abnegation:

Let this mind be in you [said he] which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation [ἐκένωσε] and took upon him the form of a servant, and was made [γενόμενος] in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that, at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under

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the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

JOHN AND PAUL COMPARED

This statement should not be regarded as if it were composed in exact theological language; it was part of a glowing exhortation to the Philippians. Nevertheless, it clearly sets forth the faith of the Apostle respecting our Savior, and is no less worthy of reverent study than the declaration concerning "the Word" in St. John's Gospel. Moreover, these two Scriptures throw light upon one another. John states explicitly that the Word which was with God was God, while Paul says that Christ Jesus before he assumed our nature existed in the form—that is, with the nature—of God and was equal to God. Thus these teachings agree in regard to our Lord's preexistent divinity.

Besides, we can learn something of the way in which the eternal Son became a human being if we study John's declaration "The Word was made flesh and dwelt among us," and compare it with Paul's assertion, "He made himself of no reputation and *took upon him the form of a servant* and was made in the likeness of men." In both these statements the phrase "was made" is a somewhat inaccurate rendering of the orig-

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inal. John should be understood to say "the Word *became* flesh," and Paul to say, "he abased himself, taking the form of a servant, *becoming* (coming into being) in the likeness of men." In other words, the eternal Son abased himself by becoming a man and so assuming the form of a servant. After that he yet farther humbled himself when he became obedient unto death, even the death of the cross. This, undoubtedly, is what Paul intended to say and what the Philippians must have understood from his words.

TWO WAYS OF BECOMING

Now there are *two ways in which we use the verb "to become"* in regard to an object which enters into new relations and so constitutes or helps to constitute a different being from what it was originally. In the one way of becoming the object *loses its own nature and ceases to be what it was*. Thus food when eaten and digested turns into flesh and blood and bones and becomes wholly other than it was at first. Oxygen and hydrogen when chemically combined lose their distinctive characters as gases and become water, which is different from either. The seed after germination becomes a plant, the egg a chicken; and the chrysalis is transformed into a butterfly.

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In the second way of becoming the nature of the object which becomes *is not destroyed or changed but only receives an addition*. A ship upon receiving armament and ammunition becomes a man-of-war, but continues to be a ship. A regiment being installed in a fort becomes a garrison, tho it is still a regiment. A woman when she marries becomes a wife and later may become a mother, tho she remains a woman. A man may become a lawyer, or if a lawyer a judge, and, in either case, retains his character as a man. In order to this becoming, two natures or characters must be congruous, that is, such that they can co-exist and be joined together in being and operation. But otherwise they may differ greatly.

NO MIXTURE OR CONFUSION OF NATURES

It is evident from the statement of Paul, tho not from that of John, that when the Word became flesh (that is, when the eternal Son became man) *this did not involve any change in either the divine or human nature*. It was simply a union of the latter with the former so as to form a new being who is both God and Man, and who therefore has been styled the *theanthropos* (Θεάνθρωπος) or God-man. For Paul does not say that the being who existed in the form

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of God changed this form into that of a man, but that he “took upon him the form of a servant.” In this way he became human as well as divine.

ADDED TESTIMONY FROM THE HEBREWS

This teaching agrees with that in the second chapter of the epistle to the Hebrews, where it is said concerning Christ:

Forasmuch as the children are partakers of flesh and blood [that is, of human nature as it exists on earth] he also himself likewise took part of the same; that through death he might overcome him that had the power of death. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

This means, not that the Son of God, by whom the worlds were made, changed himself into a man, but that *he united a mortal human nature to his own*, which was immortal and divine. While continuing God he became man and “the first-born among many brethren.”

THE GENUINE HUMANITY OF JESUS

That the human constitution of Christ, also, was not abolished or essentially altered through his union with a divine being is manifest from the teachings of the New Testament in general, but especially from the narratives of the four

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Evangelists. And of these four no one relates so many instances of human tenderness and even of human weakness as the Apostle John. He who speaks of Jesus as God depicts him also as *the most sympathetic and affectionate of men*. A study of the Gospel records should convince any one that no person was ever more genuinely human than our Savior. Let us justify ourselves in this assertion by referring only to the events which took place during the closing hours of the earthly life of this Son of God.

How human was his distress in the garden when he said, "My soul is exceeding sorrowful, even unto death," and when he prayed, saying, "O my Father, if it be possible, let this cup pass from me!" How natural was the rebuke given in reply to the salutation of the treacherous disciple, "Judas, betrayest thou the Son of Man with a kiss?" What sorrow over the defection of a friend is seen when the Lord turned and looked upon Peter; so that Peter went out and wept bitterly! What thoughtfulness for others when he said to the women who followed him lamenting loudly, "Daughters of Jerusalem, weep not for me but weep for yourselves and for your children!" What magnanimity in that prayer for the soldiers who were nailing him to the cross, "Father, forgive them, for they know

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not what they do!" What filial care when, forgetting his agony and looking down upon his mother and the disciple whom he loved, he said to his mother, "Woman, behold thy son," and to the disciple, "Behold thy mother." What utter wretchedness caused the cry, "My God, my God, why hast thou forsaken me?" Yet what unshaken faith inspired the last words of the dying man, "Father, into thy hands I commend my spirit!"

All these utterances of our Savior were pre-eminently human, even while they evince a nobility of disposition which must have come from a superhuman source. It has been well said that Jesus Christ died like a God, but this is true not because a god can die, but because Jesus was a man so filled with the Spirit and power of God that he was absolutely one with God in being and in life.

THE EXACT COUNTERPART OF GOD

Other New Testament passages beside those already cited more or less directly teach the divinity of our Redeemer. In the beginning of the Epistle to the Hebrews we are told that:

God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who, being the brightness of the Father's

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glory and the express image of his person and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Here our Savior is represented as revealing the Father both in creation and in redemption. The phrase, "the express image of his person" might be better rendered "the impress—or counterpart—of his essence"; because the Greek word (ὑπόστασις) translated "person" properly signifies a fundamental or underlying nature. Thus we are taught that the glory of the invisible God shines out through the activities of the Son. For no man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.

It is not known by whom the epistle to the Hebrews was composed, but it was written by some Apostolic man, possibly Apollos or Barnabas, and it was accepted by the early Christians as a correct exposition of their faith.

CHRIST THE CREATOR OF ALL THINGS

Again, in the eighth chapter of First Corinthians the Apostle Paul represents Christ as *the agent of the Father in Creation*. "To us," he says, "there is but one God the Father, of (or from) whom are all things, and we in (or

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for) him; and one Lord Jesus Christ, by (or through) whom are all things, and we by (or through) him." In other words, all things originate with the Father, but are brought into existence by the Son.

Also, in the first chapter of the Epistle to the Colossians, Paul speaks of Christ as "the image of the invisible God and the firstborn of every creature," that is, *the manifested likeness of the unseen Deity and the exalted head of the human family*. The phrase "every creature" here apparently has the same meaning which it had when our Lord commanded his disciples to preach the Gospel "to every creature." Then Paul adds:

For by him were all things created that are in heaven and that are in earth, whether they be thrones or dominions or principalities or powers—all things were created by him and for him. And he is before all things, and by him all things consist.

CALLED GOD, BY ST. PAUL

In two of Paul's writings the name God is directly applied to our Savior. In the ninth chapter of Romans, referring to the Lord Jesus in his double nature he says: "Of whom (*i.e.*, of Israel) Christ came, who is over all, God blessed forever!" And in the letter to Titus (ch. 2), Paul says:

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We should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of our great God and Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity. [του μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν.]

THE INCARNATION A POSSIBILITY

While the Scriptures explicitly teach the deity of Christ, most Christians accept this doctrine as a matter rather of inference, of natural sequence, than of direct instruction. At first the personal union and identification of the Creator with a finite dependent being seems a preposterous and incredible arrangement. It is the most astounding of miracles, a device in God's government which no one could anticipate as likely to take place. Nevertheless, when we reflect on the relations of the Supreme Ruler to his rational creatures we perceive the possibility that he should specially reveal himself to them in the person of a noble human being. We notice a *congruity between man's spirit and the Creator's* so far as intellectual and moral capabilities are concerned. And this renders the adoption of the human nature by the divine a fit means for manifesting spiritual qualities which are not clearly revealed in the works of creation and providence. Therefore we say that even "the light of Nature" gives some countenance to the

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Buddhist belief that the Divine Being can and does incarnate himself in a holy prophet. Such a doctrine is not irrational. But, of course, the claims that any one is "God manifest in the flesh" should not be admitted except on adequate evidence. Neither should it be rejected, if it be accompanied with good and sufficient proof.

THE TOKENS OF DEITY IN CHRIST

Those who accept the Scriptural teaching that man was created in the image of God and who believe the Biblical records of God's personal dealings with saints and with prophets, find little difficulty in acknowledging the Godhead as well as the humanity of Christ. For they see that *he bears the marks of deity*. As we have already said, Jesus performed miracles by his own power, commanding the winds and the waves and they obeyed him, and recalling the dead to life. He gave men new laws of duty, not with the words, "Thus saith the Lord," but with the words, "I say unto you"; so that the people were astonished; for he taught them as one having authority and not as the scribes. He claimed the unconditional devotion of his followers, saying "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also,

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he cannot be my disciple." He asserted that those who take him as their Redeemer enter upon an everlasting life, and he engaged to raise up these believers in glory at the judgment day, saying, "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." He promised mansions in heaven to his servants, and said to God, "Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory, the glory which I had with thee before the world was." He taught that he is one with the Father, that to see the Son is to see the Father, and that whatsoever things the Father doeth these doeth the Son likewise. He sent the message to all nations that they should observe all things whatsoever he had commanded, and assured his ambassadors that he would be with them alway even to the end of the world. He declared, "The hour is coming when all that are in their graves shall hear the voice of the Son of Man and shall come forth they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." He loved souls with a boundless love. He gave himself a sacrifice for our sins, a lamb without blemish and without spot, and he is now "in the midst of the throne of God" while ten

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thousand times ten thousand angels proclaim with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

NOT MYTH, BUT HISTORY

These teachings respecting Christ are not myths concerning a person who had lived in pre-historic times and whose fictitious exaltation was employed to give form to religious faith and worship. They are the statements of the immediate disciples and companions of Jesus Christ, and of our Lord himself. They were not issued as instructive stories but as assured verities. They were received as truth by the first Christians, as they are by believers in the present day. They entered a world wholly disinclined for such revelations, yet they found favor and adoption because of great facts, such as the crucifixion and the resurrection, attested by eye-witnesses; because of miracles wrought in the name of Christ; because of the innate reasonableness of the Gospel and its fitness for man's spiritual needs; and because of the inward persuasion of the Holy Ghost.

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BIBLICAL LANGUAGE EXPLAINED

But while the New Testament writers ascribe divine honors to our Lord, it is to be noted that they do so in a double way; sometimes as if his greatness belonged to him independently, and sometimes as if it were conferred on him by his Father. This mode of speech arises *because of the two natures which unite in Christ*. Considered as a human being his high distinctions are bestowed upon him and come to him as that beloved Son in whom God is well pleased. But considered in the total of his character we see that the immediate source of his exaltation—the agency rendering it a reality—was the conjunction of the human with the divine. By the adoption and fulfilment of the Father's will the eternal Word became man and dwelt among us. This was the basis of Christ's direct divine activity. And in realization of that same will the man Jesus became "heir of all things" and was given the glory which is his forever.

THE DOCTRINE OF THREE PERSONS IN ONE GOD

We have now considered Scriptures which set forth our Lord's divinity without reference to the Christian belief in a triune God. There are, however, passages which speak of Christ in con-

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nection with God the Father and God the Holy Ghost, and thus bring before us the doctrine of the Trinity. As this doctrine not only helps to an understanding of Christ's person, but is also important in itself, it may profitably be the subject of a separate discussion.

IX

THE TRINITY

IN planning to discuss some Christian doctrines it was thought best to ignore the authority of creeds and confessions and even to abstain from quoting the Bible as the Word of God. This course was adopted not from any want of respect for the deliverances of church councils, nor from any doubt that the Scriptures were written under the inspiration of the Holy Ghost. It was felt that citations from formulas of faith and even from standard theological works might tend only to prolong controversy. The hope was that an independent re-examination of Biblical teachings might contribute to that unity of faith which is greatly to be desired among Christians.

AUTHENTICITY ASIDE FROM INSPIRATION

Moreover, as no one among us questions the value of the Scriptures as sources of religious instruction, while yet it is not agreed that the different books of the Bible are of equal evidential worth, it seems wisest to deal with each book

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on its own merits, regarding it primarily and chiefly as an *authentic human production*. For altho all Scripture may be profitable for instruction, it is certainly not all profitable to the same degree. The significance of each writing should be estimated according to its contents and in view of its origin.

HISTORICAL CREDIBILITY

We accept the historical teachings of the Scriptures in the same way as we do those of other ancient documents; and do this notwithstanding the fact that they tell of many miraculous events. For, if there be a God who rules over all, and who wishes to reveal himself personally to his rational creatures, it is to be expected that he will do so through supernatural manifestations. Otherwise he might be regarded as the helpless soul of the universe, or perhaps be identified with the sum total of physical energies. God is a spirit who is not only in all and through all but also over all, and to show this he has been a wonder-working God. The mighty deeds recorded in the Scriptures are by no means incredible as in connection with a course of lofty revelation. They are even probable; they should be accepted on such testimony as warrants belief in extraordinary events.

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AN OBJECTION ANSWERED

The fact—if it be a fact—that no supernatural attestations of messages from God are to be seen at the present day is no proof that none such have ever been witnessed. There may have been a need of special divine interpositions in old times, which does not exist under the Christian dispensation. Particular revelations and miraculous evidences were necessary to keep alive a knowledge of God, and to prepare the world for Christianity. Now that the Gospel shines with heaven's own light and Christ is preached among the nations, there is not the same need to arrest the attention of men by supernatural accomplishments. Indeed, were the ministry of the Gospel at the present day accompanied by signs and wonders the effect would be unfavorable to the advancement of true religion. The interest of mankind would be given more to the miracles than to the message of salvation and the story of God's love.

Besides, it is not to be admitted that the immediate working of God's power is not seen in our own time. The Holy Ghost still exerts that regenerating influence whereby those who are by nature the children of wrath become the sons of God, and the providence of our Heavenly

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Father is yet ready to respond to the petitions of his children. It is as true now as it ever was that the effectual fervent prayer of a righteous man availeth much.

MODERN ANTICHRISTIAN PHILOSOPHIES

Not only are the testimonies of the Apostles and of other eye-witnesses to the earthly career of Christ worthy of confidence, but *the views of these holy men respecting the person of our Savior and his work and mission and his mediatorial reign* also deserve our consideration. A disposition has shown itself of late among popular expounders of the Scriptures to exalt the intellectual attainments of the nineteenth century, and to depreciate those of the first years of the Christian era. As a result of this assumed superiority the views of Biblical writers are treated as crude or erroneous, and are supplanted by doctrines which are supposed to agree with the scientific progress of the age. No doubt the moderns surpass the ancients in knowledge of the material world, and beyond question Biblical statements should be interpreted in accordance with ascertained scientific truth. But it is extremely doubtful whether mankind during the last two thousand years have advanced in the

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understanding of spiritual things *except so far as they have been influenced by Christianity.*

The mental power of the ancients and their ability to think and speak and write on questions arising from our common human experience, were quite as great as any gifts that belong to our contemporaries. We have no orators superior to those of classic times, nor poets, nor artists, nor statesmen, nor philosophers. It is especially true that the world has made but little progress in the science of Mind and of Being. Nothing could be less satisfactory than the pretentious metaphysical theories which have contended with each other, both in our own land and in European countries during the past century. The most of them are absurdly monistic, some maintaining that nothing exists but matter and physical powers, others that mind and its ideas and movements are the only realities. They agree only in rejecting the dictates of common sense. The doctrines of Aristotle and of the Stoics are not perfect, but they are preferable to some views which have gained credence among us, and which are the source of religious error. For the origin of current anti-Scriptural teachings is not science but a philosophy which falsely claims to have the support of science.

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THE ORIGIN OF CHRISTIAN DOCTRINE

The tenets of Christianity, however, were not derived from either science or philosophy. They consist partly of historical facts known to the first heralds of the Gospel, and partly of beliefs held as connected with those facts and also set forth as inspired revelations. That the Apostles and their associates were sincere and devoted men and trustworthy witnesses of things which they had seen, and that their testimony was confirmed by miracles and by gifts of the Holy Ghost, cannot be doubted by a student of the Scriptures. These earnest messengers of Christ proclaimed the truth as they had received it, and gained many converts. As Mark says, "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Their success did not result from natural ability nor from scholastic attainments, but from their manifest sincerity and from the proofs by which their assertions were supported and from the spiritual power with which they spoke. And the views of these men were received both as naturally correlated with the facts of the Gospel and as being directly instructed from heaven.

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VARIABILITY IN THE USE OF TERMS

It is to be borne in mind, however, that the Apostolic teachings did not present truth in a systematic way and in exact formulas, but in ordinary language and for immediate use in religious faith and experience. For this reason the New Testament writings show no attempt to maintain verbal consistency through fixing the signification of terms so as to avoid that ambiguity which arises when the same term is used differently in different connections. For example, in the "Lord's prayer" the word *Father* expresses a less restricted conception than it does in our Savior's prayer to his Father after the last supper. When we say "Our Father which art in heaven" we address God as Father, yet do not regard him separately from the Son and from the Holy Ghost. When we say "Thy Kingdom come" we pray that Christ, the Messianic King, may reign in all the earth, and in saying "Lead us not into temptation but deliver us from evil," we refer to the Holy Spirit who is the divine agent in the guidance of souls. In short, we address the Father as including within himself the whole Godhead. But when Christ prayed, saying: "Now, O Father, glorify thou me with thine own self with the glory which I had

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with thee before the world was," he distinguishes himself from his Father not as a separate being yet as a separate personality; here the word Father sets forth a relation between the first and the second persons of the Trinity, and not the relation between rational beings and the one ever-living God.

In like manner the appellation *Lord* has a different meaning in the concluding statement of Mark's Gospel from that which it has in the complaint of Martha, "Lord, dost thou not care that my sister hath left me to serve alone?" Martha recognized Jesus as the acknowledged master of his disciples; Mark had a higher lordship in mind. He says:

After the Lord had spoken unto them he was received up into heaven and sat on the right hand of God; and they went forth and preached everywhere, the Lord working with them and confirming the word with signs following.

Here the Lord who had ascended to heaven is represented as working with the Apostles on earth and attesting their message by accompanying miracles. In this statement Mark uses the word Lord in the same sense in which it is employed when we are told elsewhere that no man can say that Jesus is the Lord but by the Holy Ghost (1 Cor. 12:3).

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Again, *the word God has various applications* in the Scripture. Sometimes it designates the one true God without distinction of persons, or, we might say, *the Father as inclusive of the Son and the Holy Ghost*; at other times it denotes the Father as different from the other members of the Trinity; and in yet other cases, it characterizes the Son or the Spirit as possessing the divine nature. The most common signification is that first mentioned, but when God is said to *give or send forth his Son or his Spirit*, the Father is distinguished from the other personalities. For example, in the fourth chapter of Galatians we read, "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Here the first person of the Trinity is contrasted with the second and the third.

The word God is applied also to our Savior, as when Thomas exclaimed, "My Lord, and my God"; and likewise to the Holy Ghost, as when God is said to dwell on those in whom the Holy Spirit dwells. This automatic variability in meaning qualifies common language to express truths which are not easy to set forth in philosophic diction, and the statement of which has caused trouble among commentators.

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NOT PERSONS BUT PERSONALITIES

The words "trinity" and "triune" are not to be found in the Bible, but they express a Scriptural doctrine, *viz*: that there is only one true God, who yet comprises within himself *three active, self-conscious agents*, the Father, the Son and the Holy Ghost. The confessions say that there are three *persons* in the Godhead; in this formula, however, the term *person* is used in a sense different from that in which it is ordinarily employed. Commonly, in speaking of persons we have in mind *separate spiritual beings* each of whom has his own system of powers and his own independent life. The doctrine of the Trinity might be better expressed should we say that there are *three personalities*, and not that there are three persons, in God. It assumes that there is an infinite invisible substance, or being, whose presence pervades the Universe and which can manifest its power, its wisdom and its goodness anywhere. Aristotle held that the human soul is all in every part of the body, which paradox, expressed in simpler language, teaches that man's spirit pervades the body through the nervous system, and is capable of personal consciousness in every part of the body. In somewhat the same way God is all in every part of his universe, that

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is, he is present everywhere with all his efficiency. There is, however, no ground to confine the life and presence of the Divine Being within the bounds of his creation, as the Stoics did when they spoke of God as the Soul of the World. The Aristotelian doctrine that the Cosmos is the product of a powerful pre-existent and transcendent mind is the only theory rationally tenable; even tho we are utterly lost in attempting to account for the existence of that mind.

THREE DISTINCT LIFE MOVEMENTS

Now, according to our understanding, Trinitarianism teaches that there are *three simultaneous and perpetual life movements or evolutions* in the substance of the Divine Being, which all exercise in common those attributes of which the nature of deity is composed, and *each of which also has a distinct consciousness of its own*. Thus there are three personalities in the one God, who have distinct functions, tho they do not have separate powers, and who live in most intimate fellowship with one another. The Father is the Originator and Ruler; the Son (whom St. John calls the Word) is the Creator who gives individual and actual form to the thoughts and purposes of the Father; and the Holy Spirit is the agent who carries on the work devised and instituted

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by the Father and the Son. These personalities are so united in life that each shares in the doings of the others. Therefore, also, the creative function of the Son is often ascribed to the Father, of whom the Son is the agent, and sometimes to the Spirit through whom it is immediately effected, while the operations of the Spirit can be, and occasionally are, credited to the Father or to the Son. For the Spirit does not form new plans but strives for the fulfilment of aims in which his own wishes are identified with those of the other persons of the Trinity.

A MOST INTIMATE PARTNERSHIP

No such union as that between the members of the Godhead is known to exist in any created being, but an illustration of it may be drawn from the joint activity of three men whom we shall assume to be *equal owners and managers* in an extensive business establishment. No one of these partners has an exclusive right to any of the properties or agencies of the firm; they all alike desire to employ their common instrumentalities for their common interest. But one of them assumes the lead in the designation of aims and the formation of plans; another organizes agencies and methods of operation suitable

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for the accomplishment of results; and the third engages to see that the instituted undertakings are successfully carried on. In such a case it is evident that the three persons form a perfect unity so far as their business is concerned; the establishment is conducted precisely as if it had only one head instead of three. Yet it could not be said that the three partners are one and the same being, as in the case of the Trinity. They would only be three closely related beings.

AN ILLUSTRATION FROM BRAHMANISM

This inherence in one substance of three personalities with a community of attributes is a doctrine on which natural religion is silent, and can be accepted only as a teaching of revelation. It bears no resemblance to any natural phenomenon unless it be to that "dual personality" which has sometimes attracted the attention of psychologists. Yet the idea of a triune God is not absurd. It is the basis of the Hindu conception of the Supreme Deity in which *three personal embodiments of one impersonal essence* form a trinity. The common fundamental nature is called Brahm, and is devoid of consciousness. The three personal manifestations are Brahma, Vishnu, and Siva.

This theory of the Godhead probably origin-

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ated in idolatrous representations of Nature in her three aspects of generation and growth, of maturity and conservation, and of decline and death. With this view Brahma might be said to rule the spring, Vishnu the summer, and Siva the autumn. But the vitality of nature which works in spring for development is preparing for the adult summer life, and in this again for the subsidence of autumn, and in autumn also is furnishing the seeds for a new vivification. Even in winter it only sleeps and rests before beginning its activity again. Thus three powers are different forms or modes of the same general power. Yet these powers have no personality except what is given them through a religious imagination.

GROWTH IN DISTINCTNESS OF REVELATION

The Christian doctrine of the Trinity would have little claim to our consideration were it the product of a devotional fantasy. But *it has arisen in connection with historical divine manifestations* and with revelations which have come to us in the Gospel of Jesus Christ. It occupies a high place in Apostolic teachings and may even be said to belong to the New Testament rather than to the Old. The more ancient Scriptures are not devoid of Trinitarian thought, but

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their representations leave it in the background. For the Bible is unlike a systematic theological treatise, such as begins with fundamentals and afterwards uses these in explaining the developments of God's government. On the contrary, it details the divine dealings in the order of their occurrence, and while so doing, makes clearer revelations of God's nature and ways from age to age.

Moreover, this knowledge of spiritual things is not given primarily through verbal instruction; but in facts which embody the instruction; that is, which require the instruction to explain them. The reason for this procedure may be that anticipative information would be difficult of comprehension, and that if it could be communicated would tend to complicate the views of believers and even be unfavorable to the effectual working of the truth already revealed. Whatever be the reason, the doctrine of the Trinity assumes no prominence till it appears in connection with the person of our Savior.

OLD TESTAMENT INTIMATIONS; THE PENTATEUCH

At the same time the Old Testament contains intimations of the fact that there are three personalities in the one God—prognostications of

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the clearer statements of Christianity. We shall refer now only to certain passages in the Jewish Scriptures which speak of *the Spirit of God as distinguished from God himself*, which means from God the Father; and to others in which *the Angel of the Covenant* is spoken of *as different from God and yet identical with him*.

In the first chapter of Genesis we read that “the Spirit of God moved (or brooded) on the face of the waters,” that is, on a dark, chaotic sea. This Spirit was the agent who carried into execution the fiat of the different days of creation; and he must have been one with God; for it was God who created all things. It may be suggested that this mighty Spirit was indeed identical with God and *for this very reason* should not be regarded as a different personality from God the Father; just as when our Savior said, “My soul is exceeding sorrowful” he meant simply himself and not a spirit which could in any way be distinguished from himself. Such an interpretation is possible, but it is not natural; and there are other passages in which the distinction between God and the Spirit as his agent is more apparent.

In the sixth chapter of Genesis we are told how the Lord, contemplating the wickedness of the human family, said, “My Spirit shall not

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always strive with man, . . . yet his days shall be one hundred and twenty years." This language plainly means that the Holy Spirit, acting for God, had been vainly working with sinful men, and that one hundred and twenty years would yet be granted that Noah might preach repentance and prepare the ark against the threatened deluge. The Apostle Peter mentions the work of the Spirit during that time of waiting, when he says that "Christ . . . by the Spirit . . . went and preached unto the spirits . . . which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." In this passage the word Christ signifies the second person of the Trinity of whom as well as of the Father the Spirit was the agent.

DAVID, NEHEMIAH

Again, when David prays in the Fifty-first Psalm, "Cast me not away from thy presence; take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit," he distinguishes the Spirit of God from God himself as a gift which God can bestow and can take away.

When the priests under Nehemiah led the people in worshipping the God of their Fathers, they

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said: "The pillar of cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night. . . . *Thou gavest also thy good Spirit to instruct them*, and withheldst not thy manna from their mouth, and gavest them water for their thirst." In these words the good Spirit of God is enumerated among the blessings of the chosen people—an agent sent to instruct them.

ISAIAH, JOEL

Isaiah tells us (ch. 63) that the children of Israel "rebelled against the Lord and vexed his Holy Spirit; therefore he turned to be their enemy and fought against them." In this passage rebellion against God is said to vex the Holy Spirit: we are reminded of Paul's exhortation to the Ephesians not to grieve the Holy Spirit of God.

Those are remarkable prophecies in Isaiah in which the Spirit of the Lord is promised to a Redeemer. "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (ch. 11). And again, "Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my Spirit upon him; he shall bring forth

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judgment to the Gentiles"—or righteousness among the nations (ch. 42).

Yet more notable are those words of Isaiah, which our Savior read in the synagog of Nazareth, declaring "This day is this Scripture fulfilled in your ears."

The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. (Isaiah 61:1.)

Let us also recall those prophecies in which the Spirit of God is promised to his people. Isaiah says that when "the Spirit is poured upon us from on high the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest, and the work of righteousness shall be peace and the effect of righteousness quietness and assurance forever." And Joel, in words afterwards quoted by Peter as applicable to Pentecostal times, says, "And it shall come . . . to pass that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams and your young men see visions: Also upon the servants and upon the handmaids . . . will I pour out my Spirit."

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These predictions use figurative language, yet their meaning is plain. God's Spirit is not poured out like a fluid, but under his influence a new life is awakened in the believer just as the thirsty earth receives new life from refreshing showers. The thought is like that of John the Baptist when he declared that Jesus would baptize men with the Holy Ghost.

THE PLURAL NOUN ELOHIM

An argument of some force in favor of the Trinitarian position has been drawn from the use of the plural noun Elohim in the first chapter of Genesis and in many other Old Testament passages. This word signified at first the "mighty ones" or deities, but in the Pentateuch *it means simply God, or The Almighty*, and is followed by a verb in the singular number. And so we read "God (Elohim) created the heaven and the earth." Only one being is spoken of, altho he is given a plural name. This use of terms may have arisen from the desire to express the apprehension of a unity in a plurality. It is a departure from the ordinary syntax of the Hebrew language.

The idea of an association of persons in the Godhead is also suggested by the sentence, "And God (Elohim) said, Let *us* make man in *our*

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image.” This saying seems to indicate a joint determination of Father, Son, and Holy Ghost. But it is immediately followed by the statement, “So God created man in *his* own image, in the image of God created he him,” the singular number referring to the one God.

THE ANGEL JEHOVAH

The mention in various Old Testament Scriptures of the Angel, or Messenger, of Jehovah, also called the Angel of the Covenant, points to a personality in the Godhead different from that of God the Father. For *this angel is repeatedly identified with Jehovah*. The story of Hagar is that “the Angel of the Lord [Jehovah] found her by a fountain of water in the wilderness” and gave her comfort and direction. Then we are told that “she called the name of the Lord [Jehovah] that spake unto her, *Thou God seest me.*”

The eighteenth chapter of Genesis contains an account of the appearance of this Angel to Abraham. We read:

And the Lord [Jehovah] appeared unto him [Abraham] in the plains of Mamre; and he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

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Addressing one of the three as the leader he invited them to rest and to partake of food. They did so, eating of the cakes which Sarah had cooked, and of the calf which had been killed and drest. Then "Jehovah"—the principal angel—promised Abraham and Sarah a son. After that, while two of the angels went toward Sodom "*Abraham stood yet before the Lord*" [Jehovah], and being told of the divine intention to destroy Sodom and Gomorrah because of their exceeding wickedness, he pleaded that these cities might be spared in case a number of righteous persons were found in them. He said: "Shall not the Judge of all the earth do right?" And he obtained the promise that if ten righteous were found in Sodom it would not be destroyed. Finally we read, "And the Lord [Jehovah] *went his way* as soon as he had left communing with Abraham."

This astonishing account has no parallel except the incident of which St. Luke tells us, that when our Savior appeared to the disciples in the immortal body with which he was soon to ascend into the skies, he said, "Have ye any meat? And they gave him a piece of a broiled fish and of an honeycomb; and he took it and did eat before them."

Are such accounts historical? We think so,

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but they set forth facts which have no place in the order of Nature. Many such divine doings constituted a long series of supernatural events, which finally culminated in the mediatorial enthronement of Jesus of Nazareth.

JEHOVAH OR YAHVEH

The foregoing quotations from Genesis illustrate the remarkable fact that, while the name Jehovah occurs frequently in the Hebrew Scriptures it is seldom found in translations from them. In the English version the name Jehovah is commonly rendered by the term *Lord* or *the Lord*. This strange practise is traceable to the reverence which the Jewish rabbis entertained for that personal designation which God chose for himself as the eternal and self-existent One. Probably this name was originally derived from the Hebrew verb *hayah* which signifies to exist, and was pronounced *Yahveh*. But when the rabbis came upon it in the public reading of the Scriptures they felt it too sacred to be uttered and therefore substituted for it the noun *Adonai*, which is the Hebrew for Lord. Moreover, when vowel "points" or marks were introduced by scribes, who previously had employed only consonantal letters, the name *Yahveh* was

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not given its own proper vowel sounds but those which belonged to the word *Adonai*, to indicate that this latter word was to be spoken instead of Yahveh. In consequence of this notation European scholars, who had not learned of its origin, adopted Yehovah, or Jehovah, as the correct pronunciation of God's name.

But those Jewish doctors of Alexandria who rendered the Old Testament into Greek in the third century before Christ (producing the famous version called the Septuagint), being influenced by the traditional reverence for the name Yahveh, omitted it from their translation and substituted for it the noun *Kurios*, which is the Greek for Lord. And subsequent translators, following the lead of the Septuagint, have mostly used a word signifying Lord, or Master, instead of Jehovah or Yahveh. Thus many Biblical statements concerning God have been affected by an obscurity, which, however, disappears on examination of the original Hebrew text.

JACOB AND THE MAN JEHOVAH

The manifestation of God under the form of a man or an angel occurred on several occasions in the life of the patriarch Jacob. The thirty-first chapter of Genesis relates that Jacob said to his wives Leah and Rachel, "The Angel of God

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spake unto me in a dream, saying, Jacob: and I said, Here am I. And he said . . . *I am the God of Bethel* where thou anointedst the pillar and where thou vowedst a vow unto me: now arise, get thee out of this land, and return to the land of thy kindred." A little later, when on his journey,

Jacob was left alone, and there wrestled a man with him until the breaking of the day. . . . And he said, Let me go, for the day breaketh. And he [Jacob] said, I will not let thee go, except thou bless me. And he said, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men and hast prevailed. . . . And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Nearly a thousand years after Jacob's time the Prophet Hosea, referring to Jacob's experience, said:

He had power over the Angel and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; Even the Lord God of hosts; the Lord is his memorial.

A more exact translation of these words is: "*Even Jehovah Elohim* of hosts, Jehovah is the name by which he is to be remembered." Hosea, following Moses (Exodus 3:15-16), employs Elohim as the general designation for God, and

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Jehovah (or Yahveh) as the special name under which God was to be worshiped by the Jews.

When Jacob, old and blind, was bestowing his dying blessing on the sons of Joseph, he expressed himself in these words: "God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, *the Angel* which redeemed me from all evil, bless the lads" (Gen. 48:15).

MOSES AND THE DIVINE ANGEL

In Exodus (ch. 3) we read how Moses while keeping the flock of Jethro, his father-in-law,

Came to the mountain of God, even to Horeb. And the Angel of the Lord [Jehovah] appeared unto him in a flame of fire out of the midst of a bush, . . . and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord [Jehovah] saw that he turned aside to see, God [Elohim] called unto him out of the midst of the bush and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God [Elohim] of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord [Jehovah] said, I have surely seen the affliction of my people, which are in Egypt . . . and I am come down to deliver them out of the hand of the Egyptians. . . . Come now, therefore, and I will send thee unto Pharaoh, that thou

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mayest bring forth my people . . . out of Egypt. . . . And Moses said unto God [Elohim], Behold when I come unto the children of Israel and shall say unto them, The God [Elohim] of your fathers hath sent me unto you, and they shall say unto me, What is his name? What shall I say unto them? And God [Elohim] said unto Moses *I am that I am*: And he said, Thus shalt thou say unto the children of Israel *I am* hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God [Jehovah Elohim, Jehovah God] of your Fathers, the God [Elohim] of Abraham and of Isaac and of Jacob hath sent me unto you. And this is the name by which I am to be remembered in all generations.

In this appearance to Moses the Angel of the Lord calls himself now God (Elohim), now Jehovah, and finally *Jehovah God*, uniting both names in one, just as in English we might speak first of God and then of The Almighty and then of God Almighty, using this last designation as synonymous with the others and only a more explicit expression of one's thought.

The Mosaic account of the miraculous appearance on Mount Horeb is repeated in the address of the Martyr Stephen before the elders and chief priests; in which also the Angel is spoken of as God. Stephen said:

When forty years were expired there appeared unto Moses in the wilderness of Mount Sinai an Angel of the Lord in a flame of fire in a bush, . . . saying, I am the God [ὁ Θεός] of thy fathers, the God of Abraham and of Isaac and of Jacob.

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On a subsequent occasion the Lord [Jehovah] said to Moses,

Behold I send an Angel before thee to keep thee in the way and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not, for he will not pardon your transgressions; for my name is in him (Exodus, ch. 23).

That God's name was in the angel meant that the name God could be properly applied to him.

The Angel who appeared in Horeb was the God who brought the children of Israel out of Egypt and led them through the wilderness. He was the Shepherd of Israel who led his people like a flock. He accompanied them in the pillar of cloud by day and in the pillar of fire by night. With reference to him, God gave the promise, "My presence shall go with thee," to which Moses replied, "If thy presence go not with me, carry us not up hence" (Exodus, ch. 33).

THE TRINITY IN THE NEW TESTAMENT

We might make other citations from the Old Testament favorable to the idea of a personal plurality in the Divine Being, but, as we have intimated, *the doctrine of the Trinity belongs specially to the New Testament*. It comes out far more distinctly in the Apostolic writings than it does in those of Moses and the prophets.

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Much clearer revelations of God and his ways are granted us in the Gospel than were previously given, or than were previously possible, and this is especially true in relation to the character and work of our Savior and of the Holy Spirit.

We have already (Essay VIII) considered Scriptures setting forth Christ as a distinct person of the Godhead. Let us now call some to mind which inculcate the same lesson regarding the Holy Ghost.

THE FORMULA OF BAPTISM

Probably no words of the Sacred writings more constantly influence our sentiments toward this divine Comforter than the *formula of baptism* used in all Christian churches and the *Apostolic benediction* customarily pronounced at the close of public worship.

The baptismal formula was given to the Apostles by the Lord Jesus himself when he said "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The English expression "in the name" signifies "to the honor and by the authority" of the person designated; but an exact rendering of the Greek requires us to say, "*into the name,*" that

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is, into acknowledgment of the name and connection with it. In other words, the person is baptized as professing belief in the revelation and a subjection to the authority of the Father, the Son, and the Holy Ghost. In prescribing this formula the Lord Jesus set forth himself and the Holy Spirit as equally the objects of our faith and worship with God the Father. He could not have done so, had he not regarded himself and the Holy Ghost as supremely participating in the nature of Deity.

THE APOSTOLIC BENEDICTION

The Apostolic benediction has come down from the first century in the closing verse of Paul's Second Epistle to the Corinthians, which is "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all." These words are a prayer that a blessing from the Lord Jesus Christ and from God the Father and from the Holy Ghost should descend and rest upon the Corinthians. By "the grace of the Lord Jesus Christ" we are to understand his favor and spiritual help.

It is noteworthy that this full form of benediction appears only in the epistle to the Corinthians. It is evidently the development of a simpler formula with which most of Paul's let-

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ters conclude and which also furnishes the last verse of the book of Revelation. This is, "The grace of the Lord Jesus Christ be with you all." Evidently the Apostles looked to *the glorified Savior as the source of all blessings*, while yet his grace came to them with the *love of the Father* and through the *inward presence* of the Holy Ghost.

A SAYING OF ST. JOHN

A very simple statement of the doctrine of the Trinity is given by St. John in the fifth chapter of his first epistle. He says, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and *these three are one.*" In this assertion St. John uses the same term to denote our Savior as divine which he employs for the same purpose at the beginning of his Gospel.

AN INADEQUATE THEORY

Since God is a spirit and a holy one it might be supposed that the Spirit of God or the Holy Spirit is not to be distinguished from God the Father, but that he is precisely the same personal agent, considered, it may be, as *working invisibly throughout the universe* of created beings. In other words, it might be held that the Holy Ghost is only a special aspect of the activity of God.

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This view, however, is inconsistent both with the Apostolic benediction and with the formula for baptism; in each of these the Holy Ghost is distinguished from God the Father in the same way that the Lord Jesus Christ is. Also, the fellowship prayed for in the benediction implies personality in the Holy Ghost, since fellowship or communion arises only between persons. And baptism "into the name" of the Holy Ghost means acknowledgment of him along with the Father and the Son as having personal dignity and authority. One might be baptized into relations which were not personal, for example, into some philosophical or moral system, but to be *baptized into the name* of Father, Son and Holy Ghost is a recognition of three personalities.

A DISTINCT PERSONALITY

Other New Testament Scriptures support the view that the Holy Spirit has an existence and a personality of his own. According to our ordinary use of terms *a person is a self-conscious being endowed with the powers of thought and knowledge, of desire and affection, and of will and voluntary action*. These attributes are implied in the very name of the Holy Spirit, but they are also specifically ascribed to him in different statements of Holy Writ.

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All four Evangelists record that, at our Lord's baptism, the Spirit of God descended upon him like a dove and abode upon him, while a voice from heaven exclaimed "This is my beloved Son in whom I am well pleased." Here we are told that the Holy Ghost came down to empower the man Jesus for his work, while the Father from on high declared his satisfaction with the Son whom he loved. The Spirit is evidently distinguished from the Father, though his personality is indicated only in the manifest intent of his coming.

THE PROMISE OF ANOTHER COMFORTER

This characteristic of the spirit is brought before us more plainly in our Savior's parting address to his disciples; in which he said:

I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you. I will not leave you comfortless, I will come to you. . . . These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, *he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.*

In these words our Lord, being about to leave his disciples in an unfriendly world, promised

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them *another Comforter* to abide with them forever. This heavenly friend was to take the place of their departed Master; and so Jesus would still be present with his disciples because the Holy Ghost would bring him and all his sayings to their remembrance. In short, the Holy Spirit was to be the well-informed and intelligent instructor of God's people.

THE OMNISCIENCE OF THE HOLY GHOST

In the second chapter of the Epistle to the First Corinthians we are told of the Spirit's knowledge of divine things. St. Paul says:

Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man but the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

THE VOLITION OF THE HOLY GHOST

The exercise of a practical discretion in the distribution of supernatural gifts is ascribed to the Holy Spirit in the twelfth chapter of First Corinthians. For various endowments, such as the gifts of healing, of miracles, of prophecy, of the discerning of spirits, of speaking with tongues and of the interpretation of tongues,

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were bestowed upon believers at the first introduction of the Gospel. The Apostle says, "All these worketh that one and the selfsame Spirit, *dividing to every man severally as he will.*"

A very specific act of choice by the Holy Ghost is recorded in the thirteenth chapter of the Acts of the Apostles. It is related that when some ministers of the Gospel were assembled at Antioch,

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia.

Another similar instance occurred in connection with Peter's vision at Joppa:

While Peter thought on the vision the Spirit said unto him, Behold, three men seek thee. Arise therefore and get thee down and go with them, doubting nothing; for I have sent them.

Also in the sixteenth chapter of Acts we are told that when Paul and Silas

had gone throughout Phrygia and the region of Galatia, they were *forbidden of the Holy Ghost* to preach the word in Asia, and, after they were come to Mysia, they assayed to go into Bithynia, but *the Spirit suffered them not.*

Whether the Holy Ghost on such occasions made use of an audible voice or simply communi-

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cated his commands to the minds of men, we cannot say. But evidently he exercised an intelligent authority; and his wise guidance was constantly acknowledged in the Apostolic church; as in the message of the Council at Jerusalem to the Christians at Antioch, which said: “It *seemed good to the Holy Ghost* and to us to lay upon you no greater burden than these necessary things”; and in Paul’s exhortation to the elders of the church in Ephesus: “Take heed therefore unto yourselves and to all the flock *over which the Holy Ghost* hath made you overseers.”

OUR HELPER IN PRAYER

In the eighth chapter of Romans we learn that Christians are aided in prayer by the Spirit of God and also that he joins his prayers with ours:

Likewise [says the Apostle] the Spirit helpeth our infirmities, for we know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

The phrase “with groanings which cannot be uttered,” might be better rendered “with longings which are not spoken.”

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A SENSITIVE INDWELLING SPIRIT

That the Holy Spirit has a tender moral sensibility and is pained when Christians sin, is made known to us in Paul's exhortation to the Ephesians: "Let no corrupt communication proceed out of your mouth, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In Hebrews also (ch. 6) we are warned that persons who have tasted the good word of God and enjoyed the influences of his Spirit, if they become deliberate and wilful apostates, will be forever forsaken by the Holy Ghost.

Many other passages might be cited to illustrate the Scriptural doctrine respecting the Holy Spirit; but we shall conclude with the two following. In the sixth chapter of First Corinthians we read, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own." And, in the sixth chapter of Second Corinthians we read, "Ye are the temple of the living God, as *God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people.*" In these statements the Holy Spirit is set forth as *the living God dwelling in our hearts.*

X

THE GOSPEL OF THE CROSS

THE Apostles and first Christians had no difficulty with the doctrine of the Trinity. We account for this in two ways.

In the first place they had strong, *distinct convictions respecting the divine character of each several person of the Godhead*. From their infancy they had listened to that fundamental declaration of the Hebrew faith, "Hear, O Israel, the Lord our God is one Lord"—Jehovah our God is one Jehovah—(Deut. 6:4); so they conceived of God as the self-existent Father of spirits. They also saw in Christ the attributes of Deity. He was the miracle worker and the mighty Redeemer of mankind, the "brightness of the Father's glory," who came out from God and who went to God; and who had been given all power in heaven and on earth; he must be "God manifest in the flesh." They perceived further in the Holy Ghost an omnipresent spirit working in Christ and in believers and throughout the world, immediately exercising the power of the

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Supreme Being and therefore also himself to be recognized as divine.

In the second place, the early Christians regarded the persons of the Trinity as *absolutely united in one life*. They realized more than we sometimes do, that Father, Son and Holy Ghost do not act as three separate beings, but as one everliving God. They conceived of the Father as operating in and through the Son and of the Father and the Son as operating in and through the Spirit. Hence, the Apostolic writers betray no consciousness of any strangeness of statement when they speak now of the Father, now of the Son, and now of the Holy Ghost as bestowing the gifts of Redemption, and sometimes of the Father, sometimes of the Son as the author of the work immediately done by the Holy Ghost.

Believers of the present day do not sufficiently bear in mind this oneness of the divine life. They often regard each person of the Trinity as having an entire separateness of experience, the product of powers exclusively his own.

Besides, they sometimes construe the union of the divine with the created in Jesus Christ in such a way that their conception of his Godhead obscures the fact of his humanity. The Apostles understood clearly that our Savior was in every respect a man.

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Doctrinal statements are useful helps in religious thinking, but they should ever be employed in connection with a practical faith. Formulas not at all incorrect may be misunderstood if they are dwelt upon apart from the facts which they are intended to explain.

THE OFFICES OF CHRIST

In considering the Deity of our Savior (Essay VIII) attention was directed to the functions which he fulfills in the glorious divine plan for the regeneration of the world. In his person and life and words and deeds he is *a revelation of the moral perfections* of the Supreme Being; for he that hath seen him hath seen the Father. Our Lord is also *the heavenly Ruler of all things* to whom the final judgment of the world is committed. For "the Father judgeth no man but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father," and "when the Son of Man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31).

Then, what concerns us most in this present

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discussion, Jesus Christ is *the Redeemer of Mankind*. He is the Lamb of God which taketh away the sin of the world (John 1:29); he bare our sins in his own body on the tree; he once suffered for sins, the just for the unjust, that he might bring us to God (I Pet. 2:24, 3:18); he died for our sins according to the Scriptures (I Cor. 15:3); we have redemption through his blood, the forgiveness of sins (Eph. 1:7); and so, if any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation (ἱλασμός expiation, atonement) for our sins, and not for ours only, but for the sins of the whole world (I John 2:2).

THE WORD ATONEMENT AS COMMONLY USED

The death of Christ upon the cross in order that sin may be pardoned is called by Christians his atonement for sin; and it is a strong proof of his divinity. For whatever theory of Christ's death as a ground for the forgiveness of sin may be proposed, it is quite unbelievable that the undeserved sufferings of any one who was merely a created being could open the way for the gracious acceptance of repentant sinners.

Some may think that the death even of a divine person could have no such consequence. We shall discuss that point hereafter. At present

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we ask consideration for the fact that we are taught in the New Testament that Jesus Christ offered himself on the cross *as a sacrifice for sin and in order to provide for the forgiveness of sin.*

PAUL'S DOCTRINAL STATEMENT

This doctrine is especially to be learned from the Apostolic epistles. It is explicitly stated by St. Paul in the third chapter of his letter to the Romans. Thinking of Jesus as the Savior both of Jews and of Gentiles, he says:

By the deeds of the law there shall no flesh be justified in God's sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. For there is no difference, for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God—to declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus.

Here the Apostle admirably sets forth a truth very difficult to state in human language. His meaning cannot be mistaken if we carefully consider his words, but it is yet more clearly expressed in the Greek than in the English. In the ancient tongue the two words translated "right-

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eousness" and "justified" are both derivatives from the adjective *dikaios* (δικαιος) which signifies just or right as applied to actions and just or righteous as applied to persons. Thus the two Greek words for "righteousness" and "justify" are correlates of one another, and the former may signify *a state of justification*. In Paul's use of words the term righteousness does not mean uprightness and excellence of heart and life, as it often does, but rather that right and satisfactory relation to the moral law *in which the good man stands, and in which he is exempt from the penalties and entitled to the blessings mentioned in the law*. This is clear, because Paul speaks of a righteousness granted to those who have "sinned and come short of the glory of God," and who are "justified freely by the grace of God through the redemption that is in Christ Jesus," and says further that this righteousness comes to them, not by reason of their own lives and deeds, but *through faith in Christ's blood and through the remission of by-gone sins*. In short, the Apostle asserts that sinners who so believe in Jesus Christ as to become truly repentant toward God, have their transgressions pardoned, are free from the condemnation of the law, and become entitled to the privileges of God's children.

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The act of God's free grace which confers this righteousness—this good standing before the law—Paul styles *justification*. For he says, "By the deeds of the law," that is, through a performance of the duties which the law requires, "there shall no flesh be justified in the sight of God; for by the law is the knowledge of sin." Since we are all sinners and have not the needed righteousness, our only hope is in him whom "God hath set forth to be a propitiation through faith in his blood"; and through whose mediation God may be "just and the justifier of him which believeth in Jesus."

Ordinarily justification is an act whereby one is freed from all blame and becomes entitled to approbation for his own doings. In this case it means that sinners, notwithstanding their past doings, have their condemnation canceled and are given a name and a place among the sons of God. This justification is the forgiveness of sin, considered, however, not simply, but as being granted rightly and on good grounds. For a person pardoned in this way becomes entitled to the privileges of a just or righteous man.

THE WORD "RECONCILIATION"

It is remarkable that the word *atonement*, which we hear so often, occurs but once in the

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authorized version of the New Testament (Rom. 5:11). In that instance it translates a Greek term, *katallage* (καταλλαγή), which in other places is rendered by "reconciliation." Paul says:

God commendeth his love towards us in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were *reconciled* to God, by the death of his Son, much more, having been *reconciled*, we shall be saved by his life. And not only so but we also joy in God through our Lord Jesus Christ, by whom we have now received *the atonement*.

The noun here rendered "atonement" exactly corresponds with the verb translated "reconcile"; so Paul's meaning would be clearer, should we consider him to say, "If when we were enemies we were *atoned for* to God by the death of his Son, much more having been *atoned for* we shall be saved by his life."

In another passage in Paul's epistles it is yet more apparent that the Greek word *katallagè*, translated "reconciliation," signifies *atonement*. In the fifth chapter of Second Corinthians, we read:

God hath *reconciled* us to himself by Jesus Christ and hath given to us the ministry of *reconciliation*, to wit, that God was in Christ *reconciling* the world unto himself, not imputing their

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trespasses unto them; and hath committed unto us the word of *reconciliation*.

Evidently the reconciliation here spoken of is different from what we commonly have in mind, that is, the restoration of friendship between parties who have been estranged and who have been brought to see that no sufficient ground exists for their estrangement. For such reconciliation proper explanations and new understandings are all sufficient. The reconciliation which the Apostle has in view *depends upon the death of Christ and upon being "justified by his blood."* In it "God is reconciling the world unto himself, not imputing their trespasses unto them": This is a reconciling of the free forgiveness of sin with the holy government of God. Therefore Paul's statement in regard to his ministry might be rendered, "God hath given unto us the *ministry of the atonement*, to wit: that God was in Christ reconciling the world unto himself," that is, "*providing an atonement for the world*" in its relation to himself as the Holy Ruler of the Universe.

THE WORD "PROPITIATION"

Besides the word "reconciliation" (*καταλλαγῆ*) the Apostles use the term "propitiation" (*ἱλασμός*) when speaking of the sacrifice on the

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cross as justifying the forgiveness of sin. Paul says: "God hath set forth Jesus Christ to be a *propitiation* through faith in his blood" (Rom. 3:25). And John says, "He is the *propitiation* for our sins, and not for ours only but also for the sins of the whole world." The two terms set forth the same truth, but "propitiation" regards the atonement in its relation to God and his justice, while "reconciliation" contemplates the atonement as it affects those who are forgiven.

A DOUBLE USE OF TERMS

It is to be remarked also that all these words, in consequence of a natural metonymy, have two closely connected significations. This is especially observable in our use of the term *atonement*. Sometimes this word denotes the sacrifice of Christ as a provision made for the satisfaction of the law, and sometimes that same provision as *actually applied and effective*. The difference between these two meanings of atonement or propitiation might be expressed if we distinguish between *conditional and consummated atonement*. The death of Christ is a conditional atonement for the sins of the whole world; it is a consummated atonement only for those who turn to God in true repentance.

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“RECONCILIATION” IN THE OLD TESTAMENT

In the English translation of the Old Testament the term atonement is that commonly used to indicate the design and effect of propitiatory sacrifice, but occasionally the word reconciliation is employed. For example, in the consecration of Aaron and his sons we are told that Moses brought the bullock for the sin offering, and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew it; and Moses took the blood and put it upon the horns of the altar round about with his finger, and purified the altar and poured the blood at the bottom of the altar and sanctified it, *to make reconciliation upon it* (Lev. 8:14).

In like manner, when Hezekiah and the rulers of Jerusalem brought “seven he goats for a sin offering for the kingdom and for the sanctuary and for Judah,”

They laid their hands upon them. And the priests killed them, and *made reconciliation with their blood* upon the altar, to make an atonement for all Israel (2 Chron. 29:23).

ANCIENT SACRIFICIAL ATONEMENTS

The phrase “to make an atonement” which occurs frequently in our Old Testament, translates the Hebrew verb *caphar*, the principal signification of which is the offering of propitiatory sacrifice. This rite consisted essentially in taking the life of a victim in order to obtain the

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forgiveness of one's transgressions and the divine favor; and it is *the earliest known form of religious worship*.

Some propound the theory that this practise originated from the conception of a deity who delighted in acts of violence and who was pleased with the smell of blood, a sort of cannibal God with a savage temper, whom it was wisdom to appease through the sufferings of innocent victims. A conception of this kind—a suggestion of the devil—may have instigated cruel heathen killings both in ancient and in modern times. Examination of the Old Testament Scriptures shows that the object of Hebrew sacrifice was to obtain the forgiveness of sin. It was to accomplish a *beneficent end desired alike by the worshiper and by the deity* to whom the offering was made.

NO DENIAL OF GOD'S LOVE

Occasionally, too, we hear from pulpits and read in books a denunciation of the idea of atonement, as it is found throughout the Bible, on the ground that it *involves a lack of faith in the love of God*, who desires not the death of the sinner, and whose will it is that all should repent and be saved. Fault-finding of this kind is difficult to distinguish from wilful misrepresenta-

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tion when we recall those Apostolic teachings which expressly say that Christ's death upon the cross was planned by the love of God and as a means of our redemption. "Herein is love, not that we loved God, but that he loved us and gave his Son to be the propitiation for sins; God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life; God commendeth his love toward us in that while we were yet sinners Christ died for us." The atonement was not devised to win for us the love of God, which was already immeasurably great; it was designed in some way to satisfy his justice.

ABEL'S OFFERING

The first burnt offering of which there is any record is that of Abel; we read of it in the fourth chapter of Genesis, as follows:

Cain brought of the fruit of the ground an offering unto Jehovah, and Abel he also brought of the *firstlings of his flock and of the fat thereof*. And Jehovah had respect unto Abel and his offering, but unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell. And Jehovah said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door.

In the expression "sin lieth at the door" the word *sin* probably signifies a sin-offering like

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that of Abel, when he burnt the flesh and the fat upon the altar. For this mode of worship was open to Cain in case he felt conscious of shortcomings. A parallel use of language appears at the end of the ninth chapter of the Epistle to the Hebrews, where we read: "Christ was once offered to bear the sin of many, and unto them that look for him shall he appear the second time *without sin* unto salvation," that is, without an expiatory offering; as he is never again to sacrifice himself for sin.

PATRIARCHAL WORSHIP

After the ark rested on Mt. Ararat we are told that "Noah builded an altar unto Jehovah and took of every clean beast and of every clean fowl and offered burnt offerings on the altar. And Jehovah smelled a sweet savor, and Jehovah said in his heart, I will not again curse the ground any more for man's sake." From these words we learn that God was pleased, not with the blood of victims, but with the smell of the burnt offerings, that is, with the worship of Noah in making the offerings.

Again, it is recorded of Abraham that wherever he pitched his tent, he built an altar to Jehovah, and called upon the name of Jehovah. How affecting, too, is the story of the obedient

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faith of the patriarch when God commanded him to offer his dearly loved son as a burnt offering. We read:

And Isaac spoke unto Abraham his father and said, My Father. And he said, Here am I, my son. And he said, Behold the fire and the wood, but where is the lamb for a burnt-offering? And Abraham said, My Son, God will provide himself a lamb for a burnt-offering. So they went both of them together. And they came to the place which God had told him of. And Abraham built an altar there and laid the wood in order, and bound Isaac his son and laid him on the altar upon the wood. And Abraham stretched forth his hand and took his knife to slay his son. And the angel of Jehovah called unto him out of heaven and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thy hand upon the lad, neither do thou anything unto him. For now I know that thou fearest God, seeing thou has not withheld thy son, thine only son, from me:

The descendants of Abraham continued the worship of God by burnt offerings. After Jehovah appeared to Isaac at Beersheba, we read that Isaac "builed an altar there and called upon the name of Jehovah, and pitched his tent there." Jacob also built altars at various places but lastly and by God's command at Bethel. For

God said unto Jacob, Arise, go up to Bethel, and dwell there and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother. . . . So Jacob came to Luz, which is in the land of Canaan, that is Bethel, . . . and he builed there an altar and called the place El-

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Bethel, because there God appeared unto him, when he fled from the face of his brother.

THE ISRAELITES; THE PASSOVER

The rite of sacrifice went with the children of Israel into Egypt and was their mode of public worship. Several generations later, when their deliverance from bondage approached, and after the plague of darkness had continued for three days, we read that

Pharaoh called unto Moses and said, Go ye, serve Jehovah; only let your flocks and herds be stayed, let your little ones also go with you. And Moses said, Thou must give us also *sacrifices and burnt-offerings*, that we may sacrifice to Jehovah our God. Our cattle also shall go with us, there shall not a hoof be left behind. For *thereof* must we take to serve Jehovah our God. (Exodus 10: 24.)

Doubtless, too, the Israelites acquired a new interest in their ancestral form of worship when the *Passover* was instituted. This was a sacrifice in which a lamb was the victim, and in which the blood was sprinkled not on an altar, but on the lintel and door-posts of every Hebrew home. The lamb was to be roasted; to be eaten with unleavened bread, and without the breaking of any bone; and what remained of it was to be wholly consumed with fire.

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A SYMBOLIC SACRAMENT

When we reflect on the devout patriarchs who “called upon the name of Jehovah” by the side of the blazing altar, we may be sure that *they understood as well as we do* that no blood of sheep or goats can cleanse the soul from guilt. Yet they certainly expected to obtain God’s mercy when they worshiped him with burnt-offerings. They must have recognized sacrifice as *a symbolic atonement*—a sacramental ordinance teaching that God would in some effectual way provide a real atonement for sin. This, too, as we take it, is the explanation of the rite given to the Israelites under the Mosaic law. In the seventeenth chapter of Leviticus we read:

Jehovah spake unto Moses, saying . . . The life of the flesh is in the blood, and *I have given it unto you upon the altar to make an atonement for your souls. For it is the blood that maketh an atonement for the soul.*

THE HEBREW VERB CAPHAR

The phrase “to make an atonement” is the translation of an intensive form of the Hebrew verb *caphar* of which verb the original signification was to *cover*; and which may be linguistically connected with our English verb *cover*. This is the word commonly used in the Old Tes-

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tament to denote the making of an expiation or propitiation or atonement. The figure is that of a record overlaid with a pigment by rightful authority so that it can no longer be used against one. King David employs the same conception when he says, "Blessed is the man whose transgression is forgiven, *whose sin is covered*; blessed is the man unto whom Jehovah imputeth not iniquity." The same idea appears also in the fifty-first Psalm, in which David prays, "Have mercy upon me, O God, according to thy lovingkindness, according unto the multitude of thy tender mercies *blot out my transgressions.*" The verb (*machah*) translated *blot out* signifies to *stroke over*, and so to *strike out*, to *cancel*.

THE PRIEST'S DUTY

In the Mosaic directions regarding sacrifice it is explicitly taught that an atonement is *a sacrifice on account of which sin is to be forgiven*. For example, in the fourth and fifth chapters of Leviticus various offerings are prescribed for different worshipers—a bullock, a he goat, a she goat, a lamb or a ram, and, as the priest is instructed in each case to place the offering of the worshiper upon the altar, the following formula is several times repeated, "The priest shall make

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atonement for his sin that he hath committed, and it shall be forgiven him."

THE SPRINKLING OF BLOOD

Before the slaying of the victim the worshiper *put his hands upon its head* as a prayer that its sufferings might be accepted instead of his sufferings; and after the animal was slain some drops of its blood were sprinkled on the altar, while the rest was poured out at the altar's foot. Thus life-blood was offered as an expiation for sin.

In certain cases the blood was applied to the person of the worshiper to show in an express manner that he was to receive the benefit of the sacrifice. For instance, the consecration of Aaron and his sons took place as follows (Lev. 8:22):

And Moses brought the other ram, the ram of consecration, and Aaron and his sons laid their hands upon the head of the ram. And he slew it. And Moses took of the blood of it and put it upon the tip of Aaron's right ear and upon the thumb of his right hand and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears and upon the thumbs of their right hands and upon the great toes of their right feet. And Moses sprinkled the blood upon the altar round about.

This touching of the extremities of the person represented the application of the blood to the

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whole body. It was done in the interest of cleanliness, and was possible because the use of the blood was merely symbolical.

Indeed we infer from a passage in the epistle to the Hebrews (Heb. 9:19) that some if not all of the sprinklings of blood mentioned in the Old Testament were largely made with water. We read that

When Moses had spoken every precept to the people according to the law, he took the blood of calves and of goats *with water and scarlet wool and hyssop* and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood there is no remission.

Evidently water was reddened by the addition of some blood, and, in order to increase the ensanguined appearance, scarlet wool was intertwined with the bunch of hyssop, the instrument of sprinkling. Then the sprinkling with water was held to be a sprinkling with blood.

In the case of sprinkling with water into which the ashes of a heifer had been thrown, the blood appears to have been omitted altogether, only the appearance of blood being retained by means of the scarlet wool (Num. 19:9).

It should be remarked also that altho atonement by blood was more prominent in "sin-

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offerings” than in others, it was recognized in every sacrifice in which a victim was slain. The divine declaration, “I have given it to you upon the altar to make an atonement for your souls” immediately follows directions concerning both “burnt offerings,” specifically so-called, and “peace offerings.” All sacrificial blood was an expression of the prayer, “Hear thou in heaven, thy dwelling-place, and, when thou hearest, forgive.”

PETER’S DOCTRINE OF THE ATONEMENT

It is plain that in patriarchal worship and under the Mosaic law an atonement was *the sacrifice of a life upon God’s altar in order to obtain the pardon of sin*. In fulfilment of this idea it is the teaching of the New Testament that the death of the Lord Jesus Christ on Calvary was an atonement for sin.

We have already quoted statements in which the Apostles Paul and Peter and John set forth our Lord’s death as a propitiatory sacrifice. Many other teachings of these inspired men are to the same effect; and it may be well for us to recall some of them. Let us begin with Peter.

In the first chapter of his First Epistle, addressing the Christians in Asia, he says:

Ye know that ye were not redeemed with corruptible things

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as silver and gold from your vain conversation (that is, from your unworthy mode of life) received by tradition (or through heredity) from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you who by him do believe in God that raised him from the dead and gave him glory that your faith and hope might be in God.

See how Peter speaks of the Lamb whose blood was shed for our redemption!

Another reference to the atoning efficacy of Christ's death appears in the opening words of this First Epistle of Peter, in which believers are address as "elect according to the foreknowledge of God through sanctification of the Spirit unto obedience and *sprinkling of the blood of Jesus Christ.*" In this salutation all three persons of the Godhead are named, the Father by whom salvation was planned, the Holy Ghost who renders our souls obedient to the truth, and the Lord Jesus the sprinkling of whose blood confers pardon on the transgressor.

A QUOTATION FROM THE HEBREWS

Similar language respecting Christ's death is used (probably by Barnabas or Apollos) in the Epistle to the Hebrews (ch. 12). The law of commandments which leads to condemnation and the Gospel which brings to us God's mercy are

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contrasted with each other under the likeness of Mount Sinai, where God spoke the decalog in a voice of thunder, and of Mount Zion, where the temple was built for God's sacrificial worship. And believers are told:

Ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness and darkness and tempest, and the sound of a trumpet and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more, . . . but ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to *the blood of sprinkling* that speaketh better things than that of Abel.

The crowning glory of the New Jerusalem is the atonement on the cross. For the blood of Abel cried from the ground for vengeance, but the blood of Christ proclaims, "Look unto me and be ye saved, all the ends of the earth; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool."

THE TEACHING OF THE APOSTLE JOHN

In confirmation of the quotations already made from St. John such statements as the following may be cited (1 John 1:6):

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If we say that we have fellowship with God and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light we have fellowship one with another, and the *blood of Jesus Christ his son cleanseth us from all sin*. If we say that we have no sin we deceive ourselves and the truth is not in us. If we confess our sins he is faithful and just to forgive our sins and *to cleanse us from all unrighteousness*.

The *unrighteousness* here mentioned corresponds with the *righteousness* spoken of in the fifth chapter of Paul's Epistle to the Romans. It means a state of condemnation by reason of wicked works, or sin as subjecting one to the penalty of the law. From this we are "cleansed" by Christ's atoning blood.

Here that enigmatic saying in the fifth chapter of John's First Epistle is worthy of notice. He says: "There are three that bear witness in earth, the spirit and the water and the blood, and these three agree in one (εἰς τὸ ἓν)" that is in an harmonious testimony. This saying was perfectly intelligible to primitive believers, whose faith was confirmed by the manifestation of the Spirit as this attended the ordinance of baptism, which John refers to as *water*, and the eucharistic sacrament, which John denotes by *blood*. Baptism in the name of Father Son and Holy Ghost set forth the one triune God whom Christians worship, and the Lord's Supper celebrated the death of Christ in which his blood

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was poured out for our transgressions. These were the two fundamental truths in the creed of the Apostle John.

Let us also call to mind that ascription of praise in the opening sentences of the book which John entitled "The Revelation of Jesus Christ" — "Unto him that loved us and *washed us from our sins in his own blood* and hath made us kings and priests unto God and his Father, unto him be glory and dominion forever and ever!" Throughout this book of revelation "the Lamb which is in the midst of the throne is the object of the adoration of those whom "he has redeemed by his blood out of every kindred and tongue and people and nation" (Rev. 5:9).

THE EPISTLES OF JAMES AND JUDE

The epistles of James and of Jude contain little doctrinal instruction. They *assume a knowledge of the Gospel* among believers and are filled with exhortations and warnings. Yet Jude tells believers to "look for the mercy of the Lord Jesus Christ unto eternal life" (Verse 21); and James teaches that we are saved by faith, tho the faith which saves must be operative and not merely speculative. He says (ch. 2:21):

Was not Abraham our father justified by works when he had

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offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness.

Righteousness here, as in other similar Scriptures, signifies a state of justification or rightful privilege.

FURTHER STATEMENTS BY PAUL

The epistles of Paul, who was the chief expositor of the Gospel, abound in assertions concerning the atonement. Comparing our Lord's death to a burnt-offering, the odor of which ascends acceptably to heaven, he says: "Christ hath loved us and given himself for us, an offering and a *sacrifice to God for a sweet-smelling savor*" (Eph. 5:2). Thinking of the paschal lamb, which was partly eaten, partly burnt, and the blood of which was sprinkled on the doorposts, he says: "Christ, *our passover* is sacrificed for us" (1 Cor. 5:7). And again, "Christ *gave himself for our sins* that he might deliver us from this present evil world (Gal. 1:4): "Christ hath redeemed us from the curse of the law, *being made a curse* for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13): "Christ is *the end of the law for righteousness* to every one that believeth" (Rom. 10:4); that is, he satisfies all the demands of the

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law: And so "There is *no condemnation to them which are in Christ Jesus*, who walk not after the flesh but after the spirit" (Rom. 8:1).

THE WISE RETICENCE OF CHRIST

Beyond controversy the idea of atonement was prominent in the faith of the ancient patriarchs, in that of worshipers under the Mosaic law, and in that of the Christians of the apostolic age. But it may be asked: *Was our Lord Jesus Christ himself conscious that his death was to be a propitiation for the sins of the world?* In our opinion the Scriptures clearly answer this question in the affirmative. At the same time it is to be allowed that the doctrine of the atonement was not given any place in the foreground of our Savior's teaching. Altho "Christ died for our sins according to the scriptures" and came into the world to do so, his mission as a teacher was not to speak about his death, but to instruct men in a knowledge of God and of the Christian way of life. For it was not possible for his hearers to realize the meaning and purpose of his death till after he had actually suffered on the cross and ascended into heaven.

Indeed, if the sacrifice on Calvary had been prominent in our Lord's preaching *the effect would have been disastrous*. Not only would the

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minds of men have been distracted from the noble theistic faith and the heavenly rules of duty advocated in his parables and discourses, but his claim to be the Messiah, the founder of the new and better kingdom of God on earth, would have been at once rejected. When Jesus told his disciples that the Son of Man would be killed and that he would rise again on the third day, "they understood not that saying and were afraid to ask him." And when he said to the people "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day" (John 6:66), it is related, "From that hour many of his disciples went back and walked no more with him." None of Christ's hearers, not even his twelve immediate followers, were prepared for a Messiah who was to suffer death ignominiously and who only promised his adherents a happy resurrection at the judgment day. It was not until after our Lord had triumphed over death and ascended on high, that his Apostles were able to comprehend the significance of the cross.

A DISTINCT FOREKNOWLEDGE

But altho the death of our Savior had not that place in his instructions which was given to it afterwards by all preachers of the Gospel; he

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himself, *at least during all the time of his public ministry*, had a clear understanding concerning it. From the day when John the Baptist pointed him out as "the Lamb of God which should take away the sin of the world" Jesus not only expected a cruel death, but also understood that he was to "make his soul an offering for sin." Probably this knowledge was given him of God at the time when he was driven by the Spirit into the wilderness to be tempted of the Devil, but whatever was its origin, it dwelt with him till he cried upon the cross, "It is finished!"

PROPHETIC PARABLES

At the height of his popularity in Galilee the question was put to him "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?"; Jesus answered,

Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days (Mark 2:19).

Later our Savior said to the Jews:

I am the good shepherd; the good shepherd giveth his life for the sheep. . . . I am the good shepherd and know my sheep and am known of mine . . . and I lay down my life for the sheep (John 10:11).

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Still later, perceiving the growing hatred of the Scribes and Pharisees, he spake the parable of the wicked husbandmen, to whom the Lord of the vineyard at last sent his son, saying, "They will reverence my son."

But when the husbandmen saw the son they said among themselves, This is the heir; come, let us kill him and let us seize on his inheritance. And they caught him and cast him out of the vineyard and slew him (Matt. 21:38).

Again, in Jerusalem, just after his triumphal entry, Jesus was informed of certain Greeks who desired to see him:

And he answered, saying, The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but *if it die it bringeth forth much fruit*. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. (John 12:23.) (And he said further) Now is my soul troubled, and what shall I say; Father, save me from this hour? But for this cause came I unto this hour. Father glorify thy name. Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again.

These words reveal our Savior's foreknowledge of his sufferings.

DISTINCT PREDICTIONS

When the Pharisees captiously demanded a sign from Christ he gave them none but said, "As Jonas was three days and three nights in

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the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40).

When Moses and Elias appeared to Christ on the Mount of Transfiguration, "they spake to him of his decease which he should accomplish at Jerusalem" (Luke 9:31); and as Jesus with the three disciples came down from the mountain, he "charged them, saying, Tell the vision to no man until the Son of Man be risen again from the dead" (Matt. 17:9); "And they kept that saying with themselves, questioning one with another what the rising from the dead should mean" (Mark 9:10).

On more than one occasion our Lord told his disciples of his approaching death, but never more impressively than when he and they were going up from Jericho to Jerusalem on his last journey to the holy city. Mark says (10:32):

And they were in the way going up to Jerusalem, and Jesus went before them; and they were amazed; and, as they followed, they were afraid. And he took again the twelve and began to tell them what things should happen unto him, saying, Behold we go up to Jerusalem, and the Son of Man shall be delivered unto the chief priests and unto the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him. And the third day he shall rise again.

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A VOLUNTARY SACRIFICE FOR SIN

The Lord Jesus knew also that he died not for himself *but for others*. He was the good shepherd who gave his life for the sheep. "Greater love," said he, "hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you" (John 15:13). All who obey our Savior's commands are his friends; and he lays down his life for his friends. Moreover, our Lord made it manifest that his voluntary death for sinners was an *atonement for their transgressions*. For altho the sufferings of our Redeemer are efficacious in other ways than as a propitiation for sin, that is their primary office in the plan of salvation and is presupposed in every other aspect of their usefulness.

When our Lord wished to commend self-sacrificing goodness to his disciples, he mentioned himself as an example of it. "For," said he, "even the Son of Man came not to be ministered unto but to minister and *to give his life a ransom for many*" (Mark 10:45).

When our Lord desired to impress upon the Jews the necessity of accepting him by faith as their Redeemer, he said:

I am the living bread which came down from heaven; if any

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man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.

In these words Christ referred to that eating of flesh which was included in every ordinary sacrificial service. But he took advantage of the fact that his language was purely figurative to speak of the drinking instead of the sprinkling of the blood in token that the believer receives the full benefit of the sacrifice.

A similar unmistakable reference to propitiatory sacrifice was made by our Savior in instituting the *sacred supper*. This supper was appointed as a successor to the Jewish passover, a sacrificial feast in which the flesh of a lamb was eaten with unleavened bread (Exodus 34:11), and in which Jesus and his disciples had been participating. He now proposes a new use of emblems to set forth himself as the Lamb of God which should take away the sin of the world. St. Matthew says (ch. 26:26):

And as they were eating Jesus took bread and blessed it and brake it and gave it to the disciples and said, Take, eat; this is my body. And he took the cup and gave thanks and gave it to them, saying, Drink ye all of it; for *this is my blood of the New Covenant, which is shed for many for the remission of sins.*

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In saying "This is my blood of the New Covenant" Christ uses the same language which Moses employed when he sprinkled the people and the tabernacle and said, "This is the blood of the Covenant which Jehovah hath made with you" (Exodus 24:8; Hebrews 9:19).

According to Matthew, Jesus spoke of his blood as being shed "for the remission of sins"; these added words rendered our Lord's statement more explicit, tho his thought was complete without them. In all cases sacrificial blood was shed in order to obtain the forgiveness of sin.

THE DECLARATION TO NICODEMUS

Finally, let us note two passages in the Gospel of St. John in which our Savior refers to himself as being "*lifted up*" on the cross that men may look to him and live. In one he says, "And I, if I be lifted up from the earth will draw all men unto me"; John adds, "This he said signifying what death he should die" (John 12:32). In the other passage our Lord, speaking to the ruler of the Jews who was a master in Israel, compares his own elevation on the cross to that of the brazen serpent which Moses displayed before the children of Israel when they were bitten by the fiery serpents. He said "As Moses lifted up the serpent in the wilderness, even so

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must the Son of Man be lifted up that whosoever believeth on him should not perish but have eternal life." And our Savior further declared,

For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him *is not condemned* (John 3:17).

These words set forth the same doctrine afterwards more explicitly taught by the apostles of our Lord, the doctrine of justification by faith in him who died for us on the cross.

So far we have simply brought together *Biblical teachings* which indicate that Christ's death was an atonement for sin. We have not undertaken to show how this method of redemption is wise and rational and conformable to the principles of ethical philosophy. In another essay we shall discuss this question according to our ability.

XI

THE ATONEMENT ON CALVARY

IN reading the Scriptures it is important to remember that a word may be used in a variety of meanings which can be distinguished from each other only by reference to the connection in which the word occurs and by the more or less evident intent of the writer. This is true alike of the original text and of the English translation. In the compass of the same chapter—it may be even of a single verse—a term may be employed first in one signification and then in another. This freedom in using language appears in our ordinary speech, but we are not so apt to be misled by it in matters of daily comment as we are in Biblical studies.

INDWELLING SIN

The word *sin* has at least three meanings which should be separately defined in order to a correct apprehension of Scriptural statements. In the first place it designates a habit, that is *an abiding disposition in the soul* to seek and to

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do that which is morally wrong. It matters not how this tendency may have originated, whether it be an inborn or an acquired disposition, if it be only a power which shows itself in conduct when occasion offers. This sense of the word is sometimes expressed by the phrase *indwelling sin*. It is used by the Apostle Paul several times in the seventh chapter of Romans. He says: "Sin, taking occasion by the commandment deceived me and by it slew me . . . now if I do that I would not, it is no more I that do it but *sin that dwelleth in me.*"

ACTUAL SIN

According to a second signification, which is that most common among Christians at the present day, sin is any intentional action *in which what is morally wrong is made an object of desire or pursuit*. In this sense Peter wrote of our Savior: "He did no sin, neither was guile found in his mouth"; in this sense the Apostle John, addressing believers, wrote: "If we say that we have no sin, we deceive ourselves and the truth is not in us. . . . If we say that we have not sinned we make God a liar and his word is not in us" (1 John 1:8). Such sin is actual transgression of the law of righteousness or disobedience to it. It includes not only intentional outward conduct

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but also the cherishing of evil desires; for duty requires of us not to covet our neighbor's goods, and to love the Lord our God with all our heart and our neighbor as ourselves.

In ethical thought the right exercise of affections and of motivities in general is recognized as a kind of inward action which is morally obligatory. Human conduct is virtuous only as proceeding from a sense of duty or from motivities consciously cherished in accordance with some rule of duty. A virtuous man is one in whom moral principle, or reason as perceiving right and wrong, is the controlling motivity.

SIN AS GUILT

The third signification of the word *sin* is closely connected with the second. It might be said to be merely the second with an addition, did not the addition often become the chief object of thought. In this third sense sin, that is, actual wrongdoing, is regarded as *a ground of penalty* and as justly subjecting the transgressor to the loss of good and the suffering of evil. This use of the term is more frequent in the Scriptures than any other, and sometimes it relates so exclusively to the accompanying penalty that the word *sin* is used where we would use the word *guilt*. For example, when John the

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Baptist said, "Behold the Lamb of God which taketh away the sin of the world," he was thinking of Christ as the agent of God in removing the guilt or condemnation of the world. And so Isaiah, prophesying of God's "Servant," said, "He poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many" (ch. 53:12). This meant that a great multitude would be relieved of guilt, because God's Servant, having been accounted as a transgressor, had suffered a shameful death. When the Scriptures speak of our Lord's death as an atonement, or a propitiation, they teach that it was a sacrifice on account of which believers are freed from the curse of sin.

INSTRUCTIVE LANGUAGE

All Biblical writers use figurative language in stating this doctrine. Their thought in this way is rendered more intelligible *provided only we give it proper consideration*. When Christ is said to "bear our sins" and to "take them away," guilt is conceived of as a burden like the load under which Bunyan's pilgrim labored and which he lost when he came to the cross. Our Savior has borne it in such a sense that we are delivered from it forever.

We are told also that the blood of Christ

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cleanseth us from all sin, and that our Lord after he had by himself (that is, by his own death) purged or washed out our sins, sat down on the right hand of God. Here guilt is conceived of as a *leprous defilement*, excluding us from the society of the good and a share in their happiness; but the sprinkling of Christ's blood makes us spotlessly pure.

Again, sin is regarded as *creating a debt* which we owe to God's justice; so we pray, "Forgive us our debts, as we forgive our debtors." This means, "Forgive us our trespasses as we forgive those who trespass against us." We are "sold under sin" to be slaves, but Christ hath redeemed us by his blood, having given his life a ransom for many. Such language signifies that guilt is an obligation like that of a debt, and that our Savior by his death discharges this obligation for us. But it does not mean that he paid the very debt we owe, for our death and not his was what the law required.

Also the pardon of our sins is called a *blotting of them out*. Peter said to the people in Solomon's porch, "Repent ye, therefore, and be converted, that your sins may be blotted out" (Acts 3:19). He meant that the condemning record of our transgressions would be stricken out from God's judgment book.

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The most literal Biblical statements are those which speak of sin as a *curse or fatal condemnation* and of Christ's death as a means for the removal of the curse. Thus we read in Galatians (3:10): "As many as are of the works of the law are under the curse. For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But . . . Christ hath redeemed us from the curse of the law, being made a curse for us." In other words, our Savior, submitting himself to suffering in order to satisfy the demands of the law, has freed us from its condemnation.

THE PRIMARY TEACHING OF THE CROSS

This is the doctrine of the Atonement. As we have seen (Essay X) it is a conception which pervades both the Old and the New Testament Scriptures. Briefly stated, it asserts that *Christ died for our sins*, that is, on account of our sins and in order that they might be justly forgiven. This is by no means the only truth which Christians hold in connection with our Savior's death. There are other teachings of equal, and it may be of greater importance. But this doctrine is *the primary teaching of the cross* and that which leads to a full comprehension of others asso-

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ciated with it. Hence the first heralds of the Gospel made Christ's death for our sins a very prominent subject of their preaching.

They told also of his resurrection, but mainly in order to show that his death had accomplished its purpose. Therefore St. Paul says: "He was delivered for our offences and was raised again for our justification." That is, the resurrection of our Lord showed that his death had been a successful propitiation for sin (Rom. 4:25).

THE BOOK OF ACTS REVIEWED

So far we have not referred to the book of Acts as containing teachings respecting the Atonement, because the object of that book was not to set forth doctrines, but to record the first spread of Christianity over the Roman empire. We read in this history that the Apostles "preached the gospel," or "preached the word of the Lord," or "the word of God," and that "the word of God grew mightily and prevailed." "The word" (ὁ λόγος) signified the *doctrine* of the Lord. Those for whom the book was written knew this doctrine and did not need to be told what it was. Occasionally, however, specific statements are made respecting the Apostolic teaching.

For example, Paul said to the Philippian

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jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." In these words he exhorted the jailer to trust in Jesus as a Savior from sin—from its condemnation and its power. Let us note also how the devout Ananias said to Saul, who had just been converted and had received his sight again, "Now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord" (22:16). The idea of Ananias was not that the water of baptism can wash away guilt, but that the faith exercised in baptism and shown by calling upon God in prayer, obtains forgiveness and the assurance of it. For Christians are baptized "into the name" of the Lord Jesus.

In Peter's address to Cornelius faith in Christ is declared to be the means of procuring the pardon of our sins. Peter said, "To him bear all the prophets witness that through his name (διὰ τοῦ ὀνόματος αὐτοῦ) whosoever believeth in him shall receive *remission of sins*" (10:43). This statement repeated what the Apostle on a previous occasion had said to the High Priest and the Sanhedrim, "The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give *repentance to Israel and remission of sins*" (5:30).

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These records of Peter's declarations are very brief; they should be studied in connection with the more explicit statements in his first epistle, that we are *sprinkled with the blood* of Jesus Christ; that we are redeemed *with the precious blood* of Christ; and that Christ *bare our sins in his own body* on the tree. These show clearly how Peter claimed that our Savior had the right to pardon the repentant.

With Peter's assertions let us compare the words of Paul as given in the thirteenth chapter of Acts. Paul said to the Jews of Antioch in Pisidia, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you *the forgiveness of sins*, and by him all that believe are *justified* from all things from which ye could not be justified by the law of Moses." The justification here mentioned is that spoken of in the third chapter of Romans; it is a *righteous pardon*, provided for in that propitiation or atonement which becomes effective upon faith in our Redeemer. And the "forgiveness" of sins, of which St. Paul speaks is identical with the remission of sins of which St. Peter discoursed.

The same Greek noun (ἀφεσις) is translated in the one place "remission" and in the other "forgiveness." This noun was derived from the

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verb meaning to send away, and was the regular term to denote the *release of one from an obligation by a judicial decision*, or the dismissal of an accusation and the liberation of a prisoner by the order of a court.

When Paul told the elders of the church at Ephesus that the ministry which he had received of the Lord Jesus was to testify the Gospel of the grace of God and that he had testified both to the Jews and also to the Greeks "repentance towards God and faith in the Lord Jesus Christ," there can be no doubt that the faith to which he referred was faith in Jesus Christ the Crucified. For with Paul the preaching of the Gospel was the preaching of the Cross (1 Cor. 1:17). In his work he determined to know nothing among men save *Jesus Christ and him crucified*; and the foremost of the doctrines of the cross of Christ is that we have "*redemption through his blood, the forgiveness of sins.*"

PRAGMATIC AND THEORETIC THINKING

Accepting as a primary tenet of the Apostolic Gospel, perhaps the most primary, that "Christ died for our sins according to the Scriptures" (1 Cor. 15:3), one naturally desires to have a clear understanding of it. Now our apprehension of this doctrine may be in either of two

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modes; it may be *pragmatic* or it may be *theoretic*. In the first way a man simply believes that the Son of God in dying for us *has made an atonement for our sins*. Such a believer does not concern himself to know how or why Christ's death was a propitiation for our guilt, or, perhaps we should say, he realizes, through an intuitive exercise of reason, that we have redemption through the blood of the cross. After this manner many rejoice in the Gospel offer without any theory respecting it, and without feeling the need of such a theory.

At the same time thoughtful Christians realize that their faith would be strengthened by an exact comprehension of the ethical principles involved in Christ's death for our sins; and some also look to such an understanding for a relief from doctrinal difficulties.

IS AN ATONEMENT POSSIBLE?

Two principal objections to the New Testament doctrine claim some support both from the ordinary judgment of mankind and from teachings of the Scriptures. Both of these objections present themselves in connection with a well-known passage in the prophecies of Ezekiel. In the eighteenth chapter of his book, speaking in the name of "Jehovah God," he says:

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The soul that sinneth *it* shall die; the son shall not bear the iniquity of the father neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But [adds Ezekiel] if the wicked will turn from all his sins which he hath committed and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die.

Ezekiel delivered this judgment in reply to scoffers who questioned the justice of God in allowing children to suffer from the wickedness of their parents. He declares first that God's punishments are inflicted *on the transgressor and on him only*. The evils inherited from sinful parents are not punishments so far as the children are concerned, but the severe orderings of a wise Providence. Death, that is, the absolute ruin to which the sinner is exposed, is incurred only through his own actual disobedience. Ezekiel teaches this in saying, "the soul that sinneth *it* shall die," and "the son shall not bear the iniquity of the father nor the father that of the son."

We must agree with the prophet that according to the established rule the evil threatened by the law is to be borne by the transgressor and not by any one else. If, therefore, there be any such thing as "vicarious atonement" *it must be through an exception* to the regular process of the law; and one feels inclined not to admit of

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such an exception *unless it can be explained and justified* in some rational way.

IS AN ATONEMENT NEEDED?

The second part of Ezekiel's statement modifies the first. Having asserted that the sinner must die and that the wickedness of the wicked shall be upon him, he immediately adds that "if the wicked turn from his sins and do that which is lawful and right, he shall surely live, he shall not die." In other words the *condemnation of the sinner is not absolute and irrevocable*. On the contrary, all that he must do in order to be rid of it is to heartily forsake his evil ways and to enter upon a godly course of life. Taking this statement simply by itself, repentance is the only condition of the pardon of sin, and there is no need of an atonement.

To meet the argument thus presented it is desirable to make a distinction between the place, increasingly prominent and large, which the atonement has had *in the faith of God's people* and the place which it must always have had *in the mind of God himself*. Under the ancient dispensation the sacrifice of Christ was dimly foreshadowed in types and prophecies. Old Testament saints had abundant reason to trust in the divine mercy, and in that alone, for the

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forgiveness of iniquity and for the hope of heaven. Such faith made them men of piety and prayer. But they had no clear conception of the way in which God would reconcile men unto himself, not imputing their trespasses unto them. They knew only that their offenses would be forgotten if they turned to God with all their hearts. This was the faith of Ezekiel; and it may be the faith of some people at the present day.

On the other hand, with God the justification of sinners, the righteous cancellation of guilt, was *a problem from the beginning*; and in this sense Christ was the Lamb slain from the foundation of the world. The divine law called for the death of the transgressor; the question was, How can this law be satisfied while the transgressor does not die but is restored to life and blessedness? It is an insufficient answer to say that the sinner has repented. This is necessary, but the repentance of the sinner provides no vindication of God's righteousness before the universe. Besides, a practical exhibition of divine justice in union with divine love would seem desirable and, it may be, necessary for the firm establishment of God's throne in the hearts of his creatures.

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UNSCRIPTURAL TEACHINGS

Some religious teachers speak of Christ's Atonement not as a means of reconciling God's mercy with his justice, but simply as a work in which our Lord unites God and man in love and friendship. They say that this result follows the manifestation of heavenly perfections in our Savior's person. Holding such views they *identify the Atonement of Christ with his incarnation*, in which the second person of the Trinity became a wonderfully attractive man. No doubt Jesus draws us toward him with the cords of love and binds us to him with the bands of a man; no doubt there is such a scheme of atonement as these theologians have in mind. But they commit a fault when they use the word Atonement in a sense different from that which it and its synonyms have *in both the Old and the New Testament*, and when they exclude the Biblical conception of the Atonement from their statement of the Christian faith. At present we are concerned only with those teachings which employ the terminology and the ideas of the Scriptures.

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UNSATISFYING TEACHINGS

Now we are confronted with the fact that most of those theologians who really accept Christ's death as an expiatory sacrifice *do not give any adequate ethical explanation of it*. They say that God appointed his Son to be our Redeemer; that Christ voluntarily assumed responsibility for our transgressions; that no one but a divine person could have borne the weight of a world's iniquity; that because our Savior is man as well as God he is fitted to be our representative; that we become united to him by faith, and that he stands for us as our covenant head. All of these things are true; they may be regarded as Apostolic teachings; but they do not fully answer the fundamental question, *How did Christ's death become an Atonement?*

It is true that God appointed him, but this was because he was in some way fit to be our Redeemer. It is true that he assumed responsibility for our sins, but this was because our guilt could in some sense be taken upon him and discharged by him. We believe that only a divine person could have borne the weight of our iniquities, but we ask, *How* was it that a divine person was in position to do so? It is true that our Lord as man is especially qualified to speak

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for us before God; but *why* does the union of his humanity with deity entitle him to claim forgiveness for us all? It is true that he is our covenant head and because he lives we shall live also, but on what ethical principles—*on what grounds of right and justice*—is that covenant founded? Redemption was not the work of arbitrary authority; it originated in divine wisdom in order to meet the requirements of a law of justice, and it should admit of ethical explanation.

A SURVEY OF THE MORAL LAW

To have a satisfactory understanding of the Atonement it seems important to consider not only Christ's person as God and man and his fitness to do aught that such a being can do, but also *the law to which he made satisfaction* and that guilt, or obligation to evil, which the law imposed. In particular a distinct apprehension of the nature of just condemnation may be expected to throw light on the process by which this condemnation is removed. Moreover, as that punitive justice from which condemnation springs is not an isolated law of duty, but an outgrowth and a part of righteousness in general, a survey of *the whole moral law* seems desirable if we would understand the specific provisions of this retributive justice.

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MORAL GOODNESS

All conduct whatever that is right and obligatory may be contemplated under two general heads, *Goodness* (that is moral and principled Goodness) and *Righteousness*; and these words are so related in sense that each of them appears sometimes as the all-comprehensive designation for moral excellence. Mostly, however, they are limited in application and denote different departments of duty.

Employing them in this latter way we divide the Moral Law under the following four heads, namely, *Moral Goodness*, *Moral Esteem*, *Regulative Righteousness*, and *Causative Righteousness*.

Moral Goodness is naturally subdivided into the duty of *doing good* and the duty of *loving sentient beings*. But the good at which it aims is not the limited and private welfare either of oneself or of others. In every case it is *all the good of which the case admits or any part of that total considered as a part of it*. It is determined by an exercise of reason which excludes selfishness and every sort of partiality. The circumstances of the case are comprehensively considered, and the different ways in which one's action may be preventive of evil and suffering and promotive of pleasure and happiness; then

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we feel bound to act in that way which from an absolute point of view will have the best results for all concerned.

We may call the good which man thus seeks from a sense of duty *Absolute Good*. It is not a general abstract object, but, as we have said, all the good of which the case admits. This good is commonly apprehended through a practical intuitive exercise of the reason, and it may be only imperfectly perceived. But it becomes an obligatory end when regarded as the absolute good in the case or a part of that absolute.

The duty of loving beings is of *secondary development* to that of doing good, altho it may be of equal importance. Benevolence or kindness is of itself not a moral but a natural disposition. It becomes moral only when cherished and exercised consentaneously with the duty of principled beneficence. Love is virtuous only so far as it works in harmony with the pursuit of absolute good; *then it is itself an absolute good*.

MORAL ESTEEM

Moral Esteem is an inadequate name for that *special regard and special treatment* which are due to persons according to the *worthiness or unworthiness* which appears in their characters

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and lives. It is a form of duty superimposed upon Moral Goodness and developed from it. For while it is our duty to love all men and to do them good as we have opportunity, we are particularly bound to esteem good men and to show them practical favor. In so doing we do not lessen our good will for men in general, but increase it. The more one loves the good the more he can love all beings capable of being loved. Neither do we withdraw assistance from the needy in order to bestow it upon the deserving, but only find it possible and even imperative to grant advantages to the worthy which cannot be allowed to the unprincipled.

Moral Esteem makes God because of his holiness *the supreme object of our love* and service.

This law of duty recognizes every form of virtue as deserving special good will and all neglect and violation of the right as justly forfeiting consideration. But it does not authorize hatred for any one or any infliction of evil. While modifying the action of the primary law of goodness, it *never sets that aside*. In this respect it differs from that Retributive Righteousness which aims to promote morality by means of rewards and punishments. Moral Disesteem and Punitive Justice operate together, but the latter in calling for the infliction of evil goes

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farther than the former. Not even Punitive Justice, however, includes hatred for any one. *No hatred of beings is called for by any principle of duty*, but only hatred of every kind of evil, and especially hatred for sin, that is, for moral evil.

REGULATIVE RIGHTEOUSNESS

Regulative Righteousness is that development of principle which furnishes *specific rules* for the guidance of human conduct. Reason and experience teach that certain established modes of doing must be observed in different cases in order to conserve and promote all interests involved as these are determined from the absolute point of view. Hence the obligations of veracity in giving information, of fidelity in keeping promises and fulfilling contracts, of obedience to parents and to all proper authorities, of chastity and the observance of the marriage vow, and of the support of those governmental agencies which care for the public welfare.

These rules are binding under all ordinary circumstances; they set forth what is *absolutely the best under ordinary circumstances*. But in extraordinary cases any of them may be modified or set aside in deference to the absolute

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good, or comprehensive fundamental right, in the case. The science of Casuistry discusses the conditions under which a rule ceases to be binding in order that the absolute right may be realized.

As the conduct of life calls not only for correct outward doing, but also for the control of our propensities and desires so that these may not hinder but help us in the discharge of duty, Regulative Righteousness, like Moral Goodness, has an affectional as well as a practical operation. Therefore, also, rightly directed natural motivities, such as the love of knowledge, of power, of employment, of property, of society, of distinction and honor, *are often styled virtues.*

CAUSATIVE RIGHTEOUSNESS

Causative Righteousness is so named, not because it is productive of results, for this is a characteristic of all dutiful activity, but because it aims at *the maintenance and promotion of every other form of moral life*, and also at its own efficient exercise.

An incipient mode of this virtue attends every earnest exercise of moral principle. For man, through the power of self-consciousness, knows what he is doing and can encourage and strengthen himself with reasons and inducements

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for the pursuit of the right and the avoidance of the wrong.

The developed and formal mode of Causative Righteousness employs *all suitable instrumentalities for the ethical improvement* of oneself and others. One seeks the fellowship of the good, bears in mind the precepts and the examples of wise and virtuous men, makes the word of God his counselor and engages in the public and the private exercises of religion. Also, according to his ability, he contributes to the proper training of the young, to the enlightenment of the ignorant, to the recovery of the erring, and in general to the extension and establishment of Christ's kingdom in the world.

The distinction of Causative Righteousness is that it aims at *the advancement of virtue and the repression of vice*, which is not only a right end but, of all right ends, the most important. For virtue is not only an absolute good, but it is the *summum bonum* or supreme good; and vice is the *summum malum* or supreme evil. Moreover, human beings in the course of their lives tend either to become completely established in virtuous ways or to become entirely abandoned to evil dispositions. In the former case they are assured of abiding happiness, in the latter of hopeless misery.

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RETRIBUTIVE JUSTICE

An important form of Causative Righteousness has been named by some authors *Rectoral Righteousness*, because it relates to the right use of authority over others; and of this Rectoral Righteousness the most noticeable development has been styled *Retributive Righteousness*, or *Retributive Justice*. This principle encourages the doing of right and discourages the doing of wrong by means of *rewards and punishments*. Here the word *retributive* is used in a wide sense and denotes the treatment of persons according to their deserts, whether they do well or whether they do ill, with the intent to confirm them in the right and to deter them and others from the wrong.

In our sinful world the retribution of wrongdoing has become far more prominent than that of right conduct; hence by Retributive Justice we often mean simply Punitive Justice, or the evil reward of evil doing. The dispensation of such justice is part of the office of rulers and magistrates, but it is not confined to them. Any one who helps to repress vice and to promote virtue by means of rewards and punishments participates in Retributive Justice.

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ANGER OR RESENTMENT

Often when a hurtful deed has been committed a feeling of resentment arises in the breast of him who has been injured, or, if one is the witness of a wrong done to another, there is a sense of indignation. These agitations of the spirit, even when they are justifiable, are to be distinguished from the *rational decision and disposition* to inflict deserved punishment. This movement of reason is the essential part of punitive justice and that *on which its morality depends*. Anger and indignation are useful impulses in that they excite immediate opposition to harmful action, but they need to be controlled by reason. They may be indulged irrationally and wrongly.

Moreover, altho the moral faculty frequently shows quick intuition, we defend our conduct as just and obligatory only when we can say that it is called for *by an intelligible right end*. We impose punitive evil only as a means of repressing wickedness and of upholding the authority of the law and the cause of virtue. We punish the sinner not simply because he is a sinner, but in order to deter him and others from future wickedness. Therefore, also (since the guilt of the transgressor is simply an assertion of puni-

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tive justice), we say that this guilt is *an obligation of the sinner to suffer evil to the end that the cause of righteousness may be defended and promoted.*

THE ONENESS OF MORAL PURPOSE

The foregoing summary of ethical doctrine has been gathered from a book entitled "The Moral Law," published by the Funk & Wagnalls Company, of New York. It seems a fair presentation of the fundamental rules of Righteousness; we cite it now with the design of calling attention to *that unity of purpose which pervades every part of the law of duty.* The principles of morality are not a collection of precepts which have nothing in common except that they are all obligatory. They constitute a system every member of which aims at the same essential end, that is, *the absolute good of beings—particularly of rational beings.* Moral Goodness, Moral Esteem, Regulative Righteousness and Causative Righteousness are obligatory upon us not simply because they are obligatory but because each in its own way seeks the realization of The Right, in other words of the *absolute good of beings considered as an end.* And this holds true of Rectoral Righteousness and of *Retributive Justice* as well as with all other forms of duty.

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THE CONFLICT OF LAWS

This unity of aim in all Righteousness becomes particularly manifest when two rules or acknowledged modes of duty *conflict with one another*. In this case one line of conduct must be abandoned in favor of the other; and it is the part of reason to determine which shall have the preference. Yet in such a settlement a rule of duty is never permanently discarded; it is only set aside for the time as being unsuitable under the exceptional circumstances, and then that course is followed which is called for by a more fundamental principle. In this way moral life preserves its unity.

Commonly it is easy to say which of two proposals should prevail, but perplexing conflicts sometimes arise such as are discusst in courts of law and in books of casuistry. In order to facilitate decisions in such cases certain rules are laid down. For example, it is taught that a mode of duty ceases to be binding when its operation would prevent obedience to *some deeper and more imperative law*. Accordingly, the commandment, "Thou shalt not kill," is set aside in cases of necessary self-defense or of war with an unjust aggressor.

Again, it is held that a specific form of duty

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loses its obligatory force *when the end at which it aims can be, and is, better attained in some other way* than by the method prescribed in the law. It is a duty to give alms to the poor, but if a needy person can be encouraged and enabled to provide for himself, this mode of helpfulness should supersede the almsgiving. At times also it is right to disregard the terms of a contract when it has become perfectly clear that the observance of them would result in much injury and that the rightful interests of all parties call for a different procedure from that agreed upon.

THE AIM OF PUNITIVE JUSTICE

The divine government is so spiritual and searching and so solemn and final in its decrees that it scarcely can be compared to the human administration of affairs. It must, however, admit of the principle that a specific law may be set aside in an exceptional case *if the end of it can be reached in some better way* than that which the law sets forth. In the atonement of the cross the law of punitive justice is set aside so far as believers are concerned, but, at the same time, we can say that it is also fulfilled because the ends of justice are realized in a better way than they would have been had the law been carried out. Ezekiel gave the *method* of the law

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when he said "The soul that sinneth it shall die," but, as we have seen, the moral *end* of it—the purpose giving it ethical validity—was not the death of the sinner, but the maintenance and promotion of the cause of righteousness.

This result was to be sought not by mere instruction or exhortation, but by *an executive act showing God's hatred for sin* and his willingness that his Son should *suffer in testimony to that hatred*. By the spectacle of the cross God would set forth the exceeding heinousness of sin and urge upon all rational beings to hate and to shun that accursed thing. At the same time he would give no encouragement for any to continue in disobedience, since the atonement of Christ would avail for those only who heartily forsake their sins, and would loudly renew the condemnation of the persistently impenitent.

PUNISHMENT A DECLARATION IN ACT

The punishment of any criminal or transgressor is *a sort of declaration*, altho it is by no means a mere declaration. It is something which speaks louder than words. It is a declaration in act, a practical condemnation, which connects wrongdoing with suffering. For the perversely and hopelessly unrepentant it is the doom of death. Such would have been the operation of

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punitive justice on all sinners, had not a Redeemer appeared: for, as Paul says, "The wages of sin is death" (Rom. 6:23). But now that an atonement has been made believers are freed from the law of sin and death, because that expression of condemnation which the law required has been *superseded by a more powerful assertion* of the divine justice through the death of God's Son upon the cross. For if the end of penal infliction is to exhibit detestation for sin and a determination to uphold the cause of righteousness, this end has been more completely attained through the voluntary sufferings of God's Son than it could have been through the ruin of all mankind.

PAUL ON THE ATONEMENT

The view of the Atonement which has now been given seems to be that of the Apostle Paul. In the eighth chapter of Romans he says:

What the law could not do in that it was weak through the flesh God, sending his own Son in the likeness of sinful flesh and for sin [that is, on account of sin or guilt] *condemned sin in the flesh*, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

Here Christ's death for sin is said to be a *condemnation of sin*—in other words, a practical

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expression of God's hatred for sin as it exists among men and of his determined antagonism to persistent sinners. By reason of the condemnation of sin upon the cross believers can be freed from the condemnation of the law.

This same explanation of the Atonement appears in a very positive way in the third chapter of Romans, where we read:

The righteousness of God without the law is manifested, being witnessed by the law and the prophets, . . . for all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood *to declare his righteousness for the remission of sins* that are past through the forbearance of God—to *declare*, I say, at this time, *his righteousness, that he might be just and the justifier of him which believeth in Jesus.*

In this statement our English version for some reason twice uses a verb to translate a Greek noun, with the result that the expression of the Apostle's thought is somewhat weakened. The noun is *endeixis* (ἐνδειξις) and signifies a public exhibition or display of some fact or matter of importance. Paul's meaning would be exactly reproduced should we say, "Whom God hath proposed (προέθετο) to be a propitiation through faith in his blood, as *an exhibition of his righteousness for the remission of sins* . . . as an *exhibition* at the present time of his right-

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eousness, in order that he might be just and the justifier of him which believeth."

The doctrine is that God, while forgiving sin, sets forth the sacrifice on the cross as a suitable manifestation and proof of his justice in dealing with men, *and thereby is just* (that is, *maintains his justice*) while pardoning sin. In other words, the essential aim of punitive justice is accomplished through the exhibition and assertion of God's condemnation of sin when he gave his Son to die a propitiatory death. This being the case, the specific law of justice is set aside, tho it has not been disregarded. In a certain sense we can even say that *it is fulfilled*, just as a prayer is answered when God does not give us what we ask but something better than we ask.

BELIEF IN THE FACT SUFFICIENT

That theory of the Atonement which we have found in the Epistle to the Romans is not set forth elsewhere in the Scriptures, tho it conforms with all the teachings of the Bible respecting our Savior's death; and we think it renders them more intelligible. As a rule the Apostolic writers represent the propitiation on the cross simply as a fact without offering any explanation of it. Probably they felt no need of an explanation, but intuitively accepted and believed

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the Gospel, that Christ died for our sins and that we have redemption through his blood. Such, too, has been the faith of multitudes in all ages.

Some theologians also state the doctrine of the Atonement, with little attempt at an ethical interpretation; they treat it as if it were itself an assertion of ultimate verities. The position taken by these brethren is somewhat dogmatic, but it is eminently Christian; we find no fault with it except that it does not satisfy our inquiries; it does not meet theoretic difficulties.

A PHILOSOPHIC UNDERSTANDING DESIRABLE

That the sacrifice of the cross is of atoning value, because it is *an exhibit and proof and pledge of the divine hostility to sin* is a theory which agrees not only with the Scriptures but also with a naturally formed system of ethics.

This theory of the Atonement is not directly related to the more primary laws of duty, which are those of Moral Goodness, Moral Esteem, and Regulative Righteousness; it must be studied under the head of that Causative Righteousness which has for its aim the promotion of virtue, as the highest good of rational beings, and the prevention of iniquity, which is the most deadly of all evils.

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Moreover, the Atonement is not immediately related to Causative Righteousness in general, but to that special department of it which has been named *Rectoral Righteousness*, and which sets forth the duty of rulers toward moral good and moral evil in their dominions. The most striking development of Rectoral Righteousness is that Retributive Righteousness or *Retributive Justice* which encourages right doing and discourages wrongdoing by means of rewards and punishments. But, because sin abounds in our world, Retributive Justice has come mostly to mean *Punitive Justice*. This inflicts evil on the transgressor, not for the sake of doing him an injury, but in order to make wrongdoing odious and to enforce upon all rational beings the necessity and advantage of observing the rules of righteousness.

The obligations of this Punitive Justice are imperative and cannot be annulled unless, in an exceptional case, it can be shown that the end of the law has been satisfied—even better satisfied than if the law had been carried out. And *this precisely is what has been done through Christ's atonement*. For the essential aim of the operations of Punitive Justice is to declare and to enforce upon all the mind of the ruler with reference to the observance of the law.

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This object was grandly accomplished in our Savior's propitiatory death.

But the vindication of God's righteousness was not the only result of the sufferings on the cross; it was merely the primary result. In the death of Christ, God not only upheld the requirements of his righteous government, but also made a wonderful exhibition of his own holiness—of his hatred for sin as the most abhorrent of all evils and of his love for the world of mankind for whose salvation he devoted his only begotten Son to the sufferings of the cross. It may even be held that the death of our Redeemer has greater influence as a manifestation of the divine love than it has as a satisfaction of the divine justice. But these aspects of the Atonement on Calvary do not conflict with one another. They are complementary to each other, and are apprehended together in the act of saving faith.

THE SUFFERING SAVIOR

*Behold the Lamb of God which taketh away the
sin of the World.*—JOHN 1:29.

What sore distress, what suffering
Jesus our Savior underwent
That he the peace of God might bring
To sinners who repent!

Great was his garden agony;
'Mid pleading cries the blood drops fall;
And dreadful was the ribaldry
In Pilate's judgment hall.

His gentle hands with thongs are bound;
A robe of mockery he wears;
With plaited thorns his head is crowned;
The shouts of hate he hears.

Forth from the stony judgment hall
Pilate the pallid prisoner led
To be the rabble's spectacle;
"Behold the man," he said.

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Arraigned again, the Savior hears
The sentence dooming him to die,
Then, bowed beneath the weight, he bears
His cross to Calvary.

Redeemer of the world, what woes,
Heartrending, limitless, were thine
That we might triumph o'er our foes
And rise to bliss divine!

O glorious, suffering Son of God
May I thy faithful servant be,
Thy slave, bought with thy sacred blood
And cruel agony.

XII

EXPLANATORY OF DIFFICULTIES

IN opposition to the view that God's law is set aside when believers are forgiven, the words of our Savior may be quoted, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:17). The plain answer to this objection is that the law calling for the death of the sinner *has* been set aside in the case of believers, tho we can speak of it as being fulfilled if we mean that *it has not been disregarded* and that the *purpose of it has been accomplished* in a better way than it would have been through the death of the sinner.

VERBAL CONTRADICTIONS

Here let us note how a natural use of words leads to various contradictions when we are speaking of Christ's Atonement. It is said that he died instead of us and that he did not die

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instead of us; that he suffered as a sinner and that he did not suffer as a sinner; that he bore the penalty of our sins and that he did not bear that penalty; that our guilt was transferred to him and that it was not transferred to him. These verbal oppositions arise because the positive statements employ a secondary use of language to set forth what would not be true in strict literality; while the negative statements use words in a primary way. Lately we heard an eloquent bishop declare from the pulpit that Christ did not die instead of sinners, but only for them, that is, on their behalf. He must have meant that our Savior did not undergo the same kind of death and ruin to which sinners are exposed, but a death peculiarly his own, with the object, however, that believers should not perish but have everlasting life. While that is true, is it not also proper to say that Christ died instead of us? *He died that we should not die*; in this sense his death took the place of ours.

Again, it is incorrect to say that our Lord suffered *as a sinner*. He suffered as a righteous man that sinners might not suffer. Stating the truth carefully we say that he suffered *as if* he had been a sinner and to show what suffering sin deserves. Only this is taught when we are told that God regarded and treated him as a

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transgressor. Moreover, Christ did not literally bear *the penalty for our sins*. That would have been eternal death. Yet his sufferings were so related to the law that this penalty is abolished in the case of believers; and this fact may be figuratively expressed by saying that he assumed and bore the penalty.

PHENOMENALISTIC THOUGHT

In like manner it is not a literal fact that our guilt was *transferred or imputed* to the Son of God and that then he suffered as being thus guilty. The exact statement is that the Atonement on the cross justifies God in dealing with believers *as tho* their guilt had been transferred to the Redeemer. In strict truth, guilt, that is, ill desert or the obligation to suffer on account of one's transgression, is not a thing transferable. It cannot be rightfully imputed or charged to any one but the transgressor. Yet, since the sufferings of our Savior ensure the forgiveness of our sin and the cancellation of our condemnation, the result is the same as if our guilt had been transferred to him and been made the ground for his suffering. Therefore, by a phenomenalistic use of thought and language, Christ is said to be charged with our iniquities, to assume our guilt, to be made sin for us. Speech

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of this kind is perfectly intelligible, but it cannot be taken in the original and primary sense of the words.

In using it *one says what he means tho he does not mean what he says*. He assumes an impossibility as if it had really occurred in order to describe an actual fact. He adopts a simple form of thought and language in order to set forth a somewhat complicated truth. An analogous use of terms arises sometimes in scientific ratiocination; of which the employment of minus quantities and of the square roots of minus quantities in algebraic calculations may furnish an illustration. When we subtract 5 from 3 we have minus 2; which is less than nothing and an impossibility. Or should we meet with the square root of minus 1 or any algebraic formula making use of it, we find ourselves dealing with an "imaginary" quantity such as cannot really exist. Yet these forms of thought are employed in mental operations and lead to correct conclusions. Mathematicians explain their significance. In a similar fashion, when we say that Christ took upon him our guilt and bore our penalty, we make an imaginary, impossible assumption in order to state the truth briefly and simply. We mean that he has done what he would have done could our guilt have been literally imputed to

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him. He has suffered under conditions which have secured the cancellation of our guilt. Through his death he has made it possible for a righteous God to pardon penitent transgressors. This explanation of Christ's atonement is a natural and reasonable interpretation of the teachings of the Scriptures.

“JUSTICE WITH MERCY”

One may ask whether the course of human justice offers any precedent with which the Atonement on the cross can be illustrated. We scarcely think that this question admits of an affirmative answer. Altho the powers that be are ordained of God for the terror of evil-doers and the praise of them that do well, the problems which come before the civil magistrate and the methods which he must use are very different from those of the divine government and the instrumentalities at its command. God's thoughts are above our thoughts and his ways above our ways. Especially is it true that *modes of action may be right and commendable in the Supreme Deity which are not permissible to created agents.*

Yet when we compare divine with human government, so far as the latter is meritorious, it is clear that both recognize righteousness and the

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best good of beings as the objects to be sought, and both, so far as may be, mingle mercy with justice. A certain leniency in the enforcement of law is not opposed to righteous human government, but is a part of it; and the noble Portia uttered a truth in saying that "Earthly power doth then show likest God's when mercy seasons justice."

Consideration for transgressors is exhibited when judges do not impose the penalty—at least the full penalty—of the law upon a guilty person. Often "first offenders" who are not hardened criminals, and for whom serious admonition may prove a sufficient corrective, are set free on probation, being given "a suspended sentence." Sometimes the exemplary conduct of a convict and the promise which it gives of an amended life offer such arguments for clemency that his term of punishment is reduced or ended by the supreme authority of the State. Occasionally, too, the intercession of people who are worthy of confidence and who pledge themselves for the future behavior of the prisoner, has influence with the pardoning power. In every case, however, the question is asked, Have the essential requirements of the law been satisfied, so that the cause of justice will not suffer because of the exercise of mercy? A ruler who sought no

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assurance on this point would not be a righteous ruler. Fundamental principle demands that one be just before he is merciful. Yet, this being granted, it is the duty of those in authority to extend every possible kindness to the guilty. In the coronation oath of the King of England he pledges himself to administer "justice with mercy."

THE JUSTICE OF GOD

But while mercy belongs to all righteous government and should be shown to the repentant provided the ends of justice have been sensibly attained, the position of a sinner before God *differs from that of a guilty person before an earthly tribunal*. In the latter case the offender is never regarded as utterly without hope of reformation. Even the murderer about to be executed is exhorted to repent and seek salvation. But the sentence of the sinner under the divine law assumes that he has not repented and will not repent. Therefore, it condemns him to irretrievable ruin. That sin which brings condemnation from above is not an offense temporary in its nature and results, but is a progressive and permanent wickedness, an evil which, if it be not removed by the grace of God, will be the ground and cause of hopeless misery. He

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who violates human law endures a penalty and thereafter is free from guilt; the sinner under God's law is subject to "eternal judgment."

In the next place, human rule admits little provision for the satisfaction of punitive justice *except through the suffering of the transgressor himself*. A fine imposed for an offense may be paid by a friend of the wrongdoer, and in this we find a weak analogy to a vicarious atonement; because the friend, while not really assuming guilt and suffering a penalty, yet does that by which guilt and penalty are discharged. That guilt is not really transferred in such a case is evident because a prison sentence without any alternative is given when a fine is found to be an inadequate punishment.

A CASE WITHOUT PRECEDENT

A greater resemblance to Christ's atonement arises when an intercessor undertakes to bear part or all of the suffering to which the transgressor is sentenced, and actually does so. Such cases have occurred in ancient times and have been justified on the ground that the ends of the law have been satisfied, tho in an exceptional way. They involve a departure from the regular course of justice which cannot ordinarily be allowed.

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The peculiarity of the sacrifice on Calvary is that a supreme ruler consents to suffer death in order that his repentant subjects may be forgiven. Human justice shows nothing precisely analogous to this. For no earthly sovereign, however exalted, has the right to give his life in expiation for the sins of his people. The propitiation of the cross is a case for which we can find no precedent.

But the most fundamental rule of law is that *every cause must be tried on its own merits*; with the help of precedents, if there are any, if not, then by the unaided judgment of right reason. The explanation of Christ's Atonement is that it was made by a divine being who had assumed our humanity, who had the right to give his life in declaration and vindication of the divine righteousness, and whose death entitled him to discharge the penalties required by his own government. Such a being, manifesting and carrying out his justice in this way, earned repentance, forgiveness and eternal life for the sinners for whom he died.

THE ATONING MARTYR

That the Atonement on the cross was thus a satisfaction of law through a practical manifestation and proof of the divine righteousness was

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probably the idea in our Savior's mind when he replied to Pilate, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth." On previous occasions he had said that he came into the world to give his life for the redemption of mankind. Did he not in addressing Pilate think of his approaching death as that testimony to God's righteousness by reason of which he was to be a Prince and a Savior? May not this thought have been that also of the Apostle John when in the opening words of his Revelation he speaks of Jesus Christ as the "Faithful Witness," or "Martyr," who "loved us and washed us from our sins in his own blood"? That view of the Atonement which we advocate might be named the Doctrine of the Divine Martyrdom for the forgiveness of sin—that is, of the death of a divine person in order to assert and maintain the righteousness of God in pardoning believers.

THE DIVINE CONSCIOUSNESS OF CHRIST

As the death on Calvary was not that of the Supreme Being as such but *only of the man Jesus who was so united with God that his dying was as if God himself had died*, one naturally wishes to know what can be known of that union—or "incarnation"—whereby Jesus and God

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became identified. We have seen (Essay VIII) that this did not consist in a mixing or blending of two natures, but in a vital conjunction of the human nature with the divine. Thus, in a mysterious way, the word "became flesh and dwelt among us," and was "God manifest in the flesh." The union began when the second person of the Trinity took possession of the spirit of the infant Jesus even before his birth; and it was maintained thereafter during the earthly life of our Savior, and has continued in his estate of exaltation.

The question, however, may be asked, Was our Lord as a human being conscious at all times of this oneness with deity, or was this a matter of which he was not fully aware till after he had reached years of maturity—*perhaps not before his entrance upon his public ministry?* The Scriptures say little or nothing on this point, tho they relate that Jesus as a boy in the temple spake as if God were in a special sense his father. Probably he did not come to a full realization of his identity with the Supreme Being till the time of his baptism and of his temptation in the wilderness. It was on these occasions that the voice from heaven told him that he was God's beloved Son, and that Satan endeavored to detach him from the mission

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which had been assigned to him as the Only Begotten of the Father. No doubt a consciousness of his divinity attended all his mighty works and all his wonderful discourses. Therefore he said, "I and the Father are one," and "He that hath seen me hath seen the Father." And, realizing his oneness with that divine spirit which dwelt within him, he said to the Jews, "Before Abraham was, I am," and to his Father, "Glorify thou me with the glory which I had with thee before the world was" (John 17:5).

HOW WAS JESUS MADE ONE WITH GOD?

In this connection another question may be asked: Do the Scriptures give us any information respecting *the way in which the conjunction of the divine and the human in our Savior was brought about?* Here probably is a mystery which has not been revealed and concerning which inquiry must be fruitless. With no desire except to apprehend better that coordination which must subsist between Scriptural statements of fact we venture the hypothesis that the union of the divine with the created in Christ *was effected through the power of the Holy Ghost.*

This supposition is suggested by the teaching of Matthew and Luke that the human spirit of

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our Lord was generated through the operation of this Divine Spirit. For the angel said to Mary, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Along with this we must bear in mind that it was the Holy Spirit which strengthened our Lord for his work as our Redeemer. Matthew (12:18) says that the prophecy of Isaiah was fulfilled in Christ, "Behold my Servant whom I have chosen, my beloved in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the Gentiles." During the early part of our Savior's ministry John the Baptist was told of the multitudes who listened to the prophet of Nazareth, and John answered, "He must increase but I must decrease. . . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34). At our Lord's baptism the Spirit descended upon him like a dove, and immediately after the baptism the Spirit led him into the wilderness to be tempted of the Devil (Matt. 4:1). Christ triumphed over Satan and then "returned in the power of the Spirit into Galilee" (Luke 4:14). In Hebrews (9:14) we are told that Christ

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“through the eternal Spirit” offered himself without spot to God as an atoning lamb. Paul teaches (Rom. 1:2) that Jesus Christ was “made of the seed of David according to the flesh and declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead,” and Peter in his First Epistle (3:18) says that Christ died “the just for the unjust to bring us to God” being put to death in the flesh but quickened [made alive] by the Spirit.”

In some of these quotations it is probable that the word “spirit” does not signify the Holy Ghost. Evidently, however, most of them do refer to the third person of the Trinity; and perhaps they all do. Were we to rely on such passages alone one might suppose that the deity of our Savior consisted simply in the fact that he was supremely filled with the Holy Ghost. But other Biblical statements show that this would be only a partial setting forth of the truth.

Our Savior had a divine personality which must be distinguished from the influence of the Holy Spirit. It is, however, true that *the Scriptures dwell exclusively on this Spirit as the source of supernatural power in our Redeemer.* How are we to interpret this teaching? Perhaps it may be explained on the ground that the

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Holy Ghost does not act independently, but is the agent in carrying out the designs of the other members of the Godhead. For, as we have seen (Essay IX), Father, Son and Holy Ghost are not three separate persons but only three distinct personalities in the one Divine Being. The Spirit of God is the agent through whom the power of the Trinity is immediately exercised; hence what he does may be ascribed to the Father or to the Son, that is, to the "Word" who became flesh. Such being the case, may not that indwelling of the Spirit of which the Bible speaks have been the means and the manifestation of the union of the divine and the human in Jesus? And may it not illustrate the way in which the eternal Son became man by making a human soul his permanent abode?

The working of the Holy Spirit in Christ might also account for that *absolute singleness of will* and purpose which belonged to our Lord as a being both divine and human. A will, that is, a faculty of wishing and choosing, was part of that nature with which Jesus was born, but this will was so completely assimilated with that of the preexistent Son of God, that no divergence between them of desire and determination was possible. Our Savior mentioned *his human will* when he prayed on the Mount of Olives,

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“Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done” (Luke 22:42). On an earlier occasion he spake of the complete subordination of this will to that of his Heavenly Father, saying, “I came down from heaven not to do mine own will, but the will of him that sent me” (John 6:38).

Such is our theory. We do not offer it as a doctrine but only as an hypothesis which may deserve some consideration. For in whatever way God and man were united in Christ, the result was a consciousness on the part of our Savior of his own divine personality and of his right to be the one representative of God on earth.

A HISTORICAL ILLUSTRATION

This union of the two natures in Christ qualified him to be our Savior. Tho the death on Calvary was that of a human being, it was of a man so identified with God that the sacrifice of his life served the same purpose *as if God himself had died*. It powerfully express the Supreme Ruler's condemnation of sin and his determination to maintain the law of righteousness while forgiving believing sinners. The act of God in “sparing not his own Son but delivering him up for us all” (Rom. 8:32) may be illustrated

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by that of Mucius Scaevola, the Roman soldier from whom King Porsena endeavored to obtain information by threatening him with torture by fire. Scaevola thrust his right hand into the flame of a nearby altar and held it there till the hand was consumed. In this way he showed that no prospect of torture could induce him to assist the enemies of Rome. So did the Almighty Father demonstrate his righteousness through the sacrifice of his beloved Son.

THE COVENANT OF REDEMPTION

This sacrifice was a voluntary offering on the part of God's Son quite as much as on that of his Father. Their mutual understanding in regard to it is sometimes spoken of as the Covenant of Redemption; in which expression the word *covenant* is used in a peculiar Scriptural sense. For our Lord never claimed the right which the party to a covenant ordinarily has to accept or to reject its terms as he sees fit. Christ was born to be our Savior; he was anointed of God to be the Redeemer of mankind; he was the Lamb provided for the burnt-offering; he was sent into the world by the Father that the world through him might be saved. Therefore he said, "The cup which my Father hath given me, shall I not drink it?" (John 18:11). Never at any

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time did the Lord Jesus feel himself at liberty not to bear the iniquities of us all. He did indeed say that he had power to lay down his life and power to take it again, but he did not say that he had the power—or right—*not* to lay down his life. It can only be affirmed that he gladly undertook the work to which he was appointed and most willingly made of his soul an offering for sin.

It is important to notice the Biblical use of the noun *covenant*, which is the term commonly used to translate the Hebrew *berith* (בְּרִית) in the Old Testament, and the Greek *diatheké* (διαθήκη) in the New Testament. Both these words often designate an arrangement in which two parties are mutually obligated and which each should faithfully observe, yet *which does not need the consent of each party in order to be binding on both*. When God made his covenant with the people of Israel at Mount Sinai he obligated himself to bestow blessings upon them in case they kept his commandments, but the Israelites had no right to refuse to accept this arrangement; they were bound to enter into covenant with God. In like manner as members of civil society and under the so-called “social compact” men are clothed with duties and with rights simply on the ground of natural justice and with-

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out any previous agreement on their part. In the Christian dispensation the Gospel comes as a *new covenant*—a better adjustment of the relations between God and man than any previously made. Therefore, our Savior said, “This cup is the New Covenant in my blood which is shed for many for the remission of sins”; and all men are under imperative obligations to accept the offer of salvation through the atonement of Jesus Christ.

Here it should be remarked that the word *testament* is sometimes used in our Scriptures as equivalent to the word *covenant*; thus we are told that our Savior said “This is the new testament in my blood.”

A COVENANT OF GRACE AND MERCY

The conditions of the Covenant of Redemption as formulated in the Gospel are well set forth in the Epistle to the Hebrews. There first we read of the Old Testament promise of God’s mercy and are given the following statement of it, taken from the thirty-first chapter of the prophecies of Jeremiah (Heb. 8:8):

Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in

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my covenant and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Thus, long before Christ, God promised a new covenant, an arrangement better and more efficient than the institutions of Sinai, a dispensation under which piety shall universally prevail and sin shall be freely forgiven. After this quotation from Jeremiah—which looks forward even to the millenium—the author of Hebrews points to the cross of Christ as *the means by which the new covenant is to be made effective*. Comparing the atoning value of the blood of Jesus with the merely ceremonial purification obtained by the blood of bulls and goats, he says:

For this cause Christ is the mediator of the new covenant, that by means of death, for the redemption of transgressions that were under the first covenant, they which are called [more properly, which *have been or were called*] might receive the promise of eternal inheritance.

By “the redemption of transgressions” this writer means the forgiveness of sins because of a true propitiatory sacrifice; and he declares that

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Christ's death was an atonement for those who obeyed the call of mercy under the Mosaic law as well as for those who have believed in Christian times (Heb. 9:15). It was an atonement "for the sins of the whole world" (I John 2:2).

In order to the operation of any covenant it is essential that its terms be understood and accepted, and this rule applies to the New Covenant which comes to us in the Gospel. It offers us the forgiveness of our sins if we intelligently and heartily receive the redemption of the Cross. For *God has not provided his Son to be our Savior without at the same time making known the purpose of this gift.* Through the institution of propitiatory sacrifice and through many prophetic promises he gave his ancient people the expectation of an atonement. But since Jesus Christ died and rose again, the word has gone forth to all men to believe on the Son of God and to have life through his name. And the first proclamation of this Gospel is *redemption through the blood of the Lamb*, even the forgiveness of sins. Our faith does not rest simply on the fact that the Son of God assumed our nature and died on the cross, but also on the divine assurance that the blood of this Redeemer will cleanse from all sin. Entering, therefore, into a holy covenant, "we have peace

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with God through our Lord Jesus Christ . . . by whom we have now received the atonement'' (Rom. 5: 11).

But in order to this act of saving faith *it is not necessary that we should have any specific theory of the Atonement.* We may believe in a literal transfer of our guilt to the Savior and of his righteousness to us, or we may hold (as we think Paul did) that the death of Christ was a demonstration of the divine righteousness which fulfilled the end of the law and justified the cancellation of our guilt. It is enough to know that Christ died for our sins and that in some way his death is the ground of our forgiveness.

XIII

THEORIES OF "IMPUTATION"

THOSE theologians who teach that the subjection to a curse because of sin was directly transferred to our Redeemer and that his propitiatory sufferings took place as a legal consequence of that transfer, distinguish their view as the doctrine of Immediate Imputation—that is, of the immediate crediting of our Savior with the guilt of the world, or at least with that of his people.

They associate with this doctrine another, which asserts that the present fallen condition of our race is *a penal infliction visited upon it in punishment of the apostasy of our first parent*. In order to express themselves exactly they say that the ground of the condemnation of the race was the "Immediate Imputation" to it of Adam's guilt, and they oppose this explanation to that of those who believe that mankind were not condemned because of Adam's sin but have inherited a perverted nature from their first father and are then condemned because of their

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own iniquities. This last theory has been named the doctrine of "Mediate Imputation."

Had we to choose between these two positions respecting our fall in Adam we would prefer the former—that of the immediate imputation of his guilt. The Scriptures support the view that all of us were sentenced to an estate of sin and misery on account of the sin of our first parents and before any of us had been guilty of actual transgression. This is denied by those who hold to "mediate imputation," since they say that we are not condemned on account of Adam's sin but only on account of our own. They have scarcely any right to use the word imputation as they do.

THE RECORD OF "THE FALL" IN GENESIS

As a matter of fact, all of us before we could become guilty by actual transgression are *born sinners into a world of sin and misery*. If there be a justifying ground for this arrangement it cannot be anything which we have done; it must be something else; and the Scriptures indicate that it was Adam's Sin. Their doctrine on this subject is to be learned principally from the third chapter of Genesis and from the fifth chapter of Romans.

The Mosaic account of the Fall must have been a tradition handed down—possibly in writing—

OUR FALL IN ADAM

by Adam to the patriarchs. It does not directly assert that the human family participated in the condemnation of their first parents. It may even be that Adam at the time of the temptation was ignorant as to whether he was to have any posterity or not. Eve so far had been his companion and helpmeet, but had not become the mother of any children. According to the narrative in Genesis God had made abstinence from the tree of the knowledge of good and evil a test of obedience, but Adam and his wife, under the influence of a powerful tempter, disregarded the divine command, and thereupon were expelled from Eden and sentenced to lives of labor and suffering, which were to terminate in bodily death. For God said, "Dust thou art, and unto dust shalt thou return." The implication is that if they had not sinned they would not have suffered and died, but, it may be, would have been translated to a heavenly country after a period of probation.

Nevertheless, while no mention is made of Adam's posterity, *the evils to which our first parents were condemned are evidently imposed on their children*, and it is a fair inference that the Almighty, in saying "In the day that thou eatest thereof thou shalt surely die," intended not only that Adam should die but also that the

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sentence of death should pass upon the children of Adam because of his transgression.

This is what we mean when we say that Adam was the "representative" of his race and that he acted not only for himself but also for his posterity. And by "death" in this connection we are to understand that condition of immediate evil and of exposure to further evil which was the consequence of Adam's fall.

PAUL'S EXPLANATION OF THE FALL

As already intimated, the understanding of the Apostle Paul on this subject is given in the fifth chapter of his Epistle to the Romans. He is speaking of the satisfaction for our sins which Christ made for us on the cross. In order to illustrate his view of this atonement he contrasts the justification (or deliverance from condemnation) which believers have through the sacrifice on Calvary with the sentence of death which passed upon mankind by reason of Adam's transgression. He says:

As by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned . . . even so by the righteousness of one the free gift came upon all men unto justification of life—[that is, unto the justification which results in life].

In this statement the clause "for that all have

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sinned" would be better rendered "*in whom all sinned* (or became guilty)," the "past" and not the "perfect" tense of the verb being used by the Apostle.

The relative phrase "*in whom*" is preferable to the conjunctive phrase "*for that.*" In the first place it is a natural translation of the Greek ($\epsilon\phi' \tilde{\omega}$), tho the English "in" does not exactly give the force of the Greek preposition ($\acute{\epsilon}\pi\iota$). This latter signifies "on" rather than "in," and might be rendered "on account of." So, strictly speaking, the clause means "*On account of whom all became guilty*" (or subject to a penalty by reason of sin). In the second place the personal rendering "*in whom*" (on account of *whom*) is supported by a parallel use of language in First Corinthians (15:22). This asserts that "As in Adam all die so in Christ shall all be made alive." In other words, all whom Adam represented became subject to death while all whom Christ represents are made partakers of life.

These statements of Paul in the two epistles set forth the same truth with but a slight difference in their modes of conception. In Romans we are taught that Adam furnished the *ground* of our condemnation; in Corinthians that he was the *cause* or *means* of it. For New Testament writers often use the preposition *in* ($\acute{\epsilon}\nu$) He-

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braistically and so as to denote cause or instrumentality.

“ALL SINNED” IN ADAM

However it is of little consequence whether we use the phrase “*for that*” or the phrase “*in whom*” to express the thought of the Apostle. In either case his words teach that the human race became guilty—that is, have been rightly subjected to a penalty—because of Adam’s sin. For the assertions in this fifth chapter of Romans that “*all sinned*” and that “*many were made sinners*” do not signify that the human race actually committed sin in Adam. This would have been impossible, since beings not yet born cannot participate in actual transgression. Paul means only that Adam’s posterity then and there incurred a kind of guilt, that is, came under a just sentence of condemnation by reason of Adam’s sin. He makes this plain when he says:

For until the law (the law of Moses) sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even *over them that had not sinned after the similitude of Adam’s transgression.*

In these words sin is spoken of as a *ground of condemnation*, or, as we would say nowadays, as guilt; and Paul teaches that mankind because of this sin—or guilt—and not because they have broken the law of Moses or any other law, have

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been since the days of Adam subjected to death (which is the penalty of sin). He points to the fact that the descendants of Adam suffered this penalty altho they "had not sinned after the similitude of Adam's transgression," in other words, had not committed actual sin. And, indeed, it is evident that in all ages of the world human beings, without having themselves incurred guilt, are born weak, imperfect, suffering, dying creatures into a world of imperfection, suffering and death. Paul explains this fact by saying that we all "sinned," or became guilty, in Adam, and, assuming this explanation to be correct, he compares *our condemnation in Adam, without any ill-desert of our own, with our justification in Christ, without any merits of our own.* And so he concludes, "As by one man's disobedience many were made sinners [that is, became guilty and were subjected to evil because of sin], so by the obedience of one shall many be made righteous," or be freed from condemnation and evil.

This argument is an illustration from analogy. It says that as Adam acted for his children and furnished a ground for their condemnation, so Christ acted for believers and furnished the ground for their justification. Such seems to be a fair statement of the thought of the Apostle.

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IRRATIONAL THEOLOGICAL DOCTRINES

Those, however, who hold that the sin or guilt of believers is immediately imputed to the Redeemer and that his righteousness is immediately imputed to them, contend that these views are confirmed by Paul's teaching respecting our Fall in Adam. They understand Paul to teach that Adam's personal guilt, his just liability to punishment because of his actual transgression, was directly imputed to his children by a sovereign act of God, and that, in the same way, our responsibility for sin has been immediately transferred to the Savior; while his claims to blessedness have been transferred to us.

We object to these teachings that in each case they set forth an arbitrary act of authority where a proceeding explainable on ethical principles is to be expected. And this objection is the stronger because *the literal transfer of guilt properly so called, that is, of true punitive obligation, is an ethical anomaly, indeed an ethical impossibility*. In every case of such guilt two things are observable, first, the legal subjection of the offender to evil, and second, the ground of this subjection; which is the maintenance of the law, and of the cause, of righteousness. But these two things *constitute but one*. The second

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is only an explicit statement of that which is already a part of the first; and without which the first would have no moral force.

The fact is that guilt (that is, punitive guilt) is *the just subjection of the transgressor to evil in order to the discouragement of wickedness and the maintenance of the cause of righteousness*. Therefore, it belongs to the very essence of this demand of justice that the offender himself should suffer and in that way should vindicate the law which he has broken. Such an obligation cannot be rationally transferred or imputed to an innocent person. If the sufferings of such a person can serve for a vindication of the law it cannot be through the assumption of an obligation whose distinctive mark is that the offender himself must suffer. Ezekiel has stated the truth on this point.

If there be an atonement for sin it cannot be through a transfer of guilt, but through *a fulfilment of the end of the law in such a way that the guilt of the transgressor may be cancelled*. We have already (Essay XI) to the best of our ability explained the method revealed in the Scriptures, whereby God has provided for the forgiveness of sin through the intercession of a Mediator.

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SCRIPTURAL LANGUAGE IS PHENOMENALISTIC

Yet it may be asked, *Do not the Scriptures often speak as if our guilt had been immediately assumed by our Savior and his merits immediately transferred to us?* This, indeed, is to be allowed. But let us remember what has already been said several times, that the language of Biblical writers is that of common life, not that of philosophy; which statement relates not only to the words, but also to the forms of thought employed in the sacred books. For these forms are inseparably connected with the words.

In order to express our view of Scriptural language we have characterized it as *phenomenalistic* (Essay IV), meaning by this that it sets forth fact and truth as these appear to an observer who does not attempt to analyze them so as to consider separately the elements of which they are composed or the causes from which they originate. And that thought which undertakes a complete explanation of things, so far as things are explainable, we have called *noumenalistic*, because it aims at a knowledge which indeed is no more real than that of the ordinary observer, yet which is more thorough, exact, and intellectually satisfying.

Phenomenalistic thought is prominently em-

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ployed in practical life and appears in all cases where we do not inquire how a certain result follows upon a certain antecedent, if we can only be assured that the antecedent may be relied upon to produce the result. For this reason such thinking may be also styled *pragmatic*. But, while it may be trustworthy as to the essential point, which is that a given consequent follows a given antecedent, it often shows scientific incompleteness and inaccuracy.

This may be excused by saying that phenomenalistic knowledge is neither fitted nor intended to be accurate in non-essentials, and should not be dealt with under such an expectation. One might even claim that pragmatic thought, because of its simplicity and directness, serves a purpose for which no other style of thinking is so well adapted. All this is to be admitted; at the same time we may hold that the phenomenalistic pragmatic statement of truth is often inaccurate in circumstantial details. In this respect it resembles the metaphorical assertion of a fact, which is not true so far as it is metaphorical, yet which is easily understood and believed.

When St. John says, "The blood of Jesus Christ cleanseth from all sin," we know that souls cannot be washed with blood, and we forthwith refer the words of the Apostle to the propi-

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tiatory sufferings of our Savior. When St. Peter says that "Christ bore our sins in his own body on the tree," we know that our Lord's body was not weighted with any burden, but understand that our guilt was the cause of his sacrifice and was to be removed by it. Phenomenalistic thought often takes on this figurative form; and that it apparently represents our guilt as immediately charged to the Savior and his merits as immediately imputed to us, is to be accounted for partly through this figurative use of words, and yet more perhaps from the circumstance that when our interest is fixt more on a result than on the process producing it, we may pragmatically connect cause and effect in thought *without considering whether the sequence be mediate or immediate*. In such a case one may be easily led to believe in an immediacy which does not really exist.

We repeat it; Scriptural assertions resemble those of our daily speech in that they do not give philosophical explanations of the facts and laws which they bring before us. Yet they set forth heavenly truth. If then difficulties arise in the interpretation of the Scriptures our only recourse is the prayerful exercise of reason. To that we are called; for God would not have us believe aught that is irrational, and he desires

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that we should have a clear understanding of his ways.

MERE GOVERNMENTAL JUSTICE IS NOT PUNITIVE

Now we are confronted with the Scriptural doctrine that *the human race is suffering under a condemnation on account of the sin of their first parent*. The Apostle Paul teaches this when he says "in whom all sinned" (or became guilty). As we have already seen, the verb *sin* in this statement does not signify actual transgression. For the Apostle is speaking of a condemnation which has come upon those who "had not sinned after the similitude of Adam's transgression." Mankind sinned only in the sense of *becoming justly subjected to an estate of misery on account of their father's sin*. They were not indeed condemned to utter misery, but only to a life in which evils are endured which may be followed by yet greater evils.

If then Adam's apostasy was the reason justifying the condemnation of his race, is not this an instance *in which evil is inflicted as a punishment upon those who have not committed transgression?* And have we not here a case of *the direct transmission or imputation of guilt?* Those who hold to "immediate imputation"—to the simple transfer of legal responsibility by

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divine authority—say that we have here an act of proper punitive justice under which Adam's posterity literally share in the guilt of their father's inexcusable conduct. This for us is an unsuitable and unsatisfactory statement of the ground for the condemnation of our race.

Let us exercise judgment on this subject; let us interpret Scriptural assertions according to the implications of the context in which they occur, remembering that the meaning of words *is never absolutely fixt, but varies according to the nature of the facts to which they are applied.* In the fifth chapter of Romans the Apostle is speaking, not of the condemnation which fell on Adam himself, and which was truly punitive, but of a condemnation affecting those who had committed no sin and who, therefore, could not be justly sentenced to punitive suffering. The condemnation of such persons and the evil consequent upon it were not applications of the law "The soul that sinneth it shall die"; they must be explained as resulting from some other requirement of a wise and righteous government. Accordingly we say that in this case there is a proceeding not unlike that of punitive justice and *indeed so closely resembling it that the language of punitive justice can be used in the description of it,* and for the presentation of

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which it would be difficult to find better terms than those which the Apostle has employed. We have here an example of the figurative—or, if you please, of the phenomenalist—use of language. For it is possible that Paul wrote without any consciousness that he was using words in a secondary signification.

We may even suppose him to have had in mind a *very wide conception of governmental justice* in which the distinction between retributive righteousness and a righteousness which is not retributive is left out of consideration.

That divine dispensation whereby we fell in Adam was undoubtedly a decision of *administrative justice* which had the appearance of being punitive in that we were justly subjected to evils on account of the sin of our first parent. But it differed essentially from punitive justice in that the object sought was not the vindication of the law through the suffering of the transgressor. So far as the descendants of Adam are concerned, their condemnation had no punitive aim. The object was *a better ordering of human affairs by the Almighty so as to prepare the way for the carrying out of his gracious designs*. The sentence passed on the human family might be compared to the condemnation of a valuable piece of property by civic authority in order that some

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important improvement may be made for the benefit of the public. The immediate result of such a procedure is the extinguishment of private rights and the destruction of buildings and other valuable assets. But the end is a very desirable addition to the general good, not however, excluding but rather including a due consideration for private interests. For the law requires that the individual owner be amply compensated for his loss.

HUMAN NATURE WAS TRIED IN ADAM

The placing of Adam in the garden of Eden subjected *not only him, but also the nature with which he was created to a probation*. Doubtless God understood how the trial would terminate, and was prepared for the result. But it is ever a part of his supreme wisdom to make known his righteous ways not merely in words, but yet more in significant doings, so that all his intelligent creatures may “praise him for his mighty acts and according to his excellent greatness.” Therefore Adam and Eve were made in the image of God, mature and perfect human beings; they were allotted a home where they had direct communion with their Heavenly Father, and were surrounded with the most favorable conditions for a life of happy obedience. And thus

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our nature in its maturity and perfection was placed on trial and given the best possible opportunity to show its fitness for eternal life. But our first parents gave way before the temptation of the Devil, revealing a fallibility which probably belongs to every finite agent when left to the independent exercise of his own will. So Adam and Eve lost their fellowship with God and became subject to an endless ruin, unless some deliverance should be effected.

The problem now arose: *Shall this fruitless experiment be repeated?* Shall other human beings be created in maturity, perfection, and blessedness to fall as Adam and Eve have done? Or shall the plan be carried out whereby the children of Adam, born helpless infants, troubled with many ills and in a state of sinful imperfection, shall yet be so circumstanced as to have every possible aid to emerge from their lost condition and to attain everlasting life through the intercession of a Redeemer? For it would seem that for creatures such as we are, the limitations and burdens of this earthly life, and even participation in its sin and suffering, are useful—yes, necessary—preliminaries for the life of established faith in God and of unwavering devotion to his service.

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A WISE AND BENEFICENT ARRANGEMENT

From the cradle to the grave man is taught lessons of dependence, of trust and hope, of submission and obedience, of the evil of transgression, of pardon for the penitent, and of the power and the sovereignty, and the severity and the goodness of the Heavenly Father. In this way fallen man is peculiarly prepared to understand and to accept the Gospel of salvation. And this benefit results because *each of us had a fair trial in Adam and fell in him*. He stood for each of us by reason of that fundamental similarity which exists between all the members of our race and in recognition of which we say that we all possess "the same" nature. For our humanity to-day differs from that of Adam before his fall only in having lost its original righteousness and in being affected by the corruption of sin.

AN INSTRUCTIVE ANALOGY

That an analogy subsists between the condemnation of the race in Adam and the justification of believers in Christ is evident, altho the nature and ground of the condemnation in the one case differ from the nature and ground of the justification in the other. Paul asserts that *as in Adam a certain condemnation took place of those*

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who had not sinned, so in Christ a certain justification is granted to those who have not been righteous. That is perfectly intelligible without assuming that the Apostle meant us to understand that the proceeding in each case was governed by the same specific kind of justice.

The comparison of our justification in Christ with our condemnation in Adam also suggests a thought respecting the method in which the righteousness of our Redeemer is applied to believers. As Adam by reason of his nature was the representative of every man, and consequently of the race at large, so our Lord's death appears to have been an atonement for the world, *not as a satisfaction for the collective guilt of mankind, but because it justifies God in pardoning each individual believer.* Such may have been the view of the writer of the Epistle to the Hebrews, when he says, that our Savior "tasted death for every man" (ὑπερ παντός, not ὑπερ παντῶν, Heb. 2:9). In this light, however, the value of our Lord's death is absolutely unlimited; suffering for every man he suffered also for all possible human sinners.

XIV

PAUL'S CHRISTIANITY

IF, without underestimating the labors, faithfulness, or zeal of any of the first founders of the Christian Church, we should ask, which of them possess in the most eminent degree the distinctions of his position and discharged the duties of it with the most singular merit and success, would we not be borne out by almost every testimony of the inspired writings in saying that it was the Apostle Paul? Should we consider only his course previous to his conversion and its persecuting spirit, we might allow, with himself, that he was "the least of the Apostles"; but if we regard his subsequent career and the dignity and power with which the duties of his office were fulfilled, we shall agree that "in nothing was he behind the very chiefest of the Apostles," and that "in labors he excelled them all."

APOSTOLIC DISTINCTIONS

Who ever exhibited more earnest faith or more devoted piety than he? Who ever received more

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abundantly the gifts of the Holy Ghost or wrought more surprizing miracles? And what prophet or Apostle—unless it be the seer of Patmos—was honored as this man when he was caught up to the third heaven to see his enthroned Lord, and when he received such a glorious abundance of revelations that he afterwards endured thankfully that mysterious trouble, that sore “thorn in the flesh,” which God sent in mercy, lest he should be exalted above measure? Then, if we consider the Apostle as a founder and ruler of Christian churches, with what marvelous energy did he prosecute his work! His labors planted the Gospel in every influential city in the most populous and civilized part of the Roman Empire, and the congregations gathered and organized by him continually received his care and followed his counsels. And as to that most important trust, the impartation to the world of spiritual instructions for the guidance of mankind throughout all ages, it is plain that the wisdom of God allotted to this Apostle the most elevated position of all. His writings are more numerous than those of any other Apostle, and they contain the most detailed explication given by any inspired penman of the principles of Christianity. Paul is the expounder of the Gospel under the authority of

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a manifested Savior as Moses was the expounder of the Law under the authority of the unseen Jehovah. In short, speaking in view of spiritual and eternal things, one may safely say that no man was ever distinguished by greater honors than those which have rendered illustrious the name of Paul the Apostle of the Gentiles.

THE GLORY GIVEN TO GOD

It should then be extremely interesting to us to know in what light and with what spirit this Apostle was accustomed to regard himself and his Apostolic dignity and greatness; on which point the truth may be simply told. So far as his character and position were excellent and elevated, Paul considered himself to be purely the creature of the grace of God, and at the same time, he recognized great demerit in the conduct of former days and much remaining sinfulness of heart and life, which things he claimed as his own. Thus he gave God the glory of his Apostolic excellence and took to himself the shame of his shortcomings and sins.

Many proofs of this statement might be adduced, but we shall at present direct attention only to one passage in Paul's writings in which his precise object is to present his claim to the Apostolate in such a way as to assign his great-

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ness and excellence to God, and his sinfulness and unworthiness to himself. In the fifteenth chapter of First Corinthians he enumerates various witnesses of whom Christ was seen after his resurrection; and then continues: "After that he was seen of James, then of all the Apostles, and last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God"; and then he adds, "*But by the grace of God I am what I am*"—as if he should say, "Yet, notwithstanding my wickedness in persecuting the Church of God, his almighty and sovereign grace has made me an Apostle, me, who am most unworthy, the Apostle that I am."

A MOST POWERFUL SENTIMENT

Now this thought, which Paul never suffered to leave his mind, that grace had transformed him from a persecutor and blasphemer into an Apostle of Jesus Christ, was the most operative in his experience, the very mainspring of his life and conduct. It was the immediate origin of that holy and powerful Apostolic spirit which is to be seen in every action of the Apostle's course, and in every sentence of his speeches and epistles. The thought of God's grace, abounding to him "the

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chief of sinners," and making him, notwithstanding his unworthiness, the great Apostle of the Nations, caused his amazing *lowliness of mind*, his unflinching *boldness in the discharge of duty*, his unrestrained *praises of the exceeding riches of the divine goodness*, and his unexampled *devotedness and self-sacrifice in the service of his master*. In short this deep and abiding realization that his sinfulness and demerit were his own, and that his greatness and excellence were of God wrought in Paul elements of character which have rendered him a shining example to God's people in all ages. For altho Christians generally are not called to Apostolic honors, each, as truly as an Apostle, is the creature of divine grace and mercy, and every sinner thus saved and blessed and raised to the privileges of the sons of God, enjoys no slight exaltation. The difference in rank and destiny between the humblest believer and any unregenerate soul is infinitely greater than the distance which intervenes between the most elevated saint beside the very throne of the Almighty and that trembling penitent who accepts the lowest place in the company of the redeemed. Seeing then that in all cases the obligations of grace transcend human conception, we may look for personal improvement while we contemplate those elements in the character of the Apostle Paul, which were

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produced by his sense of indebtedness to the infinite goodness of God.

THE PROFOUND HUMILITY OF PAUL

First, the conviction that he was the creature of divine grace produced in Paul *profound humility and self-abasement*.

Pride, of all vices, is the most congenial to the human spirit. It is as natural for man to cherish selfishly a feeling of superiority and to exercise this feeling on all possible occasions and pretexts as it is for him to breathe. When we consider our insignificance and unworthiness and the infinite unapproachable excellence of that God in whom we live and move and have our being, we must confess that no sentiment could be more irrational than this, and yet it is so strongly established in the soul that nothing save the enlightening work of the Holy Spirit revealing to us in the cross of Christ God's unspeakable mercy and our own deep depravity and guilt can drive pride from our hearts and replace it by feelings more becoming our condition.

No one can doubt of that humility which a view of the greatness of divine grace produced in Paul. In his Apostolic elevation how many materials he might have found out of which to build the loftiest pretensions of self-esteem! We

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pass over those miraculous gifts which were granted to many early Christians and to the Apostles only in a preeminent degree, and come to greater things. Paul's superhuman nobility of character, his official dignity, his inspired and divine knowledge, his multiplied and fruitful labors, and his authority, as the spiritual guide and lawgiver of numberless generations were all most exalting themes of contemplation. For these were not adventitious or accidental distinctions, as is the greater part of the world's rank and grandeur. They were dignities inseparable from the man, not to be transmitted to a successor, but his forever. Yet these high and lasting honors when viewed by this Apostle only rendered more profound his sense of unworthiness and ill-desert. How invariably he turns away from any thought of them as belonging to himself, that he and all of us may behold the amazing goodness of God to an undeserving sinner.

Speaking of his spiritual life—that unequaled life of piety and devotion—he says, “I live, *yet not I, but Christ liveth in me.*” Using the unparalleled multiplicity of his labors to vindicate his place among the Apostles, he declares, “I labored more abundantly than they all,” but adds, “*yet not I, but the grace of God which was with me.*” And adducing wonderful visions and

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revelations as proofs of his divine commission, he separates himself from himself and speaks of another person. "Of such a one," he exclaims, "will I glory, yet of myself I will not glory, but in mine infirmities."

Then, too, how unqualified is his condemnation of his own natural character and of its results in his conduct and experience! He publishes his acknowledgment that "when he would do good evil was present with him," that "in him that is in his flesh dwelt no good thing," and that he was the very "chief of sinners." So thoroughly was he convinced of his native depravity and accumulated guilt that he could not conceive of a sinner whose unworthiness should be greater than his own!

Such was the humility of Paul—a humility which subdued his natural pride of character, birth, and education, and made him joyfully accept any position or any service, however painful or despised, by which to manifest his love for God and advance the glory of his Savior.

Let us follow this example. Remembering that whatever is excellent in our character or desirable in our position as "the redeemed of the Lord," is the result of sovereign grace, let us humble ourselves before our God and give to him the glory which is all his due. In our intercourse

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with the unconverted let the thought of our unworthiness produce patience and love, while we recollect that we were "by nature the children of wrath, even as others"; in our dealings with brethren let there be peace and unity, while "in honor we prefer one another"; in our approaches to God let not the burden of our prayer be, "God, I thank thee that I am not as other men are," but "God be merciful to me, a sinner"; and when we behold the wretched victims of vice and crime, let us imitate the thankfulness and the humility of that good man who saw a criminal carried to execution and exclaimed, that in that culprit he saw himself, had it not been for the grace of God.

THE AMBASSADORS OF GOD

Again, Paul's knowledge that the grace of God made him what he was produced in him *unbending confidence and holy boldness in the service of God.*

When an ambassador goes to represent any king or nation at the capital of a foreign country, he enters upon a station very different from that of a private man. He is considered to carry in his own person the dignity and nobility of his master, and he, therefore, has every inducement to conduct himself with proper spirit. The privi-

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leges of his position shield him from insult or undue annoyance; he has the assurance that his declarations shall be made good by the whole power of the government which he serves; he is urged to firmness and decision by reason of the magnitude of the interests committed to his care; and he is incited to manly exertion by gratitude for present responsibilities and honors, and by the prospect of future rewards. Hence, however retiring his natural disposition might be, he would bring upon himself great disgrace, if, even in the most trying circumstances, he should not speak and act for his master with unshaken courage.

Now the Twelve Apostles were, in a preeminent sense, "the ambassadors of God"; they were sent to instruct and persuade, to beseech and command men, as tho God himself were speaking by them; and therefore they had many more reasons to be confident in the discharge of duty than ever the representatives of any earthly monarch had. Not only were they commissioned by a power and entrusted with interests greater and more important than those of any kingdom of this world; not only were they conscious of stronger obligations and assured of brighter rewards than have ever stimulated the servants of any temporal potentate, but they represented a

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sovereign who had mightily qualified them for their work, and on whose protection and help and sympathizing presence they could constantly rely. Plainly the Apostles of our Lord, altho unsupported by any earthly greatness and beset by numberless oppositions, were bound to exhibit unfaltering confidence in the service of their master. And accordingly we learn that in this respect they conducted themselves so well that their adversaries " marvelled at their boldness."

UNSHAKEN APOSTOLIC COURAGE

In this band of determined men no one encountered more disheartening difficulties or displayed more sublime heroism than Paul. From the very first he confronted, as no other man ever did, the united enmities of a world. The inveterate prejudices of the Jew, the vicious degradation of the heathen, the subtlety of Grecian wisdom, and the pride of Roman power, were arrayed against him. But from the beginning to the end of his career we see only direct, undaunted resolution: Among his countrymen, first at Damascus, then at Jerusalem, and after that in all the synagogues of Asia he spake boldly in the name of Jesus. And, among the Gentiles he told men everywhere that they should turn from idol vanities unto the living God, and proclaimed that

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only name “given under heaven among men whereby we must be saved.” In the city of Athens, that seat and center of ancient learning, with what dignity before her orators and philosophers did he announce himself the messenger of that “unknown God” whom they ignorantly worshiped, and tell of the appointed day in which that “God shall judge the world in righteousness by that man whom he hath ordained.” Nor did he lose his confidence when he lost his liberty and became “the prisoner of the Lord—an ambassador in bonds.” In the presence of kings and governors and before Cæsar’s throne, he advocated the claims of that Crucified King to whom all must bow.

Now only one sufficient cause can be given for the sustained and unflinching boldness of this humblest of men. It is that he was possest with the thought that God, in boundless grace, had called and qualified him to preach the Gospel of Christ. “I was made,” he says, “a minister of the Gospel according to the gift of the grace of God, given unto me by the effectual working of his power.” There is the explanation of Paul’s courage in the service of his Master.

No Christian at the present day can expect to be an Apostle, and but few of us are called to

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serve in official stations, yet we may be sure that there is no believer, however humble his condition, who has not received some talent which he may exercise usefully in his proper sphere. But how diffident we are in labors for God! We do not now refer to those who are ashamed of Jesus and of whom he shall be ashamed at the judgment of the great day, but of those who love their Savior and yet are restrained by a false humility—by low estimates of their powers and duties—from doing what they can for Christ. Should not such take a lesson from the experience of Paul? Should not we all, in the employment of the various gifts of the divine goodness be confident in God? Let us obey the Redeemer's command to let our light shine before men, seeing that it is not so much *our* light as that which infinite grace has granted for the guidance equally of ourselves and others.

ABOUNDING GRATITUDE FOR SALVATION

Further: Paul's sense of his obligations to grace excited within him *gratitude to God and praise of the divine goodness and mercy.*

If we consider the Apostles from a worldly point of view, we cannot say that they had no cause for thankfulness; this cannot be said of any creature; but undoubtedly they had much

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less temporal comfort than men commonly enjoy. They left their homes, their families, their all, for Christ's service. Trusting in God, they went forth on an arduous mission. Their work was one of toils and cares, and in it they encountered not only the contempt and revilings of the ungodly, but also persecutions and imprisonment and tortures and death. Yet they gladly accepted all these things and never for one moment—no, not in their extremest agonies, did they murmur against God or cease from grateful testimony to the glorious Gospel of Christ.

In the case of Paul, his first trials were more severe and perhaps, also, his subsequent sufferings, than those of any other of the Apostles. He did not, like them, enjoy the personal training of our Savior and a gradual introduction to spiritual labors. The favorite of those in power, already active in public life, and led by his attainments and abilities to anticipate high distinction, he was suddenly torn away from every tie of habit, affection, and interest, and made the chosen mark of calumny and persecution. While, looking forward, he saw "what great things he must suffer for the sake of Christ." Everywhere "stripes, stonings, bonds, afflictions, distresses, deaths, awaited him." Yet he joyfully endured all that he might tell of the wonders of the Cross and

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preach that "glorious Gospel of the blessed God, which was committed to his trust."

How frequently throughout his epistles do we find ascriptions of praise and thanksgiving, in behalf of himself and other believers, "to the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places!" And how strongly is the desire of glorifying God manifested in Paul's view of those afflictions which, in one of weaker faith, might have caused distrust and murmurings! He considered them *privileges* because in them he best illustrated the sustaining power and precious excellence of the Gospel of Jesus Christ. "Most gladly," he says, "will I glory in my infirmities that the power of Christ may rest upon me. I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong." As Christ glorified God by suffering so Paul glorified Christ. He converted every pang and grief into a voice of praise.

If then this Apostle could praise God in afflictions and could rejoice in those trials which enabled him to do so, shall it be said of us that we not only have no thankfulness for tribulations, but that, in the midst of comforts, we have no offerings of gratitude and no songs of adoration?

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For, while the glorification of God is the supreme end of all rational beings, what other creatures in God's universe are so advantageously situated as Christians are for the performance of this duty or so strongly obligated to it? Let us bethink ourselves of the innumerable and unspeakable blessings which divine goodness has conferred upon us, and, throughout our lives, let us sing aloud of mercy! Let us in every way celebrate "the praise of the glory of that grace wherein we have been made accepted in the Beloved!"

A LIFE OF DEVOTED SERVICE

The last element in the spirit of the Apostle to which we would direct attention as resulting from a sense of the benefactions of divine grace, is *his unreserved devotedness to the service of God.*

What life was ever more replete than that of Paul with unremitting activity and exertion? No man ever exhibited so great diligence in the pursuit of knowledge, the accumulation of wealth or the attainment of power and distinction as Paul displayed in labors for the conversion of men to the Christian faith. He toiled in season and out of season, by day and by night, in the midst of encouragement and in the face of opposition; and, when his work was accomplished or

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obstructed in one place he instantly departed for another. He could say, "From Jerusalem round about unto Illyricum I have fully preached the Gospel of Christ." And preaching was only the commencement of his occupations. He watched over his converts with incessant and particularizing solicitude, guiding them and admonishing them in words of heavenly wisdom. Upon him also came "the care of all the churches," while he stimulated their activity, superintended their charities, and solved their questions of discipline and creed. Frequently, too, he labored with his own hands for his support "lest any should say that he made a gain of the Gospel," and everywhere adapting himself to the ideas and habits of the people, he became "all things to all men that he might by all means save some." Thus he passed a life more devotedly laborious than any other on record.

Many mental motives contributed to this unexampled diligence of the Apostle. He reflected on the guilt of neglecting to make known the everlasting Gospel; hence his cry, "Woe is me if I preach not the Gospel." He had great love for souls, for whom he "travailed in birth" that "Christ might be formed within them," and for whose welfare he was willing "to spend and be spent." He felt a noble ambition to be a founder

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of Christian churches, and therefore “would preach the Gospel where Christ had not been named, lest he should build on another man’s foundation.” And, like the Master whom he loved, he looked “to the joy that was set before him”—“to that crown of righteousness” with which the Lord, the righteous judge should recompense his faithful servant. But there was one consideration incomparably more influential with him than all others combined. He refers to it frequently in his epistles, but it is written on his life—“unto me, who am less than the least of all saints is *this grace given that I should preach among the Gentiles the unsearchable riches of Christ.*” When grace raised him from a blasphemer to be a disciple, and then raised him from a disciple to be an apostle, he felt himself placed under infinite obligations; thenceforth he was not his own but the Lord’s servant, “*the bond-slave of Jesus Christ.*”

AN EXAMPLE TO BE FOLLOWED

Most Christians must honestly confess to being too much influenced by low and selfish motives—and that they reflect too exclusively on the danger of neglecting duty and on the reward of its performance. Let such considerations arouse the guilty and interest the indifferent; those of

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mature spiritual life should act from higher principles. Especially should believers strive to feel more and more that peculiar sentiment of the Gospel, that grandest of all impulses, *a sense of the infinite grace of God*. By what computation shall we express the magnitude of those obligations under which saving mercy has laid us? Shall we say that we are the purchased ones of heaven? Nay, we that are God's own by a thousand obligations of natural justice are ten thousand times his repurchased ones through the matchless gift of his atoning Son and the regenerating work of his Almighty Spirit. Let us open our hearts to the reign of grace that its gentle yet divine energy may assume dominion there; let us ponder the unspeakable love of God for our perishing souls, and, constrained by that love, let us consecrate ourselves to his service!

As a concluding thought let it be remembered that Paul's ability to realize his own unworthiness and the exceeding greatness of the grace of God was itself a gift of the divine goodness. If, therefore, we would experience the power of that spirit which just views of truth produced in this Apostle, let us earnestly solicit enlightenment from on high. Let us pray for the help of the Holy Spirit that we may sincerely and under-

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standingly acknowledge our own great unworthiness, and that we may ascribe to God the glory of his salvation! So shall we walk humbly before our Maker; so shall we speak for Christ with holy boldness; so shall we praise God out of heartfelt gratitude, and serve him with unwearied devotion.

XV

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No science is comparable with the knowledge of God. A mere intellectual acquaintance with the ways of this glorious being is extremely elevating; a spiritual apprehension of the truth concerning him is the only unfailing fountain of happiness. In man's present weak and sinful condition the Scriptures of the Old and the New Testament are our most important source of information regarding divine things. Without a written revelation our enfeebled powers could not attain adequate conceptions of Jehovah; the Creator of worlds would be hidden in the midst of his own universe. Whatever ideas of Deity have been produced by ancient or by modern philosophy the best fall far short of the glory of that everliving holy and merciful God who speaks to us in the Gospel and whom Christians worship.

THE NATURAL REVELATION OF GOD

But while our most positive instructions come from the sure word of prophecy, God also reveals

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himself to us in *our own intellectual and moral life; in the workings of the material creation; and in the course of his sovereign providence.* The holiness and intelligence of Deity are brokenly reflected in the conscience and mind of man. The wisdom, power and skill of the Almighty are displayed both in the organic and in the inorganic phenomena of earth and in the majestic movements of the heavens. And the righteous government of God is to be seen in his providential dealings with the children of men. Thus we are provided with a natural as well as with a supernatural source of the knowledge of God. Moreover, as might be expected, these two modes of revelation do not act independently of one another, but mutually support and illustrate each other.

THE INTERPRETATION OF PROVIDENCE

Among the natural intimations of divine truth that *special governmental guidance* which controls the fortunes of individuals and of communities and of the world at large can be understood and interpreted only by a very careful exercise of judgment. It is, indeed, a comparatively easy matter to determine those laws which operate everywhere and at all times, but it is not so easy to discern the wise design of Deity in

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bringing about a particular juncture or event. Two principles, however, should be borne in mind by those who would discover the divine purposes in history.

The first is that God has the supreme control of events—that he “*worketh all things after the counsel of his own will.*” Remembering this, we may hold assuredly that any event, or consequence of an event, which did *not* occur at a certain period was never intended by the divine mind to occur at that time, and, on the other hand, whatever actually *has* taken place must in some sense have been included in God’s purpose.

The other principle is that the operations of Providence should be studied in connection with *all other disclosures which we may have of the laws and plans of Heaven.* This rule is necessary so that we may distinguish between those evils in our world which have been permitted and are overruled for beneficent and holy ends and those events which have been brought about because they are in themselves the excellent accomplishment of good results. In other words, those who would penetrate the designs of providential government must be mindful of the character of the Divine Being and of the general scope of his intentions so far as these can be ascertained. And, of course, in order to obtain

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this prerequisite information we should diligently consult the teachings of a sober philosophy and the writings of inspired men.

THE WORLD AT THE CHRISTIAN ERA

Holding fast, then, to the universal supremacy of Jehovah—to his wise and good and holy government—and especially to those plans of mercy which he has manifested toward our sinful race, it seems quite possible for any one acquainted with that remarkable juncture in the world's affairs at the time of the Christian era, nineteen centuries ago, to perceive the end for which it was produced by divine wisdom and power.

This epoch is repeatedly referred to in the Bible as "*the fulness of the time*"—the predestined period—at which the most important events of ancient prophecy and of universal history, the coming of our Savior and the new and final dispensation of religion, should, and actually did, take place. With the help thus given to inquiry it is not difficult for the studious mind to see in what way the different elements in the world's condition at the period specified and the various historical developments which culminated in that condition, were all designed to prepare the way for the introduction of the Gospel. Let us spread before us the map of the world's

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affairs as they stood at the time of our Lord's appearance among men, and let us see the mighty hand of God in the disposition of them all.

TWO DOMINATING NATIONALITIES

First, if we regard that age in its secular aspect, two great preparations for the wide diffusion of the truth are clearly discernible. The one of these was *a general union and tranquillity of all nations under Roman law*; the other was *a general civilization, accompanied by a well-nigh universal language, resulting chiefly from Grecian influence.*

Every nation, as every individual, has its peculiarities. The characteristics of the ancient Romans were exceedingly marked. From the very founding of their city—seven hundred and fifty years before Christ—they exhibited an ardent attachment to the art of war and a singular lust for power and dominion. Unlike their Grecian neighbors, they despised the refinements of life and sought to rule men as much for the pleasure of doing so as for the advantages attending superiority of position. With comparatively little knowledge of letters they were skilled in political management and in the framing of laws. Indeed, one chief cause of the success of Rome in extending her dominion was the wise

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equity of her public dealings and decrees. The oppression and wrong of her later days were due not so much to imperfection in her legislation as to that corruption which attacked the spirit of her national life—to the avarice and selfish ambitions of her degenerate sons.

ROME, THE MISTRESS OF THE WORLD

During the early days of the Roman state, before the kingdom had given place to the republic, a series of contests with the neighboring principalities of Italy developed the military talent and the civil polity of the Latin people. The divided condition of the Hellenic tribes and the distance of the Persian monarchy had screened Rome from the molestation of more pretending powers. Encouraged by constant victory republican Rome was led on to schemes of conquest which every year grew more and more extensive. Her progress was opposed from time to time by nations which had come to feel and fear her growing might. But in these conflicts, tho often beaten temporarily, she ever ultimately prevailed. The disciplined valor of Roman soldiers and the practical wisdom of Roman statesmen were irresistible. At about six hundred years after the founding of the city the position of Rome was that of the first power on

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earth. Carthage and Corinth had each been subdued. After that, during the one hundred and fifty years which ensued before the birth of Christ, the dominion of Rome completed the circuit of the Mediterranean Sea. Then every civilized nation owned her sway, and she sat on her seven hills, the mistress of the world.

According to the historian Gibbon about one hundred and twenty millions of persons were subjected to Roman rule at the commencement of the Christian era, "a degree of population," he adds, "which possibly exceeds that of modern Europe and formed the most numerous society that has ever been united under the same system of government."

UNIVERSAL PEACE ESTABLISHED

Now it was not without a deep providential design that such a state of affairs was brought about at that particular period. If the best human judgment were required to say at what juncture during the past history of the world the external condition of mankind was most favorable for the first proclamation of the Gospel, no date but this could be fixt upon. The necessities of government were now causing a constant intercourse between all parts of the Empire, and men were united by a thousand ties

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of interest as they had never been before. The different false systems of religion had lost the support previously given them by national organizations, and the tolerant spirit of Roman rule threw a protecting shield over the heralds of the Cross. Then, also, what was yet more important, the minds of men, freed in great measure from the excitements of war and of contending states, were ready to give heed to the earnest preaching of the glad tidings of salvation.

GRECIAN CIVILIZATION

Yet the contribution of Rome to the preparation of the world for the advent of Christianity was not so determinate as that of Greece. The influence of the one was, so to speak, negative; it was chiefly useful in removing obstructions, so that free course might be given to the word of God; that of the other was positive, and furnished special facilities for the dissemination of the truth. In fact, it would have availed little that the nations were kept in quietness under the compelling power of Rome, had not the spirit of Grecian civilization, pervading all parts of the Empire, produced everywhere a kind of mental independence.

To whatever cause it may be attributed there

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never existed any people of greater intellectual vigor than the ancient Greeks. They had an ambition possibly equal to that of their western kinsfolk to obtain a mastery over the nations and to give laws to the world; and, if they had been united and resolute in the pursuit of this object, doubtless they might have attained it. But because of their mercurial temperament they were continually distracted among themselves and could not combine their forces. The Empire of Alexander, so wonderful for a few years, yet immediately followed by the struggles of ambitious leaders, illustrates this remark.

But if Greece was denied the military control of the earth there was another and more important dominion reserved for her. The genius and mental superiority of her sons made themselves felt in all countries, both in Europe and in Asia. When the Romans had reduced a province to subjection and sent to it their governors and garrisons, their work was done; they exerted comparatively little influence on the habits of thought and life among the conquered. But the active Greeks, entering within the imperial framework under which the nations were held in order, advocating their philosophies, communicating their arts, and extending their commerce, gave an internal and vital unity to the world such

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as it had not known since the dispersion of Babel. We cannot, indeed, say that no other people than those of Greece took part in this work of assimilation, but theirs was the controlling spirit. The principal provincial cities of the Roman Empire—certainly all those where commerce, philosophy, literature and the arts flourished—were either originally founded by colonies from Greece or were mainly indebted for their prosperity to Grecian talent and enterprise.

A very decisive proof of the intellectual superiority and ceaseless activity of the Hellenic race is to be found in *the almost universal diffusion of their language*—the most perfect and beautiful that has ever employed the lips of man—throughout every part of the civilized world. In all cities of any importance this tongue was spoken by many of the people. It was the speech in which the business of the world was transacted; and it was also the language of literature. No man could account himself an educated person till he was able to converse in Greek. On this account Cicero, the famous Roman orator, argued that poems which had been composed by a Greek author would contribute more to the glory of those of his fellow citizens whose exploits they celebrated, than if they had been written in Latin. “This latter language,” he declared, “is

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confined within narrow limits, while the former is spoken in nearly all nations.”

THE INFLUENCE OF GREECE

The preparedness for the spread of Christianity produced by the civilization and language of the Greeks is easily perceived. The busy commercial emporiums formed centers of information from which the light of truth radiated into the surrounding darkness. The increase of general intelligence took away from the bigotry and from the stability of the old religions, so that the people were inclined to listen attentively to the message of the Cross. The intellectual intercourse of men from the different provinces of the Empire promoted the consideration and the acceptance of well-founded opinions. Above all, the exquisite language of Greece accompanied by that taste for reading which Grecian culture inspired, gave the means of exact expression to the messengers of divine truth and a vehicle of communication in which the Gospel might be conveyed even to the ends of the earth.

Such was the condition of the world in those days of *Roman rule* and of *Grecian influence*. Comparing that condition with the state of civilized nations even in this twentieth century, we must acknowledge that the former offered a bet-

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ter opportunity than the latter does for the propagation of a practical religious creed. Civilized nations are now separated by antagonistic political organizations, by diversity of tongues, by inveterate prejudices, by established modes of faith; then they were united in one vast empire, were well circumstanced and disposed for religious inquiry, and enjoyed in high degree that sympathetic intercourse which is indispensable for the transfer of sentiment from mind to mind.

TWO SPIRITUAL PREPARATIONS FOR THE GOSPEL

Let us now turn from the secular to the spiritual aspect of the ancient world, if we would discern yet more convincing evidence of the workings of divine providence. Here again two preparations for the introduction of the Gospel become evident to the attentive reader of history. The first of these was *a deep consciousness of moral debasement and of religious darkness which pervaded the Gentile nations*; and the second was *an extensive diffusion of the knowledge of the Jewish faith throughout the Roman Empire, accompanied by a recognition of its truth and excellence.*

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THE LAMENTABLE STATE OF THE GENTILES

The condition of the heathen world at the time of our Savior's advent was most deplorable. That dreadful description of the evil practises of men given by the Apostle Paul in the first chapter of his Epistle to the Romans, is *fully verified by the accounts of contemporary historians*. The heathen were not without a knowledge of God, a perception of the distinction between right and wrong, and a sense of moral obligation. The books of their philosophers and wise men contain not only some of the most eloquent praises of virtue that can be found anywhere, but also clear directions regarding the duties of life. The law of God in its essential principles was not only written on their hearts, but also taught in their schools. In proof of this theoretical knowledge we may cite the remarkable fact that the treatise of Cicero "*Concerning Duties*" was long used as an ethical text book in seminaries of the Christian church. Indeed the study of this work must ever give satisfaction to those who can appreciate the wisdom and purity of its instructions. But it was the wretchedness and the condemnation of the heathen that, *while they knew their duty, they did it not*. Their philosophy was powerless to

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counteract the evil influences which destroyed them; and their religion was worse than powerless.

THE CAUSES OF MORAL CORRUPTION

In the early days of Rome and Greece their citizens were compelled by necessity to exertion and by restricted means to simplicity of life, and they were fairly moral people. But when, in the course of years, their resources had increased, the possession of wealth stimulated luxury, places of power excited personal ambitions, and the accumulation of means possible under the Empire fed the low passion of avarice. The frequent wars, also, with which every province of the Roman dominions had been scourged, were a cause of social demoralization. Those deeds of rapine and iniquity of which historians tell and in which whole countries were plundered by unprincipled officers, are only the more marked instances of that corruption which pervaded all ranks of society. Nor were the people unconscious of the evils which opprest them. Their many complaints regarding their sad condition are recorded in the literature of that time. They groaned under their subjection to destructive influences, yet could discover no way by which their bondage might be removed.

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We have said that their religion as well as their philosophy was powerless to check the increasing depravity. Indeed, *their religion was a chief source of their abounding immorality*. Heathenism, in whatever form it may appear, whether in the symbolic worship of Egypt and the East, or in the poetical idolatries of Greece and Rome, or in Hindu and Chinese processions and imposing ceremonies, or in the adoration of senseless images by the ignorant and superstitious, is ever a religion of baseless fantasies, devoid of sanctifying truth and impotent for spiritual good. Such, too, has been the cunning of Satan that he has infused active principles of evil into every system of religious falsehood.

The polluting tendency of the rites celebrated in honor of heathen deities was a subject of concern with the thinking men even of those dark times. We are told that the influence of these rites was so pernicious that they were brought under strict governmental supervision. None save the lowest class of the people retained faith in the polytheistic creeds. A common feeling of want regarding both the knowledge and the power of religion pervaded the nations of the world. Tired, disappointed, disgusted with their own idolatries, looking for some instrumentality

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to elevate them out of their moral and spiritual abandonment, they were ready for that glorious Gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth.

THE DISPERSION OF THE JEWS

Thus, had the Gentile nations no other preparation for Christianity than the felt worthlessness and corruption of their idolatries, much would have been done to open the way for the story of Redemption. They were in conscious and desperate need of some purifying and reforming influence. But there was yet another means employed by divine wisdom to prepare the world for our Savior's advent. This was *the diffusion of the principles of the Jewish faith throughout every part of the Roman Empire.*

It is a notable fact that about the time of the Christian era there was not a city of any consequence in the civilized world in which Jews did not reside. At the present day, when the Jews have no land of their own, their widespread mingling among the nations is not so remarkable. The reasons for this ancient dispersion were partly voluntary and partly involuntary, so far as the Hebrews themselves were concerned. Large colonies of them were carried into Babylonish countries at the time of the captivity, and

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in subsequent times many Jews were sold as slaves by Roman generals and so were distributed to various cities and even to the Western capital. But a cause which operated more extensively was that *proclivity toward commercial pursuits* which has been a characteristic of the Jews ever since their return from Chaldean bondage. Driven abroad by necessity from their own land, now sadly impoverished, to seek a livelihood in foreign regions, they avoided those agricultural occupations which would have required them to associate intimately with Gentiles and to separate from each other. And, betaking themselves to populous centers for employment, they soon contracted that love and aptitude for business which has never forsaken them.

The records of ancient history bear ample testimony to the universal presence of this wonderful people. Indeed, there is sufficient evidence of it in the Acts of the Apostles, from which book we learn that the first advocates of Christianity, whatever cities they visited on the various routes from Jerusalem to Rome, always entered into the synagog and proclaimed the Gospel. It was a considerable incidental benefit of the dispersion of the Jews that their houses of worship were open for the preaching of the truth as it is in Jesus.

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The principal advantage, however, of the dwelling of the Hebrews among the heathen, was *the dissemination of the principles of their religious faith*. Wherever the Jew went he carried with him the Holy Scriptures and an unwavering attachment to the doctrines and commandments of the old dispensation. He maintained in the midst of a confusion of polytheistic creeds that conception, so essential to a true spiritual experience, the unity of the Godhead. He related the miraculous dealings of God with Israel and exhibited those inviolable records in which they are set forth. He told of the holiness and of the mercy of the Divine Being and of the love of God for the children of men. He made known those prophecies of deliverance and blessing for the chosen people and for the world which had been received through the accredited messengers of Jehovah. He exemplified the simple, rational worship of the Almighty; above all, in a purity of life far above that of his heathen neighbors, he showed the elevating power of his holy faith.

THE INFLUENCE OF JUDAISM

The influence of this Judaic element in ancient society was very powerful. Thousands of proselytes from all parts of the world yearly thronged the temple at Jerusalem, and devout Gentile wor-

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shippers on every Sabbath day entered the synagogues of every city. All classes of the people had some followers of Moses. Even kings and queens did not blush to own themselves believers in the God of Israel. Then also multitudes of thinking men who made no profession of Judaism, were familiarized with the conceptions of the ever-living Jehovah and of the promised Christ. In this way the Mosaic form of religion went before Christianity, heralding its approach and predisposing men for the clearer and more powerful teachings of the Gospel.

GOD'S PLAN FOR THE WORLD

We have now given a brief sketch of the state of the Roman Empire at the time of our Savior's advent, and have described those general causes by which the nations were prepared for the news of salvation. Viewing the totality of the world's condition at that period can the thinking mind fail to perceive the purpose for which it was produced?

When the Almighty first created man he gave him an intimate knowledge of himself, but our first parents forfeited their fellowship with God. Yet it was not till hundreds of years after their expulsion from Paradise that the human race had become utterly forgetful of their Maker.

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Then God destroyed them all, save a few souls, by a flood. This dreadful act of justice did not suffice to restrain the descendants of Noah and his sons from sin and from idolatry. Then the Lord chose Abraham and his seed that they might be the special depositaries of his truth until, at the proper time, he should make a new and more glorious publication of his mind and will. By the solemn institutions of Sinai and by many wonderful and mighty providences he preserved in the children of Israel a knowledge of himself. But it was his fixt intention to impart a noble form of faith to all nations when they should be prepared for the reception of it. And surely, if ever the suitable juncture in the world's affairs has yet come, the beginning of the Christian era was "the fulness of the time."

There was then an external preparedness for the successful impartation of the truth. Under the security and tranquillity of Rome's imperial sway the Gospel was committed to the language of educated and thoughtful humanity and was borne on the life-currents of Grecian civilization to the different populations of the earth. There was also a deeper—a spiritual—preparation. Bitter experience had shown the worthlessness of the ancient superstitions and had revealed that extremity of wickedness to which our race is

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ever tending and from which it can be delivered only through the power of a holy, heaven-sent faith. And the Hebrew religion, setting forth in symbols and prophecies the essential conditions of salvation, gave men a foretaste of Christianity and excited in them a desire for further divine instructions.

LET US TRUST THE DIVINE RULER

Two important lessons suggest themselves in view of the way in which our Divine Father prepared the world for his Gospel. First let us be taught to *adore and love and trust that Supreme Being who rules with purposes of mercy over all human affairs*. That is an exalted conception of God which is given to us in *the Christian doctrine of providence*. No evil genius presides over man's destinies; nor a blind, unconscious fate; nor a stern God of justice who has forgotten to be gracious. The God and Father of our Lord Jesus Christ, from the creation of our race till the present day, has been controlling the history of the world to advance his compassionate designs. What a confidence have Christians here! In the midst of the revolutions and disasters and evils of earth the Lord God Omnipotent reigneth. The fortunes of the individual soul, the prosperity of the Church of Christ, the

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ultimate and universal triumph of the Gospel are his almighty care. Let Israel trust in the Lord, and give to him the glory that is his due.

LET US VALUE THE SALVATION OF CHRIST

Let us also learn from this subject *the inestimable importance of the religion of Jesus Christ*. When the Roman procurator of Judæa carelessly questioned the Galilean who stood before him accused by malicious enemies, he little thought that the very empire in which he himself was but an insignificant officer, was brought into existence and built up into power to advance the mission of that despised and persecuted Nazarene. And when the light-minded Athenians mocked the unpretending preacher of the Cross, they were far from conjecturing that the supreme end for which the language and the civilization of Greece had been developing for centuries, was to spread the message which Paul delivered throughout the habitable globe. Yet in the judgment of Heaven this was an end worthy of the providential control of human affairs during a period of thousands of years. See how differently God and man view the same things! But if the furtherance of Christianity receives such care from the infinitely wise Creator, how important

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should this religion be in the apprehension of perishing sinners!

Yet how many neglect the Gospel, cavilling at its doctrines and disregarding its precepts! How many who profess to believe it, withhold from it their obedience and their love! Let us listen to the voice that comes from Heaven. Let us receive into our hearts the salvation of Jesus Christ! On so doing our eternity depends.

XVI

SATAN OR THE DEVIL

CERTAIN teachings of the Scriptures which speak of the Devil or Satan and others which mention dæmoniacal possession have lately been made matters of dispute. It has been questioned whether the Biblical writers set forth these objects as actual verities, knowing them to be such; or whether they merely stated certain facts by using popular conceptions which they knew to be erroneous; or whether they employed such conceptions without any suspicion that they were incorrect. Any one of these opinions may be held or may be rejected by Christian people; no one of them is essential to saving faith; yet some one of them surely conforms better than the others to the Scriptures as rationally interpreted, and is worthy to be received as a part of profitable religious knowledge.

It may be premised that Biblical statements in which Satan and dæmons are mentioned in connection with God's providence and human expe-

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rience, have more claim to be taken in their strict literality than such as speak of the rising and setting of the sun and of the earth as a broad plain surrounded by seas. We look to the Bible as a correct guide on matters immediately related to the religious life. At the same time no one should form a definite conclusion concerning any Scriptural teaching except after careful examination of passages from which the meaning of it may be deduced.

CONFUSING TERMINOLOGY

Here let us bear in mind the disadvantage to which readers of the English Bible have been subjected, because the scholars of King James's time made no distinction in translating the two Greek words *diabolos* and *daimonion*. The former of these with the definite article prefixt is practically, as used in the Scriptures, a proper name and the exact equivalent of the appellation *Satan*.

As the word *diabolos* is the same as the word devil, differing from it only because of a shortened pronunciation, this latter term should be applied only to the one being, the Devil, or Satan. *Daimonion*, of which the English form is *dæmon*, is the designation which the Greek Scriptures give to other and inferior evil spirits;

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and this is the name by which they should be known. In the original writings the term *diabolos* or devil is never used to designate dæmons, and the term dæmon is never applied to Satan or the Devil.

THE WORDS SATAN AND DIABOLOS

The name "Satan" was originally a word of the Hebrew language. Used as a common noun, it meant an adversary or opponent. It was applied to the Devil because he is the great enemy of God and of all things good. Tho the primary signification of Satan was wider than that of Diabolos, the Scriptures employ the names interchangeably. Sometimes, too, they refer to the Devil under other names, as the Prince of this World, the God of this World, the Prince of Darkness, the Angel of the Bottomless Pit, the Old Serpent, the Prince of the Power of the Air, the Spirit that now worketh in the children of disobedience. But the object intended is easily recognized. Now, without attempting to quote all the Scriptures in which Satan is mentioned, we may easily consider a sufficient number to determine the conception of him presented in the Bible.

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THE TEMPTATION OF EVE

Let us begin with the temptation of Mother Eve recorded in the third chapter of Genesis. Here unquestionably is a tradition coming down from very early times, probably from Adam to Noah, from Noah to Abraham, and from Abraham to Moses. But in all likelihood it had been committed to writing before the days of Moses.

We see no reason to regard this story as a myth or allegory devised by some one to explain how sin first entered the world. The incident described is just such as may have taken place during the primitive life of Eden. It is not to be supposed, however, that the serpent spake as represented, but only that it appeared to do so. The voice was that of the Tempter, whom the woman did not distinguish from the animal of which he had taken possession. Indeed the whole narrative assumes what may be styled a temporary identity of Satan with the serpent.

The nature of the event indicates that a crafty, evil spirit, seeking to alienate man from God, chose the serpent as a means of engaging Eve's attention, and then address her in well-chosen, deceitful words. The conversation may have been of some length. The substance of it is given as follows:

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Hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

The woman saw that the forbidden fruit was not only fair to look upon and desirable for food, but also endowed with a power, which God himself ascribed to it, of communicating a knowledge otherwise unattainable. She ate of it and gave also unto her husband; and he did eat. Thus our first parents fell, and were subjected to a divine curse, the Serpent also being condemned in a similar manner.

From this account it is plain that Eve's Tempter cannot be identified with any weakness of her own nature nor with any tendency of created beings to deviate from upright ways. He was an external, personal spiritual agent who carried out a wicked plan and deserved punishment for so doing. Any other interpretation than this is unsatisfactory.

THE DEVIL AND JOB

Now let us turn to that ancient and venerable writing, the Book of Job, in which Satan is rep-

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resented as appearing before God and receiving permission to torment the pious patriarch. This Scripture from beginning to end is a poetical production, a kind of rude epic designed to inculcate the doctrine of God's sovereignty and the duty of absolute submission to the treatment of Providence; also the truth that external conditions do not indicate the standing of human beings in the sight of Heaven. The story told presupposes an historical foundation, yet is not a literal record of fact. The set speeches which occupy most of the chapters remind one of the more elaborate dialogs of Plato. In the opening scene Satan—the Adversary—is introduced as coming into God's presence along with holy angels and as conversing with the Almighty. The passage is as follows:

There was a day when the sons of God came to present themselves before Jehovah, and Satan came also among them. And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, From going to and fro in the earth and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered Jehovah and said, Doth Job fear God for nought? Hast thou not made a hedge about him and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now and touch all that he hath,

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and he will curse thee to thy face. And Jehovah said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah.

FIGURATIVE LANGUAGE

This appearance of the Adversary before the divine throne is a figurative statement of the fact that Satan's thoughts and purposes, as well as those of the holy angels, were under the cognizance and control of the Supreme Being. It is not to be supposed that the Infinite God, the King eternal, immortal, and invisible, held a court like that of an earthly monarch and entered into discussion with his subjects. But recognizing the thoughts of Satan God gave this depraved spirit liberty to inflict great evils upon an innocent man.

DIABOLOS IS A POWERFUL SPIRIT

The sufferings endured by Job are proverbial. His great wealth was swept away; all his children were slain; at last he himself was covered with fearful sores and was assailed with unjust reproaches by his friends and by his wife. And these calamities were brought on him by the workings of Satan who was prohibited only from taking the life of the patriarch. Thus the Devil

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is set forth as a powerful spirit capable of untold mischief when not restrained by the divine hand. He well deserves the name given to him later, Apollyon—the Destroyer. In tempting Eve Satan showed his subtlety; in the afflictions of Job he manifested his might. His malignant efficiency appears to have been partly a mental sway over human agents, partly a control over atmospheric conditions producing thunderbolts and hurricanes, and partly an ability to cause disease. No attempt is made in the book to show how the results were produced, but we are plainly told of the great adversary who roams through the world and harms mankind in various ways.

This Old Testament Satan is the same against whom the Apostle Peter warned the Christians of his day, when he said: Be sober, be vigilant, because your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour (I Peter 5:8). Whether we are convinced that such a being exists or are in doubt respecting him, we must acknowledge that he is depicted in the book of Job as a powerful person.

SATAN IN THE NEW TESTAMENT

In the subsequent literature of the Old Testament Satan is seldom named. The prophet Zechariah speaks of him as a fault-finder standing be-

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fore God, and the writer of First Chronicles says that Satan provoked David to number Israel. But when, in the fulness of time, the Son of God appeared as the antagonist of the Devil the presence of the Adversary becomes more manifest. The New Testament makes frequent reference to Diabolos. He is "the wicked one," "the Devil, that cometh and taketh away the word out of men's hearts, lest they should believe and be saved." He is "the enemy" who sows tares in the night in the wheatfield of the husbandman. He "entered into Judas" after the traitor received the sop from the Savior. He desired to shake and destroy Peter's faith, and would have done so, had not Christ prayed for Peter. He induced Ananias and Sapphira to lie unto the Holy Ghost. Elymas, the sorcerer, was "a son of Satan," and the Jews who sought to kill the Savior were Satan's children. "Ye are of your father, the Devil," said Jesus, "and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him." Diabolos was the original sinner and is the chief promoter of wickedness in the world; the Apostle John says: "He that committeth sin is of the Devil, for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he

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might destroy the works of the Devil" (John 3:8).

THE GOD OF THIS WORLD

Satan is the head of a conspiracy which seeks to ruin mankind, and which has more power at some places and at some times than at others. St. John's message to the church at Pergamos says: "I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." When Jesus realized that he was delivered into the hands of his enemies, he said to them: "This is your hour and the power of darkness." But the deadly influence of the Adversary pervades the world. Paul styles Satan "the god of this world, who hath blinded the minds of them that believe not lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Addressing King Agrippa he tells how Christ, speaking to Paul from heaven, said: "I send thee to the Gentiles to open their eyes and to turn them from darkness to light and from the power of Satan unto God." Writing to the Ephesians he urges them to put on the whole armor of God

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that they may be "able to stand against the wiles of the Devil, for," he adds, "we wrestle not against flesh and blood but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness (or wicked spirits) in high places" (Eph. 6:12). He also congratulates the Ephesians that they no longer followed the guidance of "the Prince of the power (or dominion) of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2).

SATAN CAN PRODUCE PHYSICAL ILLS

While the main work of Satan is to deceive men and incite them to evil, some Scriptures ascribe cases of physical harm to his activity or that of his agents. Paul declares that he was subjected to some bodily infirmity "a thorn (or plague) in the flesh, a messenger of Satan to buffet him," lest he should be exalted above measure. Luke tells of a woman who was "bowed together with a spirit of infirmity," upon whom our Savior laid hands and who immediately was made straight and glorified God. The ruler of the synagog who beheld this miracle found fault because it was done on the Sabbath. But our Lord said: "Ought not this woman, being a daughter of Abraham, whom Satan hath

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bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:16.)

The Apostle Paul in requiring the Corinthians to discipline an offender tells them that, after they are gathered together, they are "to deliver such a one unto Satan to the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Writing also to Timothy of blasphemous backsliders, he says: "Of whom are Hymenæus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." Such statements indicate that Apostolic excommunication was in certain cases followed by bodily afflictions through some Satanic agency. Paul speaks of that as something known.

A COLLECTIVE USE OF THE WORD SATAN

Altho the word Satan is a personal designation it may be used at times without any intention to assert the immediate presence and operation of the Adversary. As in a kingdom the sovereign exercises power and authority through every subordinate officer and in every part of his dominions, so we may ascribe to Satan what is done anywhere by inferior spirits who act under his direction and are his representatives. This may explain the language of our Savior when the

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Pharisees said: "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." He replied: "If Satan cast out Satan he is divided against himself; how shall then his kingdom stand?" The charge of these hypocrites, that our Lord was not aiming to do good and that he acted in collusion with the ruler of the dæmons was a deliberate and wilful blasphemy; it was proof that the minds of those who made it were utterly reprobate. Our Savior denounced it as exhibiting that hardened sinfulness which rejects all saving influences and subjects the soul to hopeless condemnation.

THE TEMPTATION IN THE WILDERNESS

The most instructive teaching of the New Testament concerning the Devil is that which tells of the Temptation in the Wilderness. We learn of this from each of the first three Gospels, but Mark gives no particulars of the transaction, while Matthew and Luke do. Both of these Evangelists mention three proposals which Satan made; but what is the second proposal in Matthew is the third in Luke, and what is the third in Matthew is the second in Luke. Of course, only one of these orders can be correct. We give the preference to Matthew, believing his information to have been earlier and more direct

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than that of Luke. For in all probability the Apostles received the story of the temptation from our Lord himself.

After Christ had been baptized by John and the Holy Ghost had descended upon him, the Holy Spirit led him into the Wilderness to spend forty days and forty nights in fasting and solitude, and doubtless in meditation and prayer. During this time, too, he was tempted of Satan, but the crowning attempts at seduction took place after the forty days had passed. In these the Adversary strove to induce Christ, whom he recognized as in a special sense the Son of God, to act independently of the divine will and of plans which the divine wisdom had formed, and to follow the worldly counsels and leadership of the Devil himself.

SATAN'S THREE PROPOSALS

The first Satanic proposal was that Christ should employ miraculous power in his own personal service. "If thou be the Son of God, command this stone that it be made bread." The second suggestion was that Jesus, as God's Son, make a vain show of the support which he could expect from his Heavenly Father. "If thou be the Son of God, cast thyself down; for it is written: He shall give his angels charge concern-

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ing thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." In his third effort the Devil abandons his hypocritical argument from the divine sonship. Referring to the Messianic kingdom which Christ came to establish, he offers our Savior the sovereignty of the world provided only that Satan himself be recognized as the Overlord. "All these things will I give thee, if thou wilt fall down and worship me."

These temptations were addressd to Christ as a human being who was about to devote his life to a superhuman purpose; they could not have been surpassed in subtlety; but they were foiled by the absolute adherence of Jesus to the will of his Heavenly Father.

WAS CHRIST TEMPTED IN A VISION?

The question whether Satan in approaching our Lord assumed a visible form does not admit of determination. The Tempter may have presented himself as a powerful man or he may simply have made use of a human voice. Neither is it clear that the taking of Christ to the pinnacle of the temple and to the exceeding high mountain involved the movement of our Savior's body. Our Lord may have been elevated to these heights in a vision during which he knew not

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whether he was in the body or out of the body, and was sensible only of the presence and power of the evil one. In that case his speaking as if the translation through the air had actually taken place would give a correct understanding of the temptation, tho it would deviate from literality. To take the words of the Evangelists in their primary acceptation is admissible but does not seem to be necessary. As Solomon "in a dream by night" met with God and was granted his petition for wisdom to govern Israel, so our Lord's interview with Satan may have been effected through the medium of a trance, in which nevertheless Jesus perceived himself to be tempted by a real Adversary.

What is evidently a statement of fact and cannot be reasonably taken otherwise is that a powerful, intelligent person came to our Savior and sought to lead him astray.

CHRIST AND THE APOSTLES HELD THAT SATAN EXISTS

The various New Testament statements concerning the Devil are convincing evidence that our Savior and the Apostles had no doubt that this wicked agent is working in the world. One may question whether this belief was well founded or not, but cannot fairly deny that it

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existed. Shall we then side with Christ and the Biblical writers or with our contemporaries who maintain that there is no Diabolos? To obtain light on this point we should inquire: Is this modern negative belief founded on better grounds than the ancient positive conviction?

We cannot see that it is. We live in an age when the activity of Satan may be less manifest than formerly, but is that any proof that his presence was not perceived in Gospel times and by the inspired founders of Christianity? These were thoughtful men and they must have considered the question whether Satan existed or not. For the Sadducees of their day held that "there is no resurrection, neither angel nor spirit."

THE PROPER STAND FOR CHRISTIANS

Besides, there is no ground to believe that Satan does not exist in this twentieth century. It may be through his influence that error, even absurd error, gains adherents among mankind so easily; that false religions maintain their hold on heathen lands; that perversions of moral principle lead to methodical selfishness and inhumanity; that civil governments are often organized for robbery and oppression, and for forcible conquest, and that nations who would

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live at peace are forced into bloody war. The present conflict in Europe was not desired by any of the people who are engaged in it, nor was it deliberately brought on by their rulers. It was the result of racial enmities, of dynastic ambitions, of mutual distrusts and jealousies, of diplomatic misunderstandings and diplomatic falsehoods, of the glorification of the art of slaughter, and of a general contempt of the Divine rule, Thou shalt love thy neighbor as thyself.

We believe that the Christians of to-day, no less than those of old time, should "be sober and vigilant because their adversary the Devil goeth about seeking whom he may devour." They have the promise that "if they resist the Devil he will flee from them." And they can rejoice that a day is coming when Satan shall be confined to the fiery prison "prepared for the Devil and his angels." He is not always to trouble God's universe but will be banished forever to his home of torment "at the judgment of the great day."

XVII

DÆMONS AND HEATHENISM

THE Apostle John, in his First Epistle, tells us that the purpose for which the son of God was manifested was "to destroy the works of the Devil." So saying, probably, he had chiefly in mind the false systems of religion which have been established in the world, and which have turned man's natural regard for divine things into a fruitful source of moral evil. Moreover, the inspired writers teach that the worship of heathens, tho' addrest to imaginary deities, who are pure nonentities, is actually received by dæmons, that is, evil spirits subordinate to Satan, who cultivate sin-producing illusions among mankind. When the Apostle Paul assured the Corinthians that idols represented no reality, he added: "The things which the Gentiles sacrifice they sacrifice to dæmons and not to God, and I would not that ye should have fellowship with dæmons."

This same doctrine had been taught by Moses in connection with his requirement that the children of Israel should bring their offerings of

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slain oxen or lambs or goats to the tabernacle of the congregation and burn the fat there for a sweet savor unto the Lord. "And," said the lawgiver, "they shall no more offer their sacrifices unto dæmons, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generations." In his parting testimony, also, Moses recalled how the Israelites had forsaken the Lord their God for the foul worship of these evil spirits. He said: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed to dæmons and not to God." At a later date the Psalmist David referred to subsequent delinquencies of the chosen people and said:

They did not destroy the nations concerning whom the Lord commanded them, but were mingled with them and learned their works. And they served idols which were a snare unto them. Yea, they sacrificed their sons and their daughters unto dæmons, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood.

IDOLATERS WORSHIPED DÆMONS

The pretensions of false deities were supported by lying wonders or apparent miracles, performed by the dæmons in answer to incantations, and by the utterances of priests and pries-

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tesses like those at Dodona and Delphi. These speaking as trance mediums claimed to be inspired oracles. But the dreadful power of heathenism lay in its appeal to man's sinful inclinations and in the enticement of its debasing immoralities.

DÆMONIACAL POSSESSION

While the leading faiths of idolatry and other comprehensive devices for human destruction were presided over by mighty dæmons—those whom St. Paul describes as principalities and powers in exalted places—a multitude of inferior spirits undertook to control injuriously individual members of the human race. Such, at least, was the conviction of the writers of the New Testament respecting the workings of Satan's kingdom in their day. And when the Apostle Peter told the devout centurion Cornelius of "Jesus of Nazareth, whom God had anointed with the Holy Ghost and with power, and who went about doing good and healing all that were opprest by Diabolos," Peter, we believe, referred immediately to the benevolent work of our Savior in compelling dæmons to depart from their suffering victims. Our Lord performed this sort of miracle very frequently; and he repeatedly empowered his disciples to perform it.

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We read in Matthew that when Christ first appointed the Twelve Apostles, "he gave them power against unclean spirits to cast them out and to heal diseases, and said to them: As ye go preach, saying, the kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out dæmons; freely ye have received, freely give." Later Jesus sent out seventy to traverse the country and prepare the people for his coming. They performed this mission and "returned with joy, saying: Lord, even the dæmons are subject unto us through thy name." Then, in the last interview of our Savior with his disciples, just before his ascension to heaven, he said to them: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. And these signs shall follow them that believe: in my name shall they cast out dæmons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

A DÆMON IS AN EVIL SPIRIT

In classical Greek the word dæmon did not necessarily have an evil significance. Socrates

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believed that his thought and conduct were influenced by a good dæmon. But in the New Testament the term always indicates a wicked spirit, an intelligent, invisible agent devoted to sinful ways. Hence in the Christian Scriptures the designation "dæmon" is often replaced by the phrase "evil spirit" (*pneuma poneron*), or by the phrase "unclean spirit" (*pneuma akatharton*), this latter expression referring to the impure lives led under the dæmoniac influence.

In the Book of Acts we read: "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them." In Luke's Gospel we are informed that when two of John's disciples came to make inquiries of our Savior, "in that same hour he cured many of their infirmities and plagues and of evil spirits; and unto many that were blind he gave sight." Other passages similar to these might be quoted to show that the Scriptures identify the casting out of dæmons with the casting out of evil spirits. To deny that they do so, is to make an unreasonable assertion. Yet this position is taken by some who hold that there is no such thing as dæmoniacal possession, and that the Gospel writers without sharing in a popular

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belief regarding dæmons, merely employed the language of their day to denote an extreme form of nervous disease.

DÆMONS DISTINGUISHED FROM DISEASES

In our view the New Testament assertions concerning dæmons have the same right to be taken literally as the rest of the narratives to which they belong. It is as clear as day that they relate to something more than a kind of disease.

In all of them the distinction is maintained between healing diseases and casting out dæmons. For example, Mark says that when Christ began his ministry "he healed many that were sick of divers diseases and cast out many dæmons." And Luke says that our Savior gave his twelve disciples "power and authority over all dæmons, and to cure diseases."

Many of our Lord's miracles simply removed bodily ailments, as when he cleansed the lepers, relieved Peter's wife's mother of the fever, opened the eyes of him that was born blind, and gave the paralytic strength to carry his bed; and those actions of Christ are easily distinguished from his dealings with dæmons.

Possest persons undoubtedly were afflicted nervously. This, however, was not their princi-

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pal trouble, but only a concomitant of it; moreover, when freed from the dæmon they were restored to bodily health, altho sometimes left in a weak condition.

DEALT WITH AS PERSONS

That the "devils" were personal agents becomes extremely manifest when various specific statements of the Scriptures are considered. The Apostle James, speaking of faith without words, says: "The dæmons also believe and tremble." Our Savior address evil spirits in terms of command. He said to the dæmon whom the disciples could not expel from the son of an earnest petitioner, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried and rent him sore, and came out of him." The people, seeing such miracles, "were amazed and questioned among themselves, saying: What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him."

Sometimes the dæmons showed a superhuman knowledge of Christ, and a fear of him. At the beginning of his ministry, in the synagog of Capernaum, a man "which had a spirit of an unclean dæmon cried out with a loud voice, say-

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ing: Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art—the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the dæmon had thrown him in the midst, he came out of him, and hurt him not.” The dæmoniac of Gadera, who had his dwelling among the tombs, “when he saw Jesus afar off, ran and worshiped him and cried with a loud voice, What have I to do with thee, Jesus, thou Son of the Most high God? I adjure thee, by God, that thou torment me not.” This is the man in whom a legion of dæmons dwelt and from whom, with our Lord’s permission, they went over into a herd of swine, in order to destroy it, and to render the Gadarenes unfriendly to the Savior.

THE INTELLIGENT ACTION OF DÆMONS

It seems that the dæmons when they recognized Christ were disposed to testify to his Messiahship, either involuntarily or in order to damage his cause by giving it evil support. Jesus rebuked them and commanded them to be silent. Thus Luke says: “When the sun was setting all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and healed them. And

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dæmons also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking them, suffered them not to speak; for they knew that he was Christ." Doubtless it was for no good purpose that Paul and Silas were followed for many days in the city of Thyatira by that damsel with the spirit of divination, who cried: "These men are the servants of the most high God, which show unto us the way of salvation. Paul being grieved, turned and said to the spirit: I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

In the city of Corinth intelligent, vindictive anger was shown by a dæmon when certain Jews who did not believe in Christ attempted the exorcism of the dæmon by the use of Christ's name. They said: We adjure you by Jesus, whom Paul preacheth. "There were seven sons of one Sceva, a Jew, which did so. And the evil spirit answered and said: Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them and overcame them and prevailed against them, so that they fled out of that house naked and wounded." If ever language was used for the unequivocal statement of fact, it was so employed by the New Testament writers when they

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teach that, in our Savior's time, many evil spirits—personal and intelligent, yet invisible agents—gained possession and control of the bodies and of the minds of human beings.

HOW WAS DÆMONIAC POWER EXERCISED?

The Scriptures, however, offer no information respecting the mode in which these dæmons exercised their power. That probably must remain for us a matter of conjecture. For in this life our knowledge of the spiritual world is very limited. We now know, indeed, that in mankind spirit and body act and react upon each other through the nervous system and especially through its great ganglion, the brain.

It is therefore supposable that an unembodied spirit might gain possession of a human being in either of two ways (if not in both ways at once), that is, either by acting on the nervous system and thereby controlling both body and soul, or by acting directly on man's spirit and thereby controlling both spirit and body. We are of the opinion that dæmoniacal possession may have been effected in this latter way. It seems quite probable that one spirit in immediate contact with another less positively disposed has the power of directly influencing the thoughts and desires of the less determined spirit; and

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this power may be greater in proportion to the weakness of the spirit acted upon or to its readiness to submit to special guidance. Supposing this to be so, a dæmon may in some cases fail to dominate or even to injuriously affect a rational life; or may obtain only occasional leadership. In other cases it may cooperate with a willing personality and strengthen the sinner in a course of wickedness; and in other cases, where the possession has become complete, the subject spirit may entirely lose free agency and even consciousness of separate existence. This last appears to have been the condition of the dæmoniacs mentioned in the Scriptures.

MODERN SPIRITUALISM

The foregoing conjectures have been suggested to the writer by psychological studies, and also by some observation of the phenomena of Spiritualism. While far from conceding the claims of this modern faith he is convinced that certain trance mediums come under the control of intelligent, invisible beings and speak for them. He has seen phenomena produced without any apparatus which he believes must have been of super-human origin. He has conversed with serious persons—spiritualists and spiritualistic mediums—in cases where, so far as he can judge, their

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statements were made in sincerity and honesty. He does not question certain facts alleged by such persons and admits that the explanation of them calls for some sort of supramundane psychology.

But while making these concessions he has been unable to accept the main belief of Spiritualism. He seriously doubts whether the parties who speak through the mediums are ever the persons whom they represent themselves to be. And while listening to strange utterances, all quite alien and some directly opposed to the doctrines of the Gospel of Christ, he has been unable to repress the idea that Spiritualism, tho containing some truth, is a system of delusion. He even thinks that the Apostle Paul may have had mediumistic developments in mind when he wrote: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and the teachings of dæmons."

The Greek word here translated "giving heed" might be better rendered "giving adherence"; for the teachings of Spiritualism are worthy of attention tho they do not seem worthy of acceptance.

XVIII

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THE account of the creation in the first chapter of Genesis is probably the record of a vision given to Adam that he might have a proper conception of the God who made him. It may be taken as setting forth the faith of the antediluvian patriarchs and as being transmitted by them orally or in writing to Noah, to Abraham, to the children of Israel, and to Moses. Whatever be its origin, it is the most reasonable and believable statement respecting the production of the Universe which has come to us from early times.

THE CREATION DAYS

Few now believe that the six days which passed while our world was being brought into its present condition, were six short periods of twenty-four hours each. The creation days were not determined as our ordinary days are by that appearance and disappearance of the sun caused by the revolution of the earth on its axis; for

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no sun was seen till the fourth day of creation. They were simply portions of time during each of which a new development of the divine plan was begun and fully realized. The use of the word day to designate the length of time occupied by some natural process appears when we say of some great man that he was the ablest thinker of his day, meaning by that the ablest of his generation. With this application of the term our Savior said, "Your father Abraham rejoiced to see my day, and he saw it and was glad." Indeed, the word is employed in the second chapter of Genesis to denote the whole time during which the Lord God was engaged in making the world. For we read "These are the generations of the heavens and of the earth in the day in which the Lord God made the earth and the heavens."

It is noticeable also that in the fourth commandment of the decalog the days of creation are compared with those of the ordinary week *without being identified with them*. God said, "Six days shalt thou labor and do all thy work, but the seventh is the sabbath of the Lord thy God, in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sab-

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bath day and hallowed it." As the Almighty worked six periods and rested the seventh, so man is to work six periods and to observe the seventh as a sabbath of rest.

AN INSTRUCTIVE VISION

Assuming that moving pictures of the creation were given to Adam in a vision, or that knowledge was imparted to him in any other way, it is not likely that he formed any definite conception of the length of time occupied by the operations of each period. Nor was that essential to a true knowledge of God. Indeed, in all likelihood vast geologic eras would have been as incomprehensible to our first parent as they now are to most of his descendants. It is not unlikely that scientific men of the twentieth century can read more from the record of the rocks concerning the chronology of the world than either Adam or Moses knew. And yet the tradition brought down to us in the Hebrew Scriptures, tho but a rude outline, appeals remarkably to our reason. It not only is free from the fantastic absurdities of all other ancient cosmogonies, but it also *harmonizes wonderfully with the advanced knowledge of our day*. It may conflict with certain unproved and unprovable hypothe-

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ses, but it agrees with ascertained facts and with really probable theories.

THE NEBULA OF LAPLACE

Take, for example, the opinion of Laplace that the solar system was once an immense, turbulent cloud of incandescent vapor which gradually resolved itself into a central sun and its attendant satellites. Such a nebula would be accounted for should we assume that God had created an indescribably vast assemblage of atoms moving through space and affected only by the power of gravitation. This would be the dark sea over which the Spirit of God brooded. Now let us suppose that the energies of chemical attraction and combination were suddenly distributed among the warring atoms. The result would be the instant production of light, heat and electricity throughout the revolving cloud. The notable effect to an onlooker would be the light. The transaction, therefore, might well be set forth in a vision by the words, "God said, Let there be light; and there was light."

Some such explanation as the foregoing is supported by a teaching in which all astronomers are agreed, that the flame and heat of the sun are maintained through physical and molecular agencies which must have had a beginning, and

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which surely shall have an end. One astronomer, with whom Professor Young, of Princeton, concurred held that the sun's fires were lit up 15,000-000 of years ago, and that they are already half burned out. This, however, need cause no alarm as the world will be comfortably habitable for some millions of years to come.

THE FIRST DAY

After God called the light into being we are told that he "divided the light from the darkness." This seems *not to have been an act, but a process* which was completed during the opening period of the creation, and in view of which "the evening and the morning were the first day." The separation of light from darkness may have been effected through the condensation of that body of superheated vapor which was to form the earth, into an opaque globe of liquid matter. This globe would receive light on the face directed toward that now separate portion of the nebula which is to constitute the sun, and would be deeply shaded on the opposite face. But no sun as yet has made his appearance. The illumination, therefore, could not be known as solar. It would come through sky-filling clouds. Yet it would resemble the present solar light in alternating with darkness. Probably

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with reference to this circumstance, "God called the light day; and the darkness he called night."

THE SECOND AND THIRD DAYS

When the second creative period arrived God said, "Let there be an expanse in the midst of the waters and let it divide the waters from the waters. And God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse." Here by waters we must understand hot liquids and steaming clouds. There was a boiling sea, saturated with the salts of lime, sulfur, sodium, aluminum, and other minerals, and diffusing poisonous gases through the air.

After the voice of God had uttered his decree his power carried the decree into execution when "God made the expanse." How this was done we know not; it may have involved an adjustment of the specific gravity of elements. Another "evening and morning" were devoted to this work.

On the third day the Almighty gathered the seas into basins and made the continents to arise, and then, at his command, the earth "brought forth" grasses and herbs and trees, each "yielding seed after his kind." We are not to suppose that the earth really produced

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vegetable life, but in the vision vegetation appeared to spring out of ground where it had not been sown. The language is phenomenalist. Moreover, in the statement that each product of the earth had seed "in itself" and "after its kind," our attention is called to the important fact that after the first creation no plant has been generated except from seed and *every plant only from its own seed*. This is the persistency of species in plants.

THE FOURTH DAY

A fourth epoch brought the sun and moon into use not merely to give light, but also to measure "seasons and days and years." There was a clarification of the earth's atmosphere and of the earth's pathway through the skies so that the regular aspects caused by its annual movement as well as those caused by its diurnal revolution became manifest. This work, also, occupied "an evening and a morning."

The mention of the appearance of the sun upon the fourth day, and long after the earth had been covered with plant life, is very remarkable. Under the present order of things vegetable growth is dependent upon sunlight. An uninstructed, imaginative cosmogonist *would certainly have provided a sun before the era of*

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plants and trees; whereas modern astronomical and geological theories support the view that an immense vegetation flourished before the sun was "set" to rule the day.

It is noticeable, too, that the old tradition avoids making the stars coeval with the sun and moon; it simply says, "God made the stars also." Our solar system may have been a late addition to the universe.

THE FIFTH DAY

On the fifth day God said,

Let the waters bring forth abundantly the moving creature that hath life [more exactly, Let the waters swarm with living creatures] and Let fowl [that is, winged animals] fly above the earth in the open expanse of heaven; and God created great whales [better, sea monsters], and every living creature with which the waters swarmed, after their kind, and every winged fowl after his kind . . . and God blessed them, saying, Be fruitful and multiply and fill the waters in the seas, and let fowl multiply on the earth.

While this statement relates generally to fishes and amphibious animals, *those gigantic aquatic reptiles* which geology describes are specifically mentioned, we may suppose, because of their prominence in the vision of that creative period.

Water-animals were not produced in pairs or singly, but in a swarm, yet, as in the case of plants, each species of fishes, reptiles or birds

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was made "after its kind," and was commanded to be "fruitful and multiply" that the waters and their shores might be peopled with living creatures.

THE SIXTH DAY

On the sixth day, in obedience to God's voice, land-animals appeared, springing into activity as if they had been begotten by the earth. There were beasts of prey, cattle fitted for domestication, and every creature that moved with its body parallel to the ground. For this is what is meant by "every creeping thing that creepeth upon the earth."

Finally, at the end of the sixth day, man was created, his body out of the dust, his spirit in the image (or likeness) of his Maker; and he was given "dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth."

THE BIBLICAL DOCTRINE STATED

Viewing this venerable story of creation as a whole, several remarks seem appropriate.

In the *first* place, it cannot be considered to be scientifically complete. For example, it makes no mention of insects or shell-fish or invertebrate animals. The object of it was to give an ade-

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quate apprehension of God's creative activity; details which would detract from its grandeur were disregarded. Therefore, also, we assume that the work of each succeeding period began before the preceding period had ended. The process of creation appears to have been continuous, tho in the vision each day stands out with its distinctive character.

In the *next* place, it is noteworthy that the order of phenomena in the Biblical account agrees perfectly with that suggested by every scientific theory concerning the origin of things. The inorganic precedes the organic; the vegetable the animal; fishes and reptiles antedate the mammals, but are contemporaneous with birds; and man is the last of all. Geologists speak of the age during which man has lived as the Recent; it is the last of the last; and they also agree that it is the shortest of all the epochs of the Earth's history.

In the *third* place it is to be allowed that a considerable number of scientific men hold a theory which conflicts with the Biblical doctrine of creation not in respect to the order, but in respect to the method in which the various objects of Nature were brought into being. According to Genesis the world came to its present state through a long succession of divine acts

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or operations, so that the different kinds of creatures were originally the immediate products of the wisdom and power of God. But according to the modern theory the Divine Being has taken no part whatever in the development of the universe. Indeed, the leaders in this opinion declare that they do not know whether there is a Divine Being or not, and are proud to call themselves Agnostics. Some of their followers, however, think that there was a God at the beginning of a past eternity who created a universe of diffused atomic matter, and who ever since has left the universe to itself. These are persons who would retain some religious faith while they accept agnostic or atheistic teaching.

DARWINIAN EVOLUTION

The doctrine of which we now speak is commonly known as the Theory of Evolution, and the form of it which has been most discusst of late years is that which asserts that *all organic beings have originated through the self-development of simple living germs*. How these germs first came into existence, whether from a native tendency of atoms to combine, or through some happy accident, or by the fiat of an almighty power, or in some other way, we are not told. But it is contended that numberless germs, each

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with a persistent disposition toward self-development, must have succeeded one another in producing a wonderful line of evolution till at last man emerged, the final product of an unthinking natural process.

The author of this hypothesis was Charles Darwin, a distinguished biologist of the nineteenth century, and, as none of his disciples is more explicit than he in tracing the descent, or rather the ascent, of man from the simplest forms of organic life, we shall give this theory in his own words. These, as might be expected, are scientific. He speaks of the *quadrumanas*, that is of apes and monkeys, which have four hands; of *marsupial* animals, which carry their young in ventral pouches, like the opossum and the kangaroo; of reptiles and amphibians; of fishes and of fish-like vertebrates provided with bronchia or gills and uniting both sexes in the same individual; and of *ascidians*, which are soft, sack-like, marine creatures commonly known as sea-squirts; and he says:

Man is descended from a hairy quadruped furnished with a tail and pointed ears, probably arboreal in its habits and an inhabitant of the old world (that is, of the Eastern hemisphere, we suppose). This creature, if its structure had been examined by a naturalist, would have been classed among the quadrumana as surely as the more common and the more ancient of the new-world monkeys. The quadrumana and all

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the higher mammals are probably derived from an ancient marsupial animal, and this, through a long line of diversified forms either from some reptile-like or some amphibian-like creature, and this again from some fish-like animal. In the dim obscurity of the past we can see that the progenitor of all the vertebrates must have been an aquatic animal provided with bronchia, with the two sexes united in the same individual and with the most important organs of the body such as the brain and heart imperfectly developed. This animal seems to have been more like the larvæ of our existing ascidians than any other known form. (*Descent of Man*, Vol II., p. 372.)

Now compare this doctrine with the teaching of the Bible, which is:

And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every living thing that moveth on the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

Evidently Adam is represented as being *made separately at the end of the sixth day* and after all the brute mammals had been created during the course of that day. The words imply that he was immediately brought into existence in the image of God; and this thought is yet more expressly given in the second chapter of Genesis, where we read:

The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

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That is, God formed man's body out of the dust and then endowed it with a soul. No one can harmonize these Biblical statements with the view that man was slowly evolved during inconceivably vast ages out of the lowest forms of animal life. Such is that Darwinian theory to which the name Evolution is commonly applied.

DARWIN AND MOSES COMPARED

If now, setting aside both Biblical and scientific authority, a person of good intelligence had to choose between Darwin's origin of mankind and that of an immediate creation by Divine Power, which would he prefer? Would he not regard creation to be the more reasonable? Could he believe that a protoplasmic germ of vegetable or of animal life should, *simply through its own qualities and the stress of circumstances*, develop itself into a being possess of reason, and capable of language and letters, of civilization and art, of morality and religion, and of fellowship with God? The production of such a result calls for powers very different from those belonging to any material organism, whether simple or complex, and we naturally think of it as the work of God.

In these premises one asks, how is it to be explained that Mr. Darwin and some other noted

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authors of the last century were led to adopt the hypothesis of evolution? We attribute this in some measure at least to a *defective educational development*. Darwin, Tyndall, Huxley and Herbert Spencer were men who devoted themselves to the investigation of physical phenomena, and who failed to perceive that the spiritual world calls for a study which forms definite conclusions of its own, these, however, being quite as scientific as those obtainable from an examination of the material universe. None of these men made any worthy progress in mental philosophy; none attained that knowledge which comes from the careful, direct analysis of the mind and its operations. They attended schools in which the laws of physical nature were studied to the neglect of philosophical pursuits. Moreover, attention to tangible and visible phenomena seems to have injured their capacity for that introspective observation and that delicate analysis which are essential to a theoretical understanding of the spiritual world. All the writers referred to show crudity of thought respecting the operations of the mind and of the moral part of man.

In addition to this, the thinking of these men was much affected by a philosophy prevalent in their day which *ignores design in the works of*

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Nature and which makes causation merely a mode of sequence. This system of metaphysics is called Associationalism, and it is not without influence even at the present time. Mr. Darwin perhaps unconsciously subscribed to a chief tenet of this philosophy when he wrote, "By laws I mean the sequence of events as ascertained by us." Explaining further, he says: "It is difficult to avoid personifying nature, but I mean by nature only the aggregate action and product of many natural laws" (*Origin of Species*, ch. iv). This definition of nature was intended to exclude both efficiency and purpose from the scientific conception of the universe.

DARWIN'S LOGICAL DEFICIENCY

It is to this style of thinking that we ascribe the ease with which Mr. Darwin by mere evolution derives man from an ape-like animal; that from a marsupial quadruped; this quadruped from a reptile; this reptile from a fish-like animal uniting both sexes in the same individual; and this again from a sack-like ascidian, or sea-squirt. Fossilist geology and comparative anatomy may lead to the supposition that a number of animal forms appeared one after another as ages rolled by, and that the nature of each preceding form helped to constitute the nature of its

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successor. But it is utterly incredible that each departing species of creature was competent in itself to be the parent of its successor. *The mere fact of sequence does not prove that a foregoing form of life produced the following form.* On the contrary, the changes were so complete and so skilfully adapted to new modes of existence that we are compelled to attribute each of them to the design and power of a Creator.

That Mr. Darwin himself had some sense of his logical deficiency is evident from a statement made by the Duke of Argyll as part of a public lecture in Glasgow. "In the last year of his life," said the Duke, "Mr. Darwin did me the honor of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of conversation I said it was impossible to look at the wonderful processes which he had observed without seeing that they were the effect and expression of mind. I shall never forget Mr. Darwin's answer. He looked at me hard and said: 'Well, it often comes over me with overpowering force, but at other times'—and he shook his head—'it seems to go away.'" (*Philadelphia Presbyterian*, May 16, 1885.)

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HUXLEY'S EOHIPPUS

The superficiality of evolutionist reasoning may be exemplified by an experience which the writer had about twenty years ago. He met with a booklet by Prof. Thomas Huxley which professed to contain an absolute demonstration of the Darwinian theory. On examination this treatise was found to describe certain animals resembling the horse family whose bones had been discovered in the American Tertiaries—that is, in the later American geological formations; and they belonged successively to different strata of these rocks. First and lowest there was the *Eohippus*—or “horse of the dawn.” This was a little animal of the size of a fox and had three toes on each hind foot and four perfect toes together with a splint and perhaps a dew-claw on each forefoot. Its kinship to the horse appears to have lain chiefly in its graminivorous teeth. Otherwise it was similar to a dog. The next later animal was the *Orohippus*, which differed from the *Eohippus* only in having lost the imperfect fifth toe on its forefeet. Next came the *Mesohippus* and the *Miohippus*, both about the size of a sheep, with three toes both behind and in front, the fourth toe now appearing only as a useless splint, which in the *Miohippus* was

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scarcely noticeable. After these came the *Protohippus*, about the size of an ass, with three toes on every foot, but the middle toe prominent and large on every foot. In the geologic formation next in recency remains of the *Pliohippus* were found, which animal was a genuine horse, as the two side toes of the *Protohippus* were now mere side splints and the central toe alone touched the ground. Finally we have the *modern horse* which walks on one toe or hoof and whose side splints are adduced as proofs of its three-toed ancestry.

The above description has been taken from Le Conte's geology, as Huxley's essay is not at hand. Just what reason there is to assign these animals to successive geologic epochs the writer cannot say, but assuming the facts to be as represented, he finds it as difficult now as he did years ago to understand how those small creatures with a multitude of toes were able to develop themselves without the exertion of a power different from their own into the present horse.

NO CONTINUOUS GRADATION

We must remember that the Tertiary age of rock formation, tho short as compared with the Primary and the Secondary, was very long in comparison with historical times. Since no one

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knows the length of it let us say that it lasted a hundred thousand years before the horse and other extant mammals and man appeared, and that it has continued from then till the present time.

Some, however, distinguish the age during which existing species of mammals together with human beings came into existence as *the Quarternary*. At all events, the five or six species of "hippus" mentioned by Huxley belong to that long expanse of Tertiary time which had ended before the horse and various well-known animals and man had made their appearance. The Quarternary period *corresponds to the sixth creation day* mentioned in Genesis. At least this supposition may be assumed as a working conjecture.

Now if Darwinianism be true there must have been a countless number of animals grading in size and structure each into the next during the 100,000 years of pre-quarternary time, beginning with the little Eohippus with three toes on each hind foot and four perfect toes and a splint on each front foot, and ascending to the present *equus* or horse. The rocks, however, give no evidence of this unbroken progression. Instead of a long inclined plane there are only a few broad, flat steps from the base to the summit. Each geologic stratum contains its own species

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of animal *without any indication of a change during the existence of the species*, and is then followed by another deposit in which a somewhat similar yet distinctly new species appears, which also remains unchanged till its day is done.

CREATIONAL DEVELOPMENT

Were we asked to translate the facts of geology into theory without adding any gratuitous suppositions we would say that a certain general plan has been followed in the creation of organic life, both vegetable and animal, and that in the conduct of this work the vital laws and methods used in the production of any one species were not abandoned when that species was about to depart from the stage of action, but were employed, with additions and modifications, in the introduction of another species to be a successor to the old. As this would be really the creation of a new species the process might be distinguished as that of *Creational Development*.

We would not be understood to teach that in every case a new organism was brought into existence as an immediate and separate work of God and without any physical connection with the preceding organism. Such might have been the case, and it would be more probable that this

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were so than that one natural species should transform itself into another simply by its own power. Yet it is not unlikely, at least in case of the irrational creatures, that one kind of species was *endowed at the close of its career with the ability to beget another better fitted for an altered state of existence.* We have no decisive proof for such an hypothesis, yet it seems a reasonable one; and it may be said to agree with certain facts noticed in natural history and especially in embryology.

GERMINAL POTENCIES

No one heretofore has discovered or explained the nature of that vital principle which inheres in every fertile seed or fertilized egg and by virtue of which the seed or egg produces a living organism. There must be such a principle, for without it no plant would sprout and no chicken would be hatched. Whether this principle consist of several powers acting in combination or be one compound power, we cannot tell, but we see that it produces extremely complicated yet most harmonious results. And, if we use that conception of "final cause" which Aristotle considered indispensable for the interpretation of nature, and which is enforced upon every one by his own judgment and experience, we must re-

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gard that germinal potency as something given by a wise Maker to every plant and animal in order that it may propagate its kind. This provision for the generation of new creatures is too wonderful to be accounted for apart from the purpose and act of a thinking, conscious Creator. If now the Intelligence governing the world should plan for the supplanting of one race of animals by another of a related type, it is quite supposable that the departing species would be given the power of parentage for the new species. Moreover, it may be assumed that the alterations in the germinal principle would consist not so much in removing powers which it already included, *as in additions which would alter the result* of the generative process.

Under such conditions we should expect the new embryo to pass through stages which the fetus of the preceding species had shown, and perhaps through forms of fetal growth which had been experienced by yet earlier organisms. We would find ground for this expectation, not in a continuous evolution, but in the work of that divine intelligence which had already introduced organic innovations from time to time.

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THE TEACHING OF EMBRYOLOGY

If now this Creational Development be accepted as an adequate explanation of the facts of embryology, the argument from fetal growth in favor of evolution will be seen to have no application. It is said that the embryo of a man resembles, first, that of an invertebrate; then that of a fish; then that of a reptile; and then that of a mammalian quadruped; after which it assumes the human form. Supposing this to be true, the fact would only indicate a certain order in the constructive work of the Creator. It would not show that all seminal principles are the spontaneous outgrowth of single simple principles, tho a common base might have been assumed in the formation of all. Also we might hold that the formative potencies of two cognate organisms would, up to a certain point, exhibit a resemblance in operation, while yet *each potency possess its own distinctions not at all derived from the other*. The fact that one egg develops into a fish, another into a bird, another into a reptile, another into a quadruped, proves that each egg has a genetic quality of its own. And we must believe that this quality is established in the vital germ by a creative fiat. It is inconceivable that an animal capable of

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seeking and obtaining nourishment and satisfaction for itself and of begetting and giving birth to others, could be brought into existence in any other way than by divine wisdom, power, and skill.

RUDIMENTARY ORGANS

An argument for Evolution from the occurrence of rudimentary organs may also be set aside on the supposition of Creational Development. We have seen that horses have splint bones which on former creatures may have been toes, but are now only braces on the animal's leg. Darwin also cites some singular facts. Some birds, like the pelicans, have wings which they cannot use for flight; in snakes one lobe of the lungs is rudimentary; the males of mammalia have breasts which resemble those of the females but yield no milk; the fetal whale develops teeth which totally disappear with its further growth; and an unborn calf has teeth which never cut through the gums. We ascribe these formations to the circumstances that the organic principle from which the animal sprang included a modification of preexisting principles. We do not consider them the result of past habits of neglect. We cannot refer the mammæ on the breast of males back to a time when the male suckled its young any more than we can believe that female

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breasts were gradually developed from breasts like those of the male. In general, rudimentary organs of the kind mentioned suggest what might be called a *Retrogressive Creational Development*—that is, it was retrogressive as to the original use of the organs.

ADAM AN IMMEDIATE CREATION

While the idea of progressive, gradational continuity may be applied to all the productive work of God, including the creation of man, we believe that it has a different meaning for this crowning act of the divine workmanship from that which it may have in connection with the origin of irrational creatures. There is something godlike in man; he was made in the image of God. One cannot believe that his body was begotten by brutes; and all known facts contradict the assumption that he was slowly evolved out of a lower order of beings. The most that can be said is that *a formative organic principle which had already been employed in the physical constitution of the higher mammals was used in vitalizing the human body.*

But, reserving this subject for later consideration, let us call to mind some well grounded scientific doctrines which evidently conflict with the general hypothesis of Evolution.

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LIFE ONLY FROM LIFE

And first we notice the position now commonly taken by experimental scientists, that there is no such thing as *abiogenesis*, that is, the generation of a living being out of non-living or inorganic matter.

Professor Drummond in his *Natural Law in the Spiritual World* (page 63), says: "So far as science can settle anything this question is settled. The attempt to get the living out of the dead has failed. Spontaneous generation has to be given up. It is now recognized on every hand that life can come only from the touch of life." He quotes Tyndall as saying, "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life"; and these words of Huxley, "The present state of knowledge furnishes us no link between the living and the non-living." Huxley thought that life *might* be generated from inorganic matter—that "protoplasm" *might* originate through some chemical mixture—but he held this view only as an unproved hypothesis and because his way of thinking excluded the idea of theistic causation. Virchow, the distinguished German physiologist, is more decided in expressing an opinion. He says, "Whoever recalls the lamentable failure of all

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attempts made recently to discover a support for the *generatio æquivoca* from the inorganic to the organic world will feel it doubly serious to demand that this theory, so utterly discredited, should be accepted as the basis of all our views of life. All really scientific experience tells us that life can be produced from a living antecedent only." Evolution imagines that life began as a kind of spontaneous combustion in some collection of atoms or molecules.

It has also never been discovered that what is properly a vegetable has developed into an animal. Such a thing may be conceivable; nevertheless, even were any organism found that was half vegetable and half animal, this would not prove that the vegetable had begotten the animal, but only that a strange compound creature had been produced in the course of creational development. That such a creature came into existence through a slow transformation from the purely vegetable, and that then subsequently by an age-long process it was changed into the purely animal is a mere hallucination, an assumption unsupported by evidence and opposed to the well-established teaching that a natural species does not lose its essential characteristics during the time of its continuance, however long that may be.

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THE PERMANENCE OF SPECIES

By a natural species we do not mean any class of similars which can be thought of and reasoned about under one idea because of their likeness in one or more particulars. Plane triangles would constitute such a species of thing and so would spherical triangles. Solids, liquids, gases, are three species, or specific forms, of matter. Saints and sinners, civilized men and savages, the rich and the poor, are logical species or distinguishable classes of men. But natural species are organisms which are endowed by nature with vital qualities, *which have the power to reproduce others of their own kind, and each of which from generation to generation transmits its own essential character to its progeny.* Thus a natural species has immutability as a part of its constitution and is distinguished in this way from those varieties which arise in races of organic beings without any alteration in the fundamental nature.

The doctrine of the permanence of species receives support from all ancient records and monuments. From the earliest periods of Egyptian history down to the present day there have been the same grains, grasses, vegetables and trees, the same insects, the same reptiles, the

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same birds and fishes, the same wild beasts and the same domestic animals as are to be seen in our own times. Different varieties of the same species of plant have been produced and different breeds of the same species of animal, but no influence of environment, or food, or climate, or human culture and control, has changed the radical constitution of the species.

Moreover, when causes which have tended to nullify the proper working of an hereditary nature are removed, the race speedily loses its acquired peculiarities and falls back to its original condition. This naturalists call Reversion to Type.

THE BARRENNESS OF HYBRIDS

A strong proof that each kind of creatures has only the power to reproduce itself may be drawn from the infertility of hybrids. Certain animals of different species yet closely allied in nature, such as the horse and the ass, may have issue of an intermediate character such as the mule. This indicates that the germinal or organic principles of the two species are so related that they can cooperate in the production of a young animal. But that neither species can be transformed into the other or beget a new race with mixed characteristics, is evident from the fact

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that *mules are without offspring*. Thus nature in exceptional circumstances allows one step aside from the line of descent, but only one. There is no multiplication of species.

The above arguments against Evolution are well stated by the Duke of Argyll, in his *Primeval Man* (p. 39). "Some varieties of form," he says, "are effected in the case of a few animals by domestication and by constant care in the selection of peculiarities transmissible to the young. But these variations are all within certain limits, and whenever human care relaxes or is abandoned, the old forms return and the selected characters disappear." With regard to hybrids he adds: "The founding of new forms by the union of different species, even when standing in close relation to one another, is absolutely forbidden by the sentence of sterility which nature pronounces and enforces upon all hybrid offspring."

AGASSIZ AND DAWSON

As no gradual evolution of one natural kind of creature from another is discoverable in the present state of the world, Darwinians are wont to refer the origin of species to geologic times, and to say that it began with *slow alterations in the simplest forms of life*. This explanation might

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have some value if only some support could be found for it in the testimony of the rocks. That, however, is entirely wanting. Some years ago Louis Agassiz, the famous professor, examined the coral reefs of Florida in order to compare the structure and habits of the polyp of to-day with those of the polyp which built the oldest reefs. As a result he wrote: "In these 70,000 years has there been any change in the corals living in the Gulf of Mexico? I answer most emphatically, *No*. *Astreans*, *porites*, *meandrins*, and *madrepores* were represented by exactly the same species 70,000 years ago as they are now" (*Methods in Natural History*, p. 190). Principal Dawson, the distinguished Canadian geologist, studied fossil shell-fish in order to compare them with those now living, and he gave his verdict as follows: "I have for many years occupied a little of my leisure in collecting the numerous species of mollusks and other marine animals existing in a sub-fossil state in the post-Pliocene days of Canada, and comparing them with their modern successors. I do not know how long ago these animals have lived; some of them certainly go back into the Tertiary; and recent computation would place even the Glacial Age at a distance from us of more than a thousand centuries. Yet, after carefully studying about two hundred

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species, I have arrived at the conclusion that they are absolutely unchanged'' (*The Earth and Man*, p. 358).

INTERVALS BETWEEN SPECIES

Another difficulty in the way of the Darwinian hypothesis is *the unfilled intervals* invariably to be found between animal species of the same general type which either are now contemporaneous with each other or have been so in any geologic age. According to Evolution all creatures have reached their condition at any one period through a gradation of extremely minute changes, whereby they have put on first one characteristic and then another, the process being, as Spencer says, "the slow transformation by successive differentiations of the homogeneous into the heterogeneous." Now were this true, we would expect at the present day a vast collection of creatures whose natures would shade into one another, and which would not be separated into distinct species but would include the existing species at different points throughout the extent of the assemblage. We would also look for a similar state of things in the world at any past date of its geologic history.

But nothing of the sort appears. There is *no crowd of intermediates* between the buffalo and

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the ox, between the horse and the zebra, between the sheep and the goat, between the camel and the dromedary, or between any two closely related species. Naturalists say that three species of elephant existed together in a prehistoric age, first the Mammoth, the fresh carcasses of which have been dug up in Siberia; it was more than twice as large as the greatest living elephant; second, the Mastodon, found in American bogs, of equal size with the Mammoth, but with quite different tusks and teeth; and third, the elephant, which still has a home in Asia and in Africa. These pachyderms were distinct from each other, and no intermediate species has been found. So in every geologic age animals have existed in separate species and not in unbroken rows of imperceptibly changing forms.

NO CONTINUOUS GEOLOGIC DEVELOPMENT

The objection to Darwinianism that the *geologic record is opposed to the doctrine of a continuous transitional development* has been stated in a previous part of this essay, but it is worthy of further consideration. The fossils which have been discovered show a succession of organic forms; these, however, do not follow one another by insensible gradations, but by decided steps of difference. If existing creatures have been pro-

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duced by a slow process of evolution, there should be some proof of this in the rock formations. But the evidence is to the contrary, as Mr. Darwin himself admits. Speaking of his theory he says, "Why then is not every geological formation and every stratum full of intermediate links? Geology assuredly does not reveal any finely graduated organic chain; and this perhaps is the most obvious and serious objection which can be urged against the theory" (*Origin of Species*, ch. xv).

He defends himself by saying that the geologic record is "extremely imperfect." In one way this is true; very much remains to be learned from a study of buried remains. Yet there is sufficient ground for the belief that there has been no gradual transformation of one species into another, but that each kind of plant and animal appeared at a given time and remained unaltered during the period of its existence.

A noted instance of this kind occurs in the transition from the oldest system of rocks in which fossils are found to the next oldest—the former being called the Silurian and the latter the Devonian. "The Silurian rocks," says the Duke of Argyll, "as regards oceanic life, are perfect and abundant in the forms they have preserved, yet there are no fish. The Devonian followed

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rapidly and without a break; and in the Devonian sea suddenly fish appear—appear in shoals and in forms of the highest and most perfect type. There is no trace of links or transitional forms between the great class of mollusks and the great class of fishes. And there is no reason to suppose that such forms, if they had existed, can have been destroyed in deposits which have preserved in wonderful perfection the minutest organisms” (*Primeval Man*, p. 45).

THE GREAT OBJECTION TO DARWINISM

This distinction of species without gradation of forms between them appears in all geological formations and is an insuperable argument against Darwinian Evolution. Yet there is another argument stronger and more fundamental than any to which we have referred. It is that Darwinianism endeavors to account for all organic beings as *the product of unintelligent and inadequate causes*. When we consider the complex structure and the peculiar capabilities of plants and animals, not to speak of the attributes which distinguish human beings, we find it impossible to be satisfied with any theory of origins which does not recognize the presence and power of a Creator. Even if it could be shown that

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the plants and animals of earth have come into being through some continuous process of evolution this could be explained only as the persistent work of an intelligent divine agent.

XIX

THE CREATION OF MAN

WHEN comparing the Darwinian account of the origin of man with the Biblical we express the view that any person of good intelligence would consider the latter the more reasonable. In reply to this some one may say that the judgment of an expert concerning a scientific matter is to be preferred to that of any one else; and doubtless there is an antecedent probability in favor of the specialist. Yet under peculiar circumstances an opposite probability may arise. In a complex question when a man of good understanding has become conversant with the facts on which a decision should be grounded, and can consider them all together thoughtfully, his conclusion is more apt to be correct than that of the student whose devotion to specific investigations has led him to neglect some aspects of the subject or to give undue importance to others. The advice of an honorable and experienced business man on a question of fair dealing is often to be preferred to that of a learned lawyer.

Something of this kind seems possible in an

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inquiry respecting the origin of man, because evidently the question is one to be determined *in connection with the entire nature and character of human beings*, and is not one merely of physiological research. It presents a broad subject for thought, and it calls for a wider scope of intelligence than some specialists possess. In setting up the judgment of a citizen of good understanding as superior to that of Mr. Darwin we appeal from the attempt of a distinguished scientist to solve a philosophical problem without proper consideration of all the conditions involved.

COMMON SENSE VERSUS DARWINISM

And there is a deeper reason on account of which we oppose Common Sense to Darwinian Evolution. This is *the method of thinking* by which Darwinism was developed and which was the outgrowth of a false philosophy. Sound philosophy is nothing else than rational good sense correctly analyzed and distinctly stated. False philosophy is always a departure from good sense. In order to show the defects of that style of thought which has produced agnostic evolution let us recapitulate the first principles of a Common Sense theory of knowledge, and then show how these have been discarded by a certain school of thinkers.

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All knowledge consists of two distinguishable fundamental elements—*thought, or conception,* and *belief, or conviction,* which latter is an intellectual confidence which may or may not accompany thought. Thought without accompanying conviction is mere imagination, an entertainment of ideas without belief in the existence of the objects thought of. For the objects are conceived of not as existing, but only *as if* they existed. On the other hand, *thought as attended by absolute and well-grounded conviction in the existence (or in the non-existence) of the object* is true knowledge.

Beside actualistic knowledge which asserts that a thing actually is (or is not), and which is knowledge in the primary and most literal sense, there is “hypothetical knowledge” which asserts that with the existence of a given condition a thing might be or would be. This knowledge does not assert fact yet it provides for such an assertion; and *for this reason alone* it is called “knowledge.”

THE SOURCE OF ALL KNOWLEDGE AND INFERENCE

Knowledge is radically different from sensation and from every kind of feeling, and it is to be distinguished even from that thought or con-

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ception which it includes. Thought *per se* is not knowledge but only a necessary condition and element of knowledge.

In the last chapter of his "Posterior Analytics" Aristotle sets forth as the originating source of all knowledge "*an inborn power of judgment, which men call perception*" (δύναμιν σύμφυτον κριτικὴν ἣν καλοῦσιν αἰσθησιν). This perception as the initial act of knowledge is also with us named *cognition*; and it is of two modes, the *immediate*, or presentational, and the *inferential* or illative. In immediate cognition we apprehend facts which are in direct relation with our own bodies and our own souls. By this mode of perception we obtain our first knowledge of all the *essential elements* of Entity or Being: These are *Space, Time, Quantity, Substance* (material and spiritual), *Power, Action, Change and Relation*. Then also, while immediately perceiving certain relations as being necessitudinal between present objects, we learn the *fundamental* laws of being and become prepared for *inferential* cognition.

In this at first we infer one individual fact from another inasmuch as *like necessitative antecedents call for like consequents*. But very soon we form generalizations from necessary connections or sequences of fact, and then we

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reason from the rules so obtained. Aristotle teaches that all "first principles" (πρώται ἀρχαί) are gained by "induction" (ἐπαγωγή), that is, by generalization, or, to use a more specific word, by principiation.

No universal truth is ever immediately perceived, but it sometimes follows so instantly from the perception of a necessary sequence in an individual case that it appears to be apprehended without a process. This is so with mathematical and metaphysical axioms.

The most important rule to be observed in every inference or deduction is that of *the Sufficient or Adequate Reason*. This asserts that we can infer correctly only when we understand the conditions under which a given antecedent will necessitate a supposed consequent, and that when the inquiry is concerning a cause we should ascertain *whether the cause be adequate or not*. Mere temporal antecedence does not show that one event is the cause of another.

ARISTOTELIANISM VERSUS ASSOCIATIONALISM

The foregoing doctrinal sketch is intended for readers interested in the theory of knowledge. It has been drawn from a book entitled "*The Perceptualist*" (a publication of the Funk and Wagnalls Company), which advocates a philoso-

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phy similar to Aristotle's, a system of Mental Science named Perceptualism, because it claims that *all knowledge originates with perceptions* and not from either sensations or mere ideas.

If this doctrine be correct one may understand the insufficiency of that theory of knowledge known as *Associationalism* which had great vogue among English thinkers of the nineteenth century. This strange philosophy, the name of which gives but little idea of its nature, gained currency through the agency of two able men who were father and son. James Mill, a government officeholder in London, besides writing histories, advocated utilitarian views which he had received from Jeremy Bentham, a political economist, and the Associationalist theory which he had received from David Hartley, a practising physician, who devoted his spare time to literary pursuits. James Mill privately educated his son in these systems of belief, and John Stuart Mill, altho he never attended a university, became the most influential theorist of England. He taught more forcibly than any of his predecessors that the only immediate objects of human knowledge are *sensations and ideas, the ideas being reproduced and refined sensations—that reasoning is simply an orderly succession of ideas under the laws of the association of*

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thought—and that cognition consists in the having of ideas and in putting them together.

The doctrine that the Association of Thought can explain all mental action had the merit of simplicity. It would be paralleled in physical science by the hypothesis that all material potencies are forms of gravitation. But it is an inadequate account of the operations of the intellect.

According to Mill we have no right to believe in Space, Time, Substance and Power *except as ideas of the mind*. For his doctrine is that ideas only are perceived. What we think of as the world is merely a succession of sensations or of idealized feelings; even one's soul is nothing more than "a series of states of consciousness." Therefore, also, the relation of cause and effect is merely the regular sequence of an idea of one kind after another of another kind.

Mill's theory of knowledge conflicted too much with our immediate cognitions to be generally accepted, but he produced a logical system which became popular and contributed to a loose interpretation of the laws of nature. For if causation be nothing more than invariable antecedence the inquiry concerning adequacy or sufficiency is superfluous; one is at liberty to adopt any recurrent antecedent as a cause whether it be adequate or not.

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THE "FOUR CAUSES" OF ARISTOTLE

In experimental investigations scientists are not easily misled by false philosophy. Their immediate handling of material substances and their perception of powers operating according to definite laws, protect them from radical error. But in theorizing on matters distantly related to observation mistaken views often find acceptance.

The fact that many able men of our day have attempted to explain the universe without reference to the principle of design and the work of a Creator, is largely due to the influence of that superficial philosophy of which John Stuart Mill was the most distinguished advocate. And here we see clearly the superiority of the old Aristotelianism to the Associationalist doctrine. For the wise Greek perceiving that the works of Nature are such as needed intelligence for their production included what he called "final cause" in the general cause of the world.

The "four causes" of which Aristotle speaks are not intended by him as four separate agencies, but only as the component parts of one complete agency. There is first, the *material* cause, the substance out of which the thing is made; secondly, the *formal* cause, the pattern or plan according to which the object is constituted

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or constructed, that wise combination of members and qualities which make the object what it is; thirdly, the *efficient* cause, which is the energy or potency giving shape to the object and actually bringing it into being; and fourthly, the "*final cause*," so called not as following the other causes—for it may precede and may accompany them all—but because it is the "end," or motive idea, to realize which the object is created.

It cannot be said that these four are all the causal conditions of a phenomenon, but when they are provided other conditions, as those of place and of time, may be supposed or implied.

Aristotle regarded the universe as the work of a master builder and as a storehouse of many skilfully made products, each of which is intended to serve a purpose. He would describe the creation of a tree somewhat as we would the making of a table. There are the boards and other materials of which the table is to be composed; then the pattern or design according to which it is to be put together; then the skill and labor of the carpenter; and finally the inducement which the carpenter has to make the table either for himself or for some one else. So a tree was originally composed from earth and moisture; was given a constitution "according to

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its kind''; sprang from that power which has established itself in the living seed; and was intended as a home for the birds of the air and to give shelter and food for man and beast.

In the view of modern philosophy all these elements, together with others, combine in our complete conception of the cause of the table or of the tree.

THE FATAL FAULT OF DARWINISM

In excluding design or final cause, and therefore also a creator, from an explanation of the origin of things Darwinian Evolutionists are forced into the position of assuming *a wholly inadequate cause to be adequate*.

It is a judgment in human affairs that the employment of complicated instrumentalities so as to produce a desirable result calls for the exercise of knowledge, thought and care; and we have convincing reason to apply this rule to the works of nature. For these, while thoroughly analogous to human constructions and inventions, infinitely surpass them in the manifestations of formative skill. Were all the talent that has ever been engaged in either ancient or modern times in the production of machines and the discovery and device of agencies for the service of civilized society, united in the possession of one

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individual, it would not compare with the supernatural *genius shown in the formation of the human body*. The eye and the ear, the feet and the hands, the mouth and tongue and teeth, the digestive apparatus, the jointed skeleton and muscular system, the heart and the circulatory system, the brain and the nervous system, form a combination of unspeakable complexity, every part of which contributes to a definite purpose. And this organism has the amazing ability to reproduce its kind. Such is but one of the marvelous works of the Creator. To say that instrumentalities of this sort are the evolution of blind material tendencies is to utter an extreme absurdity.

CHRISTIAN ARISTOTELIANISM

There are some who call themselves Christian Evolutionists—who perhaps might more properly be named *Theistic Evolutionists*—who say that God, uncounted millions of years ago, instituted a vast collection of monads or atoms and endowed them with all needful potencies for the production of a cosmos. Then the Almighty left his universe to itself and has not since interfered with its development in any way. If any events have apparently been acts of God they have been only the special and striking outcome of natural

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law. These theorizers maintain that the universe is controlled by final cause or divine purpose, and in this are superior to the Agnostics. But they deny that God has taken any part in the government of the world since the first impartation of qualities to the monads.

This doctrine is unsatisfactory because it is not supported by sufficient reason. It presupposes progress by infinitesimal degrees from the simple to the complex and a begetting of the living by the dead, whereas evidence points to successive acts of immediate creation.

Moreover, sound thinking goes to show that God is a spirit whose active presence and care pervade the universe. This thought is expressed when we speak of the immanence of the Divine Being. *For we obtain a rational knowledge of our Creator by means of inferences founded on our own experience.* Man acknowledges an intelligent Deity because of the wisdom displayed in the wonders of nature. He infers the boundless omnipresence of God somewhat as he does the infinitude of space. From an immediate perception of the room occupied by his own body and pervaded by his own spirit and of the intervals through which he moves his limbs, man obtains a knowledge of the space which contains the world and extends beyond it in every direc-

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tion. And as the human spirit pervades the body so the divine spirit pervades the universe; and as the former is not the body, but has a nature of its own, so the divine spirit is not the universe but has a nature of its own.

The life of man, too, is a *present activity* controlling both his bodily organs and his various means of operation in the world around him; and so the Almighty Father is everywhere actively present with a never-failing providence. He is not a motionless spirit, but the everliving God. By reason of his greatness, also, his activity is more continuous and more pervasive than ours. Such is the conclusion which men form in the exercise of natural good sense. It may not accord with some noted systems of philosophy or with some venerable theological doctrines, but it agrees with what may be termed Christian Aristotelianism.

“NATURAL SELECTION” AND “SURVIVAL OF THE FITTEST”

When we use the conceptions of “final cause” and of intelligent Creator in explanation of the origin of the universe many points otherwise obscure become intelligible. We no longer resort to weak hypotheses to account for new orders and species of beings. The theory of

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“Natural Selection” and of “The Survival of the Fittest” may explain how some race of animals has continued to exist or has ceased to exist because of a change in the climate of a country or because of ability or lack of ability to contend with increasing dangers and difficulties. We can understand that cultivation in a northern latitude has produced a variety of Indian corn of shorter stalks and maturing in a shorter season than the corn in our Southern States. But no such cause is adequate to develop *a lower form of life into a higher*—vegetables into animals, mollusks into fishes, fishes into reptiles, reptiles into mammals. “Survival of the Fittest,” tho it might result in the destruction of a tadpole, would have no tendency to change it into a frog; and certainly no such law operates in that wonderful transformation which takes place in an egg under the influence of continued warmth. But a rational explanation of the progressive production of the world and of the organisms in it is found in the hypothesis of *Creational Development*, which assumes the exertion of formative divine power as each new type of creature is introduced.

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QUESTIONS RESPECTING MAN'S ORIGIN

Belief in an intelligent author of the universe provides also for *an understanding concerning the origin of man*. So long as one holds to evolution he must regard the human animal as the product of a process beginning with some chemical combination and continuing through ages of vegetable and animal progress, till, with Darwin, we acknowledge more immediate descent from a quadrumane or apelike mammal. This hypothesis loses any fitness that it ever had when we reflect on man's moral and spiritual constitution and on his possession of the image of his Creator. We recognize that the Almighty is not a blind evolutionistic force—that he has already exercised the power of direct creation in the primal production of different forms of living beings—and that he is far more likely to call man into existence immediately than to produce him as the offspring and suckling of an irrational animal. Besides, so far as our knowledge extends, *there is no evidence that any creature has ever occupied an intermediate place between man and the ape, or that man has ever been less human than he is to-day*.

Another question connected with man's origin is logically affected by the choice which one

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makes between evolution by natural causes and creation by the hand of God. Evolution demands a very long time for its finished product; creation places the newly formed Adam in the garden of Eden. Those who hold to the former doctrine necessarily teach that the first man was a low type of savage who fought with wild beasts in the distant prehistoric past, while believers in creation are ready to consider the statement that our race has dwelt on earth only a few thousand years and that man began his career in a state of simple and innocent yet mature rationality.

It is the same kind of thinking which accepts evolution as proved which positively asserts the extreme antiquity of the human kind.

When an author expresses the view that the perfect human eye has spontaneously developed from a spot on the skin peculiarly sensitive to light, we expect him to teach that the first human beings lived not less than 50,000 years ago. And so long as the doctrine of evolution is maintained by many of our geologists and anthropologists we shall annually hear reported discoveries respecting primitive man and his anthropoid progenitors.

CHRONOLOGICAL CALCULATIONS

Professor LeConte at the conclusion of his "Geology" says that "the amount of time which

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has elapsed since man first appeared is still doubtful. Some," he says, "estimate it at more than 100,000 years, some at only 10,000." If evolution be true the former estimate is not too much; indeed, it is not enough. But if creation be granted, 10,000 years may be assumed as amply sufficient for the requirements of the case.

The calculations of Jewish and Christian Chronologers based on the genealogies of the Bible are unsatisfactory. They give dates for the creation of Adam before the Christian era, which vary from nearly 7,000 to less than 3,500 years. Archbishop Usher, whose chronology is that commonly received, held that man was created in the year 4004 before the birth of our Savior. In view of this looseness of Biblical representations concerning time, the learned Dr. Charles Hodge writes as follows: "If the facts of science and of history should ultimately make it necessary to admit that eight or ten thousand years have elapsed since the creation of man there is nothing in the Bible in the way of such concession. The Scriptures do not teach us how long men have existed on the earth. Their tables of genealogy were intended to prove that Christ was the son of David and of the seed of Abraham, and not how many years had elapsed between the creation and that event" (*Theology*, part II, ch. 1).

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Probably Scriptural chronology for the time after the Flood is no more accurate than for the antediluvian period. Nevertheless Dr. Pusey, the English divine, in his work on the Prophet Daniel (preface xv), tells of a French scholar, Professor De Bruns, who calculated what the population of the world would be in 1880, beginning with six people 2348 years before Christ, which is Usher's date for the Deluge. Assuming the annual rate of increase to be the same as that of the French nation in his day, he found that the world would contain about 1,400,000,000 inhabitants. At this same time two German scientists, Behm and Wagner, issued a volume entitled "*Bevölkerung der Erde*," in which they gave the population of the world according to the best obtainable statistics and estimates, as 1,433,837,500—practically the same total as that of the French professor. We do not suppose that the date for the Deluge is reliable, and the calculations in this case were necessarily lacking in exactness, yet the agreement between the two conclusions is remarkable.

The simple fact, however, that the earth to-day is far from being fully occupied by the human family is a strong disproof of the evolutionist contention that our race has dwelt in the world for tens of thousands of years.

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ANCIENT RECORDS AND MONUMENTS

Another argument for the recent origin of the human family may be drawn from the records and monuments of the ancient world. Historians agree that the earliest organized nations were the Babylonians, the Assyrians, the Phoenicians and the Egyptians. Cuneiform scholars date the foundation of the Babylonian kingdom approximately at 2,300 years before Christ, and that of the other States, with the exception of Egypt, at from six to eight hundred years later. Hindoo and Chinese civilizations made no mark in the world till a thousand years after the rise of Babylon, tho preposterous claims have been made for them. The chronicles of Egyptian dynasties have no reliable succession of dates, yet according to Canon Rawlinson (in his *Origin of Nations*) they justify the assumption that this country was politically organized three or four hundred years before Babylon.

This judgment was singularly confirmed by an observation made by Piazzi Smith, the Astronomer Royal of Scotland, in respect to a long passage which leads to a chamber in the interior of the Great Pyramid. Mr. Smith found that the central line of this entrance way is exactly *in the vertical plane of the meridian* and that instead

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of being horizontal it slopes and *points toward the north pole*, being elevated from the level at an angle of $26^{\circ} 27'$, instead of 30° , which it should have were it directed precisely to the pole. This suggested that the designers of the pyramid intended the passage to point like a telescope to that star which in their time was the pole-star. For, owing to "the precession of the equinoxes," the star which for a certain period is the north star, slowly recedes from the pole and may have its place taken by another star. Sir John Herschel, the English astronomer, determined that Alpha Draconis was the pole star and had the exact elevation of $26^{\circ} 27'$ *in the years 2123 and 3400 B.C.*

Considering all circumstances the first of these dates was taken to be that of the construction of the entrance passage. But the great pyramid was built by Cheops, who according to the chronicles reigned 300 years after Menes, the founder of the supreme Egyptian monarchy. We infer therefore that Menes lived about 2400 years before Christ, and the estimate of Canon Rawlinson that Egyptian civilization began about 2600 B.C. may be accepted as probable.

Such being the case the oldest known nationality must have begun its life less than 4,600 years before our time in this twentieth century of the

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Christian era, and on this basis we might suppose that mankind made their appearance on the earth much less than 10,000 years ago.

MANETHO AND BEROSUS

The principal author quoted by ancient writers on Egyptian history was Manetho, a priest who lived in the Nile Delta in the third century before Christ and who claimed to have obtained his information from temple records. His contemporary, Berosus, who was a priest of the god Bel, in Assyria, likewise bases his history of Babylon on temple records. Both wrote in Greek. Their works were reasonably authentic so far as human affairs went, but embraced polytheistic fables which had not been known in the early years of the Egyptian and Babylonian empires. For the cuneiform inscriptions in the Euphrates Valley and the hieroglyphic writings found in the pyramids indicate that the original faith of the East was monotheistic, the worship of animals in Egypt and of idols in Babylon being developments of a later day. So far as we can learn man has not in past times ascended from fetishism through polytheism to the belief in one God, but like the Israelites of old has forsaken the Supreme Being for the attractions of idolatry. Neither has the tendency of human

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beings apart from Christianity been toward moral and social improvement; they have sometimes sunk to an extremely degraded condition, and at the best have remained stationary.

Manetho began his history with the reign of the gods for many thousand years in Egypt, after which the Manes, who were god-like beings, ruled for a long time before the power was entrusted to ordinary mortals. For the belief prevailed among the ancients that the primal condition of man was one of innocence and happiness; and their hope was that the race would be restored to such a state. This was the origin of the myth of the golden age celebrated by Greek and Latin poets.

Berosus gave to the western world the tradition of the Flood, as it was held in Chaldea. He said that the supreme god, whom he named Chronos, appeared in a vision to a man named Xisuthrus, and warned him to build a vessel for the saving of himself and of his friends. Xisuthrus having asked whither he was to sail was answered, "To the Gods." He took all the different animals with him into the Ark. And after the waters had abated he built an altar and offered sacrifice to the gods. (See Professor Armstrong's *Nature and Revelation*, p. 38).

Nerosus tells also of "the tower of tongues,"

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which impious men built and which was overthrown by the gods assisted by the winds; after this, according to Berosus, the gods introduced a diversity of speech for the dispersion of mankind, on account of which the place of the tower was called Babel, or Confusion, whence the name Babylon is derived.

THE CREDIBILITY OF MOSES

Moses wrote more than a thousand years before Manetho and Berosus, and he differs from them in that he does not merely repeat traditions of the past, but tells of events which took place under his own eyes. The most notable of these events was the Exodus from Egypt, which is commemorated annually even till the present day in the Jewish Passover.

Moreover, the account given by Moses of the first fathers of our race wears a truthful simplicity distinguishing it from the unbelievable fables of heathendom and appeals to us as containing the only credible explanation of the origin of mankind. It is probably a tradition from the days of Eden. It testifies to the immediate creation of man, so far as human records can.

The words of Moses also throw light on the present widespread and diversified condition of

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the family of Adam. Because we may assume that shortly after the Deluge men began to spread over the earth as herdsmen, agriculturalists and hunters and in other occupations which had been learned during antediluvian days, and, while the more capable tribes developed into civilized communities, the less able and less fortunate fell into rude ways and became the progenitors of the barbarians and savages of later times. For as a well brought up individual may discard the habits and rules of cultured society and adopt a wild, unregulated life, so—indeed much more so—may a people forsake civilization and fall into barbarism. Poverty, ignorance, disregard of moral principle and bad political conditions are fruitful causes of human deterioration. But while this is so and many savages have been found in the world, it can also be said that no beings of the human form have been discovered who have not used reason in their way of living and who have not differed immensely from the brutes.

ARCHEOLOGIC AND GEOLOGIC REMAINS

THOSE ancestors of ours who wore hair instead of clothing, whose language was inarticulate cries, who inhabited trees and lived on nuts and fruit, are mere fictions of the evolutionistic imagination; and so are those wild creatures of a later day who consorted with hyenas and other beasts of prey, who ate raw flesh, and had no home except the shelter of the rocks. When the explorers Stanley and Dr. Livingstone penetrated "Darkest Africa" they found everywhere men of good intelligence, acquainted with useful trades and capable not only of providing for the necessities of life, but also of wisely managing tribal affairs. Even the Bushmen, who were inferior to the rest, did not conduct themselves as brutes, but as human beings. Sir John Lubbock (the late Lord Avebury), in his *Prehistoric Times* (p. 557) begins his chapter on Savages in the following words: "In reading almost any account of savages it is impossible not to admire

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the skill with which they use their weapons and implements, their ingenuity in hunting and fishing, and their close and accurate powers of observation.”

Some archeologists, however, who favor the theory of evolution, and among whom Sir John is to be included, find evidence of great antiquity in certain remains left by tribes of whom no record has been preserved. These remains are the shell-heaps to be seen on the coasts of Denmark and other countries; the wooden pilings on which lake-dwellings formerly stood in Switzerland and elsewhere; and the great monuments of unhewn stone and the burial mounds, erected in days long forgotten. In regard to these relics of the past it may be said that none of them can claim an age equal to that of Egyptian and of Assyrian monuments; perhaps none go farther back than to the times in which Greece and Rome were in their infancy.

Mounds of shells and other refuse mark the site of ancient fishing towns. The deeper portions of them yield flint instruments such as the American Indians used when this continent was first discovered; from the upper layers metal tools and ornaments have been obtained. Similar deposits have been found along the coast of the United States.

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Lake dwellings were built for protection against enemies and against floods. Some are delineated on Trajan's column in Rome, which commemorates the conquest of Dacia (or Hungary) in the 105th year of the Christian era. They are still in use in some countries.

The megalithic or rude-stone monuments (dolmens and cromlechs) of England and France were probably erected in the first centuries of our era to mark the burial places of kings and warriors; tho Sir John Lubbock assigns them to a much earlier time. Geoffrey of Monmouth, writing in the twelfth century, records the tradition that Stonehenge was a memorial raised to three hundred noblemen treacherously slain by Hengist in the year 462. (Armstrong's *Reason and Revelation*, p. 25.)

The earth-mounds of America and Europe are also places of interment. Some of them may be from one to three thousand years of age, but likely few are so old as that mound in Asia Minor beneath which Achilles lies and around which it is said that Alexander ran. It is evident, too, that all these prehistoric remains are proofs of human thought and effort; they show no approach to the life of irrational creatures.

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THE BIOLOGICAL ERAS OF GEOLOGY

Some, however, maintain that certain *geological* deposits, especially skulls and bones and instruments of stone, give proof that man existed very many thousands of years ago. The estimates based on these exhibits vary from 50,000 years to 500,000. And many scientific men claim a great antiquity for the human race even while they do not attempt to compute its time of residence on earth.

With reference to life in general, geologists mention four immense eras of rock-formation; The *Archæan*, or *Azoic*, which shows little or no trace of organisms; the *Primary*, or *Paleozoic*, which contains fossils of extinct fishes and amphibians; the *Secondary*, or *Mesozoic*, in which reptiles predominated; and the *Tertiary*, or *Cenozoic*, during which mammals showed themselves, and which has continued till the present time. But some separate the latter part of the Tertiary from the rest and call it the *Post-Tertiary*, or *Quaternary* Era, this being the time during which various species of animals which are yet living came into being, and toward the close of which man made his appearance. Finally, some distinguish the time during which man has existed, and which is the shortest of all geologic periods

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as the *Psychozoic Era*. It might be more explicitly named the *Anthropic*, or *Human*, or *Modern Epoch* of the Quaternary Era.

The word Cenozoic (*Kainozoic*) is compounded from *kainos* and *zoè*, Greek words signifying *new* or *recent*, and *life*. So we are taught that all Tertiary time is recent, as compared with the preceding ages of the world. But even so it is held to be of enormous length.

We conjecture that the sixth day mentioned in Genesis was identical with the Quaternary period which came to an end when man was placed in the garden which God had prepared for him. But possibly that day included all Tertiary time.

THE GLACIAL EPOCH

Geologists generally agree that the Quaternary Era was introduced by an epoch during which a large part of the Northern Hemisphere was coated with ice and which, therefore, is called the Glacial Epoch. They find that noticeable changes were effected as the ice-beds increased in thickness and slowly prest their way southward. The sides of hills and mountains were denuded of soil and gravel, and blocks of stone were pushed long distances. Then, when the Arctic cold gave way to a mild climate and the ice-fields receded

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from the temperate zone of the earth, torrent-like streams swept through the country, deepening river-channels and covering the valleys with débris and sediment. And all this left its impress upon the aspect of nature.

Opinions differ as to the cause of the Glacial Epoch. A common view is that it resulted from an elevation of the surface of the earth along a northern latitude and also that a subsidence of the land so raised was followed by the return of a mild climate. No theory has gained general assent. Moreover, tho the evidences of glacier action are now seen side by side, it is not certain that they were all produced at the same time. The Arctic climate may not have descended all meridians simultaneously. And many believe that there was not one continuous period of cold but several cold periods with warm intervals between them, all caused by successive elevations and depressions of the terrestrial crust. It is estimated also that the total glacial epoch, considering its accomplishments, could not have been less than 100,000 years; also that it came to an end from fifteen thousand to thirty thousand years ago.

As already noted, also opinions differ much concerning the beginning of the Psychozoic or Anthropic Era. Our judgment is that the re-

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quirements of *history and archeology* would be satisfied, should we suppose that it began seven or eight thousand years before the birth of Christ; and perhaps we have already argued sufficiently to that effect.

THE ARGUMENT FROM GEOLOGY

Let us now consider that evidence of extreme human antiquity which some assert is provided by the science of geology or by what may be named more specifically *geologic archeology*. In regard to this we must acknowledge ourselves to be wholly incompetent to form an expert opinion. An authoritative interpretation of the facts can be expected only from one who has devoted himself to the examination of fossil deposits, and not even from such a person unless he be a man of sober and comprehensive judgment. We feel at liberty, however, to give some reasons for questioning the view of those who assert that men have inhabited the earth for many thousands of years.

Sir John Lubbock, in his *Prehistoric Times* (ch. xi.), tells of the introduction of this doctrine among the teachings of geology. He says, "While we have been straining our eyes and watching excavations in Egypt and Assyria, suddenly a new light has arisen in the midst of us,

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and the oldest relics of man yet discovered have occurred not on the sandy plains of the Nile or the Euphrates but in the pleasant valleys of England and France." He then relates how M. Boucher de Perthes found flints "rudely fashioned into cutting instruments" in the gravel beds of the Somme River Valley and elsewhere in France, and how this gentleman embodied his conclusions from these discoveries in 1846 in a book entitled *De l'Industrie Primitive*. The views thus published were ridiculed for fifteen years, but in 1860 the valley of the Somme was visited by English geologists who were impressed by what they saw, and who "raised the discovery of M. Boucher de Perthes to the dignity of a scientific fact." "Ce sont les Geologues Anglais qui ont fini par elever a la dignité de fait scientifique la découverte de M. Boucher de Perthes" (quoted from an address by a scientist to the Prefect of the Lower Seine).

Only an experienced geologist can speak intelligently respecting Paleolithic deposits. But we must call attention to the fact that such views as those of Sir John Lubbock have been seriously questioned. Professor Winchell in *Sketches of Creation* (p. 367), says: "The remains of man reputed to be found in glacial drift of the Valley of the Somme have been shown by Dr. Andrews of

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Chicago, and others, to be buried in deposits of much later date." Professor Winchell also, referring to a cone-shaped deposit of gravel at the mouth of a Swiss river of which Sir John writes as containing human remains, says that Dr. Andrews discovered how a French savant had wrongly calculated its age. The Frenchman made it to be 143,000 years old, when 5,000 years would have been a liberal estimate.

Sir William Dawson, of McGill University, Montreal, in his *Canadian Ice Age* (p. 283), tells of a bed of gravel near Trenton on the Delaware of great antiquity, which seemed to contain "Paleolithic instruments enough to stock all the museums in the world." But a deep excavation for a city sewer cut through the gravel bed and showed that the supposed implements did not belong to the undisturbed deposit but to a mass of débris at one side. They were flakes rejected from material which modern Indians had partially shaped into axes and arrow-heads and which they had then taken away to be finished in their homes. In view of this explanation Principal Dawson is ready for "a revision of the whole doctrine of Paleolithic and Neolithic (old-stone and new-stone) implements as held in Great Britain and elsewhere." In his *Story of Earth and Man* (p. 292), he says, further: "The calcu-

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lations of long time based on the gravels of the Somme, or the cone of the Tinière, or the peat bogs of France and Denmark, have all been shown to be more or less at fault; possibly none of these reach further back than six or seven thousand years."

Professors Chamberlain and Salisbury, of Chicago University, devote the third volume of their extensive treatise on Geology to "*The Glacial or Pleistocene Period.*" They find no evidence that man existed in America in very early prehistoric time, and they say that "there is little doubt that the European data might well be subjected to more severe criteria both archeologic and geologic, and that some at least of the data from the gravels and other loose formations would be found to have little value" (p. 514). They add, "if the rude stone products may be interpreted as products of a preliminary process in production of a higher class of stone art, a more favorable judgment of the art of these ancient peoples would appear to be required by the other classes of relics found."

THE SO-CALLED PREHISTORIC AGES

At this point let us take note of certain terms which evolutionist archeologists use and which exert a seductive influence upon the mind. In

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order to express the doctrine that the human race has passed through various stages of social and industrial development man's prehistoric life is divided into the *Paleolithic*, the *Neolithic*, the *Bronze* and the *Iron* ages. In the first of these only rough stone implements were used; in the second, implements of polished stone; in the third, weapons and ornaments of bronze; and in the fourth, instruments of iron. This language is misleading, because the use of bronze and iron by people who left no written history behind them did not antedate the civilizations of Egypt and Assyria and Phœnicia and Greece, but was *contemporaneous with them and probably a derivative from them*. For example, the Etruscans, who ruled over northern Italy and Lombardy several hundred years before the founding of Rome, were extensive manufacturers of swords and other cutting instruments of bronze, this being an alloy made of copper with 10 or 12 per cent. of tin, and found to be much harder and more serviceable than either metal taken by itself. Certainly, therefore, only the stone cultures can be reasonably assigned to prehistoric time.

Moreover, even when archeologists speak of the Paleolithic and Neolithic stages of human progress, they are not to be understood as set-

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ting forth fact but *only as stating theory*. And we may rightly demand proof that mankind as a race has passed through the stages of development which the evolutionist would designate by these terms. So far as we can learn the earliest known civilization sprang from a simple agricultural and patriarchal life and not from a condition of savage barbarism. Yet when we read in books of the experiences and doings of those prehistoric men—of their flint manufactures, their clothing of skins, their shelters under rocks and their pursuit of wild animals—we sometimes forget that we are contemplating creatures such as may never have existed.

All the teachings of geologists, except those which are purely descriptive or geographic, are *inferences* which differ greatly in value. Some cannot be disputed; some are very probable; others are questionable; others merely the product of an hypothetical imagination. Certain investigators seem to value no explanation unless it be strange and marvelous; and even the most sober scientists have been known to form erroneous opinions. For, while many persons possess the faculty of observation and the gift of logical deduction, accurate judgment is a rare talent. Certainly, in geological problems the wisest man may easily be mistaken.

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LYELL ON ALLUVIAL DEPOSITS

Sir Charles Lyell, a most thoughtful observer, calculated that the least time to be allowed for the formation of the Mississippi delta was 100,000 years. In so doing he assumed that the rate of deposit had been uniform during all that period, which was probably an error. The Mississippi Valley was the result of two great elevations of land parallel to each other and running north and south. These bore aloft a deep layer of mud which had been deposited on a sea-bottom, and it is to be supposed that rains and floods and streams carried away this material far more rapidly in the first years of the valley than in later times. Professor Hitchcock reduced Lyell's estimate to 14,000 years, and Majors Humphreys and Abbot, United States engineers (the former afterwards Major General Humphreys), thought that 4,400 years would be sufficient.

It was on Lyell's judgment respecting the deposits of the Mississippi that great antiquity was claimed for "The Natchez Man," as it was called—a human pelvis found at the bottom of a ravine near Natchez. Lyell's estimate appears to have been extremely excessive. Besides, in all probability this relic had not lain very many

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years where it was found, but had descended with a slide of earth from an Indian burial ground on the edge of the ravine above.

It is noteworthy, too, that Sir Charles estimated "the alluvium of the Somme containing flint implements and the remains of the mammoth and the hyena" as not less ancient than that of the Mississippi delta. Here again he may have mistakenly assumed a regular rate of deposit.

DISCREDITED DISCOVERIES

From time to time, within the recollection of persons yet living, reports have been published that skulls or skeletons of great antiquity have been found. These discoveries have generally turned out unworthy of serious consideration, but for the time they have gained credence with scientific men.

In 1854 Nott and Gliddon, in their *Types of Mankind*, told of the Fossil Men of Guadeloupe, who were two skeletons chiselled out of the rock on the northern coast of that West Indian island. They are now preserved in European museums. Examination showed that they must have been the remains of Indians who lived not more than two centuries before the discovery, and who probably were killed in a sea fight. The bones re-

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tained some of their animal matter and all their phosphate of lime. They were embedded in a limestone which is forming daily on that coast and of which the shore line is composed (*Southall's Origin of Man*, p. 77).

Another discusst fossil consisted of a human jaw and some bones asserted to have been found in a Florida coral reef, which Prof. L. Agassiz had calculated to be 10,000 years old. Count Pourtales, the discoverer of these remains, in rectifying statements which had been made by Sir Charles Lyell and others, wrote, "The human jaw and bones found in Florida by myself in 1848 were not in a coral formation but in a fresh water sandstone on the shore of Lake Monroe, associated with fresh water shells of species still living in the Lake. No date can be assigned to that deposit, at least from present observation" (*The American Naturalist*, vol. i, p. 434).

Once more: In 1885 immense antiquity was claimed for a skeleton found in a stratum of travertine in Mexico not far from the capital city. Travertine is a porous, calcareous rock which is sometimes deposited from spring water impregnated with lime. Professor Newberry of Columbia College, after examination said, "It is possible that we have in these bones the oldest record of man's occupation of the con-

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continent, but no facts have yet been brought to light which prove that the deposit containing them was not made within a thousand years."

We shall recur later to this subject of alleged discoveries of human remains.

"RIVERDRIFT" AND "CAVE" MEN

Another example of delusive words is to be seen in the terms *Riverdrift Man* and *Cave Man* which some employ in connection with their conviction that primitive man had a very low mental capacity and lived many thousand years ago. Undoubtedly, tribes of a savage type existed in ancient as well as in modern times, but that the human race began its career in a life little removed from that of the brute should not be stated as if it were an unquestionable fact. And, indeed, no one will say that the mere use of terms has any evidential value.

Here let us note a difference in the views of two able archeologists, Sir John Lubbock and Prof. Boyd Dawkins, of Owens College, Manchester, England. Both are believers in Evolution, but Lubbock grades the Riverdrift and the Cave men together, as of the same age, while Dawkins finds cave men much superior to the riverdrift and of a later culture. With both, however, riverdrift men were people of whom

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we have no evidence except the worked flints found in gravel deposits, since no skulls or skeletons have been discovered in these old river beds.

The freedom with which Sir John Lubbock handles great stretches of time and his use of them in reasoning may be inferred from the following instance. He is explaining how the remains of arctic animals like the musk-ox have been found "side by side" with those of tropical animals, such as the hippopotamus. (At least that is claimed.) He explains this by a change which took place in the climate of Europe, every ten or twelve thousand years, from a high to a low temperature, and *vice versa*. But, he says, "A period of 10,000 years, long as it may appear to us, is very little from a geological point of view, and we can understand how the remains of the hippopotamus and the musk-ox came to be found together in England and France. The very same astronomical condition which fitted our valleys for the one would at an interval of 10,000 years render them suitable for the other" (*Prehistoric Times*, p. 425). One would suppose that after so long an interval the remains would not be found together, but in different layers of geological deposit

Professor Dawkins in the first chapter of his *Early Man in Britain* says, "The series of

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biological changes which have taken place in the earth may be accounted for on the theory of evolution of H. Spencer and Darwin," and again, "the argument in favor of the theory of evolution, founded on the specialization of mammalian life, in its progress from the Eocene times down to the present day, seems to me so strong as to be almost irresistible." At the same time his studies lead to the conclusion that the Riverdrift man was "a hunter of a very low order, though not lower than the modern Australian," while the Cave man "has left behind the proof of a decided advance in culture, such as might be expected to result from the long continuance of man on the earth in the hunter stage of civilization." This class of men possess some talent as engravers and sculptors, and on this account as well as for various other reasons Professor Dawkins believes that "their manner of life was the same as that of the Eskimo" of the present day (p. 236).

PROFESSOR CULBERTSON ON OHIO RIVER FLINTS

Professor Dawkins' comparison of the Riverdrift man with the existing Australian savage and of the Cave men with the Eskimos, suggested to the writer that inquiry might profitably be made from American professors concern-

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ing those aborigines who inhabited America before its discovery by Europeans, and concerning the Eskimos who have dwelt in Alaska from unknown times. Fortunately, we knew two men who were qualified to answer questions.

First we wrote to Prof. Glenn Culbertson, the geologist of Hanover College, Indiana, who is familiar with the flint implements gathered from the shores of the Ohio river in the immediate neighborhood of that college. In that region this great water-course winds among bottom lands created by its ancient deposits and past limestone bluffs which are the remains of high levels washed away by ancient geologic floods. On both sides of the river these bottoms alternate with the bluffs, and altho now seldom overflowed are occasionally covered from four to six and eight feet deep with yellow water. We remember one July in which men went about in rowboats over the cornfields. In ordinary times the river channel is separated from the cultivated land by a gravelly beach which is bounded on the side away from the current by a bank from fifteen to twenty feet high, and it is on the perpendicular face of this bank that geologists search for stone arrowheads, hatchets, celts, and other Indian products. We asked Professor Culbertson for information respecting

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the character of these relics, the origin of them, and the time at which they were made. He replied as follows:

"Hanover College, May 26, 1916.

"DEAR SIR:

"In answer to your questions I may say that in my judgment the remains along the Ohio river just below Hanover Landing are *paleolithic*.

"As to the geologic age they would certainly be classed as *Post-glacial*. They are in my opinion not from the river-terrace deposits such as are found along the Somme in France and in similar positions in England, but the arrowheads and axes found in this locality were made from the rocks in the gravel beds along the Ohio, which are of Glacial origin.

"The prehistoric peoples of this region visited these gravel beds for the purpose of obtaining materials for the manufacture of their arrowheads, axes, etc. I think there is no evidence here of man's having existed during or before the Glacial period.

"Very sincerely,

"GLENN CULBERTSON."

The professor does not undertake to fix the age of the relics except to say that they are Post-Glacial, in other words that they belong to the latest geological times. The Indians camped and worked near the river on the bottomland, and those implements which are now found a few feet below the surface of the ground cannot be of extreme antiquity; they may be from one thousand to two thousand years old. They are

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probably not so ancient as the relics in the Somme Valey; like these they do not include any human bones.

Now should we suppose flint products to have been washed out of the bank during a freshet and to have fallen upon the beach at the bottom, they would soon be covered up in the gravel, and if later they should be found so covered they might be taken to be of equal age with the gravel, which would be a great mistake, this latter having been produced in the Glacial age, and long before the alluvial land was deposited. Appearances, too, would be more deceitful if the river in the meantime had altered its course or lowered its ordinary level and the beach had been covered with a layer of loam or loess. The case would then be analogous to that of the flints mentioned by Principal Dawson which were found near the Delaware river.

PROFESSOR HAMILTON ON THE ESKIMOS

The other gentleman of whom we made inquiries was Dr. James H. Hamilton, formerly professor of sociology in Syracuse University, New York. He recently spent a year with the Eskimos in Alaska, as an educational agent of the United States Government. The questions asked were these: (1) What year were you

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among the Eskimos? (2) Are they much altered from what they were before coming under the influence of the whites? (3) How does their intelligence compare with that of our laboring class? (4) Have they any traditions concerning their origin? (5) Are they a low type of men and of women? And these were the answers received:

(1) I was among the Eskimos from July, 1911, till July, 1912. (2) The great mass of them are but little affected by contact with our civilization. The changes may be summarized thus: (*a*) More goods are produced and accumulated for exchange—furs, ivory, arctic clothing; (*b*) The commissary is considerably amplified, the standard requiring, besides the meat of aquatic animals and fish, tea, flour, sugar and tobacco; (*c*) Guns have taken the place of spears in hunting; (*d*) Some sense of modesty has been introduced. The old custom of going naked in the igloo with only a clout around the waist, has given place to the wearing of trousers; but no upper garment is used. (3) I think them quite equal, if not superior, in intelligence to our laboring class and negroes. The Eskimo arts of life call for great resourcefulness, inventiveness, and instant adaptability to new situations. Perhaps I should say their minds are kept wider awake and are therefore more alert than those of our working people; for I do not think mankind differ greatly in potential intelligence. (4) I do not know whether they have any traditions concerning their origin. If they had I would attach no historical value to them. Their history must be traced, so far as it can be traced, by anthropological, archeological and ethnological methods. (5) I should not call them a low type of men and women. Against such an estimate let us note: (*a*) their honesty, in which they are quite equal to civilized people; (*b*) their hospitality, which

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is beyond praise; (*c*) their kindness, far excelling the average among persons of European blood; (*d*) a spirit of helpfulness, than which nothing could be finer; (*e*) great love and tenderness in caring for children; (*f*) a relative absence of brutal and physical combats; (*g*) absence of prostitution.

On the other hand, against a favorable characterization we must set down: (*a*) a low standard of dwelling, always one room and frequently more than one family in that, due largely to their want of fuel and other restrictions of the arctic climate; (*b*) less inflexible rules as to sex purity both as to chastity before marriage and as to entire fidelity to the spouse after marriage; (*c*) early mating; this is designed by the parents to avoid sexual promiscuity; (*d*) uncleanliness of the person, which is almost unavoidable.

Considering everything, putting one thing with another, they are not a low type of men and women; they are very far from that.

There seems no evidence that the Eskimos of to-day are descended from men less capable than themselves; indeed their strenuous life would have been impossible for people of low intelligence. Neither is it credible that ancient savages were any less fitted to provide food and clothing and shelter for themselves and their dependents than the modern are. But if these things be so, what proof can be drawn from imaginary river-drift and cave men that the human race is an evolution from the brute creation?

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A NOTABLE TREATISE

After considering the arguments from geology as well as those from other sources, we still are of the opinion that man has not lived on this earth more than eight or ten thousand years.

But, while we have been writing the foregoing essay, an article by the Honorable Theodore Roosevelt, in the *American Geographical Magazine*, has called our attention to a recently published book in which Prof. Henry Fairfield Osborn, of Columbia University, has presented the latest Evolutionistic teachings respecting prehistoric man. A satisfactory review of this work would demand qualifications which we do not possess. Yet a general *prima facie* estimate of its leading statements may be expected in connection with our theory of the origin of mankind. In a supplementary essay we shall indicate how we have been impressed by Professor Osborn's treatise.

PREHISTORIC MAN

IN his book entitled *Men of the Old Stone Age*, Dr. Osborn, Professor of Research Zoology in Columbia University, ably sets forth the convictions entertained by himself, and by the school of investigators to which he belongs, regarding the progress of our race in prehistoric times. The treatise is well written and comprehensive; and it contains many photographic illustrations of objects which could not be adequately described in words, many citations from the reports of contemporary explorers, and many charts and tables in which data and results are distinctly placed before the eye. This work is an up-to-date presentation of human archæology from the evolutionistic point of view. Altho Professor Osborn has independent beliefs, he has so systematized the conclusions of recent speculation that he has become the American representative of the present-day school of evolutionistic paleontology. This school consists

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of twenty or more scientific men who have been making discoveries and writing memoirs during the last five or six years. They are mostly French and German; and their work has been greatly promoted by the liberality of the Prince of Monaco, who founded the *Institut de Palæontologie Humaine* in the year 1910. We read that the papers published by this Institute make "a superb series of volumes."

PALEOLITHIC CHRONOLOGY

In his first chapter Professor Osborn says: "It is our difficult but fascinating task to project in our imagination the extraordinary series of prehistoric natural events which were witnessed by the paleolithic men in Europe." These were the "*Men of the Old Stone Age*," mentioned in the title of the book. This "Paleolithic" age, according to Professor Osborn, was extremely prolonged and of vastly greater length than the Neolithic, which followed it. The latter could not have been more than three or four thousand years; we are told that it began "from seven to ten thousand years before the birth of Christ" (pp. 459, 493).

The complete chronology of Professor Osborn's treatise (which is not so much his chronology as that of the school which he represents)

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is given expressly on pages 40, 41, 280 and 362; and is elsewhere indicated incidentally. He states first that the *Glacial Epoch* embraced four *glacial* (or cold) periods and three *interglacial* (and warm) periods, together with a *postglacial* period, which also was marked by successive diversities of climate. Then, speaking in round numbers, he says that the entire Glacial Epoch occupied 525,000 years in passing.

The Paleolithic age was *the last 125,000 years of the Glacial Epoch*. It began in the third interglacial period, continued through the fourth glacial period and terminated with the post-glacial, which was the precursor and introducer of present climatic conditions. Professor Osborn's time-estimates are intended to illustrate paleolithic (or old-stone) affairs, but some of them take us backward nearly to the beginning of the Glacial epoch, or let us say to a point about 500,000 years before the commencement of the Neolithic age.

This will be understood if we consider four dates: (1) That of the Neanderthal man, 30,000 years before Neolithic times; (2) that of the Piltdown man (*Eoanthropus*), 125,000 years before those times; (3) that of the Heidelberg man (*Palæanthropus*) 250,000 years before the Neolithic age, and (4) that of the man of Trinil

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in Java (*Pithecanthropus*), 500,000 years before it. Professor Osborn says that these four men severally represented four extinct races of human beings; and we cannot refrain from expressing surprize at the facility with which these twentieth century evolutionists bring to view departed varieties of men on what appears to the uninitiated very slight evidence.

THE TRINIL RACE OF JAVA

They speak, for example, of the "Trinil Race," for the knowledge of which we are indebted to Dr. Eugen Dubois, a Dutch army surgeon of scientific tastes. In the year 1891, while digging on the banks of the Bengawan river in Central Java, seeking for mammalian fossils, and "in the hope to find prehuman remains," this gentleman found an upper molar tooth. On carefully clearing the earth from the rock surface the top of a skull was obtained at about a meter's distance from the tooth. Subsequent excavation at the close of the rainy season yielded a second molar and a left thigh-bone about fifteen meters from the spot where the skull-cap had been found. This cranium, these two teeth and the thigh-bone are all the proof we have of the existence of the Trinil race. They were taken from a bed of coarse gravel

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into which they seem to have been washed and above which there was a layer of "tufaceous sandstone about fifteen meters in thickness." Tufaceous rock is a variety of calcium carbonate which has a cellular structure and is usually a deposit from springs; it is akin to that travertine in which human remains were found in Mexico.

As the Dutch island in the tropics had a comfortable climate in the first glacial period while Europe was covered with snows, it was well suited in those early days for human or semi-human habitation. Dr. Dubois, thinking so, believed that he had found what he had been looking for, the remains of a prehuman creature who yet might be called a man. Therefore, he named his find *Pithecanthropus Erectus*, that is, the ape-man who walks erect. Instead of supposing the bones to be those of a low type of savage he writes, in 1894, as follows:

As with the skull so also with the femur the differences separating *Pithecanthropus* from man are less than those which distinguish it from the highest anthropoid. . . . *Pithecanthropus Erectus* is the transition form between man and the anthropoids which the laws of evolution teach us must have existed. He is the ancestor of man (p. 74).

When we contemplate this discovery of Dubois we marvel that the skull and thigh-bone should have retained their identity while lying in a

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gravel bed during 500,000 rainy seasons and after being subjected to many geological upheavals. And granting this to be a possibility, it is yet more strange that only this poor relic of the Pithecanthropic Race has been found by any one. Professor Osborn and his associates admit also that no remains have yet been secured of a creature more ape-like than man-like, which "the laws of evolution teach us must have existed." They hope, however, that such a discovery will be made in the Siwalik foothills of the Himalayas; for certain fossils have been obtained there which appear to be the ancestors of existing simians.

THE HEIDELBERG RACE

The second race described by Professor Osborn is the Heidelberg, of which the only known relic is a powerful lower jaw. This was procured in 1907 from the Mauer sand quarry at the foot of a high bluff near the classic town of Heidelberg. Bones of extinct mammals had already been found in this quarry. The professor says:

For years the workmen had been instructed to keep a sharp lookout for human remains. The jaw had evidently drifted down with the river sands and had become separated from the skull, but *it remained in perfect preservation. . . .* The absolute certainty that these remains are human is based on the

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form of the teeth—*molars, premolars, canines and incisors* are all essentially human. . . . The conclusion is that the jaw, regarded as unquestionably human from the nature of the teeth, ranks not far from the point of separation between man and the anthropoid apes (p. 98).

It is astonishing that a relic 250,000 years of age should be “in perfect preservation.” Yet the photograph shows that not a tooth is wanting.

But that human relics are found in the same formation with those of extinct mammalia does not necessarily imply that men lived at the same time with the animals; they may have lived many years after them. In different ways, by design or by accident, a human jaw may have found its way into that sand long after other remains had drifted there.

Yet we do not deny that prehistoric men may have been the contemporaries of extinct mammals. Many wild animals existed in Europe within even historic times, which have now entirely disappeared.

Just on what ground the evolutionists judge the Heidelberg man to have been of small mental caliber is not clear. But their doctrine suggested that a mark of progress should be set up about the middle of the Glacial Epoch; and they evidently concluded that this jaw-bone would serve the purpose. “All agree,” says Professor Os-

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born, "that Schoetensack's discovery affords us one of the great missing links or types in the chain of human development" (p. 101).

THE PILTDOWN RACE

The term *Eoanthropus*, or Dawn-man, might be claimed for the Heidelberg fossil, but has been given by Professor Osborn to "the Piltdown man," to whom he assigns the age of 125,000 years, and who is the sole representative of "the Piltdown race." This relic was discovered by a zoologist named Dawson in 1911, and is described by him in the *Journal of the Geological Society* for the year 1913 (p. 117). Some years before 1911, while walking near Piltdown, a village in the county of Sussex, England, Dawson had picked up out of gravel, which laborers were shoveling from a pit five feet deep, a part of the parietal (or lateral) bone of a skull. Then in 1911 he discovered a piece of the forehead in the heaps left by the laborers, and in 1912, seeking further and deeper, he found the occipital (or rear) bone of presumably the same skull. Finally, in 1913, a single canine tooth and a pair of nasal bones were recovered. These various fragments, taken collectively, constitute "the Piltdown man." Professor Osborn says that the gravel bed from which they were pro-

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cured "contained a number of fossils which manifestly were not of the same age as the skull" and were certainly from older deposits upstream (p. 134). But he thinks that some flints worked only on one side may have been of the same age and may represent the industry of "the Piltdown race."

The photograph of the Piltdown skull, as reconstructed by Columbia professors, and that of the skull of an African Bushman are extremely similar in outline (p. 136); and the sectional representation of it (p. 140) shows that while it is smaller than that of the average man, it has three times the capacity of the skull of the chimpanzee, the most intelligent of the apes.

SPIRITUAL LIFE IS A FUNCTION OF SPIRIT ONLY

Here let us remark in passing that some physiologists go too far in saying that the brain is the organ of thought. It is rather the organ of communication between the physical and the psychical. It is the central and controlling part of that nervous system through which the body exerts power over the spirit and the spirit power over the body. This is true both of men and of brutes. The chief work of the brain relates to the corporeal life, to the exercise of the senses and of muscular functions; and, altho only

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spirits are capable of spiritual activities, such is our constitution during this present life that these are conditioned upon cerebral action. But they are not identical with that action, nor is it possible to measure our capability for them by the amount either of gray or of white tissue which different craniums contain. This impracticability arises partly from the superior or inferior quality of brain which an individual or a species may possess, but chiefly from the original constitution of that thinking, conscious, living agent which finds its principal habitation in the brain.

THE NEANDERTHAL RACE

The Neanderthal man, who (they say) lived 30,000 years before the Neolithic age, was discovered in 1856. While laborers were clearing out a small cave about six feet in height in the Neanderthal Valley near Düsseldorf in Germany, they came upon the bones of a man who had probably been buried there by his friends. The bones were scattered and some of them lost. But, says Professor Osborn, "Doctor Fuhlrott rescued the parts that remained, including the now famous skull-cap, both thigh bones, bones of both sides, the right collar-bone, and fragments of the pelvis, shoulder-blade and ribs. All the bones were perfectly preserved and are now to

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be found in the provincial museum of Bonn” (p. 217). We find new cause for astonishment in the statement that these remains have been “perfectly preserved” through a period of 30,000 years.

As there are many sepulchral caves in Europe there was no difficulty in discovering other relics which might be classed with the Neanderthal, and with which also stone implements were found. A fine specimen was obtained from the grotto of La Chapelle aux Saints in the Dordogne region of Central France. The skull of this skeleton has prominent eyebrow ridges, which, however, are such as might be found among men of our own time. The flint implements dug up in the burial caves remind one of the arrow-heads, hatchets and hand-stones used by the American Indians three or four hundred years ago. One feels that it would be a liberal judgment to allow them an age of four or five thousand years. The antiquity ascribed to them in Professor Osborn’s book appears not to be so much a deduction from fact as a conjecture suggested by the doctrine of evolution.

And doubtless the professor would agree that his time estimates are of an extremely indeterminate character. We are told on one page (40) that “the Heidelberg man is nearly twice as

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ancient as the Piltdown man," and on another (141) that "the Piltdown and Heidelberg races are almost of the same geologic age." Probably the only thought seriously entertained is that both races were "Palæolithic."

DAWKINS ON CAVE BURIALS

Before leaving the Neanderthal man we must add that some evolutionists question the antiquity ascribed to him and to other human remains which have been found in European caves. Professor Dawkins, in his *Early Man in Great Britain* (p. 229), writes:

The fact that caves were largely used as sepulchres in the Neolithic Age renders it necessary to use extreme caution in assigning any interments to the Paleolithic dwellers in caves without unmistakable evidence. This seems to me to be wanting in most of the examples generally accepted.

He then says specifically that the antiquity of the Neanderthal skull and that also of interments in the Cro-Magnon grotto and similar places, is doubtful. The Cro-Magnon burials are spoken of by Professor Osborn as next in antiquity to the Neanderthal and as having taken place 25,000 years before the commencement of the Neolithic age (pp. 40, 41, 108, 203). On page 203 the antiquity of the Neanderthal skull of La Chapelle is "estimated as between 40,000 and 25,000 years." An ordinary man would suppose

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that these cave interments might easily have been made within two or three thousand years before the birth of Christ.

THE FIVE AGES OF PALEOLITHIC TIME

The terminology which Professor Osborn employs to denote successive stages of "Paleolithic Industry" is rather confusing till one perceives the origin of it. Then it not only becomes clear but also throws light on that scientific movement of which Professor Osborn may be said to be the American exponent. He divides the 125,000 years of paleolithic time into five ages, the *Pre-Chellean*, the *Chellean*, the *Acheulean*, the *Mousterian* and the *Cro-Magnon*; and this last, which is the upper (or later) division of the paleolithic age, and which is conjecturally 25,000 years in length, he subdivides into four periods, the *Aurignacian*, the *Solutrean*, the *Magdalenian*, and the *Azilian*. All these terms relate to different localities in France, and will be understood from the following statement:

Chelles is a village on the Marne river, near which in an excavation various simple flint products were discovered (p. 111). St. Acheul is a village north of Chelles on the Somme river, in that part of France which is now occupied by an English army. There also worked flints were

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found in gravel quarries. The Somme river valley has been already mentioned in connection with opinions of Sir John Lubbock, President Andrews, and others. Le Moustier is a village on the right bank of the Vézère river in the Department of Dordogne, some distance south from the Somme valley and west from Verdun, where the great siege battle is going on. In and near a cave in a rocky hill overlooking Le Moustier many fossils have been dug up (p. 197). Cro-Magnon is a little hamlet in the Vézère valley near which in a grotto human remains were found together with flint implements and with shells perforated as for a necklace. One skull large and well formed is known as "the Old Man of Cro-Magnon," and is accepted as a type of the fully developed "*homo sapiens*" (p. 293).

UPPER PALEOLITHIC LOCALITIES

Aurignac is a town not far from the source of the Garonne in the foothills of the Pyrenees. Close by this town seventeen skeletons were found in a sepulchral grotto and in front of the grotto one hundred flint implements (p. 290). Solutré is a village near the Saone in South Central France. In its neighborhood, on a hillside furnished with a good spring of water, a prehistoric camp has been discovered, together with

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immense numbers of worked flints and of animal bones; also fire hearths where feasts must have been prepared. In a layer beneath that first exposed is one which is taken to be contemporaneous with the Aurignac fossils and which yielded innumerable horse bones. Professor Osborn believes that in those ignorant days the people used horses for food only and not for riding or driving (p. 343). La Madeleine is an immense limestone rock in the Dordogne region on the right bank of the Vézère. At its base is "an industrial deposit" fifty feet long and nine feet thick containing many animal bones and other relics. The professor pictures the river bank as formerly "the haunt of bison and reindeer, and the site of a long, narrow camp of skin-covered shelters" (p. 383). The manufactured articles discovered at La Madeleine show more skill and taste than those found at similar stations, for which reason the term Magdalenian is used to designate the culminating period of "Paleolithic civilization"; this period began at "the minimum prehistoric date of 16,000 B.C." (p. 351).

Finally, there is a hamlet named Mas d'Azil in the foothills of the Pyrenees, near which there is a huge cavern or, rather, a broad, natural tunnel. Through this for a quarter of a mile

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the river Arize winds, bordered by the highway from St. Girons to Carcassonne (p. 460). The relics dug up in the tunnel of Azil were only partly "Paleolithic." In the upper layers "Neolithic" products were found and also iron implements and pottery of the Gauls and of the Romans. The most curious of these finds were pebbles painted with marks resembling letters and which certainly were significant of ideas. The marks were made by the application of peroxide of iron to the pebbles with a finger or with a brush. The older Azilian exhibits are assigned to the close of Paleolithic time, those of more recent origin to the Neolithic and Iron ages.

THE TERMINOLOGY OF FRENCH EVOLUTIONISTS

Reviewing the terminology of Professor Osborn's book it is evident that a present-day school of French scientists are interpreting the archeology of their country, as well as that of the rest of Europe, in conformity with the theory of Darwinian evolution. Setting out with the certainty that man has been slowly developed from the apè they find that every new discovery confirms this postulate.

If evolution were the only reasonable explanation of man's origin this procedure might be justified. But if the self-transformation of the

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brute into the human be an irrational hypothesis, we may properly inquire whether a paleontology constructed on such a basis be of scientific value. And when, *apart from any postulate*, we examine the arguments from archeology for the development of man from the brute, they prove to be quite inconclusive.

Professor Osborn admits this at the very time at which he is exhorting his readers to use evolution as a ground of reasoning. He says (p. 278):

It is most important constantly to keep before our minds certain great principles of racial evolution: (1) That the development of a racial type . . . must necessarily be very slow; (2) that the development of the races which invaded western Europe took place for the most part to the eastward in the vast continent of Asia and eastern Europe; and (3) that once established through a long process of isolation and separate evolution these racial types are extremely stable and persistent; their head-form, their bodily characters and especially their psychic characters, are not readily modified or altered.

In other words, not merely man but even the different types of man which have become known to us were developed in the far East before finding their way into Germany, Italy and France; their evolution was completed in Java or in the Siwalik foot-hills or in some other imaginable place. Such language is more a denial than an assertion of Evolution.

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AN UNCONVINCING ARGUMENT

Moreover, the proof from ancient relics that man developed first from an ape into a *pithecanthropus*, then from a *pithecanthropus* into an *eoanthropus*, and then during a period of 100,000 years into *homo sapiens*, is very weak. And looking over the photographs of flints scattered throughout the book to illustrate the progress of the Paleolithic age, one is surprized at the insignificance of the improvements made. Improvements there are, but not so many as might be expected within three or four generations of intelligent beings who could use flints and who were dependent upon the use of them for a living. All the industrial development of The Old Stone Age should certainly have been effected within less than a thousand years.

Here again we are referred to the great principle of Evolution—that man began as a brute and that his progress was necessarily very slow. To which we reply: What proof is there that man began as a brute? And is it not evident that at the beginning of the flint industry man was qualified to provide for himself food, clothing and shelter—in short, all the necessaries of a simple savage life? One cannot but smile at the representation of the two Neanderthals in the frontis-

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piece of Professor Osborn's book. Both are naked, except around the loins. The savage standing before the opening of the cave is armed with a huge club; the squatting figure is knocking one flint against another. The implication is that these creatures of 30,000 years ago had not enough intelligence to build huts and to make clothing for themselves. If there ever were such beings Nature would not have left them naked, but would have given them a coating of hair or wool.

DAWKINS ON CAVE DWELLINGS .

Let us note here that Professor Dawkins does not believe that caves were ever the usual abodes of prehistoric men. After mentioning a number of places where encampments were made at the same spot year after year in the open air, he says:

The habit of camping in the open air must have been the rule rather than the exception, because caverns and rock shelters are only met with in very limited areas and generally at some distance from the fertile plains where game would be most abundant. . . . Probably the huts were formed of branches of trees, or of skins like the summer tents of the Eskimos; and the same materials may have been used for making the caves and rock shelters more comfortable. (*Early Man in Britain*, p. 208.)

We suspect that when a rock-recess was utilized for a dwelling it was well barricaded for

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defense, like the cave before which Robinson Crusoe found safety and comfort.

THE ORPET SKULLS

Another inference from theory where facts indicated an opposite probability, relates to skulls found in the grotto of Orpet near Munich in Bavaria. Professor Osborn (p. 475) says, "Here is found the most remarkable interment of all paleolithic times. This is a ceremonial burial of thirty-three skulls of people belonging to two distinct races, respectively brachycephalic (round-headed) and dolichocephalic (long-headed)." As these skulls were buried together one would suppose them to be of the same race. But a German scientist divides mankind into races according to the ratio between the length and the width of the cranium; and doubtless in some nations the round heads predominate and in others the long heads. Yet do we not frequently find both styles among the same people? It does not seem clear that the skulls of Orpet belonged to two different races.

AN IRENIC SUGGESTION

Our attitude toward the treatise of Professor Osborn is that of admiring skepticism. His

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chapters evince a genuine scientific spirit, and ably present the conclusions of that school of investigators to which Professor Osborn belongs. But the reasoning of this body of men is affected with *evolutionistic extravagance*. They look at very distant and obscure phenomena through a telescope by which objects are seen with a preternatural clearness, and then, when the question relates to the time at which the objects existed, they look through the other end of the telescope, so that things already far away are made extremely remote.

While we must again confess our incompetence to form a judgment of any value in geology or archeology, we will yet venture to inquire whether *the post-glacial changes enumerated by Professor Osborn on page 281* might not be a basis for a reconstruction of views with a due respect for moderation? Might not these post-glacial successions of climate account for the successions of fauna and flora witnessed by prehistoric men? And may they not all have occurred within the first half of the last 10,000 years; or say, within three to five or six thousand years before the Christian era? We have the feeling that science has not yet formulated a satisfactory doctrine respecting the antiquity of the human race.

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THE RADICAL DEFECT OF EVOLUTIONISM

Our most serious objection, however, to the work of Professor Osborn and his associates is not its extravagant time-estimates nor its imaginative descriptions of brute men, but the fact that it *builds on an atheistic foundation*. In saying this we do not assert that evolutionists are necessarily atheists or agnostics. We know that many of them are not, but are on the contrary worthy Christian gentlemen. Because it is quite possible for an intelligent person to receive from different sources beliefs which are inconsistent with one another, and to hold these beliefs without perceiving their mutual incompatibility. But we say that *Darwinian evolution is essentially atheistic*, or at least godless, if that term be preferred. It maintains that the development of the universe from the very beginning has been effected by operations in which the Divine Being has taken no part. Surely such a process is godless, and we now condemn it, not as unscriptural, but as unphilosophical and extremely illogical. For no collection of atoms, tho ever so highly endowed, could develop itself into a universe such as ours without the direction and control of a Supreme Being; nor is it reasonable to suppose that such a Being would create a system

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of agencies absolutely independent of himself, even if that were possible. And when we reflect on the weakness displayed by finite natures we become convinced that no lasting prosperity is possible for them without the active superintendence and help of their Creator.

THE DOCTRINE OF CREATIONAL DEVELOPMENT

Influenced by these considerations, we favor a doctrine which some may have in mind when they speak of "theistic evolution," and which in certain points resembles evolution, yet is very different from it. We have already spoken of it as Creational Development. It asserts that the universe was not only begun by a creative act, but was also brought into its present condition through a succession of such acts. And we claim for this theory certain advantages over the hypothesis of evolution.

First: It explains the world and its contents as the products of power and wisdom. It recognizes the principles of the efficient cause and of the final cause, which Evolutionism ignores, and thus satisfies reason by providing an adequate and sufficient cause for the wonderful contrivances of the existing cosmos.

Secondly: Creational Development dispenses with the need of inconceivably long periods for

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the development of complex from simple organisms or from hypothetical compounds of inorganic elements. Altho geological and other investigations show that a new species has often succeeded another of the same generic nature, they also show that each species, so long as its existence can be traced, retains its own distinctive character unchanged. Evolution, therefore, asserts that transitions have been so slow that they are not observable and that they took place in the incalculable ages of the past. Science should rejoice to be freed from this unfounded and unreasonable assumption.

Thirdly: With Creational Development we are delivered from the hopeless task of seeking missing links and imaginary half-developed creatures. Of course, in certain cases we find intermediate species, but we need not assume that these as well as all other organisms are only points in an endless line of infinitesimal degrees of differentiation. They are the distinct progressive steps in a Creator's handiwork.

Fourthly: Our theory admits as probable the creation of new species through alteration in the constitution of the seed or germinal potency of plant or animal. But it rejects as irrational the idea that any creature is competent of itself to be the parent of a creature whose specific

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nature is not just the same as that of its parent.

Fifthly: Creational Development reserves to the Almighty that faculty of immediate production which he exercised in the primal institution of vegetable and of animal life. And, because there was sufficient reason for the special and separate creation of man, our belief is that our first parent was not the offspring of a brute, but found himself existing in a garden in Central Asia as a mature rational being.

Sixthly: We perceive that many, if not all, living creatures admit of change in their physical qualities and capabilities according to the circumstances affecting their life and within the limits of their fundamental constitutions. Hence, varieties of the same species of plant or animal appear. Whether these modifications are produced wholly by natural causes or whether they result in part from an immediate exertion of the plastic power of God, we shall not undertake to say. But they have evidently taken place.

Seventhly, and finally, we say that Creational Development, tho not directly assertive of post-creational control of the world by the Divine Being, provides for that doctrine, and has it for a corollary. In this way we account for events otherwise inexplicable—for miracles and for such dispensations as are essentially super-

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natural. Possibly, too, Divine Interference for the promotion of desirable ends may help to explain problems for which science has found no answer. For example, it is agreed that there is only one species of man while there are four or five distinct races of men, and we naturally inquire how these races obtained their peculiarities. Was it simply through the working of some laws of Nature or has Divine Power had some part in establishing distinctions? That final cause and Divine Providence share in the government of the world—that they *are indeed its determining factors*—should especially be borne in mind by those who would understand the history and destiny of man.

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MY CREED

Ye believe in God, believe also in Me.

—JOHN 14:1.

I believe in one God the Almighty
The maker of Heaven and Earth,
And in Jesus Christ, his only Son
To whom Mary the Virgin gave birth.

Conceived of the Holy Ghost was he;
Under Pilate he suffered shamefully;
He died for our sins on the cursed tree,
And was buried in Joseph's sepulchre.

He entered the world where spirits dwell,
A realm to us invisible;
On the third day he rose again
Appearing alive to many men,
Then ascended to God's right hand to reign
In infinite glory there.

Thence coming as a judge
Before him shall appear
The living and the dead
Their final fate to hear.

MY CREED (CONCLUDED)

I believe in the Holy Spirit of God
Our Comforter and Friend;
In a Church whose wide extended bounds
All Christians comprehend;
And in the fellowship of Saints
Which ne'er shall have an end.

I believe in the pardon of our sins
Which Christ's cross justifies;
In a glorious transforming day
When God's redeemed shall rise,
And in a life of love and joy
Eternal in the skies.

To Father, Son and Holy Ghost,
The God whom we adore,
Be glory as it was, is now
And shall be ever more.

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