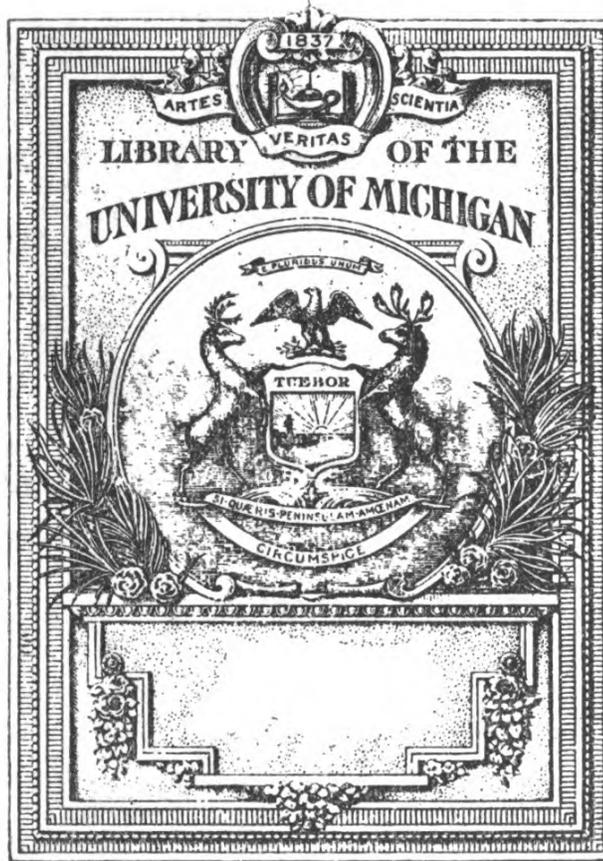


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*The GUILT of
THE RACE*

H. T. Schofield M.D.



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THE GOAL OF THE RACE

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THE GOAL OF THE RACE

A STUDY IN NEW THOUGHT

BY
A. T. SCHOFIELD, M.D., ETC.

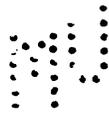
AUTHOR OF
"HEALTH FOR YOUNG AND OLD," "HOW TO KEEP FIT,"
"THE UNCONSCIOUS MIND," "STUDIES IN THE HIGHEST THOUGHT,"
ETC., ETC.

"Ah ! clothed eternity, ask on ;
Time is the false reply."

"Ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς"

LONDON
WILLIAM RIDER AND SON, LIMITED

1915



“So the All-great were the All-loving too,
So thro' the thunder comes a human voice
Saying, O heart I made, a heart beats here,
Face my hands fashioned see it in Myself,
Thou hast no power, nor may'st conceive of mine
But love I gave thee with Myself to love,
And thou must love Me who have died for thee.”

R. B.

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INTRODUCTION

THE serious consideration of the Goal of the Race has been forced upon all thinking men by the transcendent importance of the times in which we now live ; and this subject, that might in former times have been considered academic, and studied with but languid attention, is undoubtedly of living interest and real importance now, when we have been brought back to elementals and fundamentals.

Men have already cast on the scrap-heap much that formerly occupied their thoughts, and are everywhere seeking the true, the real, the lasting. Self-satisfied indifference that flourished in the poisonous days of luxurious ease, with a pagan outlook that shamed this Christian land, is gone ; and the fresh quest for Truth and Reality that is everywhere going on has led the writer to attempt in a direct but somewhat novel

way to show how God may be found,—
the true relations of the human and Divine,
—and the great apotheosis of humanity—
the true *Goal* of the Race.

The author would like to take this opportunity of acknowledging his extreme indebtedness to many of his friends for thoughts in this book; and especially to the late Dr Roberts for his work on the *Spiritual Mind*; to Miss Evelyn Underhill for her writings on *Mysticism*; and, lastly, to the benevolent thought of the vicar of a church at Hastings, who not only keeps it open on week-days, but who, I found, has provided there a most valuable little collection of spiritual and mystical works, from which I derived some most inspiring thoughts on the day I happened to stray in.

ALFRED T. SCHOFIELD.

10 HARLEY STREET,
LONDON, W.,
Michaelmas 1915.

THE GOAL OF THE RACE

CHAPTER I

THE NEW THOUGHT

*“ There is no shadow where there is no Sun—
Wilt thou accuse the Sun that he makes shadows then?
Nay! But his light which passeth all things pure,
Is stayed by mists of earth and minds of men.

Thou standest 'twixt the Sun and thine own shadow,
The shadow is thy thought of empty vapours spun.
No man may see the Sun and shadow both—
Turn from the shadow and behold the Sun.”*

MOST of us are more or less familiar with two interesting studies in Modernism which have a large vogue to-day amongst both the thinking and the thoughtless. They are respectively the cults of the “ Higher Thought ” and the “ New Thought.”

I have already written on the former subject in a monograph called *Studies in*

the Highest Thought, where I have suggested that there can be something even still more attractive than this precocious child of Modernism.

In this present volume I hope to say a few words upon its twin sister, "New Thought." The object of both cults is a noble one. It is to lead the race onward and upward, ever advancing towards the light, towards its goal—the true "superman." There can be no doubt that the purity and lofty character of these aims give to both a great attraction; and numbers of earnest thinkers have become disciples of New Thought.

New Thought differs from current Christianity chiefly in its methods and in its goal. The methods in the former are subjective, and in the latter mainly objective. The power to rise in the one comes from within, in the other from without. Both goals, too, though somewhat similar in general character, greatly differ in the height to which they propose to raise humanity.

It must be at once stated, to the credit of New Thought, that neither in its methods nor goal does it bear any relation to the pagan, repulsive, and blood-stained

“kultur” with which we have recently been made so painfully familiar. Its goal is as noble as its method is pure; but both differ essentially from those of Christianity. I shall hope to show in these pages that Christianity proposes an elevation to the human race undreamt of in New Thought; and I shall try carefully to compare the two methods and the two goals.

The goal of the race is beyond question the most absorbing subject on earth; and, however imperfectly and unworthily it may be treated here, the writer yields to none in his conception of the dignity of his theme.

In this discussion I shall draw my arguments from the original sources of the Faith, and paint my pictures in its purest colours; seeking to go direct to the fountain-head, rather than to the somewhat muddy and troubled stream of current dogma.

I shall try to present my theme in the simplest and clearest words that a subject so profound permits; and feel sure that I may look to my readers for a patient and sympathetic consideration of the arguments I shall advance.

I think it will be found that these twin sisters (the New and Higher Thought) of whom I speak have very much in common, both in what they teach and in that which they repudiate.

Both of them lay remarkable stress on Divine immanence and its careful cultivation. By Divine immanence, Modernists always means that natural image of God which the Scriptures tell us was imprinted on Adam at his creation; but what we shall here regard as Divine immanence is something more than this, and is dependent upon another Divine operation altogether. Sometimes, indeed, they aver that but little more than this original immanence is needed to reach the desired stage of the "super-man." But this is not so, nor could it be so. "Immanence" means dwelling within; and the immanence of God in man means the abiding presence of God in humanity. This cannot be deduced in any way from the words in Genesis. What is there stated is that **"God said, Let us make man in our image, after our likeness . . . And God created man in his own image, in the image of God created he him."**¹

¹ Gen. i. 26, 27.

This image and likeness (by a figure of speech called hendiadys, whereby one of two nouns is virtually used adjectively) means “**in the likeness of our image,**” and does not thus present two thoughts, but one. According to most authorities this refers to those qualities of mind that distinguish men from brutes—freewill, introspection, abstract thought, moral intelligence, etc. Others regard the likeness as physical; assumed by the second Person of the Trinity, in creation in the Old Testament, and in redemption, in the New Testament.¹ It was clearly not a likeness of spirit or the presence of the Spirit of God in man; as manslayers have it,² and every man, whatever his moral character, has it still,³ irrespective of his spirit. Now, God is a Spirit; so in no sense can the “**likeness**” of God mean the presence of God in man.

It is possible that there is still one passage that may occur to the mind of those of my readers who are familiar with this subject—a passage which is quoted by all Theosophists from Mrs Besant downwards, and by most Modernists. “**There was the**

¹ See Gen. iii. 8, xviii. 2; Exek. i. 26 *et al.* Also Companion Bible *in loco.* ² Gen. ix. 6. ³ 1 Cor. xi. 7; St Jas. iii. 9.

true Light, even the light which lighteth every man coming into the world.”¹ If the “coming into the world” refer to “every man,” it would make “the light” subjective and represent the Modernist view; if it refer to “the light,” it makes it objective. But “coming into the world” is not an expression used for human birth, and would be both awkward and meaningless, and St John never speaks thus. Whereas it is both natural and forceful when applied to the Light, and it is clear it is to this the words refer.² The passage, therefore, does not state that the Light (Christ) lights (from within) every man that is born; but that the Light, on its entrance into the world, shines on all indiscriminately. There is therefore nothing here to show the presence of God in man naturally.

Unfortunately, the claims based on the “immanence of God” go even further than this, and assert not only constantly by

¹ St John i. 9.

² Coming into the world is continually associated with Christ by St John (iii. 19, vi. 14, ix. 39, xi. 27, xii. 46, xvi. 28, xviii. 37). Many lamps lately found at Gezer (1 Kings ix. 15-17) are inscribed, “The light of Messiah shines for all,” which is the true meaning here, and completely contradicts the idea of the “inner light” of modern thought.

inference, but in so many words, that man *is* God. The converse is also asserted, that God is (essentially) man,¹ because Adam, a man, was His son! The whole argument abolishes all distinction between the Relative and the Absolute, between the Finite and the Infinite, makes the whole of Scripture—and especially the Incarnation—meaningless and void, and indeed exceeds in extravagance the first statement of the immanence of God, which was promised to man by the “serpent” conditional on his disobedience—**“Ye shall be as gods.”**

We must, at any rate for the purpose of this monograph, agree that God and man are not the same, but infinitely diverse; and that any natural likeness of God in man never implies the Divine presence within the spirit.

Returning to the New and Higher Thought cults, both of these agree in actively repudiating or quietly shelving most of the basic doctrines of Christianity. There is undoubtedly widely spread dissatisfaction amongst many earnest seekers and thoughtful students with many of the forms in which it has been handed down to us. To

¹ Based on St Luke iii. 38.

many it is presented in such an adulterated state, and seems so dead and powerless, that they have felt obliged to work out for themselves afresh a new gospel for humanity on the lines of "Higher" or of "New" Thought, or some similar cult.

Another reason for this is undoubtedly due to the poor results visible in the lives of a large mass of Christian professors of current creeds, so that Modernists feel and urge with truth that there must be something better than the average character, aims, and morality of the conventional Christian, and in this they say what is undeniably the fact; nevertheless we feel sure that when the profound nature of Divine thought is fairly gripped, Modernists will see it is the practice and not the thought that is wrong, and they will ask for nothing better than that its ethics and teaching should be manifested in the lives of all their disciples.

There can be indeed no doubt that the professors of Christianity have far exceeded in numbers its true possessors, and this has made an opening for the manufacture of fresh creeds more flattering to our self-esteem. We may also point out as a

contributing cause the truly microscopic acquaintance with Christianity that so many possess. When one considers how little the glorious outlook for humanity that the old Faith reveals is either known or understood, how little the almighty power of love, which is its vital centre, affects the hearts of its professors, no surprise can be felt that the results should be so meagre and unworthy.

For this lamentable state of things I feel sure the shepherds are to blame rather than the sheep.

Even as I write these lines, I read that Major Kennedy (so well known at the front in this war) is in great fear that the real Christianity so many of our men have learned abroad will be atrophied, from want of help and teaching by the Christian Church in England, on their return. But, thank God! we have very many shepherds worthy of their charge. I would we had many more whose souls were on fire with the glorious truths entrusted to them! We should then have no need of the glorification of humanity by man, of the searching and seeking for some germ within that may be cultivated to produce all the desired results. Once we understand that God's thoughts

and plans for us far exceed our own for ourselves ; once we grasp the reality, power, and blessing of the true Divine immanence when it comes ; and, above all, once our hearts are reached and melted by the Divine Love and Sacrifice that shine through it all, we shall ask for no more. For, after all, God's thoughts transcend in length and breadth, and depth and height, all the aspirations of New Thought as does the sun the candle. Positivists of every sort must remember that, after all, they only place themselves at the lowest of the three degrees, and my supreme wish is not to check their aspirations but to raise them to something not only nobler and higher, merely to the comparative degree, but to the noblest and highest—the superlative of humanity.

A further point that should be carefully noted is, that the “Higher” and the “New” Thought are alike in so far as that both are concerned solely with “thought,” the qualifying adjective used being their only point of difference.

What, then, is thought, and what is its value ?

Thought is the central functional form of brain activity, produced by mental

stimuli of various kinds. Thoughts do not require the further activity of words in order to be understood, save in their communication to others. The thinker, however, often requires to clothe his thoughts in words in his own mind, and he is frequently forced to utter these words if any accuracy of thought is to be reached. The final manifestation of thought is deeds. Let us consider this a little further. There are, I take it, a sequence of five brain (and spirit) activities in the series we are considering, and these are sensation, impression, thought, word, deed; and of these I have said "thought" is the central one.

The process of thought or the "concept" was that from which Keats prayed with great ardour to escape when he said, "Oh, for a life of sensations rather than thoughts!"

At first sight we miss the point of the profound aspiration; but if mysticism be, as Miss E. Underhill lays down, "the art of union with reality," sensation approaches nearest to this of the five. By this I mean, of course, the sensation of the spirit; for the spirit has the analogues of all the five senses of the body, by means of which it is

privileged to apprehend (not comprehend) the Invisible, the Eternal, the Absolute, the Infinite. Sensation produces impression, and impression when it reaches clear consciousness is transmuted (often erroneously) into thought. Thought is translated into word, and lastly into deed. But with each step the original pure sensation is in danger of being adulterated and darkened by our reason. Thoughts, therefore, are seldom absolutely true records of impressions; nor impressions true interpretations of the original sensation. In the things of God this matters much; and, as we see, poets know the difference. Let us then remember that thoughts, however lofty and noble in expression, are not absolutely trustworthy in themselves.

Thoughts have lately been supposed, from skilled observation, to have some extension in space as well as in time; to possess form and even colour; to a few, indeed, they appear to be at times visible. If this were only partially true, thought would seem to be more mysterious than spirit, which certainly has no such qualities.

The character of thought, also, is greatly affected by physical conditions. We are

told that the rate of respiration tends to make thoughts either more intellectual or more emotional ; and we all know how profoundly they are affected and even generated by food, or disordered by the want of it ; and are altogether governed in some cases by pain, disease, and other physical factors ; while alcohol at first stimulates, then distorts, and lastly destroys all varieties of thought. From this it is clear that, unless the thinker be in good physical health and well nourished, his thoughts cannot always be relied upon.

What a commentary upon our poor humanity, that our highest flights may be entirely altered in character by the presence or absence of a meal ! One can only hope that to those who have boldly set out in their quest of truth along the lines of " Higher " or " New " Thought, there has been vouchsafed a sufficiently good physique for their momentous task. Inasmuch as " Divine Thought " lies beyond human disabilities, the worth of this book will not be dependent on the writer's state of health. The value of all thought is the source from which it comes, for it is quite clear it cannot be different in kind from its

origin. A human brain can only originate human thoughts.

To those who consider themselves practical men, thought has but little value until it issues in deeds; to literary men, on the contrary, it has great attractions when it goes no further than words; while to mystics and some idealists, wordless thought is regarded as the highest form of mental activity. Indeed, in the refined form of Chinese Buddhism known as Taoism, wordless thought is carried to such an extent that it is expressly inculcated that to attempt to put any "concepts" of the Eternal into words is at once to lose Him altogether.

In this monograph, though obviously we shall need to have recourse to words, we shall have to treat our subject somewhat on the mystic plane, as the thoughts with which we shall be concerned have to do almost entirely with the inaudible and the invisible; so that, if one may use words borrowed from another school in a special sense, clairaudience and clairvoyance are needed to understand them.

I have spoken of "Modernism." This, alas! is not really modern, but is hoary

with age. Its leading dogmas were well known in their essence to the philosophers of the Restoration in Charles II.'s day, who were themselves but an echo of the great mediæval Renaissance, a movement which was, in its spiritual aspects, essentially a pagan revival, and a revolt against the so-called Christianity of the time.

No one, however, can be so unjust as to say that Modernism in its present form, either under the two heads we have noted, or any other, is merely pagan in character ; for the simple reason that it has largely appropriated many of the thoughts and teachings of the old Faith, though it seeks to rebuild these on new foundations. It may be even said that it is often a true expositor and exploiter of the ethics of Christianity ; it gladly adopts these, which are its flowers and fruit ; it is only in its root that Modernism even seeks to be modern and differ from the old Faith. For most of its precepts were first heard on the hillsides and in the village streets of the Holy Land some 2000 years ago.

Nor can it be urged that Modernism is but a variety of Protestantism. Protestants have, indeed, existed in all ages, in

revolt against all national religions; but while hitherto the object of their protest has been to substitute what they consider a purer and simpler form of Faith for that against which they protest, Modernism—protestant though it be, in repudiating what it deems to be the errors of current religion—seeks not so much to purify it, as to build entirely new foundations, while maintaining some portion of the superstructure.

So much, then, for thought and its modern developments in religion.

We now turn to the word “New”; and it is most unfortunate that our English language is so poor a vehicle for the expression of the mind, that in it we have but one word for two distinct characters of newness. If my friend remarks that I have a new purse or a new watch or a new hat, the English adjective employed is the equivalent of the Greek word “neos”—which does not mean newness in kind, but a repetition of the old. The purse that he observes is probably a replica of the one I had before. The watch may be a better one, but it is constructed on the same lines. The hat may have a more

curly brim, but otherwise there is no real novelty about it, though its glossiness proclaims to all that it is a new hat. How vastly different is this newness from the other, of which I proceed to give examples !

When one speaks of a new rifle, a new world, a new law, in each case one means something the like of which has never been seen before. The Greek word "kainos," which expresses this, clearly indicates no repetition of old forms or old ideas, but a brand-new product—in short, a new creation.

The difference of force and meaning between these two Greek words, which are expressed by but one word for "new" in English, is profound, and it is all-important to ascertain in which of the two senses the word "new" is used in the term "New Thought."

To distinguish the two forms of "new," I might retain the word "new" for "neos," and for "kainos" use the words "novel," "brand-new," "quite new," or the like. But all of these would be very awkward in use, and I am driven, therefore, through the poverty of our language, at the risk of appearing somewhat pedantic, to retain

the Greek word "kainos" for the novel thought it refers to, leaving "new" everywhere as the equivalent of "neos."

It seems to me that Modernism, with all its ramifications, being of human origin, conception, and inception, and dismissing as it does any idea of Divine revelation as unworthy of serious consideration, must necessarily be described as "neos" rather than "kainos" thought.

For, indeed, just as no stream can rise above its source, nor even "meander level with it" (*pace* Robert Montgomery!), there can be nothing but "neos" in man's thoughts. Solomon found this out ages ago, when he said, "**There is no new thing under the sun,**"¹ for one must indeed look above the sun for "kainos" thought.

"Kainos" in its essence postulates a Revelation necessarily involving a revolution in the world of thought; but this in the present day constitutes to many a fatal objection.

We have indeed amongst us yet a well-known though much discredited book, that has been found by professors of high repute to be absolutely unreliable, and is pronounced by them to be a badly constructed

¹ Eccles. i. 9.

mosaic, the work of obscure men who wrote to serve their own ends, and too often to deceive those for whom they wrote; and which, in short, is clearly a projection from the mind of man, human in its origin, and hence at most only "neos" in its character. And yet this extraordinary book exists in our midst to-day, and is still called *The Book*, as if there were none other. It is nearly 2000 years since it was completed; and it has now a single circulation compared to which the combined circulation of all the greatest of the world's writers is almost infinitesimal; in fact, it reaches, I believe, an annual sale that exceeds the combined annual sale of every book of its size published in any one year. Yet if it be not a Revelation, it is nothing but an old collection of sixty-six pamphlets emanating from an obscure nation, who have neither home nor country. It is also a rank imposture, for throughout its pages it claims to speak with the voice and authority of God.

The question therefore remains with us: What is there about this Book that makes it circulate in such amazing quantities, in every language and country over the face of God's earth, at the present day, and

gives it this perennial vitality, after 2000 years ?

Again, the nature of the Book itself is no less wonderful than its circulation. It consists of sixty-six booklets, written by independent writers, many of whom never could have influenced each other, and whose lives were spread over some 2000 years ; and yet when these booklets are bound together, they produce such complete harmony as to give the reader a conception of sixty-six performers in some great oratorio, each one knowing nothing but his own part, and yet producing the unity of perfect music. It is at least clear, if such be the case, that no single writer could have been himself the composer or the conductor of this wonderful orchestra.

Another point about the Book is that during 2000 years no change has been made in it ; and, still more wonderful to say, no one has been able to destroy it, in spite of the most determined efforts made by all the powers that be, from kings downwards. It is indestructible ! As we all know, Voltaire fully believed that soon after his death the Bible would cease to exist ; but the house in which he died at

Geneva is now the Bible House. Again, one would have thought that the early Church would have inserted the writings of some of its saints—Jerome, Chrysostom, Polycarp, and others,—but they have never been able to do so ; and since the canon of Scripture was closed, no one has succeeded in adding one word to it. This is at least as noteworthy as it is indisputable.

Although all that I have said requires to be accounted for, it may not amount to actual evidence of a supernatural revelation that is “kainos,” or, in other words, that the Bible possesses ideas that never proceeded from any human mind. It is only when we examine its ideas, its words, its story, and the Personality of whom it everywhere testifies, that the true answer to all our enigmas is found, in the conviction irresistibly borne home to the soul, that here we have the voice and the work of no human author, but the Revelation of God to man.

Once more, this Book contains ideas (too numerous to mention) not to be found in any other work on earth. It contains words that had to be expressly coined, or at least re-minted, to convey this “kainos” thought.

It contains a story that has not its equal in the world. As the Bishop of London said the other day, it is "the only story in the world worth spending one's life in telling." It presents a Personality that by the common consent of friends and enemies alike, Christians, Pagans, Jews, Turks, and Infidels, is so unique that all men, though they may not adopt the Christian creed, bow down before it. Moreover, it is a living Book; it is an immortal book; containing the seeds of eternal life, and every day, for the last 2000 years, changing lives of the worst men into the likeness of God. Those who regard the Bible as a merely human document have to account for the story of Christ. If this be a mere product of the human mind, one has to believe that fishermen and peasants of Galilee were capable of an unique conception that ran counter to all their cherished belief of an earthly Messiah and King; and, besides writing a story that changed the world, that they succeeded in imposing on thousands for two millenniums the stupendous lie of a literal resurrection. A thousand other difficulties arise if Christianity be not a Divine Revelation

and its story inspired. Apologists of the Bible might be well content to let the fact of its Inspiration be decided by the single question: Is the Gospel story of Christ's life, and death, and resurrection a human invention or a Divine Revelation ?

Furthermore, it must not be overlooked that this Book itself claims to be inspired. It is "**Theopneustos**"¹ or "God-inbreathed." Its words are continually prefaced by "**Thus saith the Lord,**" and it claims to be living and active and "**sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.**"² Was ever such a claim made for any other writings in the world ?

Such a Book therefore contains thought that is only rightly called "kainos." Supposing it were possible for clever and thoughtful men of the twentieth century to allow the claims of this Book to be true, what a glorious time they would have ! For there are in it heights of glory and depths of wisdom stored up and reserved for man,

¹ 2 Tim. iii. 16.

² Heb. iv. 12.

such as never entered into his heart to conceive. Well may the thought of this book be called "kainos," for it far transcends all that is human!

No wonder, then, that thousands of men, in all ages, whom we cannot but respect, men of clear and lofty minds and powerful intellect, actually have accepted this Book as the very Word of God. As we know well, multitudes more claim to have had their whole lives changed by its living power.

Let us then, though of a more modern school (and surely it is not an unreasonable request), assume for the present that its claims are indefeasible, and perchance the belief that they really are so may steal into our hearts.

But let not any close the book at this point on account of the suggestion of such a hypothesis. It is at least as likely as Darwin's theory by which he accounts for Evolution (a pure hypothesis); and nearly all great truths have begun by assumptions or hypotheses before they became accepted as facts. We will not therefore insist upon the authority of the Word of God, but simply accept such assumption as a working

hypothesis ; and it may be, as I have said, that before we part company, supposition may be exchanged for certainty, and hypothesis for fact.

The Book, then, which we will assume to be a true revelation from God, conducts humanity to a glorious summit of life, never dreamed of in Modernism, however ambitious its claims. **“ Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him.”**¹ But in this very Book **“ God hath revealed them unto us by His Spirit.”** Hence they are all “kainos” thought; and it is as impossible for “neos” ever to reach to “kainos” as for the positive to equal the superlative.

We have still one difficulty to consider against “kainos” thought, and that is, when it is discovered that, by this, one means practically Biblical thought, many may feel disinclined to pursue the subject further; for there is no delusion more common than that we know all that is in the Bible, which “contains nothing new!” As a matter of fact, the ignorance not only of most

¹ 1 Cor. ii. 9.

Modernists, but of most professors of the Faith, is amazing with regard to deeper Divine teaching, and all those profound and far-reaching lines of study that so utterly eclipse the inventions of the human brain.¹

We would therefore beg the reader, though he may be against any restatement of what he regards as outworn and unworthy of the intellect of the twentieth century, to suspend his judgment, to lay aside for a moment his preconceived ideas, and to keep an open mind, prepared to accept any verdict which may result from the weighing of both claimants in the balances of truth.

Let him cast into one scale all that Modernism promises to humanity, together with the authority on which these promises are made, and the likelihood of their fulfilment; then let him cast into the other scale all that the "kainos" thought represents as the future of its disciples, carefully

¹ In this connection it is encouraging to note that, according to *The Times* Literary Supplement, July 1915, "There are signs of a general revival of interest in the Bible; men are turning to the Bible once more to find its value unimpaired and its power unmistakable." This is a valuable testimony to the worth of "kainos" thought.

weighing the authority that pictures this future, and the likelihood of its becoming an accomplished fact ; and let the verdict depend on which thought is the truer and nobler, and which scale outbalances the other.

CHAPTER II

THE NEW PROGRESSION

*“ Man is but dust, that whirleth to and fro—
Whence came this dust, and whither doth it go ?
Shall God make dust, where is thy trust ?
Thou seest thine own thought,
And that is naught—
A dusty thought in thine own dusty mind.
Look past thy thought and find
God’s plan—
And his reflection—Man.”*

MOVING as we do in the development of our subject, in the region of deep thought, whether it be new or “kainos,” high, higher, or highest, midst many unsolved and indeed insoluble mysteries, we become, perforce, mystics ourselves.

No word has been more dragged through the mud or more thoroughly abused than this word Mysticism; but, rightly used, “kainos” thought can only be reached by true mystics, who live and move in an

invisible world ; but should nevertheless be the most human and practical of men.

The New Progression of which we here speak is one of life, which brings us at once up against the query: What is life? The only answer we can at present give is that life is a profound and unthinkable mystery, and one as yet wholly unsolved. Speculations indeed are rife. With some it is a principle—the vital principle ; with others a force—the vital force : both of these being of an unique and heterologous character. These ideas are not popular to-day amongst scientists, who rather incline to regard life as a special form of energy mainly of a chemical nature, not essentially different in kind from other forms of energy. There are many other theories, but the problem is as yet unsolved.

The second question is: What is the origin of life ?

At the British Association in Dundee a learned Professor regarded all life as originally coming from the mineral kingdom ; and if we turn to Genesis, we do find the earth is commanded to put forth life, and the water to swarm with it. “**Let the waters bring forth,**” and “**Let the earth**

bring forth," certainly appears partly to agree with this theory; and it is well worthy of remark, however difficult it may be of interpretation, that while light is represented as coming forth at the Divine fiat, life is not. We are given no hint as to its origin, nor the method of its production, beyond the fact that we gather from Scripture generally that God is its Source, inasmuch as He is the Source of all.

Now, when we consider the method by which life-force is developed and elaborated, we find it is distinctly progressive in character; progression being here perhaps a better word than evolution. The word Evolution, indeed, has been handled even worse than Mysticism; for few know, when they speak of it, whether they allude to a process or a force. We may at once say, that to use it in the latter sense is to misuse it; though this is very frequently done, and done, it would seem, by some, in the hope of excluding God from His own creation.

A process is never a force, and evolution is a process which is necessary to man in everything that he makes. He is quite unable to reach perfection in his first attempts at anything, if indeed ever. All

things, therefore, that are artificial—that is, made by man's art—bear the stamp of evolution. Every highly finished product of to-day has been evolved through long and painful stages, by effort. From its first crude form it passes through many successive stages. Compare, for example, the primitive house, ship, or engine with their present forms. But these have been evolved by mind, for there is no such thing as self-evolution or evolution as a force, either in the artificial or natural world.

When once we admit, however, the existence of a Being superior to ourselves, which with many seems an increasing difficulty, and One whose every work is perfect from the beginning, it is obvious that no natural advance by mere variations from a first crude atom to a finished product is possible. There may be progression by external agencies, but there cannot be evolution, in the sense in which it is so often used. That which is absolutely a necessity for man in all his works is utterly impossible for God in any of His. We find no trace of imperfection in any creature, whatever be the grade in the scale of being, each product being perfect in its kind, from the lowest to the highest.

Any progressive steps in life, therefore, are not steps from imperfection to perfection, but from lower and humbler powers and uses to expanded and nobler ones.

Before leaving the question of evolution, we must consider the "creative evolution" of R. W. Trine, in one of his latest books,¹ which he attempts to support by a quotation from Bergson, who speaks of a "life-force which is perpetually re-creating itself." Trine says the possession of this power enables us to take an active part in our own evolution. He writes, "we grow and progress because life-force wills that we should do so."

This is, however, to give a meaning to Bergson's words which they do not possess. The "life-force" of the Professor, which is "perpetually recreating itself," bears a strong resemblance to the procreative force which begets sons in its own image, with which we have all been familiar from the earliest times. But the re-creation of oneself is very different from having an active part in our own evolution, and growing and progressing because of it. Life-force produces its like, and no real proof has been adduced to show that man has, by natural

¹ *The Alinement of Life*, pp. 156 and 257.

generation, really progressed either in physical or mental capacity. In support of this contention I may quote as an authority a philologist who has lived amongst the cannibals in the most inaccessible part of the heart of Africa continuously for twenty-three years. He tells me that they not only distinguish over a dozen genders to their nouns and over twenty tenses to their verbs, but understand numerals to over hundreds of millions; while the little negro boys will be found gravely discussing such abstruse metaphysical questions as whether height is the same as depth, or whether the earth is not deeper than the sea, because it is beneath it.

Physically, these men are mostly six feet high, and are well developed in every way, and in abstract reasoning powers go far beyond the average Englishman. They have no idols, but a lofty idea of the one true God.¹

To return to our subject :—The progression of life is teleological in character; and from the earliest commencement of life on this earth, as written in the records of the rocks, the goal was man; ² and not only man as we know him, but Man in his highest

¹ See *Thinking Black*, by Daniel Crawford, F.R.G.S. (Morgan & Scott).

² Ps. cxxxix.

development, Superman,¹ or the true Divine Man ; or, in the language of St Paul, “**the second man (which) is of heaven.**”²

Looking at the subject somewhat in detail, we may count the successive steps, from the lowliest organism to the apotheosis of humanity, as *seven*. This progressive procession of Life is a magnificent Divine ascent ; it is a ladder reaching from earth to heaven. Let us examine its seven stages.

1. We would call the *first* step, which is the lowest manifestation of life, the uni-cellular kingdom—for we do not here take into account all the unproved suggestions of life as we know it, said to exist in the mineral kingdom. These uni-cellular organisms are with us everywhere to-day, and can boast, I suppose, the longest lineage of life upon this globe. Each one is so absolutely perfect in its construction as to fill with wonder the microscopist who investigates it.

2. At the *second* step in life we arrive at the multi-cellular organisms, which would

¹ By “superman” it may be wise to say we do not refer, here or elsewhere in the book, to the non-moral monstrosity of Nietzsche to whom he gives this name ; but to man at his highest, embodying all and far more, than the most ambitious of human schools of thought present as the Goal of the Race.

² 1 Cor. xv. 47.

include generally the vegetable kingdom. Here, again, is no imperfection, no crude product, no unfinished work. Every one of the countless forms in the vegetable kingdom seems equally perfect in all its parts, and there is no proof of any having passed through imperfect stages to reach this condition.

3. At the *third* step in life we reach the first division of the organic, viz. the invertebrata—a vast kingdom of soft-bodied organisms, and of all animals without the distinctive characteristic of a spine.

4. On the *fourth* step we find the vertebrata, or the second division of the organic, which includes practically the whole higher animal kingdom below man, and in which we may without doubt place both monkeys and even anthropoid apes.

5. It is not until the *fifth* step that we reach the human kingdom, in which *Homo sapiens* reigns; distinguished from the brutes by his powers of reason, his capacity for introspection, and, above all, by his bearing the impress of his Creator, in a way that no animal can do.

No advocate of either New or Higher Thought, nor any disciple of Modernism,

will dispute the essential difference between our fourth and fifth steps. Their strongest point is, indeed, so to accentuate the difference and to magnify the image of God in humanity as to regard it in itself as a sufficient force for elevating the race to the required height ; whereas in "kainos" thought there are yet two steps more. Observe, again, in this creation life does not begin with man, but with the lowliest organism, and advances, by progression, to a creature in the likeness of the Creator ; and let us specially mark this, that the lowliest beginnings are here with us to-day, and so far as we can see have undergone no change whatever since their first appearance in this world. Types are all around us, in fact, of each of the five steps of which we have spoken.

Observe, also, that in no case does the power to rise from one step to the next come from within, but by Divine power from without, gradually carrying out the majestic plan of progression laid down from the first. There is no *evidence* that any creature on the first step has ever *raised itself* to the second by its own power and will, nor by any mere combination of

circumstances. The law of progression from the fifth to the sixth step, and from the sixth to the seventh, will be shown to be the same. No human power, no human development or self-culture, no combination of circumstances or stimulating environment, can possibly raise an individual from the fifth to the sixth step, or evolve the superman out of man. It can only be done by Divine power, and is in fact—as indeed was every previous step—a new birth; and as no man presides over his own birth, so this progression is accomplished by a force not his own. This will, I trust, be made clear in the course of these pages.

But here, standing on this fifth step, man has long been discontented with his position, and has aspired to rise higher, for the “goal of the race” is not yet reached; and it is to enable him to do so that these new cults of Modernism have been evolved, with a view to raising him to a spiritual or higher type of man.

Whence springs this discontent ?

I fear I must give as the true reason, in spite of the chorus of disapproval which I know it will evoke, that on the fifth step

to-day stands the natural man, the one who has fallen from his first estate. This, of course, is vehemently denied, as, for instance, by one of our most brilliant Modernists, who writes¹: "Evolution shows that the Genesis account of creation and of early man is pure imagination; then also of necessity is the account of his fall."

Not only so, but he points out that a well-known Archdeacon says that "the truth most needed now has been perfectly expressed in the following words:

" ' Know this, O man, sole root of sin in thee
Is not to know thine own divinity.' "

Also that yet another divine says: "The most pregnant word that can be said now is 'Emmanuel'—God *in* us!"

As to the first statement, we may well ask, Has any thoughtful man really believed that evolution does show this? The last will be dismissed with contempt by every Hebrew scholar, for Emmanuel never means "God *in* us," but "God *with* us"—a very different thing; the latter being objective, while the former is subjective. And as for the couplet which the Archdeacon

¹ R. W. Trine, *Alinement of Life*, p. 82.

assures us needs specially to be repeated now, it is an *a priori* statement that finds no authoritative support anywhere, and is directly contradicted by the whole of Scripture, where the root of sin is never lack of knowledge, but disobedience to God. I think we may safely leave our readers to judge of the value of these three Modernist statements.

In common with these, Mrs Besant, in contrasting "the deeper sublime views," as she writes, of the Apocrypha with those of the canonical books ("more or less erroneous"), repudiates the notion that man is a fallen being. Unfortunately for her argument, in the Apocrypha¹ we read: "She (Wisdom) preserves the first formed father of the world (Adam) that was created alone, and brought him out of his fall."

As a matter of fact, although God created Adam in his own image, Adam begat a son in his own likeness, after the fall. And since then it has been a question of begetting all the way, and not re-creating; so that man is not fresh from the Divine mint, but is one of a long series of most

¹ Book of Wisdom, x. 1.

imperfect copies, all the way down from Adam.

In the natural man the spirit is often so atrophied and ruined as to be almost non-existent; and even where it exists in its noblest natural form, it has, as I have said, no power to rise above itself.

6. The whole problem, therefore, is how to pass to the next step higher, the *sixth*, which we may say at once is the stage of the spiritual man. As he will be the theme of future chapters, and as the process by which he is produced will be explained in the next, we will not speak of him, save to say that he is one, who reaches in the spiritual part of his being, all that the New Thought or Higher Thought aims at, and much more, and has before him but one step further to reach the very apotheosis of humanity—the Goal of the Race,—the highest position which it will ever be possible for a human being to attain.

7. For in this *seventh* step we reach the superman, in the proper and true and reverent sense of the word. Here man's whole being is so conformed to the perfect Ideal that he himself becomes completely the image of his Lord, and thus at last

the Goal of the Race is reached—a goal beyond all human conception.

This wondrous procession of Life covers the whole scale, from nought to absolute perfection. What a noble and glorious destiny is set before us! Let us fear lest we come short of it! For how shall I tell the glories of God's Superman, to whose image we are to be conformed, as the crown and goal of the race—Christus Consummator?

In an obscure dependency of Rome, some 2000 years ago, He lived a public life of three years, which has been a ceaseless wonder and amazement to all men of all creeds throughout the ages; and it is this glorious standard of Christ, and nothing less, that has been set by God before all men. For we know that those who **“love God”** are **“foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren.”**¹

And what an image this is! Though a digression, it may not be lost time if we consider it for a moment; for Christianity centres round a Person, not a Creed, and the glorious Goal of the Race is not

¹ Rom. viii. 28, 29.

conformity to a lifeless set of dogmas or doctrines, but to this blessed Son of God. The remembrance of this is the root of all life, of all gladness, of all power, of all truth. It is this hope sends a ray of glory down the whole length of the ladder of life. It is the forgetfulness of this that has weakened, dimmed, and darkened the light of Christianity, and thus enabled lesser lights to shine, too often of the nature of will-o'-the-wisps, emanating only from the marshes of man's mind.

Consider, then, the One who is the crown and summit of life—the living Christ—in the incarnation; in the manger of Bethlehem, and the holy pathway thence pursued in self-sacrifice and humiliation, lightened at times with wondrous flashes of mysterious hidden glories illuminating the darkening shadows of the road; in the Atonement; in the agony of Gethsemane's wine-press and bloody sweat; in the flaming pyre of Calvary's Sacrifice with its stricken, startling cry of "**Eli, Eli, lama sabachthani?**"; in the despoiled and empty grave which the Conqueror of death and Hell left in slow majesty, giving His loved ones time to recognise Him ere He stepped into His

royal chariot to ascend on high, leading captivity captive; in His mediatorial High-Priestly place at God's right hand; in His sovereignty over the hearts of men, and in His blessed care and love of all His own from Calvary till now; and lastly, in His glorious appearing and final revelation, when He shall transform us, as we are raised to the highest summit of humanity, into His own likeness. These are the thoughts that make Christianity immortal, and life worth living!

Say I not well, that these are indeed "kainos" thoughts, as far transcending all human imaginations that pass under the name of "New," as the heaven the earth? Oh, that one could bring home to men of high aspirations the glorious future that God sets before them! We talk much of the progress and evolution and development of the race, but what can equal the sevenfold ascent up this new Jacob's ladder—this Divine progress from earth to heaven?

But is it a chimera, or can it be accepted as a reality by those who would be supermen? All, of course, turns upon whether our hypothesis of the Divine source of the

Bible be true. If so—and indeed I believe it is—it is recorded that heaven and earth shall pass away, but God's word shall not pass away.

But where does it say that men shall rise to such a height as to be like Christ ?

In the first letter of the beloved apostle¹ we read: “**Beloved, now are we children of God, and it is not yet made manifest what we shall be.** (In other words, we are on the sixth step but have not reached the seventh.) **We know that if he shall be manifested, we shall be like him, for we shall see him even as he is.**”¹ Not only are we to be like Him, but *one spirit* with Him, even as a man and wife are one flesh, with a sphere and future of glory so transcendent that words fail to describe it.

Before leaving the Divine personality of the Lord Christ, I should like to ask our friends the Modernists whether such an One, whom all men unite in honouring and worshipping, is not worthy of more reverent and accurate description by them than that given in some of their most popular books ?

If it be true that “Christus Consum-

¹ 1 John iii. 2.

mator," Jesus of Nazareth, exalted in glory, forms the supreme goal and summit, not only of the human race, but of the whole mighty progression of Life, which in seven majestic ascents at length reaches His likeness; and we remember how He laid His glory by and walked on earth as a lowly man amongst men,—surely it behoves us to speak with the reverence that we know is His due.

R. W. Trine,¹ whom I have already quoted, describes the Lord Christ as "a remarkable Judean Carpenter, for whom thinking men and women are getting an ever deeper admiration and love." He speaks appreciatively of "the unique and winning personality of the Carpenter."(!)

Any fault to be found with such expressions may be considered merely a matter of taste and fitness, but when he proceeds to state that "to this young Galilean Carpenter Teacher His mother and father gave the name of Jesus," he totally ignores the important fact that they did this by the direct command of God, "**for it is he (Jesus) that shall save his people from their sins.**"²

A little further on he tells us that

¹ *Alinement of Life*, pp. 16, 18, 26, 38, 39. ² St Matt. i. 21.

“Jesus claimed no supernatural power for Himself. . . . He did not attempt to found any new religion.” But in the Bible we read¹ that Christ did claim supernatural power Himself, in these words : “ **No one taketh it (my life) away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.**” And as to founding a new religion, all that He founded was “kainos,” and was opposed in essence to the teaching of the Scribes and Pharisees and the current religion of the Jews.

One more reference and I have done.

On p. 147² R. W. Trine says : “Truly we can say, as did His Galilean hearers, ‘Never man spake as this Man’; His is a teaching of the divinity of man as opposed to the degradation of man; it is the teaching of our at-one-ness with Creative Life, Divine Being, God the Father.”

Whence this Modernist gets this idea it is difficult to say, unless he is quoting from some Gospel unknown to the writer. There is no foundation for this statement in any of the four Gospels; but, on the contrary, we find, “**Jesus did not trust himself unto men**” (so far was He from believing in their

¹ St John x. 18. . .

² *Alinement of Life.*

divinity), "**for that he knew all men.**"¹ He also speaks of them continually as being "**lost.**" Furthermore, we read (so far from men having divinity), "**Ye will not come to me that ye may have life ; . . . I know you that ye have not the love of God in yourselves.**"²

As to *our* at-one-ness with God the Father, surely Mr Trine cannot be thinking of the majestic passage in St John x. 30, "**I and the Father are one.**" Our Lord knew and taught nothing of creative life-force nor of the at-one-ness of mankind as such with the Father.

We make these few remarks, not with a view of writing a commentary on any of Mr Trine's works ; but inasmuch as they have a very large vogue amongst Modernists of all sorts, it may be that their inaccurate statements are accepted as true by numbers who may not have the leisure or interest to test the truth of what they read. It is by such means that so many of these writings create a prejudice that is wholly undeserved against the amazing revelation of "**kainos**" thought, which one seeks here to make known.

Let us try, then, to understand this revelation, and consider the glories of God's

¹ St John ii. 24.

² St John v. 40, 42.

Superman, as they lie open to our eyes in these radiant writings, unmatched in literature, known as the Four Gospels ; and seek to realise that through His Cross and Passion Christ has made Himself one with sinful man, in order that He might raise him to heights of glory undreamed of by any human philosophy of the ancients such as is found in the pages of Plato ; or in any Modernist cults such as Christian Science, New Theology, or New Thought. If once this absolutely "kainos" thought were grasped, we should drop all this idea of evolving the longed-for superman by cultivating the God within ourselves, by self-culture, self-realisation, and, in short, any word that begins with "self."

I have shown in this very chapter that the superman in his true Divine reality is no concept of man's at all, but of God, who planned this high destiny for the human race before the world began, and whose desire is not that a favoured few, but that all men, should reach this sixth step, and reach it in the only way it can be reached, in the power of the New Heredity. But this is a subject we can only name here, leaving it to be unfolded in the next chapter.

physique ; and, taking advantage of this, in an unscrupulous way, very many people nowadays excuse their sins and shortcomings under the plea that they are victims of their bad ancestry ; in short, as has sometimes been flippantly said, " All that I possess of good I owe to myself, and all that is bad to my parents."

Darwin, unfortunately, spoke of the dead hand of heredity as almost omnipotent, and regarded all efforts to overcome it that might be made by parents or teachers or books as absolutely futile. Herbert Spencer, on the other hand, reversed this awful verdict, and showed that while the conscious education and training of which Darwin spoke could do but little against this tremendous force of heredity, the training and education of the unconscious mind could overcome all its vices. This doctrine was enshrined in the well-known sentence : " A man is more like the company he keeps than that from which he is descended." The Christian's attitude to this doctrine is most interesting ; for he benefits in a double way, as we shall see.

His first advantage lies in the force of his New Heredity, which, being direct from

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God, as opposed to natural generation, is of the highest character, and endows him with such lofty qualities that the Apostle John, speaking absolutely and solely of the qualities of the New Heredity, does not scruple to say, “**Whosoever is begotten of God sinneth not.**”¹

At first sight it would seem that this in itself would be sufficient to keep a man for ever in the right path and on the sixth step as the spiritual man, the twice-born. The crux, however, lies in the fact that this man, when he attains the sixth step, does not leave the fifth, with all its disabilities and its evil heredity ever pulling him the wrong way. But now there is the second advantage which comes to his rescue — the marvelous dictum laid down by Herbert Spencer: “A man is more like the company he keeps than that from which he is descended.” The spiritual man, therefore, can overcome all the vices inherited from the first Adam by living in company with the second Adam and in the society of friends on the same spiritual plane. He will thus soon begin to resemble these, rather than those from whom he was naturally descended.

¹ 1 John v. 18.

Observe, then, he is without excuse ; for he has two distinct forces to raise him to the higher level. First, his new heredity, now to be described, which is absolutely pure and sinless ; and secondly, the transforming effect on his life of good company, armed with which double power is he able to overcome all the old inherent evils. I trust the position is clear, and that the danger and the resources of the man on the sixth step are both clearly indicated.

Our Modernist will have none of this. So far from considering our long heritage of sin a drawback, he boldly denies it, and declares that man is not only made in the likeness of God, but is by nature nothing less than Divine.

A well-known Modernist teacher said to me the other day, referring to our Lord's discourse with Nicodemus: "The moment of the new birth is when a man knows that he is God." This to them is the "New Heredity."

One is tempted to ask these teachers how they know that man was originally made in God's likeness ? For there is no record of this save in the Holy Scriptures, where it is written in Genesis i. 26. This scripture seems to be as generally accepted without

question as the story of the fall, derived from the self-same authority, is unanimously rejected. The fact is, the first flatters man's pride, while the second rebukes it. Moreover, it is now a long and far cry from the upright and perfect man in the likeness of God in Eden to the sinner in the twentieth century. It is quite true that we are all the offspring of God as being His creatures, although no longer His special creation. The profound psychology of the story of the fall may arrest us for a moment here, and may surely save it from being dismissed by thoughtful men as an old-world fable, unworthy of serious consideration.

The triple temptation to the lust of the flesh (good for food), the lust of the eyes (a delight to the eyes), and the pride of life (the tree was to be desired to make one wise), to which man succumbed, points out with startling accuracy the three ways in which body, soul, and spirit are assailed to-day in the experience of all, and assailed, too, not objectively, but from within—a fact the Saviour was quick to note. **“For,” as He said, “from within, out of the heart of men, evil thoughts proceed.”**¹

¹ St Mark vii. 21.

In the face of the sad daily experience of every human being, it is indeed extremely difficult to understand the nature of the mind that can deny the natural evil in the human heart, combined, it is true, with a moral sense; which, however, though recognising it as evil, gives no power to overcome it. Once, of course, this is admitted in any degree, however small, but two alternatives remain. Either man was always evil or he has become so; in other words, he has fallen.¹

It is worth while noting carefully what the Bible has to say on this head. We have only two "books of generations" in the Bible; the one is of the first man, Adam,² and the other is of the Second Man, Jesus Christ.³ In the first book we read: **"This is the book of the generations of Adam. In the day that God created man, in**

¹ We do not, however, fully discuss this point, as our subject is not the origin of the race, but its glorious goal, and our desire is ever to look upwards, not downwards.

"Two men look out through prison bars.
The one sees mud, the other stars."

We want to see the stars, and it is only when the mud is so vigorously denied in spite of its exceeding obviousness, that one is tempted for a moment to refer to it; and indeed the goal becomes only the more glorious when we look back to the mire and the clay we have left.

² Gen. v. 1.

³ St Matt. i. 1.

the likeness of God made he him. . . . Adam . . . begat a son in his own likeness, after his image.”¹ In the second book we read : **“The book of the generation of Jesus Christ.”** Here follows the genealogy and the words : **“Thou shalt call his name Jesus, for it is he that shall save his people from their sins.”**²

These scriptures seem quite explicit that whilst Adam was a direct creation from the hands of God and in His likeness, all his descendants are begotten in the likeness of the first man, after he had fallen and had been excluded from Eden ; and it is the likeness of this man we are distinctly said to bear. It is on account of this that the New Heredity in the Second Man was needed, that man might have restored to him, by means of this second birth, all and more than Adam ever lost. But, it may be urged, apostles of New Thought do not always rest their claim to a Divinity within them upon the fact of man being made in the likeness of God, but simply upon the fact of possessing a spirit.

“As a spirit,” says the late Prentice

¹ Gen. v. 1 and 3.

² St Matt. i. 1 and 21.

Mulford,¹ "you are a part of God." This *ipse dixit* carries with it the authority of the writer and no more; for the fact is not obvious, but very much the reverse. The fact of having a spirit (as well as soul and body) no more makes man God than the fact of having a body makes man celestial. There is a Spirit which is Divine, just as there are bodies which are celestial.

But there are also human and finite spirits, and bodies terrestrial; and the glory of the one is not the glory of the other.² This easy assumption of the Divine by man rests upon no solid foundation.

Our heredity is undoubtedly bad, and the less we say about it the better, since Christ emphatically stated in the first discourse He ever gave, to one of the most learned and richest men of His day (Nicodemus), that no man shall either "see" or "enter the kingdom of God"³ merely on the ground of his own heredity and what may be left, battered and marred, of the image of God in him. Nicodemus himself was really a Modernist of his day. He was perfectly unaware that to enter Christ's

¹ *The Gift of the Spirit*, p. 48 (New Thought Library, vol. ii). ² *Conf.* 1 Cor. xv. 40. ³ St John iii. 3, 5.

kingdom he required anything more than a little further training and teaching at the Master's hands. He considered himself worthy to merit and enjoy any good thing going; and little did he expect to be straight-way challenged by the Saviour's uncompromising words: "**Ye must be born anew.**"¹

Here, then, is the revelation of the secret of progression from the fifth to the sixth step of the Divine ladder of life.

Of course, the whole value of the answer given to Nicodemus as to the means by which a natural man is raised into a spiritual man depends upon the authority of the One who gave it. This answer has its true weight and authority only to those who recognise the Son of God, the true and living way, and the express image of the Father, in the form of the lowly young Galilean Rabbi, whom Nicodemus, the wealthy scholar of Jerusalem, deigned to consult that night. This New Birth is really the key to all that follows in the ascent of man, and the glories that are his in Christ. All must enter through this portal; and when the gentlest lips that ever spoke on earth say "must," they

¹ St John iii. 7.

mean it. There is no choice given in the matter. So that on this point we have it on the direct authority of Christ that there is no further progress for any man in the upward path until he is born again ; or, in other words, until God by His Spirit becomes "immanent" in his soul. This is the true Divine immanence to which I have alluded ; and it is inseparably connected with the death rather than the life and example of Christ. The young Jewish Rabbi did not here point Nicodemus to His doctrines, nor tell him to follow His life and teaching in order to attain this higher stage of the birth from above, when he asked, "How can these be ?" but pointed him at once to the Son of Man lifted up on the Cross ; and it is of some interest to remember that Nicodemus was afterwards actually found in the group round the Cross (as recorded only by the same evangelist who wrote these words¹). So that the New Birth and Christ crucified are inseparable ; and the one word so reiterated in the Gospels, "believe," makes the latter efficacious for the former. In other words, "**born of the Spirit**" is simply the looking to and trusting in the sacrifice

¹ St John xix. 39.

of God's Lamb that brings the light, power, and presence of God's Spirit into the soul of man; so that, in Scripture language, he is "**born anew.**" I know that in all this I am severely taxing the patience and forbearance of all readers trained in Modernists' schools; but I beg for their quiet consideration of the matter, and whether when One, our Lord Christ, so positively lays down the law of progress for man in these terms, we ought not to give more earnest heed to them than we have yet done, and no longer ignore them on account of preconceived prejudices, or of a following of the *ignis fatuus* of self-cultivation as a consequence of inherent divinity.

Before leaving this point of Christ's authority I should like once more to enter a serious protest against what is presented to us as the teaching of the Jesus of the Gospels by one of our leading Modernists.

We find that certain Greeks wished to see Jesus. To them His only word was: "**Except a grain of wheat fall into the earth and die, it abideth by itself alone: but if it die, it beareth much fruit**"; and immediately after: "**I, if I be lifted up from the earth, will draw all men unto myself; this**

he said, signifying by what manner of death he should die.”¹

And yet we read in Trine² that “Rudolph Eucken gives to religion an impetus that attracts and enthrals great numbers of men and women ; his is not a call to the Cross, but a call to a far more valuable and useful thing—a call to the life and teaching of Jesus.”

This may be true of Eucken’s teaching ; but to say that Christ’s life and discourses were not concerning His death but something far more valuable is a grave error, for the teaching of Jesus was, as we have just here seen, a call to the Cross and to the Cross alone. A sentence like this does untold harm in its perversion of the truth.

However, to return to the New Heredity. To share in this, we must be begotten from above—that is, by an objective Divine Power, which becomes subjective in us, and is called the New Birth, and constitutes the New Heredity.

From this spring new thoughts, new aspirations, new objects in life, a new goal to be aimed at ; and, in short, this is the sixth step on the ladder of progression.

¹ St John xii. 20, 24, 32. ² *Alinement of Life*, pp. 13 and 14.

What I wish to show in “kainos” thought is, that this is not attained by any cultivation or teaching or development of the battered and defaced image of the Divine which is now seen in man. His original likeness to God did not make him God, but a perfect man; and it cannot now be cultivated into making him a spiritual man, which, on the contrary, can only be attained by means of the New Birth of which I now speak.

This New Birth, it will be noted, rests upon the same authority as the doctrine of man’s original creation in God’s likeness. So that, if it be denied, as it is by many Modernists, that man requires an objective force to raise him in the scale, it can also be denied with equal cogency that he was ever made in the Divine Image. We cannot well deny the truth of the one and accept the other. Consistency at least requires us either to deny or accept both.

Nicodemus, a very learned man (“**the teacher of Israel,**”¹ Christ calls him) sought to do this; but the Master wasted no words on discussing culture, but showed that the need of man was a New Heredity.

¹ St John iii. 10.

I quite grant that this extrinsic power of the New Birth is allied in character to what exists in every man intrinsically, and is so far homologous with it ; but this latter is so lifeless towards God that men are described as “ dead ” until they live again in the power of the New Heredity.

This birth, of which baptism no doubt is a figure, is actually accomplished by spiritual water ;¹ water and spirit being not two things, but by a figure of speech (hendiadys²) the second noun is used as virtually an adjective ; the meaning of which clearly is, that this New Birth is effected by the spiritual application of this very word of God (so often compared to water), the truth of which we have accepted at any rate as an hypothesis. The word of God, as shown here, presents Christ visibly as “ **lifted up** ” as a Saviour for men ; and, as we have seen, the belief in Him is the occasion of the New Birth and of the resulting true immanence of God.

One fresh point may be stated here, in comparing “ *kainos* ” thought with the New

¹ St John iii. 5.

² *I.e.* one thing expressed by means of two. A good classical instance is *pocula et aurum*, “ cups and gold,” meaning golden cups. Another instance is in a previous chapter.

Thought, which is of great importance ; and that is, that to eat the Bread of Life one does not require to understand digestion. To trust Christ as a Saviour involves no knowledge of theories of the Atonement. The way of the Cross is such that a way-faring man, though a fool, will not err therein. It is, indeed, the philosopher who is more likely to stray. Now, is it not quite otherwise with New Thought ? Does it not require an understanding beyond that of many men and women ? Does it not demand a practice, a patience, a self-control, and an earnest purpose of its disciples quite beyond the power of our well-known friend, the man in the street ? Is it not rather “caviare” to the multitude, though so fascinating to the few ? The point, it seems to me, in the New Thought is that the position is attained by the long and patient cultivation of the highest qualities, whereas surely in “kainos” thought this is reversed ; for an act of simple faith brings God into the soul, and the high qualities follow the position, but are not a means to it. Perhaps in Chapter VI. we shall be able to study more fully the relative positions of wisdom and of life The deduction is obvious.

Modernism, after all, is a cult for the few, Christianity for all.

We thus find that the spiritual man is not developed naturally, but is born afresh spiritually by the union of the Spirit (with a capital "S") with the spirit of man (with a small "s").

The advent of Christ on earth, indeed, and His Cross and Passion, were for no less a purpose than to restore to man, begotten of Adam after the fall, more than his original lost dignity as a being made in God's image.

I have used the words "Natural Man" and "Spiritual Man." We find the superiority of the latter—the man on the sixth step—over the former—the man on the fifth step—clearly stated, in that it says: **"Who among men knoweth the things of a man, save the spirit of the man which is in him? even so the things of God none knoweth, save the Spirit of God. But we received . . . the Spirit which is of God; that we might know the things that are freely given to us by God. . . . The natural man receiveth not the things of the Spirit of God . . . and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth**

all things, and he himself is judged of no man.”¹

Here, then, is the well-marked superiority of the spiritual man—the man on the sixth step,—and what a man should he be in the light of modern science !

I pointed out at the opening of this chapter the tremendous stress that was laid, and rightly laid, upon the forces of natural heredity. Through the old heredity, that of Adam, we receive a very undesirable heritage, and there is no doubt whatever (as, alas ! most of us know experimentally in one way or another) that we all inherit many most degrading tendencies and weaknesses. There is doubtless no criminal in our prisons who has not something for which to blame his heredity.

But what wonderful force the new heredity gives to the man who has it!—for it is wholly pure and altogether of God. To be **“born anew”** ! What a wonderful power it must be, if the laws of heredity be true ! How, then, can we account for the fact that the Christian life so often fails to attain a high level ?

The only possible explanation of the poor

¹ † Cor. ii. 11-15.

lives of many, who in virtue of the New Birth truly stand upon this sixth step, is the fact that, after all, their heredity is dual. The fact of being “**born anew**” does not, alas! cancel the effects of the birth from Adam. The spiritual man, as we have seen, has not lost his old nature in acquiring the new. The two flow on side by side very much as the Arve and Rhone flow together below Geneva—half the river being vile and muddy, the other half of a crystal blue; and the whole problem of the life of the man on the sixth step is to endeavour to live in the power, and display the virtues of the new heredity, repressing and rejecting all that might drag him to a lower level from following the old.

There can be no doubt that one of the most remarkable illustrations of the two natures is contained in a small book, *The Strange Adventures of Dr Jekyll and Mr Hyde*, by Robert Louis Stevenson. In it is described a house at the corner of a square, whose rear extends into a long, poor street; a small back door gives access from it into the house. In and out of this door passes the repulsive human being, Mr Hyde. On the other side, the great door of the

house that opens into the square is used by Dr Jekyll, a physician of great repute, unblemished honour, and a large and generous heart. No one suspected any connection between these two men, nor was it the least obvious that the mean back-door in the street had any relation to the great corner house on the square. Eventually, however, it transpired that the two men and the two houses were one; and that, by means that need not here be detailed, Dr Jekyll could become Mr Hyde, and Mr Hyde Dr Jekyll, at will. So much for the story, which is a not unfair picture of the psychology of the Christian man. He likewise has two very different natures: the spiritual on the one hand (Dr Jekyll), and the natural allied with the carnal (Mr Hyde) on the other. The front door represents the sixth step of the ladder, the back door the fifth. No one, alas! can read this story without recalling numerous sad instances where men of high principle and repute have been betrayed into flagrant sins and crimes through outbreaks of their lower natures.

It must ever be remembered, therefore, that, while the new ancestry gives the potentiality of perfection, we must not

presume to rest upon the mere fact that a new life has entered our souls, but with all earnestness and diligence seek to live in its power, and give heed that our old and mainly evil nature does not obtain the victory and mastery over us. One single sin, such as drink, may do this to the ruin of our characters, which may otherwise be pure and good.

We shall not dwell further upon this point, but it is necessary to bring it forward that, being forewarned, we may be forearmed, and thus may not receive the grace of God in vain.

May I put the question, in all its simplicity, to my indulgent and patient readers? Which prospect, after all, seems to contain the greater promise of a pure, exalted, and noble life? To cultivate myself, as I know myself, in the hope that something of an image, said by the Bible to have been stamped upon my first parents thousands of years ago, may be attained when assisted by my own will-power? Or, on the other hand, to be born afresh, from above, by the power of the energising and life-giving Spirit of God, so as to become, through this new heredity, a child of God and heir

of glory, in a sense that mere creation has never given ?

If any feel a difficulty as to the answer, perhaps the next chapter may help them to decide.

CHAPTER IV

THE NEW TEMPLE

*“ Does the fish soar to find the ocean ?
The eagle plunge to find the air ?
That we ask of the stars in motion
If they have rumour of Thee there ?
Not when the wheeling systems darken
And our benumbed conceiving soars ;
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.
The angels keep their ancient places :
Turn but a stone—you start a wing ;
'Tis we—'tis our estrangèd faces,
That miss the many-splendoured thing.”*

F. T.

IN each chapter of this book we would seek to transcend in “kainos” thought the high-water mark of New Thought, especially in its loftier aspirations and prognostications for the goal of the race.

The language of “kainos” thought respecting man is sublime : **“What is man, that thou art mindful of him ? And the son of man, that thou visitest him ? For thou hast**

made him but little lower than God, and crownest him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.”¹ Such is the glorious vista before humanity, to be fulfilled in Christ.

In the present chapter, however, our theme is entirely subjective; and instead of viewing, as we shall hope to do subsequently, the heights to which God will raise those who reach the summit of His ladder of life, we have to turn our eyes inwards, and note the glorious structure of the New Temple, the temple of our bodies; for it is this, and nothing less, that they become, when in the new birth they are flooded with the divine Spirit, and we enter into our birthright in the new heredity.

A temple originally merely signified a piece of ground cut off from the rest. In ancient days the tribal priest who wished to construct a temple wherein to exercise his rites would measure out with his line a certain waste piece of ground, and with his sward-cutter would trench it round, thus marking off in perpetuity a plot which

¹ Ps. viii. 4, 5, 6.

henceforth belonged to God alone, and was entirely consecrated to His service. In the South Sea islands and in West Africa this practice is well known to-day. The holiness of the enclosed space is most rigidly enforced; for all inside the trench is *taboo*, and is inviolate. The penalty for trespassing on it is often death.

This gives us some idea of the importance and sacred character of our subject. In this twentieth century we have almost lost all conception of sanctity, and a temple to us means little or nothing; the word being indeed freely applied to buildings where nothing is sacred. Let us, then, as we study this theme, seek to understand the intensely sacred and unique force that surrounds a divine shrine.

“Destroy this temple,” said our Lord, **“and in three days I will raise it up. . . . But he spake of the temple of his body. When, therefore, he was raised from the dead, his disciples remembered that he spake this.”**¹

In like manner, when the divine Spirit takes possession of our inner man, and the mystic second birth takes place, and once more man in a far deeper sense than at first is

¹ St John ii. 19-22.

remade in the image of God, his body is said to become a temple. **“ Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God, and ye are not your own ? ”**¹

Before the New Birth the body was in no sense a temple, and even now, after the new birth, the idea is extremely difficult to grasp. We must, indeed, consider it with great caution and with great care, because the subject is so profound ; for finite beings such as we are have but a limited capacity of even apprehending these problems of the Infinite, which we can never comprehend. Moreover, the habit of introspection is a dangerous one, and often ends in disaster. In this chapter, however, we are specially obliged, owing to the nature of our subject, to turn our eyes in upon ourselves in close introspection.

How shall I describe this New Temple ? Many of the men and women in the crowds that we meet every day, unrecognised by any of us, and in a way but little understood, even by themselves, are temples of God's Holy Spirit.

I would venture here to repeat an illustra-

¹ 1 Cor. vi. 19.

tion that I have used before. We may walk in the garden, and on the gravel path we see a few dead leaves and twigs. As we pass on a miracle occurs. With a suddenness that is startling one of the brown leaves changes in an instant into a vision of great beauty. On the path before us we see brilliant scarlet and purple and blue; a painting of the most exquisite colours flashes into sight, from the gravel, and then it is gone, and the brown leaf reappears. What is it? Simply a butterfly, painted outwardly in the humblest colours and the commonest browns, and apparently with the coarsest brush, so as to look like a withered leaf; but when it opens and you see for an instant the inner side, you find it decorated with the most beautiful tracery, by the Creator's hands. So, in the same way, the outward appearance of many a person in that crowd is humble and commonplace; while all the time there may be inside the greatest splendour painted by Almighty God, the glories of which, shining out of the New Temple, are only revealed occasionally, in a flash.

One more illustration. The tabernacle in the wilderness was outwardly nothing

but a large hump of brown goat's-hair, or an extra-sized Bedouin's tent; this brown mound, that arose in the midst of the vast camp, had no glory or "beauty that any should desire it," even as the outward form of the blessed Lord "**was so more marred than any man's,**" but who, under a humble exterior, hid all the glories of the Divine. So it was with the wilderness tabernacle! One had only to enter it and pass through its lesser glories, to reach the inner shrine, the Holy of Holies. The parallel of this in man is the New Temple of God's Spirit.

Here, in the sanctuary, one saw the purple and the blue and the scarlet and the golden cherubim; all around were walls of gold; in its midst was the Ark of the Covenant with the golden cherubim overshadowing the Mercy Seat, and between them the dazzling Radiance, the Shechinah of glory, proclaiming to all the presence of Almighty God Himself. All these glories were effectually hidden under the outer covering of brown goat's-hair, reminding us of the contrast between the outside of the butterfly and its glorious inner wings as they flashed upon our sight, and illustrating the difference that may exist between

the exterior and interior of many a man we meet. Thus also did the human body of our Lord veil the Divine glories within from the eyes of men.

Try to picture further for one moment the contrast between the exterior and interior of that Holy Temple—Christ's body.

It is true we have no true representation of it in any ancient picture—no authentic likeness exists even of the face of Jesus. And yet we are not left without materials on which to form some conception of the appearance of the beloved Son. We are told that as a youth Jesus “**advanced (or grew) in wisdom and stature.**”¹ From this and other passages it is clear there was no resemblance between the Master and His great Apostle Paul, whose “**bodily presence is weak.**”² Our Lord was a well-developed man, and so far like thousands of Galileans. As to his aspect: “**His visage was so marred more than any man, and his form (or appearance, not stature) more than the sons of men.**”³ To the ordinary eye the exterior had “**no form nor comeliness . . . no beauty that we should desire him.**”⁴ When He was little more than thirty He

¹ Luke ii. 52. ² 2 Cor. x. 10. ³ Isa. lii. 14. ⁴ Isa. liii. 2.

looked so aged that the Jews said : “ **Thou art not yet fifty years old.**”¹ No halo was to be seen around His brow, and only on very rare occasions (twice) did the glory of the Godhead flash through the obscurity of the manhood. Few of those who companied with Him dreamt of the unrevealed glories of this Holy Temple. But when they were seen, though but for a moment, “ **I fell at his feet as one dead,**” says St John. “ **Depart from me ; for I am a sinful man, O Lord,**” says St Peter.² “ **Woe is me ! for I am undone,**” says Isaiah.³ “ **I abhor myself,**” says Job.⁴ “ **I fell unto the ground,**” says St Paul.⁵ Such was the glory of that sight.

With us, of course, the wonder of wonders is that God should ever dwell in any of His creatures, and should make a temple of such spirits as ours naturally are. “ **Out of the heart,**” we are told, “ **come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings ; these are the things which defile the man.**”⁶ And we all know the truth of the words. How, then, can we speak of glory in connection with

¹ St John viii. 57. ² St Luke v. 8. ³ Isa. vi. 5.

⁴ Job xlii. 6. ⁵ Acts xxii. 7. ⁶ St Matt. xv. 18-20.

our inner being, desecrated as it has been ? We should never have dared to do so had God not spoken. But inasmuch as we are bound to accept His word, we can only take it that the new birth by His Spirit can transmute even our poor bodies into shrines fit for our Master's indwelling. In the passage we have quoted, where the bodies of the Corinthian Christians are described as temples, the word "naos" is used, which means the inner shrine, the sanctuary of God Himself, not only the temple buildings.

Let us consider how our spirits may become such a shrine for the Holy Spirit notwithstanding the past degradation referred to in St Matthew.

The moment of the New Birth is, as we showed in the last chapter, the occasion when Christ, by His Spirit, enters our hearts, through our simple acceptance of Him as Jesus—our Lord and Saviour.

In St Paul's Cathedral¹ there stands Holman Hunt's inimitable picture of the divine stranger knocking outside a door ; He is obliged to knock and wait for the

¹ The earlier painting of the same subject by the same artist is at Keble College, Oxford.

door—the door of my heart—to be opened, because there is one handle to the door, and that is on its inner side; no one can enter my spirit but by my own will. And, incredible as it must seem, when fairly presented to our intelligence and reason, it is not only possible that we *can* keep the doors of our spirits closed against our Creator and the wonderful glories which the “kainos” thought tells us await humanity, and against the very purpose of God for our present blessing; but, alas! that we often do so. Surely it is a grave error and terrible mistake to refuse the divine progression of humanity, offered for our acceptance by God, and to take as its substitute the elusive teaching of Modernism!

We may note here that whereas our door is frequently kept closed, shutting out our best Friend, Christ's door is always open even to His enemies. “**I am the door, by me if any man enter in**”;¹ but there is no knocking required there! When we hear Him standing without and knocking, and turn the handle of the door, and willingly receive Him, and say, “Enter into my heart and make it a living sanctuary

¹ St John x. 9.

of God," our hearts become the new temple enshrining the divine by the power of the new heredity, and rise from the fifth to the sixth step, from the natural to the spiritual man. Such, then, is the New Birth.

It is interesting to note here, that while we can refuse to allow our bodies to become temples of Him who is the Life, we can never keep out death. We read: "**Death is come up into our windows.**"¹ It never knocks at a closed door, but, without knocking, enters and carries us off without our leave and against our will. We can always refuse admittance to spiritual life, but death forces an entrance.

When Christ enters the door set open for Him, He takes possession of the heart and proceeds so to cleanse it by His Spirit that it becomes a living shrine fit for His sanctuary, and a temple of glory. We are then said to have a new heart. It is not really that any new parts or organs are added to us, but that a new power rules us. Thenceforth our life and interests revolve round a new centre, which centre is God.

I feel sure I shall carry the suffrages of my readers, especially if they be interested

¹ Jer. ix. 21.

in Theosophy or New Thought, when I suggest to them that such a centre is an infinitely higher one than self can ever be, even though that self still should bear some traces of the Divine origin of man. From this moment our very bodies become holy and set apart for the loftiest purposes. Now, indeed, the Lord's prayer is answered, "**Thy kingdom come,**" for the kingdom of God within me is now established. When this becomes practically true of a man, there can be no doubt of his elevation to the sixth step of God's great staircase, and he is a truly spiritual man, and a potential superman; awaiting only the time when his body, too, shall become spiritual and be raised to the seventh step and the likeness of his Lord. God's glorious purpose for humanity is at last fulfilled in him.

In the Holy of Holies, of old, there was an ark, and in that ark were the tables of the law, a pot of manna ("**I am the bread of life**"), and Aaron's rod that budded—a type of the eternal priesthood.

What do we find in our hearts when thus taken possession of by God's Holy Spirit? Three things: the law—" **Thy law is within my heart**"; the manna, that "**which cometh**

down out of heaven," the humble Christ, lowly in heart, who has entered into my soul; and the rod that budded—the enjoyment of the eternal priesthood of Christ for me, strengthening me in all my weakness.

Is there anything else in my shrine? Yes! In the Holy of Holies all was sprinkled with blood; and although, as we know, the thought of blood or sacrifice is "**anathema**" to Modernism, the blood of the Lamb is the soul of "kainos" thought. In short, the life that we get is life through death, bought for us at infinite cost. Is there anything else inside this New Temple? Yes! One thing more. There is a light above the brightness of the sun, which illumines all its glories. Let us particularly note that all these contents and glories of the spiritual temple of the body are there, not from natural causes but from spiritual. No one of them is there by cultivation or education or meditation. One and all are the beautiful fruits of the New Birth—of the entrance of the Spirit of God into the human soul.

Let us now pause and try to realise that, if our hypothesis be true, as the writer believes it to be, this present moment, while the reader is reading these lines, there

is, if he has opened his heart to that persistent knocking of the Light of the World in the New Temple that has been created within him, a glory beyond the brightest earthly light—the evidence of the presence of Almighty God in the soul. This presence of God within the soul is as far as the poles from the assumption of the Divinity by man.

It is true the Holy Scriptures do not hesitate to advance statements upon this subject not only far, far beyond the wildest dreams of human ambition, but even such as to transcend our powers of comprehension. We are told in so many words that the whole Trinity may dwell within a man—the Holy Spirit at the New Birth—and then we read: **“If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.”**¹

But the effect of this on us is not to make us aspire to be as gods, but rather is it to fill us with awe and humble reverence.

“The more Thy glories strike mine eyes,
The humbler I shall lie;
Thus while I sink, my joys shall rise
Immeasurably high.”

¹ St John xiv. 23.

This divine Presence, and this alone, is the true immanence of God. There is no such immanence apart from the new birth, which does not consist in the discovery of the divine within, but of an entirely new entrance of the divine Spirit in living power into the soul.

But some may think that there can be no warrant for a statement so amazing, which seems to them to be bordering on blasphemy; for it seems impossible to realise the truth of the words I have quoted from St John as to the presence of God the Father and God the Son in the heart of him who keeps His word. Here, indeed, we are in deep mysteries, and find ourselves in the presence of realities that are beyond our understanding. Listen to the marvellous lines of Faber on the subject :¹

“ But God is never so far off
 As even to be near,
 He is within, our spirit is
 The home He holds most dear.

To think of Him as by our side
 Is almost as untrue
 As to remove His throne beyond
 Those skies of starry blue.

¹ See also Isa. lvii. 15.

So all the while I thought myself
Homeless, forlorn, and weary,
Missing my joy, I walked the earth,
Myself God's sanctuary."

Never again can we feel lonely, once we realise the glories of the New Temple within.

God, in His fathomless wisdom, has placed this Temple deep in the recesses of the unconscious mind.¹ We may concentrate our thoughts; we may try to explore the glories of that shrine within us; but it is beyond our consciousness, and unaided reason seems unable to reach that secret place where God dwells, even by the closest introspection.

The immanence of God, or His presence in His Temple, is as much an article of faith as His existence in the universe. In both cases there are evidences of His presence, but His existence in either may not be absolutely demonstrated.

God could have placed this New Temple, had He pleased, within the sphere of our conscious thought, so that we could have known all about it. Was it lest we ourselves

¹ For further details see *The Unconscious Mind*, by the Author,² last edition (Hodder & Stoughton).

should become a centre of adoration that He did not do so ? It is not the God within us we are called to worship, but “ **our Father which is in heaven** ” ; and though it is true that both are one and the self-same God, it is in His objective form that He is worshipped, and not as subjective.

When we pray to God, we do not pray to the God within, though He may be dwelling there. The God within is the source and centre of power and blessing ; but it is the God without who is the object of adoration and study. The blessing of our lives, the spring of our joy, the source of all good deeds, thoughts, and aspirations, lie in this New Temple within ; but never is it to be an object or centre of self-consciousness. God, therefore, in His infinite wisdom has placed it beyond the gaze of introspection. We never can reach God by thinking of ourselves.

Do we not feel God's presence at times when we say, “ A thought struck me ” ; or, “ I felt impelled to go there ” ; or, “ I was obliged to speak to that man ” ? Many of us know something of this inner guidance, this source of inspiration. God speaks to men in various ways. When we say, “ A thought

struck me," it is often an open question whether that was our own thought or the voice of God within.

In Numb. xii. 6–8, we read: **“If there be a prophet among you, I the Lord will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so. . . . With him will I speak mouth to mouth . . . and not in dark speeches.”**

Divine communications from within rank higher than visions in external guidance. No dream ever guided the steps of our Lord or brought the aged Simeon into the Temple at the exact minute that the Babe was brought from Bethlehem.

The experiences of Divine guidance from within are most wonderful, and have been narrated by God's servants by the score. It has always seemed to me that these inward voices are most clear to those who wish to obey them, and that that man hears and heeds them most who is trying most earnestly to do God's will.

I presume in most cases when the word is, **“The Lord spake unto me,”** or, **“The Lord said,”** the voice was an apparently subjective one, speaking from within.

One may go a little further on this subject. We are told that in affliction the “**Love of God hath been shed abroad in our hearts through the Holy Ghost, which was given unto us.**”¹ It is true that by no effort of introspection can we see God, but nevertheless we can see (as here) the Divine attributes or qualities.

When we look direct at the sun we can never see it, but if we get its rays broken up by a prism we can see the glorious colours it produces.

So we expect to find in our hearts, from the inspiration of God within us, love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, etc., in a measure that is impossible without God, and all of which we have power to reproduce in our lives, because their source is within. This is a most inspiring thought and warrants the strongest auto-suggestion. We simply look to the power within us to give us the grace we need at the time, and count upon it; so that, though we do not see God within, we can be cognisant of the grace He gives, and in this way, as through a prism, discern His glories and powers. We can confidently

¹ Rom. v. 5.

expect patience for every event, and power for every undertaking, and look to God in heaven thus to fulfil “**every need of yours**” (by His inward power) “**according to his riches in glory in Christ Jesus.**”¹

With regard to prayer, it seems to me that when St Matt. vi. 6 speaks of it as coming from the “**inner chamber,**” it does not refer so much to a private room, which as a matter of fact is almost unknown in the East. As to the inner shrine, the word used is not closet, but treasure or storehouse. Thus the prayer and praise which ascend to our Father in heaven are the incense rising from the New Temple of our bodies.² Observe that when we thus enter the inner chamber in the inner temple, it is not for adoration or worship of the God who dwells there (still less of ourselves in any way), but to make it the place whence our prayers ascend to the transcendent God—our Father in heaven.

But I have said enough, at any rate, to stimulate my readers to a further study of this profound and glorious subject.

¹ Phil. iv. 19.

² See Rom. viii. 26.

CHAPTER V

THE NEW CREATION

*“ If I could hear Him, if I could but see,
Or touch the garment of Infinity !
But all is still and dark, and I am blind.
Move Thou upon this chaos, this dull mind,
O Truth, O mind eternal, Life and Way,
Let there be light, the great, undreamed-of Day.
Light answer light—Ah ! God, what need of sight ! ”*

PRACTICALLY all varieties of religion, whether they consist of different modes of self-culture labelled with attractive titles, or of the more orthodox types based on stereotyped creeds, only recognise one creation, that recorded in Genesis ; though there is a general belief that some day it will be replaced by a new heaven and earth. To this Genesis creation all things belong, including the human species.

All, moreover, whatever may be their beliefs or degrees of culture, have but one common ancestor, whether he be called Adam (as in the Genesis “ myth ” of Modernism) or by some other name, and there-

fore inhabit this creation, which I here call the "Old Creation."

Respecting the future, opinions differ. The orthodox doctrine is that some will live in happiness in another world, and the remainder in misery. Other teaching is, that all will be happy for ever; while with another school, souls are snuffed out like a candle at death; yet another cult believe that at death the individual is absorbed into the great world-spirit; and so on, and so on, *ad infinitum*.

Now, "kainos" thought has here something to teach us so entirely beyond the average creed even of the orthodox, and so different from any teaching of Modernism, that, had we not already had the way prepared for us by the story of the New Progression, the New Heredity, and the glories of the New Temple, of which we have spoken already in this volume, we might fairly be staggered.

Let me say, by way of preface, that what I have to propound is not the raving of a mystic, not the rhapsody of a visionary, but the balanced statement of a well-known Eastern scholar, who was perhaps the most devoted follower and the most perfect

servant that ever lived of the Christ of the Gospels. The statements, moreover, are not traditional, but are contained in letters written by himself to his friends in well-known towns in the Near East. The hypothesis with which we started obliges us further to regard them, not only as authentic, but inspired, because these letters have been preserved to us in the Bible.

This lengthy preamble will serve to help us seriously, and calmly to consider the statement, which it introduces, on its own merits, and in the light of its high and trustworthy source. "**Wherefore,**" writes this Eastern sage in his letter to his friends at Corinth, "**if any man is in Christ, he is a new creature (or a new creation); old things are passed away; behold, they are become new; but all things are of God.**"¹

This statement, once admitted, revolutionises our ideas of humanity. According to it, men consist of at least two distinct species, which we have already indicated in the New Progression as the men who stand respectively on the fifth and sixth steps of the wonderful Ladder of Life. On the fifth, we find the "natural man" in the

¹ 2 Cor. v. 17, 18.

Old Creation, born materially of Adam; on the sixth, in striking contrast to him, stands the "spiritual man" in a New Creation, supernaturally born of the Holy Spirit of God.

But though the man on the fifth step does not possess the true characteristics of the man on the sixth, the man on the sixth step largely retains the characteristics of the fifth; for observe! this man on the sixth step has not yet attained to the perfection which is reached on the seventh step, but has still his links with this world and its lower forms of life, and is bound to his material body, all of which will disappear when he attains his apotheosis. The man on the sixth step is most certainly a denizen of two Creations; for though he has entered the New, he has not left the Old. He has still his natural life, his descent from Adam and his existence in the Old Creation. He is truly both natural and spiritual; he is in two orders of being; he lives two lives, or, if you please, while his lower life is mostly in three dimensions and is connected with the material and is lived in time, his higher life, derived from his New Ancestry, is in four dimensions and is of a spiritual nature and is lived in eternity.

But perhaps we should now come down to details, and be a little more definite. Let us weigh these words: “**Except a grain of wheat fall into the earth and die, it abideth alone**” (or solitary, or single, or but one).¹ Such was the position of Christ previous to the Cross.

At this time the two Creations of which I have spoken did not exist; there was but the “old,” or the world we all know; and in this the Man Christ Jesus passed an intensely solitary and lonely existence amongst men, no one of whom ever understood Him, for there had never been anyone like Him before in this world. He is called both the second Man and the last Adam. The first title shows us that in God’s sight there were but two men, Adam and his descendants by natural generation, and Christ, the second Man, not by natural generation as one of Adam’s descendants, but made Man by the Virgin birth (“another exploded myth,” according to Modernism) and the power of the Holy Ghost. If the birth were by natural generation, there is no obvious reason why the Son of Mary should have been counted the beginning of

¹ St John xii. 24.

a new race, inasmuch as He also would be a natural Son of Adam. As second Man by His Divine birth, and more specially still by His glorious resurrection, He has become also the "beginning of the (new) creation of God." His title as last Adam seems to subserve a somewhat different purpose. It does not announce the commencement of a New order, but the end of the Old. The last Adam closes that generation before God, and with it the long, sad history of the Old Creation. Before the Old therefore gave place to the glories of the New, a spotless life was seen in humanity for the first and only time. Man, created perfect in Adam, quickly fell; but man in Christ redeemed the lost character of humanity, and presented an unique spectacle of a sinless Man in a sin-stained world.

But this perfect life was eclipsed in death, when the Son of Man was "**cut off in the midst of his days,**"¹ and "**by wicked hands was crucified and slain.**"²

This was succeeded by a majestic "full-stop" of three days and three nights in the Divine story, placed there by God at the (judicial) end of the Old Creation,

¹ Ps. cii. 24.

² Acts ii. 23.

before the dawn of the New. So was it fulfilled : “ **He taketh away the first that he may establish the second.**”¹

So Christ’s life on earth was perfected and finished. Thompson beautifully writes in this connection :

“ The Heavens decree
All power fulfil itself as soul in Thee ;
For supreme Spirit subject was to clay,
And Law from its own Servant learned a law,
And Light besought a lamp unto its way.
And Awe was reined in awe
At one small house at Nazareth :
And Golgotha
Saw Breath to breathlessness resign its breath,
And Life do homage for its crown to death.”

According to our inspired Book, the black record of the Old Creation was all put away from God’s sight at the cross of Christ, for “ He put away sin by the sacrifice of himself.” God was now free to commence new work in His New Creation. The Old Creation, as we observed, closed with Christ (“ **Once at the end of the ages hath he been manifested** ”);² and He is now to become in a special sense the beginning of the creation of God.

Observe, now, for a moment the remark-

Heb. x. 9.

² Heb. ix. 26.

able parallels between the two Creations. In the Old Creation, God's first word was: **"Let there be light, and there was light; and there was evening, and there was morning, one day."**¹ In the New, once more in effect God said, **"Let there be light," and there was light** (the light of the New Creation); **and there was evening** (the darkness of the Cross); **and there was morning** (the morning of the Resurrection), **one day**—the first day of the New Creation. This light of the first day was the Sun of the New Creation (not, as in Genesis, waiting to appear until the fourth day); and on the Damascus road it shone in all its glory on the soul of Saul of Tarsus, eclipsing even in its material light all the splendour of the Syrian noonday sun, and by its spiritual rays guiding the apostle out of the Old Creation into the New, raising him from the fifth step of life's ladder on to the sixth, changing him from Saul to Paul, and from a natural to a spiritual man.

And here be it observed, that the first Man, of the earth earthy, does not enter the Old Creation until the sixth day, the Divine scale of life working upwards until

¹ Gen. i. 4, 5.

it reaches him. In the New Creation, in contrast, the second Man, the Lord from heaven, appears on the first day, the Divine order working downwards from Him, until its spiritual power is felt throughout the whole scale.

Furthermore, as the birth of the old world was out of water, by the power of the Spirit,¹ so, in the new heredity, the birth into the New Creation is by the same means—water and Spirit.

Sin, death, and the grave all belonged to the time-age of the Old Creation, but are not found in the New. There sin no longer reigns unto death, but “**grace reigns through righteousness unto eternal life, through Jesus Christ our Lord.**”² Moreover, as I have said, while those who live in the Old Creation are in time, they who live in the New are in principle already in eternity.

Some time ago, in a church in the Cotswolds, listening to a rather dull sermon, I noticed a marble tablet before me on the wall, on which was engraved these words : “**The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the Lord shall be**

¹ Gen. i. 2.

² Rom. v. 21.

unto thee an everlasting light, and thy God thy glory.”¹ I saw, as I sat there, that though this is a prophecy of the future, it is equally true to-day; the man who lives in time, in the material life of the Old Creation, is lighted by the sun by day and the moon by night; but the man who lives in eternity, the spiritual life of the New Creation, has the Lord for his everlasting light, and God for his glory.

But though in the New Creation, we are still linked with the Old; for only when we reach the seventh step do we leave it for ever, so that we have undoubtedly both lives now. The reason, then, why so little is known of the glories of the New Creation is simply because so many on the sixth step, while possessing the spiritual life and belonging to eternity, go through their days occupied with the things of time, seeing only the material sun. Those who thus live are in constant danger of succumbing to the old heredity; and the low and spotted lives of many who possess the New Creation life is thus accounted for. The world and the devil are ever seeking to stimulate the flesh, that evil principle

¹ Isa. lx. 19.

within of which all of us, not hopelessly purblind, are conscious, and so drag us down from enjoying the spiritual life on the sixth step.

For us, therefore, watchfulness is ever needed, and well may we heed these words of Oxenham's :

“ Each sin has its door of entrance,
 Keep—~~that~~—door—closed.
 Bolt it tight !
 Just outside, the wild beast crouches
 In the night !
 Pin the bolt with a prayer,
 God will fix it there.”

Observe that they who truly live this spiritual life are already in spirit, and in the character of the New Life, on the other side of death, for it is a resurrection life. The grain of wheat has now died and is risen again, so that it is no longer alone, but has produced many likenesses of itself, in the impartation of its living power to those of the New Heredity. We must remember that while we are told that “**the first man, Adam, became a living soul, the last Adam became a life-giving Spirit**” ;¹ and it is by His power of life-

¹ 1 Cor. xv 45.

giving that we are introduced into the New Creation.

The subject turned up as I was talking to a doctor in Harley Street the other day, who had come to examine me for life assurance. He was not a Modernist, but a disciple of the old orthodox faith, and he asked me if I would mind if I had to die soon. I told him that if one had lived in spirit on the other side of death for years, the actual material fact was of little importance. This he could not understand. So I illustrated it. "Supposing," I said, "you had two houses, a town and country house; the character of your life would be largely determined by which of the two you really made your home and lived in. So it is in spiritual things: all who are born again have two lives—one in time with death before it, and the other in eternity with death behind it; and the practical point is, in which of the two states do they really live and find their true home?"

He saw the point, but said: "Do you mean to say it is possible for a busy physician in Harley Street to have such a belief as this?" I said, not only possible, but it gives him all his power in his pro-

fessional life in Harley Street ; for no man can be so practical as a Christian mystic, who, so far from being lost in a mist of golden dreams, is so delivered from all thought of self, or anxieties as to his own interests, that he is set entirely free for the help and service of others.

According to what I have said, it is clear that if we derive our heredity from the second Man rather than the first, the order of our creation is changed. The first Adam came into being on the sixth day (Friday) of the Old Creation, and on that very day (Friday) the last Adam brought it to an end before God by His death on the Cross. "Last" implies finality, and the term "the last Adam" implies that that race has come to an end in the counsels of God. The second Man, however, rises from the grave and begins the New Creation on the first day (Sunday) of a new week. Thus the order of the Old Creation that began with the lowest forms of life and worked up to man is reversed in the New, which starts with man but will work downwards through the animal and vegetable kingdoms.¹ It is worthy of special note that the Adamic

¹ Rom. viii. 19.

race began and closed on a Friday, and that the new race began on Sunday, which thenceforth and therefore became its holy day! Both Creations, however, began on a Sunday, which was the first day of the Old Creation as of the New: and in both God brought forth light. In the Old—the light of Creation; in the New of Resurrection.¹

The sixth-day man of the chosen stock of the Jewish nation set apart the seventh day as his holy day, in the Old Creation. But in the New Creation Christians set apart the first day of the week, the Sunday, as their holy day—a clear indication of a new order of things. That they do so is not only proof of this, but is also proof of that momentous fact—the Resurrection of Christ. There can be no doubt whatever, that Christianity as such is founded upon the literal resurrection of Christ as distinct from a figurative resurrection, which is now the popular substitute for the miracle of Scripture.

I believe there are those who venture still to argue that it is possible to propagate

¹ In taking the days of Creation here as ordinary weekdays the Author does not wish to assert that the “days” of Genesis i. were days of twenty-four hours. This question cannot be discussed here.

such a religion as that of Christianity on such a barefaced fraud as the declaration that a dead man is alive. Or, in other words, there are those who claim to accept Christianity while denying the Resurrection. Let such listen to the Apostle Paul's uncompromising words: "**If Christ hath not been raised,**" he asserts, in that magnificent chapter so well known to each one of us who has suffered loss at the hands of death; "**If Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished.**"¹

In short, if Christ be not raised there is no new heredity, no new creation, no Divine progression, no apotheosis of humanity, no superman, no glories of the "kainos" thought: all has vanished as the phantom fabric of a dream.

Curiously enough, the observance of Sunday is a most convincing proof of the Resurrection of Christ. Suppose for a moment that one of H. G. Wells's Martian men visited this world, and, inquiring into its habits and customs, chanced on a Sunday morning to hear the church bells

¹ 1 Cor. xv. 17, 18.

ringing all around him, and to see crowds of people in their best clothes entering large and ornate public buildings. Desirous of information, he might inquire as to the meaning of all this, and would doubtless be told that this day was the holy day of the week, that the bells were church bells, and the people that he saw were going to Divine service.

If he asked further of what this service consisted, he would be told it principally consisted of the Holy Communion, in which bread was solemnly eaten and wine drunk in commemoration of the death of the Founder of their Faith, and that that day was set apart for the purpose.

The intelligent Martian would naturally conclude that the Founder of the Faith must have died upon that day, and might say so; whereupon, to his amazement, he would be informed that, on the contrary, this great event was commemorated on the day it did *not* happen, inasmuch as Christ was crucified on a Friday. If he possessed sufficient interest, he would naturally answer: "Why, then, surely Friday should be your holy day. What caused you to choose Sunday?" "Because," would

be the reply, "of something most astounding which happened on that day; for Jesus Christ rose again from the dead on the Sunday morning." "If so," the Martian might conclude, "you celebrate His death on the morning of His Resurrection."

Let my readers but ponder the significance of such a choice of days, and they will see its dramatic force. Every human event is naturally commemorated on the day it happened, if it be remembered at all. The only event which is not so commemorated is the death of Christ; and to attempt to say that it would be possible for Christians deliberately to celebrate on Sunday this solemn event (which was consummated on Friday) in order merely to carry out a deception and a fraud, is to make an unreasonable tax upon our credulity. No such thing could possibly have occurred, and it is obvious to any unprejudiced mind that the universal practice of receiving the Sacrament on Sunday is strong additional evidence of the Resurrection. It is also a joining together of two things that cannot be put asunder, the death and resurrection of Christ. The celebration of the Sacrament of His death on the morning that He arose

is no mere coincidence, but of Divine ordination. Curiously enough, however, even those who accept this fact do not all seem to grasp the full significance of Sunday in another aspect, as being really the first day of the Christian era.

There can be no doubt that the birth at Bethlehem was the advent of the Jewish Messiah to His ancient people, and of a King of the house of David for Israel. Neither of these hopes directly concerned the world at large; hence when their representatives, Greek strangers, came in Passion week to the feast of the Passover at Jerusalem to see Jesus (probably for the only time in their lives), He told His disciples who brought Him the message, in pathetic language, that He must die before He could be one with them in resurrection life, illustrating the profound truth by the beautiful story of a grain of wheat. For in the old creation the Jews were children; but the Gentiles, without the law, were dogs.

Only in resurrection does the grain produce the cornfield. Only in resurrection does the Jewish Messiah, and the Prince of the house of David, become truly the

Saviour of the world and is able to embrace all nations and classes without distinction. It is for this reason that the Christian era really begins with the first day in the new week of the New Creation, the day of the Resurrection of Christ, instead of beginning with that bright morning at Bethlehem when Christ was born of a virgin. But after all, it was this that gave us our only vision of the perfect Man, and the life and teaching of our blessed Lord in the old creation, which is of such transcendent interest and power and blessing to every spiritual man.

Christ in His lifetime was the solitary and only perfect grain of wheat; there was none other like Him. **“But now hath Christ been raised from the dead, being not only the first-fruits of them that are asleep,”**¹ but, through the power of the new heredity and the New Creation, the One who, as a life-giving Spirit, has called thousands into His likeness.

Had these wonderful facts, revealed by “kainos” thought, been more fully known, there would have been no such deep discontent with current Christianity as that

¹ Cor. xv. 20.

which has produced Modernism itself, and all the rival cults that flow from it.

Alas, that it should be possible, even now, to attend for years at the Divinity schools of Oxford and Cambridge, as well as to go through a full course of instruction at many theological colleges, and yet for these glories to remain largely a sealed book, and thus leave the student sterile of all the higher ranges of "kainos" thought!

The results of such ignorance are most serious to the Christian cause, for they leave the man on the sixth step still in time and in the Old Creation, and ignorant of the fact that the resurrection of Christ is to him the beginning of a new life, of a new era, of a new creation. And yet that it is so is clearly stated, and should be emphatically taught in the schools, as we have shown that it is in Scripture.

Personally, I feel convinced that even to my Christian readers this chapter will seem the strangest and hardest to understand, simply because the truth it contains has been so curiously neglected (though as old as the Cross) in all Church revivals and reformations, and in its general teaching. Other important truths have been brought

out of obscurity, but not this one of the New Creation. And yet I feel it is of unique power and force, and would therefore suggest that the subject be carefully studied, and the truth of it verified in order that it may become an uplifting power in life. The fact of being associated with Christ so closely in an entirely new order of things, and deriving one's life and strength no longer from the first man but the Second, is in itself a mighty force and must help in leading a life worthy of such a calling.

CHAPTER VI

THE NEW LIFE

*“The more of doubt, the stronger faith, I say,
If faith o’ercomes doubt. How I know it does ?
· · · · ·
‘What think ye of Christ,’ friend, when all’s done and
said,
Like ye this Christianity or not ?
It may be false, but will you wish it true ?
Has it your vote to be so if it can ?
Trust you an instinct silenced long ago
That will break silence, and enjoin you love
What mortified philosophy is hoarse
And all in vain with bidding you despise ?
If you desire faith—then you’ve faith enough.
What else seeks God ?”*

R. B.

BEFORE proceeding to look at the New Life with its many wonders, it may be well very briefly to review what we have already considered on the lines of “kainos” thought.

The general proposition advanced from the first is, that while that promising shoot of Modernism known as New Thought is engaged upon a vigorous quest for the

advancement of the race by pure and lofty ethics and self-culture, combined with vigorous optimistic auto-suggestion (a form of self-hypnotism) towards a high goal, there is also "kainos" thought, that by a totally different process promises the sure attainment of a far higher goal for the race than either of those put forward from any other source whatever.

In order to develop its teaching, we have agreed to accept as an hypothesis only for the present the Bible as a revelation from God to man, and have based our arguments upon its statements. This for Modernists is not such an unreasonable agreement as it may appear to some others. We must remember the New Thought writers one and all are continually quoting Scripture (sometimes on every page), and quoting it as irrefutable. Miracles are referred to without a query and indeed accounted for, and the sayings of Christ especially are deemed authoritative. It is not too much to say that the Bible would be generally accepted as an authority by these, if it could only be efficiently "censored" after the manner of war correspondence. This would expunge all that was deemed derogatory by these apostles

of New Thought to the dignity of man, and especially every reference to sin, salvation, atonement, and to the blood, sacrifice, and resurrection of Christ.

Taking, then, Scripture as an authority, we proceeded to examine the methods and aims of Christianity, comparing them in detail with those of New Thought.

We reviewed first the New Progression of life from the amœba (its lowest manifestation) to Christus Consummator on the throne of God, and to those who share His glory (its final apotheosis); and have carefully noted that, with every man, the crucial point is the rise from the fifth to the sixth step of this glorious ladder. This we have seen is only accomplished by the New Heredity, not only in the new life, and the power it confers, but in using our poor bodies, even now, as new temples of God. Greatly daring, we progressed even further, and attempted to show some of the wonders of God's second work of creation, commenced on the morning of the Resurrection, and how this New Creation is the legitimate sphere of the new life.

Man, as thus raised to the sixth step, may be said to have three lives—the

carnal (or *sarkikal*), or the life of the flesh (*sarx*); the psychical, or the life of the mind or soul (*psyche*); and the pneumatical, or the life of the spirit (*pneuma*). In the Bible they are called the carnal, the natural, and the spiritual life. The man on the fifth step lives the carnal and natural life; but on the sixth step the spiritual life in all its power is added to this.

We have already, in spite of the distastefulness of the subject of the fall, been obliged to assert it as that which arrested development of the spiritual side of life, and left man on the fifth step with an undeveloped capacity, and powerless in himself of reaching the sixth.

The New Thought and all varieties of Modernism say, as we have seen, that this spiritual life can be reached by self-development; but “*kainos*” thought assures us that it is only arrived at by a fresh influx of Divine life; indeed, we are distinctly told, “**the natural (or psychical) man receiveth not the things of the Spirit of God:**”¹—that is, not the carnal man only, but man at his best and brightest, in the highest powers of his mind; and the apostle goes on to say: “**They are foolishness unto him; and he**

¹ 1 Cor. ii. 14

cannot know them, because they are spiritually (or pneumatically) judged,"¹ (or weighed or examined).

This new life, then, is a "kainos" *life*, not merely a new position (which it is), or new thought about life, or a new outlook (which it gives), or new powers—but a new life. It is new, because it is in immediate connection with God. Nay! it is Divine, and not human in its origin or character at all; and though it does not make us Divine, it implies, as I have shown, the presence of Divinity in us. It is not the product of character, but character is its product.

There is a strange ignoring of the value of intellect in the apostle's description of the new life, and yet many believe that by this force alone they can climb even to heaven itself. Man's most sublime thoughts, however, when compared with the thoughts of the Eternal, are little better than His poorest—being but human. This new life is not an affair primarily of reason and the brain, but of faith and love; and these latter are the only certain guides. "My son," God says, "give me thine heart";² but He never asks for the head.

¹ 1 Cor. ii. 14.

² Prov. xxiii. 26.

“Wisdom,” therefore, takes a decidedly secondary place in this connection; faith in the uplifted Saviour (which in a sense is the true wisdom) must ever come first. This to the Jews was a harder doctrine than we think, for we but little know how keenly they pursued wisdom. Ewald writes: “One can scarcely conceive how high the attainment was, in the pursuit of wisdom, in the first centuries after David, and the mighty force which it exerted in the natural life of Israel. The more closely these centuries are inquired into, the more we are astonished at the vast power that wisdom exerted on all sides, and how it became the object of pursuit. Eagerly inquisitive scholars gathered round new masters until ever-increasing schools of the Chokma (Wisdom) were formed.”

On this Delitsch says: “We are in entire sympathy with this view now first advanced by Ewald; indeed, it was not until four centuries later that Thales, father of Greek speculation, laid the foundation-stone of Greek philosophy.” Four hundred years before, learned men in Israel had attained nearer the ideal truth than was afterwards reached by Socrates, Plato, and Aristotle. The list of their books included some of

the Psalms, Job, Ecclesiastes, Ecclesiasticus, Proverbs, and the Book of the Wisdom of Solomon, now shown by Professor Margoliouth of Oxford to be a genuine work of the king.

This wisdom or "chokma" was a religious, theistical science, and it was founded on the principle, "**The fear of the Lord is the beginning of wisdom.**"¹ But the true place of this wisdom is only secondary and supplementary in the Divine scheme and revelation. With the Greeks, wisdom, as in our modern philosophy, is the primary causal force in the progress of society. It was never so regarded amongst the Hebrews. "Prophecy," Delitsch writes, "is recognised by the 'chokma' as indispensable from the first, for '**where there is no vision, the people cast off restraint**';² so that Divine truth may mould history from the beginning." Wisdom comes in later as an understanding of the work done and an insight into its real meaning. Prophecy is therefore always first and wisdom afterwards.

Wisdom rises in the Proverbs to the concept of the Logos,³ which is afterwards to be revealed as Jesus Christ in the New

¹ Prov. i. 7.

² Prov. xxix. 18.

³ Prov. viii.

Testament.¹ Wisdom is never narrow in its views, or for a special class ; it is broad, humanistic, and catholic ; and such is clearly the tone of the six books to which we have referred, which in a remarkable way do not make any special reference to the Jew.

St Paul, fully equipped in this Hebrew "chokma," would naturally be expected to present it to the Greek philosophers and sophists of Corinth, but he does not. "Christ crucified," which was his word of prophecy, is his first note ; wisdom is to be taught afterwards among the spiritual ; and thus God's order is preserved. His point is that wisdom is useless until the new entrance of the Divine life into the soul enables it to be fully grasped, and this is only by way of the cross and the new birth. It was thus with Nicodemus, and it was so with the Corinthians, and it is the same now. He might have begun with great *éclat* at Corinth to give lectures on the science and art of right living, and they would have been much applauded. But he could build no true superstructure without a true foundation, and to him there was but one foundation, and that was Jesus Christ.

¹ St John i. 1.

When Justin Martyr was seeking rest for his soul, a Pythagorean philosopher offered to teach him the way. This philosopher enjoined him to learn music, geometry, and astronomy, saying that these were the sole means of entrance to a happy life. Justin, however, found a shorter and truer way through Him who is **“the way, the truth, and the life.”**

To put before the average man such intellectual studies, or the acquiring of wisdom, or “the spiral way” of the mystic is, as a means of entering into the higher spirit-life, on a par with the Modernist movement, which recommends as substitutes the acquiring of wisdom or the self-development by auto-suggestion. All of these place before him a task as impossible as to scale the inaccessible heights of Kinchinjunga.

Such difficult requirements stand in marked contrast to the Christian order, which begins with a gift from God to man, endowing him at once, however ignorant he may be, with a new force and a new nature. The Christian system is not folly, but wisdom in a mystery—the mystery of Christ crucified, in which is wrapped up all wisdom, to be subsequently unfolded. The

Christian system of philosophy, as Dr Roberts so beautifully points out, simply brings out and displays in symmetrical analysis the ideas synthetically enfolded in Christ's Cross. The foundation principles of this wisdom lead to strength through weakness, victory through defeat, wealth through poverty, conquest through sacrifice, gain through loss, triumph through surrender, joy through suffering, and life through death.

Yet Christians, though mystics, are not agnostics, even in the best sense, for they know so many unknowables (on the authority of God's Word). For instance. "Ye shall know the truth."¹ "Ye know him (the Father)."² "We know that . . . all things work together for good."³ "We know that . . . we have a building from God."⁴ "Ye know the grace of our Lord Jesus."⁵ "I know him whom I have believed."⁶ "Ye know all things."⁷ "We know that . . . we shall be like him."⁸ "We know that we have passed out of death unto life."⁹ "We know that we are of God."¹⁰ "We know that

¹ St John viii. 32. ² St John xiv. 17. ³ Rom. viii. 28.

⁴ 2 Cor. v. 1. ⁵ 2 Cor. viii. 9. ⁶ 2 Tim. i. 12.

⁷ 1 John ii. 20. ⁸ 1 John iii. 2. ⁹ 1 John iii. 14.

¹⁰ 1 John v. 19.

the Son of God is come.”¹ “**Hereby know ye the Spirit of God.**”² Here are a dozen, taken almost at haphazard, of our countless list of things known that are otherwise unknowable.

In contemplating this wonderful fund of potential knowledge, we remember how Christ spiritually educated His two disciples when He went in to abide with them, after their memorable journey to Emmaus in His company. He disappeared materially almost immediately ; but He had only gone a step higher, so that they might apprehend Him in spirit when they no longer saw Him in body. Thus were their eyes opened, and they saw the Invisible in a way they could not see when He had walked that very afternoon by their side. But here, as everywhere, it was the eyes of the heart³ that were opened before Christ opened the intelligence of their mind. Wisdom here, as elsewhere, has ever a secondary place.

In this new life we are in contact with Reality, which is God, and this in itself brings a wonderful experience. There is a great stillness ; one's very self seems to

¹ 1 John v. 20.

² 1 John iv. 2.

³ Eph. i. 18.

be gone ; and one becomes satisfied and overflowing, as one is thrilled through and through with the endless wonders that are in the Infinite and Eternal, and seeks with concentrated energy to apprehend them.

All is beautiful for those who have so attained as to be brought into contact with the Source of all. Before this is reached, and our utmost aspirations thus more than satisfied, we were always asking for what we valued most—wealth, honour, success, social position, love, friendship, appreciation, comfort, amusement. Our attitude to life was commercial, never even artistic. Everything must be of some use to ME.

“Be still, and know that I am God.”¹ The higher life is unity and peace ; the lower, multiplicity and distraction. It is the attainment to the higher in the exchanging of the fitful flicker of earth’s lamps for the quiet radiance of a planet.

Passivity here is not sloth, but concentrated, latent energy. Up to a point we water the gardens of our spirits by hand ; but beyond this, the dew of heaven everlastingly refreshes them, and we **“never thirst again.”**

¹ Ps. xlvi. 10.

Not only so, but our whole scale of values undergoes transformation when we cease to fight for ourselves. Once the desire of "having" is gone, one has great liberty and peace, and breadth and depth and height, and one begins to give out in will and love—a loving stretching out to God and man. We thus fulfil the Scriptures, which not only assure us that we "**shall never thirst again,**" but that from us shall flow forth to a thirsty world "**rivers of living water.**"¹

Being, however, still children of time as well as of eternity, both active and passive love are needed if our whole lives are to be brought into union with the Blessed One in Whom all apparent opposites are harmonised. Therefore, seeking and finding, work and rest, conflict and peace, working for God and living in God, are needed to represent the diverse aspects of the intercourse of the soul with the Divine. Each new stage achieved does not leave behind the previous stages, but simply adds to them a greater extension and experience and enlargement of personality. So the total result of this change, this growth of the spiritual life, is not impoverishment of the sense-life,

¹ St John vii. 38.

but a huge widening and deepening of the field over which the soul can soar, and of the vision of the spiritual eyesight.

One sees, too, the Divine in all the common things of life, and every bush becomes "afire with God." One passes with no sense of incongruity from times of the closest personal communion with the Divine Friend and Lover to take an active and absorbing interest in the most squalid scenes of earth's misery; thus alternately ascending to the mysterious enjoyment of that Reality which is beyond words, and descending to the service of all in need. By this means does the soul find and adore everywhere—above, below, and around—one energetic Love, which is measureless and transcends all understanding, and reveals itself as none other than the Christ, the Source of the very life of him that enjoys it.

This new life makes us sons of God in a transcendent sense. By creation we are all God's creatures, and in a general way He is the Father of us all; but in a very special way are we "**sons of God through faith in Christ Jesus.**"¹ For this New Life is so inseparable from Christ that we read,

¹ Gal. iii. 26.

“ Christ who is our life.”¹ **“ Your life is hid with Christ in God.”**²

St Paul reveals a further characteristic in the **“ one ”** who has this pneumatic or spiritual life. (It is interesting to note, by the way, that he speaks of **“ one ”** and not **“ we,”** as elsewhere, lest it should be thought this high life is a qualification reserved for the apostles or for a class ; whereas it is, on the other hand, the heritage of all.) This characteristic of the spiritual man is that he judges, discriminates, and examines ; he is no vague mystic, soaring away in the clouds, superior to logic as to common sense, or as aloof from daily life and his fellow-men as the Grand Lhama of Thibet. The New Life has a calming effect, and produces a thoughtful, discriminating mind, a healthy, sound judgment, rather than one filled with visions and dreams. It is thus that the spiritual and practical are combined, and it has been so in many of the highest Christian mystics, from St Theresa downwards. Notice in her matured life her wisdom in her teachings, *e.g.* her careful instructions to her followers to keep their feet dry.

¹ Col. iii. 4.

² Col. iii. 3.

It should, however, be noted that earnest followers of the New Thought are at any rate delivered from pursuit of the material and many of the snares of the flesh and the world; in their quest for the *summum bonum* they have a high ideal, if not the highest, and they have lofty concepts, if not the loftiest, and a noble goal, if not the noblest.

Not every Christian, indeed, so truly lives the new life as to be called spiritual; the Corinthians themselves, for instance, though on this sixth step, lived practically such low lives that the apostle could not write to them as “**unto spiritual.**”

The distinction, however, is obviously not an official one, as between clergy and laity, for the spiritual mind may be found in either; neither is it a special career, but it should be a part of every man's life: and until it is realised, the man is not at the summit of his spiritual power, or living his true life on the sixth step of the Divine progression.

The leading attributes of this beautiful life are: “**Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance.**”¹

¹ Gal. v. 22.

At first sight we are inclined to think this list seems short and easy, and so remarkable in what it omits rather than what it includes, that it would seem that a person need hardly be a Christian at all to exhibit such a spirit. But let us consider it more closely. To begin with, the first quality is absolutely Divine, being nothing less than God Himself, for "**God is Love.**" The next seven are unfoldings of this love in the different circumstances of life, or the rainbow of seven prismatic colours in which it is seen on earth. The last of the nine, temperance or self-control, is the only one in the list which is purely human and is never found in God at all, though it is an absolute and daily necessity of Christian life. If only the whole lovely list could be put into practice the result would be a life like Christ's.

Bishop Creighton remarked that though the world is full of workers, yet the likeness to the Master is very rare. "What the world requires," he continued, very truly, "is not more labourers, but more likenesses of Christ." A great statesman has pointed out the value of this Christian ideal, in the following words: "Let me admit without

qualification that the Christian ideal is not lived up to anywhere in the world; let me admit that the fact is, Christians everywhere live below the conception of life presented by the life and teachings of the Man of Galilee; and yet I will contend that even he who follows Christ afar off with faltering steps and many a fall, may live a nobler life than the most perfect disciple of Confucius. It is the glory of the Christian ideal, that while it is within the reach of the lowliest and obscurest, it is high enough to keep the best and the purest with their faces ever upwards."

Of all the qualities of the Christian character, no one is so Divine as that which heads our list. Loved with an everlasting love from which nothing can separate us, what can we do but love? Love is our source, our life, our power, our end, and our means of becoming like God.

I am reminded of a Christian girl who wrote a letter to me about a poor woman with a drunken husband. This girl, who was herself sorely afflicted, but knew the power of love, writes with regard to this poor woman: "All I can say to her is, 'Cheer up, missus; keep on loving him,

and if you love him long enough, perhaps it will be all right, as God loves us—*till we get like Him at last.*' ”

Love never wearies ; it forgives seventy times seven ; it is never vexed, never tired, never puffed up. Nothing is too great and nothing is too small for the love which begins with the Cross and ends in common kindness.

Standing on the shore one day after a great storm at sea, I saw little ripples dying at my feet on the sand—the last expression of the tumult of tempestuous billows far out in mid-ocean. So in the ripples of the daily kindness which is the expression of our mutual love, do we see the ultimate manifestation of that Divine love which reached its climax on the Cross of Christ.

Love is the secret of the Christian's strength and joy ; the music of his daily life. But how many Christians plod on without either strength or music ! The measure of a man's strength is the amount of love that he possesses. Joy, too, so often fails us in the new life, because of the attitude of our minds ; for our actual happiness really depends on the way our

minds look at things. Maeterlinck well observed that "Nothing can really hurt us but through the medium of our own thoughts."

We notice, in the Divine list of the nine qualities of the New Life,¹ that all represent what we may call soft fruit; there is nothing hard or repelling. There is plenty of good fruit which is very forbidding on the outside, though sweet and refreshing within. Nuts of all sorts are nutritious enough, if you can only reach the kernel! But these hard fruits are no picture of the New Life—although some Christians bear an unfortunate resemblance to them. Some, indeed, have such a forbidding aspect that they are more like crabs than human beings. A crab is hard outside because it has an external shell for a skeleton, though it is all soft flesh within. This, deplorable to say, is the type of many amongst us! Metaphorically, when one shakes hands with one of these people, instead of grasping a soft hand of lovely, kindly, Christian love, you press an assemblage of dogmas, like bones that rattle in your hands. You cannot touch some people without touching these

¹ Gal. v. 22.

bones ; they are stiff with doctrines, and, moreover, they are proud of them ; as if to say : “ You will find every bone in its right place.” A dispute about dogma is often of more importance to them than the love of the brethren. Of course, bones are essential ; but one need not wear them outside, and obtrude them on the notice of all our friends. They should always be clothed with the warm flesh and blood of the life of Christ, with love, and joy, and peace.

Many of these crustacean Christians are soft enough on most subjects—only on their religious side have they this peculiar induration ; and, indeed, when one introduces the subject of Christianity, a sort of special hardening and asperity of voice and face often comes over them. Many great teachers and dogmatists are poor lovers and poor brothers ; and yet how can we say we love God if we do not love our brother also ?

Love—that heavenly grace—is all-powerful ; it fills with joy the heart that knows it ; it sings, and when its song is heard the chains fall off in the prison-house of sin. What cannot Love do ? It made Paul and Silas sing praises to God at midnight, and all the chains dropped off every prisoner

that heard them. Well may we glory in such a life that looses prisoners by a song and cures the sick by its shadow.¹

I had a letter the other day which runs :
 “Do you remember telling me to read about ‘**the love of God hath been shed abroad in our hearts,**’² and if we know it, that we rejoice in everything? It is true, and I have found it so. The last six months have been, I think, the best in my life, though I think I have never suffered more. It is half knowledge that hinders us from happiness. I always wanted to have things for myself, not material or harmful things, but sympathy, appreciation, admiration, etc. Now I feel as if I wanted absolutely nothing, and constantly I find myself rich in everything worth having, and able to give, and give, and give, to all who are in need. It is simply living a new life.”

The fact is, that the one who enjoys himself, very soon enjoys nothing else; but the one who enjoys God can bring joy to anyone and anybody, and is always giving. This joy is a wonderful thing, and almost makes us too happy in such a sad, sad world. It is a great power for good.

¹ Acts v. 15.

² Rom. v. 5.

When I was young my brother and I lived near a lake that was frozen over in the winter. Scores of people would assemble around the lake afraid to go on the black ice ; but we knew where it was safe, and skated all over it. The result was, when they saw us having a good time and enjoying ourselves, the crowd was soon skating over the lake too. There was no need to beg them to come on the ice ; all we had to do was to enjoy ourselves.

It is the same with Christianity. A Christian who is full of joy does more good than fifty sermons. But a half trust and half knowledge do not bring this joy ; and most Christians in the present day only partly trust God, and believe the Bible with a half faith, and this leads to their being half-and-half all round, and whole-hearted in nothing.

We see the gamester absorbed in bridge, the sportsman on the moors, the golfer on the links, the racing man on the turf, and the society woman in fashion, all honestly and whole-heartedly enjoying themselves ; but where is the Christian who is equally absorbed in Christianity, to whom the fact of Christ is the greatest fact, the truth of

the Bible the greatest truth, the love of the Father the all-absorbing passion ?

In our new connection with God we get a relationship surpassing that of Adam in Eden. There, God walked with man on earth ; now, man may dwell with God in heaven.

To be saved by Christ is much, but to live in Him, in the presence of the Father, is the realisation of the greatest nearness to God of which any human being is capable. The man who is in this position, and knows it, is a delightful person to meet ; he is pleasing in manner, not worried or hurried, depressed or murmuring ; but full of love, joy, and peace, equally happy whether fighting God's battles or engaged in his work in the crowded city or busy mart ; or laid aside in loneliness and weakness in a solitary place.

This life, though it begins with love, does not end there, but leads us on through all the paths of wisdom. The spiritual man, as we have seen, judges or discerns all things. This we may consider more fully further on. All we can do now is to repeat once more that in the New Life, however great the wisdom that may be

acquired, it ever takes the second place, the first being reserved for the crucified Redeemer. When He has His place in the heart all else follows in its right order.

“I say, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise.”

R. B.

CHAPTER VII

THE NEW HOME

*“ We dream a dream of cold and fear and blight,
A shadow dream, and from our dream we call :
‘ Behold it is a fearful thing to fall
Into Thy hands, O Living God, since all
That does not come of Thee must go,
Must melt as does the snow ;
Be seen as nothingness, and pass like night
Before Thy Light, Thy Love that frights us so.
Give back our night, we cannot bear Thy glow.’
We clasp our shadows tight,
Bidding them shield us from Thy Light,
Till one by one they melt, they pass, they fall,
And Thou art all.”*

WE have already seen that the Christian has two lives : the new life of the last chapter, and the natural life. In virtue of these two lives, he occupies two positions : one on earth and the other in spirit in heaven. Christ, our great example, did the same ; when He was on earth He was

still in heaven,¹ and also “**in the bosom of the Father.**”² In like manner, by virtue of the New Heredity which brings us into connection with the death of Christ, even of us it is written that He “**raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus.**”³

Nevertheless, alas ! we seldom find those who are well acquainted with this truth ; and still more seldom find those who live in their New Home. Yet, if any care to examine the opening verses of the letters that St Paul wrote, they will discover that in practically every one of them he describes those to whom he writes as dwelling in two places—the one the town in which they lived, the home of their natural life ; and the other “**the heavenly places in Christ,**” the home of their spiritual life. The following story, therefore, is not impossible, however unusual it may seem.

A Christian carrier journeying to Exeter passed a tired man on the road, and gave him a lift. Seeking to improve the occasion, after a while he said to his passenger : “Are you on your way to heaven ?” “I live there,” said the man. “He must

¹ St John iii. 13.

² St John i. 18.

³ Eph. ii. 6.

be deaf," thought the carrier, and repeated : " I asked if you are on your way to heaven, not Exeter ? " " I live there," replied the man. " Poor fellow," said the carrier, who, though a Christian man, did not in the least understand him, " what a sad case ! he is stone deaf ! "

Let us examine a little more closely this heavenly home of the new life.

We read : " **The righteous shall flourish like the palm tree ; he shall grow like a cedar in Lebanon.**"¹ We have already seen in the last chapter how well the new life flourishes, and how green and beautiful it appears in those who have learned to live it ; but here we reach the unveiling of its secret.

At Biskra, in the lovely garden there, on the borders of the great Sahara Desert, when the simoon blows, every green thing is parched and withered, with one exception, and that is the date-palm, which is the palm referred to in the verse just quoted. The secret of its fertility lies in its tap root, one of the longest and strongest of any plant. This goes straight through the sand, twenty or thirty feet or even more, until it reaches the good soil beneath.

¹ Ps. xcii. 12.

The parallel is here carried out in the Christian's history in a very remarkable way, for the Psalm proceeds: "**They that are planted (rooted) in the house of the Lord shall flourish in the courts of our God.**"¹ Of course, the ordinary teaching is that, springing from good seed in the new birth, we are as plants now on earth, and, if we grow well, we shall flourish in heaven by and by. All our ideas are crystallised in the phrase, "We shall be happy when we get to heaven"; in other words, the flourishing is to be there, with more or less preceding misery here. But this psalm presents to us a totally different concept; for there can be no possible doubt that the "**house of the Lord**" referred to is the holy place, or the Temple itself, where was the presence of God, and that the expression here, in the verse under consideration, represents heaven; whereas the "**courts of our God**" were those outer or lower parts of the Temple which were open to all, and which are representative of the world down here.

With the Christian, then, the natural position of the palm tree is reversed: the root, instead of being fixed in the earth,

¹ Ps. xcii. 13.

grows downwards from above ; and it is because he is firmly planted and rooted away up in heaven in his New Home with God that he can flourish down here on earth. He draws his nourishment from heaven for his growth on earth, and the green verdure of the beautiful life that adorns the earthly courts derives all its freshness and fragrance from the home above in which spiritually he lives.

Lest it should be thought that I am straining the novel and beautiful thought contained in this passage, let me point out that exactly the same idea is found in the previous psalm : **“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.”**¹ We always thought that if we lived under the shadow of the Almighty here, we should by and by dwell in the courts above when we died. But the psalm says it is because we have a home in heaven and live there, in the secret place of the Most High, that down here upon earth the shadow of the Almighty will never fail to protect us from the scorching sun. It is this man who dwells at home in heaven with God, made **“to sit**

¹ Ps. xci. 1.

with him in the heavenly places in Christ Jesus,"¹ who never knows heat nor weariness here ; he is the sthenic, the strong, the healthy Christian. So that in both psalms the secret of strength is in heaven, while the sphere of its manifestation is on earth.

Such Christians never grow old. **"They shall still bring forth fruit in old age ; they shall be full of sap and green."**² Not only so, but they fulfil the prayer of Moses, the man of God : **"O satisfy us in the morning with thy mercy ; that we may rejoice and be glad all our days."**³ That word "satisfy" is akin to the chemist's word "saturate." Most of us know what a saturated solution means ; it is a fluid just as full of the dissolved substance as it will hold. That is the idea of the Psalmist, and such is the sthenic type of believer. Most Christians, however, are represented rather by the solution that is produced by adding a pinch of the drug to a pint of water, a concoction so weak and nauseous that it can do no one any good. Such half-hearted followers injure the cause of Christ far more than any Modernists. God wants men who are satisfied from the first. Moses was one, and it

¹ Eph. ii. 6.

² Ps. xcii. 14.

³ Ps. xc. 14.

was this early satisfaction that made Moses one of the greatest servants God ever had. A saturated man in this sense is a strong man, a healthy man, a delightful man, a useful man, and a good workman. He is the man who attracts others to the true source of satisfaction by his own example.

We still find some people of ancient puritanical spirit, who are fain to regard this "kainos" thought as a scheme for making us miserable now, that we may be happy hereafter. Happiness this side the grave is looked on as at least premature. Do we, then, suppose that Moses and St Paul, after they made their great choice, became miserable men? Nay! rather were they satisfied, and therefore happy men. What destiny can be more inspiring to look forward to than to "rejoice and be glad all our days"? "These things we write, that our joy may be fulfilled" (filled full), says the beloved disciple.¹ There can be no doubt that starved Christians, doubting Christians, empty Christians, gloomy Christians, do the devil's work wherever they go, for it is quite clear, to look at them, that their heavenly home

¹ 1 John i. 4.

does not satisfy them; and one would suppose they must have a very bad Father, for they do nothing but groan and complain. Such are not only no power for good, but all unwittingly are positive powers for evil; they are spiritually unhealthy.

But the one who knows and loves his Home finds his satisfaction in heaven, and can rejoice and be glad all his days on earth. His life is sketched in further detail by the Psalmist: **“It is a good thing (that is, for me) to give thanks unto the Lord, and to sing praises unto thy name, O Most High.”**¹ This is not merely rejoicing and being glad all our days; but “a soul redeemed,” says the poet, “demands a life of praise”—a demand, however, that is seldom, if ever, satisfied, unless the soul that is redeemed lives in spirit in heaven, or, in other words, delights in the secret place of the Most High. With this for the home of the spirit, the praises must flow forth, and we **“rejoice always.”**²

The next verse gives the daily round of the New Life. **“To shew forth thy loving-kindness in the morning, and thy faithfulness every night.”**³ We cannot show what

¹ Ps. xcii. 1.

² 1 Thess. v. 16.

³ Ps. xcii. 2.

we have not got; we can talk about it, and describe it, and in fact do everything except bring it forth and exhibit it; but it is the *showing* that is wanted here. If we want to "be glad and rejoice all the day," it is not safe to leave our room in any other condition than as absolutely satisfied. We must be full of love, if we would show love. We must be even more than we seem. Let me, however, emphasise the point that the condition described is satisfied with God, not self-satisfaction. The former is true health of the spirit, the latter is a most serious disease. It is not so much that the two words are likely to be confounded, as that the latter condition is so common, while Divine satisfaction, or rather satisfaction with the Divine, is so exceedingly rare as to be unknown to most. The one condition is so nauseous and repulsive, while the other is so rare and beautiful, that it is of all consequence not to confound them, and most important to mark the contrast.

Returning to our psalm, I may say that I have a great deal to do with nervous people, and I find one of the safest ways of getting them through the day comfortably

is never to let them leave their rooms in an empty or half-starved condition, but to see that they always have a good breakfast first, so as to face the world in a (physically) satisfied state. It is exactly so with the Christian. Let him go out of his room discontented, starved in spirit, and he will be hungry all the day, a prey to temptation and depression, and of little good to anybody. The spiritual hygiene of which I am now writing requires him to be satisfied at the outset with the love of God, and then he will show it forth every morning; and in the evening, when he retires and shuts all out but God, how delightful to recall His faithfulness every night! ¹

We must now consider the growth of the child of God in his New Home.

There are four stages marked out in Scripture; but before we dwell upon these, it would be well to look at the two general words that describe those who have the new life. They are called "**children of God**" and also "**sons of God**"; the words

¹ It is noteworthy that such knowledge escapes fools: "neither doth a fool understand this" (Ps. xcii. 6): but I do not write here for fools, but for wise and thoughtful men who desire to do the will of God.

being quite different. "Child," with the Hebrews generally and in Scripture, emphasises relationship, whereas "son" suggests position and privilege and inheritance. A sheikh in the East, such as Abraham, would have many children, but only one son as heir. Christians, being referred to under both names, possess in the new life not only actual spiritual relationship, but a high position and distinct privileges. We are said to be "children" by birth and "sons" by adoption.

In the new life, as in the old, the first stage is when we are newborn babes, living on milk, "**the spiritual milk which is without guile,**"¹ which should make us grow up into children. Some, however, do not so grow, and are called "babes" and "infants"—literally "those that cannot talk," although they should be able to do so; they are in fact old, undeveloped babies. It is to be feared that this description applies to many Christians at the present day; but the Scriptures, or pure milk of the Word, are so neglected that the want of growth can occasion no surprise.

The second stage is a good one—that of

¹ 1 Pet. ii. 2.

“little children,”—and these “**little children**” are said to “**know the Father**”¹ with a true personal knowledge, and not from mere hearsay. It is quite possible to be a Christian all one’s life, and yet to know no more of one’s Father than a child who has lived from birth in England knows of his parents who live in India, whose knowledge must be at best but second-hand. We must live spiritually in our heavenly home now if we would know God.

Perhaps we might turn aside for one moment to clear up the question as to how this spiritual home is reached by the soul, when we are living down here on earth. To explain this interesting point, we must refer for one moment to the Old Testament,² where we are told that those who can only walk and run soon exhaust themselves and faint by the way; and there can be no doubt that this is proved every day by our common experience. Young men fall; young men faint; people get tired of the journey and the dust and mud and the weariness of life in living their seventy years of existence in this world; and they have not strength enough to go through it

¹ 1 John ii. 13.

² Isa. xl. 30, 31.

without weakness and weariness and ennui. But Isaiah points out a more excellent way, and says: "**They that wait upon the Lord shall renew their strength**" (lit. change their ability).¹ Before they waited on the Lord, before they personally learned to know their Father, they could not walk or run, and they certainly could not soar or fly. But "**they that wait upon the Lord shall renew (or change) their strength**" (or ability); they shall receive a new power that they never had before, for "**they shall mount up with wings as eagles.**" Where? To their heavenly Home by the power of spiritual flight. And when they do this, what happens? "**They shall run, and not be weary; they shall walk, and not faint.**" In other words, their life on earth shall be of a different character, owing to their having the power to live in spirit in their home in heaven.

A man who has thus learned to fly never faints; the man whose spirit lives with his Father is never tired of life, however he may be fatigued in body and mind: he has an unfading freshness and perennial power that nothing can exhaust. Caleb, who *by faith* had lived in the promised

¹ Isaiah xl.

land for more than half his life, said to Joshua: "I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me (forty-five years before); as my strength was then, even so is my strength now."¹ He had the real secret of perpetual youth—the love of God and of God's land. "*Amor Dei perpetua juvenus.*"

The third stage is that of "young men" who are strong, who fight the good fight and overcome the Evil One. And the fourth and last stage is that of "fathers"—full-grown men—who live a life full of victory until the time comes, when, quitting the sixth for the seventh step, they are perfected into the image of their Lord.

Such are the stages of the growth of the New Life.

Before leaving this fascinating subject, I should like to describe briefly four ways in which the Christian man is affected by being brought into touch with God. In the first two he is passive, in the last two active. He is *changed* and *protected*; he is *intelligent* and *obedient*.

He is *changed* in various ways—in his

¹ Josh. xiv. 10, 11.

condition, in his thoughts, in his speech, in his aspect, in his dress, in his tastes, and in his pursuits.

(1) He is changed in his *condition*. He is set free from sin. Discord, as shown by Professor James,¹ is replaced by harmony, discontent by content, rebellion by allegiance, blindness by clear vision, imperfection by completeness. St Paul speaks of the complete man.²

When God built his great organ at the creation, and pulled out all the stops on the seventh day, and they resounded in deep harmony to His praise, He saw that "it was very good." In the closing psalms, everything that has breath, all created objects, frost, snow, ice, rain, and hail, are called to unite in praising the Lord. But when the discreditable (and much discredited) fall came in, the harmony was interrupted and the music silent. In Christ, God in His compassion undertook to repair the great instrument by the new creation; and this time, instead of beginning from the bottom of the scale and working up, as in Genesis, He began at the top, as we have seen, with the second Man—Christ—and is working

¹ *Varieties of Religious Experience.*

² ὁ ἄριστος.

down through all creation. The evening of the Cross and the morning of the Resurrection were the first day of the New Creation.

Some time ago at Berne I heard a recital on the great cathedral organ; the church was dark, and the great diapasons actually shook the building until the windows rattled; and then, while all was hushed, out of the silence came apparently the lovely treble of a young chorister singing a song of praise. It was the "vox humana" stop, which in this organ reaches its highest perfection.

God's greatest instrument is still silent; but when the human voice stop is repaired, and man can once more sing his Maker's praise, there is no music in all heaven like the "humana" stop of earth's great organ, telling in sweetest tones of the grace of God to His erring children.

(2) He is changed in his *thoughts*. Man, brought into touch with the Divine, is changed in his thoughts with regard to God. His heavenly Father has now become the object of his trust, reverence, and love, and never, never more can he think of trying to explain or excuse, still less to question, any of His actions.

(3) He is changed in a twofold sense in

his *speech*. He has now become reverent in his utterance to God, and all his prayers are altered; he can no longer pray about himself as he used to do. I often think we should wonder at a Christian's prayers could we but hear them; all about self, self, self. But the one in touch with the Divine is content; all he wants is deeper spiritual life; little else matters. But his prayers for others are now much fuller; he has "a heart at leisure from itself," and the needs of all humanity touch him.

Then his speech to men is so different. The name of God may be rarely on his lips, because it is so near his heart; but when it is spoken, it is uttered with the deepest reverence; never does he speak lightly of Him. He is always ready to talk with others about their concerns, because he has so few of his own. He speaks evil of no man, but his words are "always with grace, seasoned with salt."¹

(4) He is changed in his *aspect*. You can see he does not live a dull life; he is happy, and he shows it; he is content, and you know it; he is at peace, and he looks it; he thinks of things that are "pure and

¹ Col. iv. 6.

of good report," and you see them reflected in his countenance. His face inspires confidence, and often it shines with brightness, although he does not know it.

(5) He is changed in his *dress*. He is neither dirty nor slovenly. Cleanliness may not be asserted on Bible authority (nowhere in Holy Writ is it so stated) to be next to godliness, but the two are closely allied in this Christian's practice. Would that Christian workers would always remember this! While extremes of fashion ill become a spiritual man (or woman), extremes of squalor or oddity become them still less. The golden mean is always to be dressed with perfect suitability on every occasion, and never to be over-conspicuous. We know our Lord was well dressed; for the seamless robe He wore was by no means a common garment in the East, while the hem or fringe of His garment was just what was worn usually by rabbis in His position.

(6) He is changed in his *taste and manners*. What is perhaps the most striking feature in this changed man is his absolute naturalness. We heard he was spiritual, that he had become a great Christian, but we see a man who talks

naturally in ordinary speech and in the simplest words. There is a combination of absolute transparent simplicity, with unassumed and therefore natural dignity, outward grace and courtesy, and inward peace and calm. There is in him a sweet reasonableness—the moderation (τὸ ἐπιεικὲς) of St Paul, being a more real thing than the cultured “Epieikeia” of Matthew Arnold. He is eminently sane. His manners are partly the result of his tastes, which lead him to live his inner life much in the presence of God, from whom he is never very far. He shuns all bitterness and strife; and just as a life at Court gives courtly manners, so does his life with God impress him with the unmistakable seal of contact with the Divine.

(7) He is changed in his *pursuits*. These follow his tastes. The man is just as keen and thorough as he was before the change came, but keen in a different direction. The keen fisherman of trout and salmon becomes also now a still keener fisher of men; and the brave soldier of the king becomes an equally valiant soldier of the Cross.

The next point to be noticed is that the

man in touch with God is protected. His heart is guarded (or garrisoned) by **“the peace of God which passeth all understanding.”**¹ The man who knows the meaning of this, and leads the New Life, looks the same as others; but he is vastly different in the time of danger or of war. Two men may walk the streets together, apparently alike, and yet be in a vastly different position. The one wears ordinary clothes only; the other beneath them is protected by a shirt of mail, absolutely impenetrable by bullet or dagger. The heart of the first man can be wounded in a hundred ways; you cannot touch the heart of the second. And it is just thus with the spiritual man; you cannot reach his heart except through God. Poverty, riches, friends, enemies, circumstances, loss, gain, health, sickness, adversity, pain are all outside; not one of them can touch him. His adversities and misfortunes, in passing through God’s protecting care to his heart, are transformed from evils into blessings, so that for him **“all things work together for good.”**

The most efficient protection the king has does not consist of armour, nor of his

¹ Phil. iv. 7.

troops, nor of his police force, but of two private detectives who follow him closely, unseen and unknown, and care for his safety in every possible way. In like manner, the man who now belongs to God and lives entrusted to His care is no less protected; he has two servants who follow his steps unseen wherever he goes, who care for him and protect him in "a thousand ways unknown to himself. One is called "Goodness," and the other "Mercy," for **"Goodness and mercy shall follow me all the days of my life."**¹

The third point is that he who belongs to God is intelligent. You will remember that Enoch, who walked with God, was the only man who knew that the **"Lord came with ten thousands of his holy ones."**² And those who are nearest God know most of His mind. He might make known **"his doings"** to the public (the children of Israel), but it was to Moses alone that **"He made known his ways."**³ It is also written: **"Shall I hide from Abraham that which I do?"**⁴ — but Abraham was the friend of God, and therefore He would not.

¹ Ps. xxiii. 6.

² Jude 14.

³ Ps. ciii. 7.

⁴ Gen. xviii. 17.

Lastly, this man is obedient. He keeps time. What I mean by this quality can be best illustrated by looking at your watch. It is now, let us say, three o'clock. Why does the watch indicate this time now? Why is this the right hour, and what is the right time, and who makes it right? It is quite clear that the hands would be worse than useless if they did not point to three o'clock at this identical moment. This is the only instant throughout all the ages when they should point on this day to three o'clock. Who ordains this? God. So the little watch in my pocket tells the right time because it is in accord with God's creation, God's will, and God Himself, although it is a mere instrument invented by man.

Man can make a watch to keep God's time, but he often fails to keep it himself. There was only One who always kept the right time in a full and perfect obedience—the Man Christ Jesus. A watch indicates the correct hour because of a good mainspring. A bad mainspring makes the watch worthless, but a good one indicates God's will. Many Christians know little of this, and instead of being chronometers they are but cheap watches, either too fast

or too slow, and never really telling God's time. The mainspring is wrong.

This obedience in perfect timekeeping not only glorifies God, but brings great rest of soul. It is for this reason that the Son appeals to us to come to Him if we "**labour and are heavy laden.**" Why? Because He says: "I have got a burden too; you toiling millions are not the only burden bearers; I have got a burden, and I have got a yoke; but '**my yoke is easy, and my burden is light.**'"¹ Why? "**Because my delight is to do the will of my Father.**"

Who, then, are the toiling, groaning men of the world? The men who are doing their own wills from morning to night. What makes a man live without effort, with an easy yoke and a light burden? Obedience; simply learning to do God's will instead of his own. From the moment he does this, his life instead of being a sigh becomes a song, instead of a toil it becomes a pleasure, instead of perpetual failure it becomes complete victory. And this is what always happens; there is no difficulty or mystery about it. So great is my Father, so full of love, that the moment I know

¹ St Matt. xi. 30.

Him He captures my heart, and I cannot choose but do His will.

Now this is what is set before us ; there is only One who knows the way to the Father ; and He is ready and willing to show it to all who are heavy laden. The moment they follow it, they cease to be weary and heavy laden, and find perfect rest to their souls ; and though there is still the common task, the daily toil, the constant drudgery, the burden is no longer heavy ; they are no longer weary ; and the yoke is easy and the burden light. They love to do the will of God, because He has now become known to them as their heavenly Father.

Let us conclude this survey of the Christians' Home and Life with St Paul's magnificent summary,¹ **“ I have fought the good fight, I have finished the course, I have kept the faith.”**

The spiritual man is a warrior, a walker, and a witness. He fights the battles of God as a good soldier of Christ Jesus ; he walks through the world as a pilgrim ; and he stands fast for the truth of God. St Paul—that bright exemplar of the true life of

¹ 2 Tim. iv. 7.

a spiritual man on the sixth step of God's great ladder—filled all these three positions, and looked forward with bright anticipation to the hour when, by the power of God, he should attain to the absolute likeness of the Divine Man, his beloved Master, Christ Jesus—that last and highest summit that is possible for humanity.

We who seek to copy such a bright example must remember that with such grace comes great responsibility. By way of illustration, I will therefore close this chapter with a striking story of St Francis of Assisi.

One of his disciples approaching him one day, and anxious to know what was the occupation of his great master, ventured to say to him: "What are you doing, St Francis?" "Sinning," was the wholly unexpected answer. "But you are our leader," exclaimed the astounded disciple; "how can such as you be sinning?" "What else are we doing," responded St Francis, "when we do not receive the grace of God as freely as it is offered."

CHAPTER VIII

THE NEW OUTLOOK

*“The voice of God’s Creation found me
Perplexed midst hope and fear ;
For though His sunshine flash’d around me,
His storms at times drew near :
And I said : . . .
Oh ! that I knew where I might find Him !
His eye would guide me right ;
He leaveth countless tracks behind Him,
Yet passeth out of sight.*

*.
But now is life a lucid story,
And death—a rest in Him ;
And all is bathed in light and glory
That once was dark or dim.”*

H. T.

THE New Outlook is the place from which we direct our spiritual gaze over all things, seen and unseen. It is a place of power, a place of responsibility, a place of blessing, a place of communion, a starting-place for

every work and energy of which the new life is capable.

The point of view determines the perspective; and from this point of view everything is seen for the first time in its relative proportions. We know what different ideas we get from different points of view. The consumer of a Stilton cheese may casually observe a little dust upon its surface, but to the tiny organisms that compose this dust the scene is a vast world replete with interest and busy with work. From an aeroplane one surveys what seems a vast level expanse, but to those on the earth all the apparent level is undulating with hills and valleys. The craggy peaks, heathery hillsides, and mountain tarns that fill the artist with rapture are regarded with some disfavour by the grazier, and condemned with the words, "Mighty poor pasture for sheep."

The wonder of the outlook of which we speak is that it embraces all; nothing is too small or too distant to be accurately seen as it really is, and to be appraised at its true value. Of course, an outlook is useless without eyes wherewith to see. **"The light of the body is the eye"** of the body,

and the light of the mind is the eye of the mind ; and just as we have two eyes in the body for stereoscopic vision of the material world, so have we three eyes for the higher vision of the invisible world. Two eyes to see men, and three to see God. We live naturally in a world of three dimensions, where stereoscopic vision suffices ; but the spirit world is like a four-dimension world, where a vision which can see into things otherwise invisible is needed. This is a subject too big to be entered into here.¹

The eyes of the mind are the three abstract senses that characterise *Homo sapiens*: the Reason or intellect, the Æsthetical Sense or the emotions, and the Moral Sense or conscience ; and these are the three media through which man sees God, and by which the “**life was the light of men.**”² It is to these he owes his godlike pre-eminence and lordship over all the rest of creation.

Now, it is quite evident that when John the Baptist appeared as the forerunner of Christ he came to a world spiritually blind.

¹ It is considered at length in the Author's *Another World, or the Fourth Dimension*. Last edition (G. Allen & Co.).

² St John i. 4.

There is no more pathetic picture than that of the Baptist walking about, a solitary unit, crying out that the Light was shining. Such a cry, were it a question of physical light and the dawn of day, would be proof positive of a world either sleeping or physically blind. And so, as John's cry referred to spiritual Light, it postulated a spiritually blind world of men, to whom the Light was no longer visible, for spiritual eyesight had been lost and was non-existent.

That such was the condition of the world, from God's point of view, is evident from the words of our Lord and His great Apostle. The former declared that He was come **"for recovering of sight to the blind"**; ¹ while the latter told King Agrippa that His Lord, **"delivering him from the people and the Gentiles,"** had sent him to them **"to open their eyes and to turn them from darkness to light."** ²

Such being the state of the world as regards spiritual intelligence at the commencement of the Christian era, the question arises, When was this inward eyesight lost? We must again go back to Eden for an

¹ St Luke iv. 18.

² Acts xxvi. 18.

answer. This ancient and widely discredited story of the fall is discovered to be full of the most profound psychological truths, when closely examined. There can be no doubt that Adam and Eve when created were perfect in all their tripartite being: the three eyes of which I have spoken, known as the three abstract senses, must have been in perfect order and the vision clear and strong; the *reason* full of wonder at the Divine power in creation; the *emotions* filled with the love of God springing from man's close relationship to the Divine, and the *moral sense* enjoying and appreciative of the holiness and perfections of the Almighty. It was to the man Adam, who could thus see God, that the serpent propounded his great lie, "**Your eyes shall be opened**";¹ a subtle deception because of its superficial truth. He did not tell them that their spiritual eyes would be open to sin, and shame, and darkness, and at the same time closed to innocence, to God and His Divine Light.

What has been the condition of man in relation to God ever since? St Paul, speaking of God's wisdom, tells us that

¹ Gen. iii. 5.

“ **none of the rulers of the world** ”¹ knew the wisdom of God, and that the “ **things of the spirit of God,**” which bore the inalienable marks of the power and wisdom of God, were to them “ **foolishness.**” Here is most clearly seen a spiritual blindness of the *reason* that can no longer discern the Divine.

Again, respecting the *æsthetic sense* Isaiah in prophetic vision wrote, “ **When we shall see him (physically), there is no beauty that we should desire him.** ”² Here the eye of the body sees Christ *æsthetically*, and the eye of the mind is blind.

Regarding the *moral sense*, also, St Paul tells us “ **There is no fear of God before their eyes.** ”³ Here is not only blindness complete, but that which, according to the Preacher, is the whole duty of man, *i.e.* “ **to fear God,** ” is absolutely and entirely neglected.

There can be no doubt that the effect of sin is to induce a cataract over the spiritual vision.⁴ There have been, however, in all ages, even the darkest, souls saved from

¹ 1 Cor. ii. 7-16.

² Isa. liii. 2.

³ Rom. iii. 18.

⁴ “ Sin disorders the intellect as much as the body or the will. ”—J. R. Illingworth, D.D.

complete spiritual torpor by the earnestness as well as the alertness of their minds, though their vision was but dim and obscure; and the pathetic searchings of the dim-sighted philosophers of the heathen world are of the deepest interest. Nevertheless, the true Light did not, after the fall, shine into man's spirit until Christ came, and it is Christianity that opens the spiritual eyes once more; and may not this restoration of spiritual sight to mankind be regarded, without straining the simile, as a sort of operation for cataract? We are given an instance of its immediate effect which is as striking as it is remarkable. A man to whom a short time previously the wisdom of God was foolishness, and who, sharp enough to see what was beneath him, was blind or nearly so to all above him, cries out, "**O the depth of the riches both of the wisdom and the knowledge of God!**"¹ The eye of his reason once more became operative, and his whole being was uplifted by contemplation of the ineffable greatness of God.

Not only so, but the æsthetic eye of the man who, when blind, saw no beauty in

¹ Rom. xi. 33.

Christ, finds Him now “**the chiefest among ten thousand . . . the altogether lovely.**”¹ Here that divine luminary, the Spirit of God, warms the heart, and light streams in through the eyes, now cleared from all dimness.

The conscience, too, perceives God once more, and the man who had “**no fear of God before his eyes,**” now is “**walking in the fear of the Lord.**”² Thus the vision is restored to all three eyes of the spirit of man, and God is again its light and glory.

All this is not poetry, nor fiction, nor the vagaries of a disordered mind, but sober fact that can be tested and proved by every man, and contains much food for thought. We can test our reason and find out if we really do see and hear the wisdom of God ; we can examine our emotions and see if they are warmed and enlivened by the love of God ; and we all of us know whether or not our daily life and work are carried on in the fear of God. We know also if we break His laws. We may indeed find that we have still some remnant of spiritual vision ; but there is sufficient evidence of dimness and blindness of spiritual sight in all of us,

¹ Cant. v. 10 and 16.

² Acts ix. 31.

enough disobedience to God's law, enough carelessness and sinfulness, to prove that it is not culture of the spirit that is principally needed, but, above all, restoration of sight and liberty ; for, the moment that we move Godwards, the chains begin to rattle, and we discover that we are slaves to sin, to lusts, to work, to pleasure, and to the world. We never feel these so long as we never rise above our material life ; but let us try and move one step upwards and the shackles make themselves felt—we discover we are bound hand and foot, besides being blind, and require freedom as well as sight.

Much can be seen by any one of the three spiritual eyes separately ; but it is when the three combine that the vision transcends all description.

We all of us know the beauty of stereoscopic vision. With the unaided eye we look at some photograph, and we see it is a mere picture, a flat representation of some person or things, and we look at it with comparatively small interest. Let it, however, be placed in a stereoscope, and, wonder of wonders ! it appears no longer a mere picture, but the thing itself ; each separate

object stands out in the solidity of three dimensions before our astounded gaze, and the whole scene is alive with a new interest. This, which may occur when our physical vision is aided by a clever invention, serves as an illustration of the miracle which takes place when we receive the gift of spiritual sight.

Then the eye of the heart, and the eye of the mind, assisted by the eye of the moral sense, combine in stereoscopic spiritual vision; and the vision of God stands out in all its living power—a new revelation of the Divine.

When this vision is attained, spiritual things are no longer the pale abstractions they seem when viewed, however earnestly, with eyes unaided by the illumination of the Holy Spirit. Gazed at with this triple vision, they become living truths and absorbing realities. We see the ladder of life standing out before us, and are suddenly conscious of our place thereon. The temple of our body becomes a reality within us, consecrated to God. The new life thus evidenced pulses with spiritual power. Heaven becomes the real home of our spirits; and the scene of our daily life, with

its petty drudgeries and trials and its small interests, is touched with the radiance of the glory of God, and nothing is any longer **“common or unclean,”**¹ for thenceforward **“earth is crammed with Heaven.”**

Of course, the value of this glorious vision to each individual depends largely upon his own spiritual condition. We are all so full of “I” and “me” and “mine,” even when standing upon this sixth step, and are always so anxious to have and to get, that our very prayers are selfish. It is often worse than this, and some of the seven common forms of egotism—pride, anger, envy, malice, sloth, gluttony, and lust—disfigure the sixth step of the Christian’s life. It is all very well to say with Kabir: “When the ‘I,’ the ‘me,’ and the ‘mine’ are dead, the work of the Lord is done”; but, in spite of the mystics, as a matter of fact I believe they are never completely exterminated. The lust of “having” overcame Eve in the Garden of Eden, and it has characterised her descendants ever since; it was condemned and repudiated only by Christ,² and first overcome in His great temptation in the wilderness.

¹ Acts x. 28.

² Phil. ii. 6, 7.

Mysticism has been defined as “the union of heart with reality,”¹ and, as the ultimate reality is God, it represents the very condition we are now describing. But to reach this condition the windows of the senses, all grimed with wrong thoughts, self-interests, and prejudices of every kind, must be so cleansed by the advent of the Spirit in power, that one is enabled to look out with new eyes of wonder, to see all that has become new. The pity is that whenever self rises again, it dims this spiritual vision and spoils the outlook.

This outlook is also broken and marred by strife of tongues, and arguments, and reasonings of all sorts. The soul that clears its vision by waiting upon God, meditates in silence; for this is the art of the practice of the presence of God. The devotional contemplative silence is thus alive with consciousness of the Divine presence, and the yearning for this attainment, deep-seated in the soul of man, is at last set at rest and profoundly satisfied. “Thou, O Lord, hast made us for Thyself; and our heart is in unrest till it finds rest in Thee.”²

¹ *Practical Mysticism*, E. Underhill.

² St Augustine.

From the moment that this is arrived at, all dullness and aimlessness of life ceases; everything possesses a new beauty and a new interest. Our own interests become less and less insistent, and self has, to a great extent, ceased to exist. The man who thus looks out with new mystic vision is, however, a most practical man, for the most practical people are those with an "outlook"; and we owe everything of value left in England to the fact that she has not yet given up her spiritual ideals; for "**where there is no vision, the people cast off restraint.**"¹

When once the "outlook" thus becomes mystic and Divine, we make great discoveries. We begin to understand many things that were obscure; partly because, living at such an elevation, we can see so much more from the heights at which we now live than we could from the bottom of the valley where we used to dwell. At this altitude, knowing and living in the Divine atmosphere which I have described, we begin to find that the unseen world is the *cause* of everything of which the seen world is the *effect*, and that all things that are seen and temporal are merely the

¹ Prov. xxix. 18.

adumbration of those which are unseen and eternal. We begin to be impressed with the increasing unreality of all things visible ; it is not only that they are temporal, but that they are unreal, and we begin to live more and more “ in the hidden archetypal realities of eternity.”

Many schools of thought, alike in the Eastern mysticism and amongst Western sages, and in our own Church, have insisted in theory that things that are seen are unreal and illusory ; and when a Christian finds entrance into the land of everlasting verities he begins to realise the truth of this more and more, and what has hitherto only been mere theory gains a practical value.

Take a simple illustration. At the Holy Sacrament one's senses still bear witness to the material bread and wine ; but every time we communicate the material elements become less to us, and the soul is increasingly steeped and absorbed in the spiritual reality typified by the sacred symbols, which reality becomes everything to us. The actual bread, however substantial, is simply a figure ; the wine, however visible it may be in the cup, is after all only a type—the Reality being the Divine sacrifice here symbolised.

We recall the beautiful mediæval story of King Arthur and the Quest of the Holy Grail; and we all know that it tells in legendary form of the mystic quest of the Christian in the Holy Communion. The man who sees only the bread and wine, sees nothing; we have to see the invisible to perceive the Real, the elements being but “**figures of the true**”; and we come at last to find that shadows, figures, and images are tangible, physical, and material, whereas substance, realities, and originals—the true facts—lie beyond proof by one’s senses, in the Spirit world, invisible and immaterial.

The wonder of this New Outlook leads to high endeavour, which we proceed to consider in our next chapter; it may be an ideal so high that it is impossible to attain to in our present life; but it is the pursuit of the unattainable that ennobles the soul. “A pupil from whom nothing is ever demanded which he cannot do” (says J. S. Mill in his *Autobiography*, page 32) “never does all he can.”

Keeping before our minds such an Ideal, even Christ, the standard of perfection, we are ever growing, never grown; ever

perfecting, never perfect ; ever attaining,
 never having attained : and this maintains
 and guarantees humility, and, as we have
 said, stimulates ennobling effort.

“ That low man seeks a little thing to do,
 Sees it and does it ;
 This high man, with a great thing to pursue,
 Dies ere he knows it.
 That low man goes on adding one to one,
 His hundreds soon hit ;
 This high man aiming at a million
 Misses one unit.
 That has the world here—should he need the next,
 Let the world mind him !
 This throws himself on God, and unperplexed,
 Seeking shall find Him.”

R. B.

CHAPTER IX

THE NEW WORK

*“ But once I pass this way,
And then—no more.
But once—and then, the Silent Door
Swings on its hinges,—
Opens . . . closes—
And no more
I pass this way.
So well I may,
With all my might,
I will essay
Sweet comfort and delight,
To all I meet upon the Pilgrim Way.
For no man travels twice
The Great Highway
That climbs through Darkness up to Light—
Through Night
To Day.”*

J. O.

THE resolution contained in these lines is, of course, the practical outcome of the New Life, and embraces generally all the activities of our being.

It may be best, first of all, to look at the work of life from the apostle's point of view, when, just before his martyrdom, he sums up his career in the well-known words : **"I have fought the good fight, I have finished the course, I have kept the faith."**¹

These three sentences are arranged elsewhere² in the inverse order, and we will so take them here, considering **"I have kept the faith,"** as our work for God in this world as His witnesses ; **"I have finished the course,"** as our work for ourselves in living faithful, good, and honourable lives ; and **"I have fought the good fight,"** as our conflict for others, seeking in every way to rescue, save, and help our brethren. Of course, all three are work for God, but in different ways. The first is directly for God ; the second is God's work as it concerns the worker himself ; and the third is God's work wrought for others.

A wonderful privilege attaches to this work, because thereby we become fellow-workers with God, and are spoken of as **"working together with him."**³ In this aspect it may therefore be said with truth

¹ 2 Tim. iv. 7.² Heb. xi.³ 2 Cor. vi. 1.

that we play our part in God's great work for mankind. Our great prayer, given us by the Master—the Lord's Prayer—is directed to this end, and not to selfish aims of our own. Its great request is that God's kingdom may come and His “**will be done on earth,**” and is not a petition for our own prosperity. That we are born into the world in order that we may help God (speaking with great reverence) is the profoundest explanation of the new life.

What human concept could elevate humanity or give a dignity to man's existence like this? That we should be permitted to be servants of God at all is much, but that we should be fellow-workers with God is infinitely more. Few of us, indeed, have any conception of the nobility of our high calling, or of the marvellous dignity of our position.

Some idea of the greatness of the privilege of being permitted to serve Christ must, however, have penetrated into the heart of that young man of whom the following story is told.

Five hundred years ago the brethren of a religious house in Holland were seated together on a winter's evening. In the

course of their conversation the question was raised as to what passage of the Scriptures had been to them the most full of inspiration. One by one they gave their opinions ; at last it came to the turn of a novice who had sat silent hitherto, listening to what was said. His reply was that for himself he knew of no words to compare with these : “ **His servants shall do him service.**”¹ This young man was Thomas à Kempis.

However great and however glorious our work is, there is one thing that is perhaps of greater importance still, and that is the personal character of the workman. What a man *says* may be much ; what he *does* is more ; but what he *is* is by far the most important of all ; for “ **as the man is, so is his strength.**”² “ What you *are*,” said a man to a friend, who had been speaking to him very earnestly, “ is talking so loudly that I cannot hear a word that you say.”

It is therefore of the first importance, before attempting in any way to carry out our life's work, that the power and the glory and the beauty and the love of our Father and our New Home with Him

¹ Rev. xxii. 3.

² Judg. viii. 21.

should so fill our hearts and enter into our lives that the workman shall enhance the value of the work entrusted to him, and not detract from it by his character. It is impossible to exaggerate the importance of this, and we will proceed to consider in detail some of the requisites of a good workman.

It is obvious that at the commencement of Christianity there could be no organised missionary work as we understand it. During Christ's life on earth the apostles and the seventy had to be "**sent forth**" directly by Christ; and one may say, indeed, that he is to be pitied who goes forth now in any other Name, or for any other reason than because he is "sent." Now agents other than the Personal command are used by God in sending His servants forth into His vineyard. The last occasion, I may remark, on which this word was used was just before the Ascension, when the Master gave to His servants in all ages and in all countries their work to do for others, in a command so authoritative and imperative, that even now, in this memorable year 1915, the words ring out as clearly in the ear as a command given on the field of battle: "**All authority hath been given unto me in**

heaven and on earth ; go ye therefore and make disciples of all the nations.”¹ Since the day of that utterance, the harvest fields of earth have never lacked labourers seeking to save the souls of men.

Two things strike us about these early workers. The first is that they were not an exclusive class, but included the whole mass of believers. We hear much about the “classes and masses,” and there is often a tendency to limit the work of God to official classes of Christians, whereas it has been from the first the inalienable prerogative of all who have the new life. No doubt, then, as now, certain men gave themselves wholly to the work of the ministry, and many were specially ordained to it ; but this does not alter the fact that each and all of us should in one way or another be servants of God. It has been said that these first missionaries had no special training ; but therein lies, I think, a great error ; for I take it the training they received was far more special training than any others have ever received. They alone had the unique privilege of a first-hand knowledge of, and a daily life in company

¹ St Matt. xxviii. 18-20.

with, the Master Himself and His twelve apostles. What gainers they were in receiving an education like this in place of the theological training that is now current in our schools! No doubt there was little formalism or book learning, but the Holy Ghost was there in mighty power. It is worthy of note that while the word "**to preach**" occurs some 112 times in the New Testament, only twice does it refer to set discourses; it meant literally, with these early workers, talking about those things which they had seen and heard.

Secondly, we observe that there was no sharp distinction of grades among these first workers. The mode of life of these early bishops, and even of the apostles, would have contravened all our modern ideas of ecclesiastical fitness or propriety. The great apostle of the Gentiles said of Timothy, "**He worketh the work of the Lord, as I also do.**"¹

Here, however, I write exclusively for those who may be termed lay workers—in fact for Christian men in general.

I think we should all bear in mind a fact which may tend to check undue haste and

¹ 1 Cor. xvi. 10.

hurry over our work, and that is that we have all to work for a very long time. **“His servants shall do him service”**¹ takes us a long way on, certainly over a thousand years from to-day; and I think we may say deliberately that there is nothing in the Bible to show that once a man enters God’s service he is ever dismissed from it again, or ceases to serve for all eternity. I think that all those who look upon the earth as their only sphere of service, and expect aimless rest by and by, with nothing to do as their portion in heaven, are going to be greatly disillusioned. When this phantom life is changed into the life of the world to come, the Master will assign to each faithful servant not only his place but his work. For earthly service is but a brief training, an apprenticeship, for the unending, serene, and perfect service of heaven. There can be no doubt whatever, for it is stated repeatedly in the plainest language, that the character of our work in the future entirely depends on the way we pass through the school of service down here. In all things our minds tend to be too earth-bound and narrow;

¹ Rev. xxii. 3.

we need broader vistas and a larger outlook. Looked at from this point of view, we see that the value of his work is at least as great to the workman as to those for whom he labours.

Let us then clearly understand that every Christian without exception is a worker; and if anyone is not, he is not really a Christian at all, for we are saved to serve.

Both the character of our work and the spirit that should always animate us are clearly defined for us in the words, “**a work of faith and a labour of love**”; and with these two qualities in activity there will at any rate be no spiritual breakdown in the service, and the workman need not be ashamed.

Let us now look a little more closely at some of the requisites of God's servant engaged in the new work. I will enumerate some of the most important.

(1) *Love*.—This word is “agapee,” a word unknown to classical Greek or to human thought, and one that is in itself the revelation of the very heart of Christianity. The highest word known to man was “philanthropy,” which, while implying kindness, was really giving a man his rights.

But love is indefinable. It is devotion, combined with a longing to sacrifice self for its object, adoration, compassion, and tenderness; it extends from adoring love to God down to pitying care for the lowest beggar in his filthy rags. The servant equipped with this love is armed with a power that nothing can resist, for it is the only force that is invincible. *Amor omnia vincit.*

(2) *Faith.*—This is a quality and a virtue that removes the heavy burden and weight of all work from the shoulders of the workman to Almighty God, and should make worry impossible. This is the power that works all wonders; it is the secret cure of body, mind, and spirit; it is the source of all energy, and goes hand in hand with “Love.”

(3) *Hope.*—Without this no work could go on, for it is one of the three great forces that inspire and energise the worker. “Hope” in the Bible has a different meaning from that which it has anywhere else. In common parlance, hope always implies a measure—sometimes a very large measure—of uncertainty; where it is maintained against overwhelming odds, we speak of

“hoping against hope.” The Scriptural definition of hope is : “**If we hope for that which we see not, then do we with patience wait for it.**”¹ So that we may say that Christian hope is a certainty — and not merely an expectation — of some future event. Of what this bright hope really consists, we shall see in the next chapter ; suffice it now to say, it gives to workers everywhere infinite patience, for they know that the reaping will surely come in due season, and possibly by the same hands that sowed the seed.

(4) *The Knowledge of God.*—By this I mean that real, first-hand, personal, conscious knowledge of God by which the “I believe in God” of faith may be changed into the deeper “I know God.” “**That they should know thee.**”² This means much, and has far-reaching effects ; it puts the servant in his place and the Master in His ; it means the deepest humility and the highest adoration ; it implies the bliss and happiness of heaven enjoyed now ; it means power to the workman, and blessing to all for whom he works. Time would fail to say what it means, for it means everything.

¹ Rom. viii. 25.

² St John xvii. 3.

to him who has it as his precious possession. For the finite to touch the Infinite, the human the Divine, the sinner the Saviour, the child his Father, and the servant His Master, is all-powerful for blessing.

(5) *Prayer*.—The workman cannot dispense with this, because it preserves the connection with his base of supply. I have understood much better what real prayer means since I was on the telephone the other day, and called for my number and waited, not trying to speak, until along the wire came the words : “ You are through ” ; and then I knew my friend was at one end of the wire and I at the other, and that there was a connecting-link all the way. There can be no real prayer until you are “ through ” ; and then, when the connection is made, what a delight and blessing it is to speak from earth to heaven, from my need to God’s sufficiency ! When once we know what prayer thus really means, mere “ talking to the telephone ” ceases, and vain repetitions are heard no more. One such vain repetition was commended not long since in an American paper as “ the finest prayer ever offered to a Boston audience ” (!) which doubtless was quite true.

This is what I call "talking to the telephone." But constant access to the throne of grace is the workman's never-failing source of refreshment and strength: here he can leave all burdens; here he can get all his strength. Of course, this illustration is most imperfect, though it will serve its purpose. In prayer, there is an access into the Divine presence, a nearness, a blessing, a power which language fails to describe or any illustration to depict.

(6) *The Bible*.—This is the arsenal from which the workman or the fighter selects his tools or his weapons, for "**the word of God is . . . sharper than any two-edged sword.**"¹ Without it he is comparatively powerless and ineffectual, though he may be very busy.

(7) *A Courageous Spirit*.—This, I think, really depends on the indwelling of the Holy Spirit, and on whether the workman be really inspired by His presence. A courageous spirit can only be kept up by being in continual touch with the all-sufficient base of supply. It requires courage not only to stand in the battle, but also to withstand the relaxations of "camp" life. It requires

¹ Heb. iv. 12.

also courage to sow for forty years, as some have done, and leave the reaping for others. But the blessing is sure if the work be kept up to its true level.

(8) *Knowledge*.—Here is a qualification not less necessary than a courageous spirit, though of a lower order. To work amongst men we must know not only God but humanity; the workman must be human, natural, practical, with a true knowledge of men and women so that all feel he is one of themselves.

(9) *Sympathy*.—The work that is perfunctory shows a spirit out of health: the workman must be full of human interest, with patience to bear all the troubles and suffer all the sorrows of others; to “**rejoice with them that do rejoice, and weep with them that weep.**”¹

“A heart at leisure from itself,
To soothe and sympathise.”

(10) *Endurance*.—This is much needed, for the work is often hard, and frequently no results are seen; and one has to persevere sometimes, year after year, with but little encouragement. My brother, a well-known

¹ Rom. xii. 15.

and arduous worker in inland China, wrote to me, when he had been there for three years, that he thought he knew of three Chinese who had embraced Christianity through his means.

(11) *Self-denial*. — The work is always costly in this respect. Class, caste, tastes, feelings, customs, hopes, comforts, luxuries, and often many necessities, have to go by the board when the work calls for it. There can be no doubt, however, that the call for this quality is nobly responded to. God's servants are a magnificent army, and, taking them as a whole, in no other service and no other sphere can one find such a body of unselfish, devoted, and hard-working men and women. They are indeed the "**salt of the earth**"; and if we can still see they are human, and here and there there are those that are unworthy, the bulk are true and loyal and genuine, and it is a pleasure to bear testimony to their nobility.

(12) *Physical and Mental Health*. — As a physician one is obliged to add this qualification, as one sees so much unnecessary cessation of spiritual work through carelessness in this respect. A workman, however spiritual, cannot overlook the insistent

claims of body and of mind ; and, if he is below par in either, he may be pretty sure that his work will be below par as well.

There is one point in favour of spiritual work to which I have not alluded. In physical work the spending of forces soon exhausts us, for, after all, the average man is limited to spending some 300 foot-tons of force *per diem* ; but in the spiritual life the workman finds that the reverse obtains, and that one is strengthened by giving out, and the spirit increases in power in proportion to the work it does.

The spiritual life is, of course, immortal ; there is no old age, but perpetual youth, and with it perpetual strength ; the spending power in the spiritual life has no limit of 300 foot-tons, but is inexhaustible, and the more it gives the more it has to give. The secret of this is that, while in the physical world the mortal body is ever dying and the mind ever growing old,—the former being only kept alive by the food it takes—the immortal spirit, planted in the house of the Lord, has its home in direct connection with its infinite and everlasting supplies, and thus the spirit itself is always the better and the stronger by what it gives, and grows

with giving. So abundant, indeed, is the life-force that flows from God, that the spiritual life is never exhausted by living, the soul of the servant by serving, the power of the workman by working; for **“though our outward man is decaying, yet our inward man is renewed day by day.”**¹

The other day one of the greatest spiritual workers in London was dining with me, and I complimented him upon his looks; it was some time since I had met him, and then he looked jaded and tired, at which I was not surprised, knowing the volume of work that passed through his hands. I asked him therefore on this occasion, how it was he looked so fresh, for I knew his work was more than ever. He said: “I have been a different man since I discovered I was not a cistern but only a pipe or channel of communication, with inexhaustible supplies of strength behind me; so that now the work I do only refreshes me.”

We must remember the four words which Bishop Wilberforce said comprised the law of the spiritual life:—“Admit (that is, to

¹ 2 Cor. iv. 16.

accept the truth of God); Submit (that is, to obey it); Commit (that is, to live in entire dependence of God); Transmit (that is, to let the power of the life flow forth to all around).” The way to weaken the spirit is to cease to work, or to cut it off from its Source. It is the stagnant pond that freezes, not the rapid river. “About the river of human life there is a wintry wind, although a heavenly sunshine; the iris colours its agitation; the frost fastens on its repose.”¹ Spiritual life must never stagnate, but flow out of the soul as well as into it. The miser and the recluse alike lead selfish lives; both are trying to lay up riches for themselves, though the one be material and the other spiritual riches. The difference between the sparkling waters of the Sea of Galilee and the stagnant and bitter waters of the Dead Sea is simply that the former give out what they receive, while the latter receive all and give nothing. **“The liberal soul shall be made fat, and he that watereth shall be watered also himself.”**² So much, then, for the strength of the spirit life.

Before we consider the details of work, let

¹ J. Ruskin.

² Prov. xi. 25.

us ponder for one moment over the spirit of humility which should characterise every workman in this field.

We are told that the angel who spoke to Zachariah said of John the Baptist: “**He shall be great**”; and yet was there ever amongst men anyone that was less in his own sight than this devoted servant, whose whole attitude or spirit was shown by these words, “**He must increase, but I must decrease**” ?¹

Ah yes! there was one—but only one—humbler than John the Baptist: Jesus Christ Himself, who is the great example for all His servants. Ruskin, in his *Frondees Agrestes* (page 13), has a beautiful word on this point. He says of truly great men, they “have a curious inward sense of powerlessness, a feeling that the greatness is not in them—but through them—that they could not do or be anything other than God made them; and they can see something divine and great in every other man they meet.” Thus ever with the greatest of the sons of men; but not so, it need hardly be said, with the Son of Man, for He was more than man.

¹ St John iii. 30.

1. We must now consider with great brevity the three characteristics of the Christian worker ; the first being that of the Witness, who stands fast, holds fast, and is steadfast for God. **“ I have kept the faith.”**

This steadfastness is strongly insisted upon in the directions to the workmen in the various epistles, and is a great point in the present day. If the workman is in any sense like Reuben—**“ unstable as water ”**—he can certainly never **“ excel ”** in Christian work. He must be solid all through, and able to stand unshaken in storms and gales from every quarter ; he must stand, not so much for doctrines and dogmas, but pre-eminently for God. The need for such men is immense to-day, when Christianity is everywhere being lowered to a code of ethics, the Bible and its teachings shelved as absolutely out of date. The great and majestic truths that surround the Person and work of Christ are denied to-day—truths deep enough, as we have seen, to transcend the understanding, and yet plain enough to shape and ennoble our lives, and **“ to make wise the simple.”** The message of redeeming Love is denied with scorn ; the mystery of Divine propitiation through

the blood of Christ is treated with contemptuous aversion, and at times even with derision; while any need of the supreme gift of the new life (of which we have spoken), by the mighty work of the Holy Ghost, is indignantly repudiated.

Now, inasmuch as these great doctrines constitute the heart of the Divine Revelation, there is enough work ready for all God's witnesses who can be found to stand fast. The Christian faith is not kept alive by the personal qualities of the workman, invaluable though these be. Neither is it kept alive by the doctrines of new theologies, or old ones set in new language. The most evangelical theology, indeed, is in itself powerless; it cannot save an individual, nor change his life and character. The mere facts of the Virgin Birth, the Cross, the Atonement, the Resurrection, the Ascension, the Descent of the Spirit, true in themselves and of vital importance, can neither singly nor collectively save a man or change a heart.

Christianity in power, in its last analysis, is not mere doctrines, nor theology, nor religion, nor evangelisation, nor sacramentalism: it is a Personality—the Person-

ality of the Triune God. It is God the Father Almighty, Maker of heaven and earth, known as "Our Father," as the Source and Author of all good. It is Jesus Christ, His Son, our Lord, our Saviour and Master, believed in and received personally by faith. It is God the Holy Ghost, not so much presented objectively as known subjectively in the life, giving power and new ability, in the energy of faith, in the revelation of the Father and the Son to the heart of man.

There is no doubt that the Bible gives us the doctrines through which these Persons become living powers in our lives, but the doctrines without the Persons are powerless.

One school would cheapen Christianity, and, resolving it into a pale Deism, ignore or deny the moral gulf between sin and righteousness; it would eliminate the sinfulness of sin, rendering forgiveness and pardon superfluous; it would reduce Christ Himself to a moral teacher, and accord a place beside Marcus Aurelius and Shakespeare to Him, their Maker; it regards religion as a variety of moral reform, accomplished and lived by the energy of the human will.

Another school shrouds all Christianity in a thick mist : it places endless barriers between God and man : it has no message for humanity at large, and brings no peace, no joy, and no liberty.

Vastly differing from both, the Christian stands fast between them, an open Bible in his hands and living faith in his heart ; a Divine redemption, a realised pardon, a restored relationship, and peace, joy, power, and liberty are his messages. Everything is "kainos" in these doctrines, and they are more than morality, more than theology or religion : they contain dynamic energy ; they touch the Divine ; they accomplish the deliverance of enslaved man through redeeming grace ; they proclaim that a man may be saved and freed here and now.

Let us remember that ethics are to Christianity what Bradshaw is to the steam-engine. The book will show you exactly where you should go with the greatest accuracy, but it will not take you there : what is wanted for this is power. Directions are all very well, but if a man is blind and dead or dying, and the distance far, he wants eyesight, he wants new life, he wants Divine power to bring him to the place

where he would be: and all these are supplied, not by ethics, but by God.

The Christian worker must not only be steadfast, but must have a personal character that is consistent with what he stands for. The unconscious influence of a man's personality is immense: it is in vain to point to Christ with our words if our lives point to ourselves; it is useless to talk of riches in heaven if we care only for earthly wealth. My own conviction is that a man's words and work are of little force until his life and personality have first spoken; but when they have, all he says and does has immense power. It was so with John Wesley. Before he was brought to God and the life of liberty, he preached for years with but little effect or power; but once his life leaped into the full assurance of salvation, and his soul was set free by God's spirit at one of his own class meetings, his words were fraught with such dynamic power that England was shaken to her centre.

2. The second part of the Christian's work consists in the ordering of his own life, of which I have already spoken as of the very first importance. **"I have finished**

my course.” He may, as I have shown, stand fast for God with great courage, but, if he neglects his own life, its effect will be more than neutralised. The work that a man has to do for himself is to lead an honest, true, and upright life amongst his fellow-men. With unsparing vigour the Bible points out in trenchant words the importance of this work. **“If any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever.”**¹ A workman who attends to this work is truly **“a workman that needeth not to be ashamed.”**² But one that does not, though he may try to stand fast on dogmas, will not only be ashamed, but, incredible as it may appear, ranks before God as worse than an unbeliever. We must note especially that the word **“to provide for”** is here in the middle voice, which signifies to provide for *as for oneself*; for this provision is here regarded quite as much a duty one owes to oneself as to others; indeed, we may say that his own household is here looked upon as part of the man's self. **“That thou hide not thyself from thine own flesh”**³

¹ 1 Tim. v. 8.² 2 Tim. ii. 15.³ Isa. lviii. 7.

is a similar exhortation. It is pointed out that even **“ye then, being evil, know how to give good gifts unto your children,”**¹ and insisted on that **“the children ought not to lay up for the parents, but the parents for the children,”**² a principle that looks uncommonly like life assurance, so much condemned by many Christians as want of trust in God. It is not here said that the Lord will provide, but that the parents ought to lay up for their children. We cannot set one truth against ^x another; and nowhere and in nothing does God's sovereignty absolve us from our responsibility, or His care for us abrogate our duty.

Here it is well to notice that language could not possibly be stronger than it is on this subject, showing that the apostle must have seen great need for such forcible words; and it is quite possible that this necessity still exists. It is curious what a tendency is found in many of us to neglect the duty we should do in order to take up work we need not do.

The work here spoken of may well absorb a man's whole energies in these hard times, and indeed very often does; and no doubt

¹ St Luke xi. 13.

² 2 Cor. xii. 14.

the practical question for God's servant to consider before he can undertake outside work for his Master is how many people are justly dependent upon him. This is one reason why **“he that is unmarried is careful for the things of the Lord”**¹ in a way in which he that is married cannot rightly be. The provision is in the interest of wife, children, and possibly relatives, and implies, I suppose, providing all that is needed for comfort, education, and well-being in the sphere of life in which they are found, and certainly may not be interpreted in any niggardly spirit as implying a bare subsistence. The passage here seems to insist on all this, partly perhaps in order that those dependent ones may not be cast upon the charities of the Church.

Let us remember, too, that provision is akin to prevision and to laying up; and I do hope we shall hear less of workmen who reach such an advanced state of supposed spirituality that they drop their life assurance and spend their capital with a fatuous disregard of this plain injunction, and frequently leave wife and children unprovided for in any way. Better far

¹ 1 Cor. vii. 32.

remain an obscure clerk in an office, honestly caring for wife and family, than be a Christian worker who neglects them, though his name and fame may spread to the ends of the earth.

3. The third and last characteristic of the worker is that he must be a good soldier, fit to **“fight the good fight”**; else will he seek in vain to deliver his brother from the captivity in which he may be held and the chains with which he may be bound. This word **“brother”** is essentially characteristic of the New Life. It was contained in the last words of the Master: **“Go unto my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God.”**¹ This new (**“kainos”**) brotherhood is world-wide, and knows neither race nor nationality but is as universal as humanity is itself, embracing in the first place every possessor of the New Life on the face of the earth, and in a broader sense every man that lives. **“Let us work that which is good toward all men, and especially toward them that are of the household of the faith.”**²

¹ St John xx. 17.

² Gal. vi. 10.

None but present-day Cains say, “ **Am I my brother’s keeper ?** ” For all workmen, having provided first for their own, and standing fast for the truth of God, are next responsible to spend whatever energy is left for their brother’s welfare.

To be able thus to help another, the workman must of course be in close connection with his base, otherwise his supplies are at once exhausted. Some may scoff and say they do not see much brotherhood among Christians, but there is a hidden bond, reaching over all the world, far surpassing those of any merely human creed—societies and Freemasonry included : and men love with more than a natural love their fellows in the New Heredity ; with more than a natural love even those whom they have never met before, and whose language they cannot speak. The great “ Fatherhood,” to which we owe our all, involves a “ Brotherhood ” no less true and no less real. Let us never forget this. We all know this admonition is needed, for the family quarrels amongst the “ brotherhood ” are, alas ! but too frequent. We are glad, however, to believe that the true spirit of fraternity is increasing, and that points of agreement

are becoming of greater weight than points of difference.

This brotherhood, then, involves the greatest tenderness, forbearance, and compassion one towards another, and often a belief in the good that we cannot see in many who make no profession, and of whom the poet says :

“ In vasty dusk of life abroad,
They fondly thought to err from God,
Nor knew the circle that they trod.
And, wandering all the night about,
Found them at dawn where they set out.
Death came,
Heaven lay in prospect wide—
Lo ! they were standing by His side.”

F. T.

Good workmen always look for what is good in others, instead of, as is so common, thinking people worse than they are ; and, as I have said, we should do so evermore, and often credit others with good that we cannot at first see. We have to learn the lesson taught in the beautiful story of *The Third-Floor Back*, where the gentle lodger, by crediting all the squalid inmates, as well as the grasping landlady, with high motives and noble aims of which they themselves were quite unaware, so trans-

formed their characters and raised their ideals by his love and faith, that they were gradually lifted out of their low and sordid lives by the power of a faith and hope that they had never known before the advent of their strange lodger.

The worker for God is just such an one as this, and always seeks to credit his brother with better motives than at the time he may be able to discern.

“The Brotherhood,” as we know, is now a name to conjure with, not only in dissenting circles in “Pleasant Sunday Afternoons,” where the word has succeeded like magic in drawing large numbers of men together in pursuit of spiritual things, but also as a great word nationally and politically. It should become a still greater word than this in Christianity. All socialism is based on the importance of the individual, and, unless he be of value singly, he never can be worth anything in the aggregate. Now, it was Christ who first revealed the value to God of the individual man, and taught it to His disciples; and it is on this ideal individuality that Christianity bases true Christian socialism and brotherhood.

Who can tell the worth of an individual

when exalted, "raised," as a mathematician would say, "to the n th degree" in Christ? And the bonds of all natural brotherhoods are entirely surpassed by those of the New, whether they be national or international; for these new bonds go down to the very central being of the man, and it is from his inmost heart and spirit that this new brotherhood springs. **"One is your teacher, but all ye are brethren."**¹ And this Master is Himself **"not ashamed to call them brethren."**² So that the great family, whose Head and whose Firstborn is Jesus Christ the Lord, embraces in its warm circle of love all who love Christ.

It must not be supposed that all the blessing the Christian workman brings to his brother is by actual toil. If he lives near to God, his life becomes in itself a blessing to his brethren without any effort on his part. When a man has learned to abide under the shadow of the Almighty, he soon becomes a shadow himself. Such was Peter when **"they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them."**³

What is a shadow? It is a reflection

¹ St Matt. xxiii. 8.

² Heb. ii. 11.

³ Acts v. 15.

cast, a strong light, and in the Christian's case by the Sun of Righteousness. No workman has this healing shadow unless he dwells near God, and the shadow disappears at once when clouds intervene. There is no effort, no fatigue in casting a shadow ; and this shadow is a great power, as I heard one night, in the ancient chapel of the Berkeley family, from the lips of an aged clergyman : "The mind casts a shadow just like the body for good or for evil on everyone that passes by." The true workman's shadow, then, should be a blessing to all upon whom it falls ; it should make God's love known, and shed it abroad in the heart of his brother. It can still heal the sick, and loose the captives in the prison-house of sin.

Thrice blessed indeed the workman who can thus, by active labour and unseen influence, teach his brother the Love of God !

“ What hast thou learned to-day ?
 Hast thou sounded awful mysteries ;
 Hast burst the veiled skies,
 Climbed to the Feet of God,
 Trodden where saints have trod,
 Fathomed the heights above ?
 Nay !
 This only have I learned,
 That God is Love.

R. H. B.

14

CHAPTER X

THE NEW UNIVERSE

*“ The golden evening brightens in the west ;
Soon, soon to faithful warriors comes their rest,
Sweet is the calm of Paradise the blest.*

Alleluia !

*But lo ! there breaks a yet more glorious day :
The Saints triumphant rise in bright array ;
The King of Glory passes on His way.*

Alleluia !

*From earth's wide bounds, from ocean's furthest coast,
Through gates of pearl streams in the countless host :
Singing to Father, Son, and Holy Ghost,*

Alleluia !

W. H.

IN this final chapter we have to consider in particular the subject which is the general theme of this book—the Goal of the Race. At first sight, and especially when it is viewed from the first dawn of life on this world, this—its glorious apotheosis—appears so high and so utterly unattainable as to remind us of some majestic peak whose

summit we could see piercing the skies in its awful lonely grandeur as we set off at sunrise on one of those wonderful mornings in Switzerland, with good guides and stout hearts, to scale it. How inaccessible it appeared in its eternal snows and guarded by gigantic glaciers! Yet in eight or ten hours we found ourselves standing on the giddy summit, looking down on the small world, with its tiny houses and pigmy creatures, from which we had ascended. Such a view enlarges and broadens the whole outlook on life, and as we stand on the Alpine top, amidst the wonders of God's great creation, our hearts rise in praise to the Great Maker of it all, to whom we seem nearer than ever before.

Thus—only in a far more wonderful way—we look upwards to the great final Goal of the Race, the summit of the seventh step which we shall finally attain. We have watched the great progression of life under the Divine fiat, until we reach man, standing on the fifth step of God's great staircase leading to heaven; and then, by Almighty power, we find ourselves raised in the New Heredity to the sixth step, where as spiritual men we learn to hear and to see God.

The beloved apostle describes three successive stages, hearing, seeing, and touching, as representing three advances in the Christian life : **“ That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life.”**¹

One can hear God's voice afar off, and it is this perhaps that first calls us to His feet ; but it is as we get nearer that we see Him by faith, and, as children of God, learn to gaze upon our Father's face and there read His character of Love. Sight is far beyond hearing : if we hear we obey ; but when we see, then we know. Hearing can never tell us the half of the glory of God. The Queen of Sheba said : **“ It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen ; and, behold, the half was not told me.”**² It is only by sight that we really understand something of the majesty of the God with whom we have to do. **“ I had heard of thee,”** says Job, **“ by the hearing of the ear ; but now mine eye seeth thee, wherefore**

¹ 1 John i. 1.

² 1 Kings x. 6, 7.

I abhor myself, and repent in dust and ashes.”¹

But if hearing is much, and seeing is more, touching is the nearest of all, and is the most intimate of the three. Real contact with the Divine may be to some extent enjoyed in spirit now; it is often mystically felt in rapturous moments at the Sacrament of the Lord's Supper; it was known to the prodigal son when he received his father's kiss of reconciliation, and afterwards sat at the table with him; but it can be only fully known to us when the marriage of the Lamb—which is, in another aspect, the glorious Goal of the Race—is come.

There is another side, however, to the subject of this chapter, and that is, not only the part that we have in God, but God's part in us! It is written of us that we are to be **“to the praise of the glory of his grace”**;² and further on God deigns to speak of **“the riches of the glory of his inheritance in the saints,”**³ showing that the glorious consummation of humanity is not only for our blessing, but also for the glory of God. God's great organ (of creation) is still, silent; but the **“vox humana”** stop (of

¹ Job xlii. 5, 6.

² Eph. i. 6.

³ Eph. i. 18.

which I have already spoken) is being repaired, so that man can once more sing his Maker's praises and chant his "Te Deum laudamus." There is no music in all heaven like the "humana" stop of God's great instrument, jubilant with praise to Him for His glorious counsels for our race.

"Praise to the Holiest in the height,
And in the depth be praise ;
In all His words most wonderful,
Most sure in all His ways.
O loving wisdom of our God,
When all was sin and shame,
A second Adam to the fight
And to the rescue came."

J. H. N.

The final step is, of course, reached through the Resurrection, which at once raises the question, if there be any resurrection from the dead? That there is a "life beyond the veil" is, I think, gaining more general acceptance; the voice and instinct of humanity, and, as we know, of authority, unite in declaring that life does not end at death. Experience seems also to corroborate this—not only in those who have after dying returned from the dead, of whom Jesus Christ is the great Exemplar, but, in the domain of science,

experiments without end have been made which show undoubtedly that spirit manifestations have been seen in many authenticated cases apparently of those whose bodies are in the churchyard. It would seem, therefore, that there is, quite apart from Holy Writ, some scientific evidence of a life or existence beyond the grave. The inspired voice of the Word of God speaks emphatically not only as to the fact but as to what happens to us when we have "crossed the bar."

But, when we come to speak of resurrection, we must understand that this is not proved by any scientific investigation; it is a matter of pure faith; there is nothing in the archives of the scientific world to establish it. There is evidence for the existence of a spirit after death, but there is no scientific testimony to say that the body shall again clothe the immortal spirit. Nevertheless this is the sure word of testimony of the living God; and it is certain from this that the bodies of all who believe this Word are "sown in hope of a glorious resurrection."

Let me draw attention here for a moment to the difference between "burying" and

“sowing.” Before the truth of the resurrection of the dead was clearly revealed, as in the New Testament, the great idea, even of the patriarchs, was to “bury” the dead out of their sight. It was so also in Rome and Greece, and is indeed general where the resurrection is not known. But where this truth is accepted, the word “bury” is changed to “sow” or plant, the whole conception being radically altered. So far from hiding what is disagreeable out of sight, the mind now fixes itself upon the beauteous body which will spring from the lifeless form now laid in the dust, and this alone is Christian burial in sure and certain hope of the resurrection to eternal life.

It so happens that I have constantly to travel down to Brookwood, where there is a very extensive cemetery. I see there the earth covered with tombstones labelled with the names of the deceased. Before I come to Brookwood I pass a series of nursery gardens; there the earth is covered with pieces of wood in rows, labelled with the names of the seeds that are sown beneath. Both the bodies and the seeds are sown in hope of a glorious resurrection. The little seed is put into the ground in

confident expectation, and the man who sows it never wants to see that seed again ; nothing would upset him more than if that seed which he had sown came up again as he buried it. **“ That which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind.”**¹ Is it not the same at Brookwood ? The bodies that are sown there may be, and frequently are, aged, withered, and bereft of all natural beauty ; they may be crippled and diseased, but, whatever they are, they are but the seed—they are not that body which shall be ; and if any man think otherwise, St Paul says, **“ Thou foolish one ! ”**²

So that, comparing the nursery gardens with that great cemetery, we see in each labels placed above the seed with the name of the seed on them ; the idea in both cases being the same, that there is to be a “ glorious resurrection.” How truly glorious the change wrought is, we have only to go down that line of railway in the months of May or June to see. The bare earth is gone, the labels have all vanished, and there, covering the earth with many-

¹ 1 Cor. xv. 37.

² 1 Cor. xv. 36.

coloured starry splendour, are flowers—the glorified bodies of those poor little seeds, for **“ God giveth it a body even as it pleased him, and to each seed a body of its own.”**¹

Let us take in one hand a few seeds, and in the other a glorious bunch of flowers that have sprung from these seeds, and then perhaps for the first time we shall be able fully to apprehend the difference between the body on the sixth step—that is, laid in the earth—and that **“ house from heaven ”**² with which God will clothe the immortal spirit on the seventh step on the Resurrection morning.

Then at last in this glorious resurrection will be brought to pass the apotheosis of humanity—in Christ, *Christus Consummator* (that luminous phrase of which Bishop Westcott was so fond, and which I have so often used in these pages). In Christ is the Consummation of all, and He will then raise us to the summit of humanity, for He is not only the **“ effulgence of the divine glory and the express image of God’s person,”**³ but He is the Head of every creature, and of all creation.

¹ 1 Cor. xv. 38.

² 2 Cor. v. 2.

³ Heb. i. 3.

We, therefore, who rise in His likeness shall then reach the amazing summit of glory prepared for the human race. When God introduced the first spark of life into this globe, He had before Him a vast ulterior purpose in regard to it, even that the earthly should attain to the likeness of His Son in heaven. Long before the foundation of the world we were **“chosen in Christ Jesus our Lord”** the objects of God’s **“eternal purpose which he purposed.”**¹ Such high thoughts as these, far transcending our capacity of understanding them, can only be accepted by us in silent wonder and adoration.

Briefly to recapitulate, we have been placed by the power of God on the fifth step at our present level as human beings; we are the head of the animal creation, yet separated from all animals by an impassable gulf, having received the breath of life, breathed into our nostrils by God, and having been given that likeness to the Divine which, though it does not make us gods (as some have asserted), makes us human, makes us rational, makes us beings like God in having a will, a free will subject to no known law.

¹ Eph. iii. 11

Then when this will is taken captive, as it were, by God, when once we are **“in subjection to the Father of our spirits,”** we rise to the sixth step, and begin to **“live”** in the fullest sense of the word. We do not become less human; but we are made truly **“partakers of the divine nature.”**¹ And while living our lives on this sixth step, we are both pressing forward and waiting—pressing forward towards the goal, and waiting till we attain to the glorified state of perfection in the Resurrection.

One cannot but wonder when one sees so many scientific men around us—humanitarians, philanthropists, and Modernists—all engaged in seeking to better the race, that there should not be on the part of many of them a more earnest inquiry as to whether after all there may not be some truth in the marvellous lifting up of the race to the Divine glory spoken of in the Bible and promised by Christ Himself.

The appearance we shall present at that time is given us in a mystic and marvellous figure. God's servants are represented after resurrection as resembling a luminous

¹ 2 Pet. i. 4.

cube. To gain some idea of this, imagine a solid of indefinite size, like a cube of glass, luminous and transparent in every direction, the centre of it a blaze of light—that light being the Godhead, because the light of God in the centre illuminates the whole crystal. **“There shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light.”**¹

Now, what is the idea before the apostle's mind, and what are we to understand from this mystic symbolism? It is this. No ray of God's light or of the Divine glory can ever reach the redeemed earth, or any part of the universe, except through this transparent cube, the light being enshrined in its centre. And what is the transparent cube? Those who, by His grace, have prevailed to attain to the Goal of the Race; that is to say, it is the pleasure of Almighty God to reveal Himself in His manifold wisdom eventually to the universe only through His saints, for these are the chosen medium for the transmission of the glories of God throughout eternity to every created intelligence.

¹ Rev. xxii. 5.

Before seeking to enter further into the position of those who thus arrive at the goal of humanity, it will be well worth our while to spend a few moments in trying, however imperfectly, to grasp what, as far as science at present reveals it, is the meaning of the Universe. Such a consideration may perhaps enable us to realise a little better that the One of whom we have spoken as the universal Creator, God Almighty, the Saviour of men, is a Being removed from ourselves in an unapproachable grandeur beyond our comprehension. It will, I trust, deepen our humility and reverence, and for ever banish from our minds that terribly misleading and grossly irreverent suggestion that has become so current, that in some way or in some sort man is God. Let us try then to get some insight into the Universe as far as it may be reached by human conception; and here we will adopt the method suggested and so wonderfully described by Klein¹ of a supposed journey taken by means of the best instruments at our disposal.

Let us first try and understand something of the size of the Sun. The distance from the

¹ *Science and the Infinite*, S. T. Klein.

moon to the Earth is two hundred and forty thousand miles ; but if the centre of the Sun were placed where the centre of the Earth is, the Sun would not only extend as a solid body as far as the Moon, but as far again beyond it ; and that would still give us only the radius, which is one-sixth of its enormous circumference.

Let us now start on our journey from the surface of this vast Sun, as the centre of our solar system, travelling in a direct line. The first world we meet is Mercury, thirty-six million miles away. Proceeding thirty-one million miles further, we reach Venus ; and twenty-six million miles further our Earth, nearly a hundred million miles away from the Sun. Fifty million miles further brings us to Mars. The distances that have yet to be travelled become too great to be described in miles. We are now on Mars, nearly one hundred and fifty million miles from the Sun, and each succeeding planet is nearly twice as far from the Sun as the preceding one. At double the distance of Mars from the Sun we reach the group of small planets, apparently fragments of some great planet that once stood here, destroyed by a mighty

cataclysm. Continuing for twice the distance again, or three hundred million miles, at one step, we arrive at Jupiter, a world more than a thousand times larger than the Earth. Saturn stands as far again from the Sun as Jupiter, and twice that distance again is Uranus, and twice that again is Neptune, revolving in its lonely orbit and sunk so deep into space that, although it travels twenty-two thousand miles per hour, it takes one hundred and sixty-four years to go once round the sun.

Standing on Neptune, we can see one planet only, the last one we passed—Uranus; and the Sun itself now appears but a small star, giving neither heat nor light to this solitary world as it revolves over three thousand million miles away. And yet, so far, we have only reached the limit of our own small solar system. Looking outwards, there is now no further planet, but multitudes of stars around, the distance of which from us can only be measured by light.

Light travels with an absolutely inconceivable rapidity of twelve million miles per minute. At this tremendous speed it would take about five hours to journey

from the Sun to where we now stand on Neptune; but to reach the nearest star that we can now see, would take not five hours but several years; and in the whole heaven, midst the countless thousands of stars before us, there are only fifteen that could be reached by travelling for sixteen years at the speed of light. Beyond these lies the Milky Way, which, if we traversed at the same inconceivable speed (that of light), would take about another ten thousand years.

At this point of our imaginary journey we reach the outskirts of our own great star cluster, and pause once more, as we did thousands of years ago when we stood on Neptune. All trace, of course, of our own solar system has long since vanished; but there yet remain before us luminous points of haze towards which we can continue our journey. The myriads of suns and our great star cluster left behind shrink together, melt into haze, and dwindle to a point of light; the luminous cloud towards which we are urging our flight, expands and swells into another star cluster; fresh myriads of suns blaze into sight as we traverse the unthinkable distance which

even on the wings of light would take hundreds and thousands of years. And yet we have but traversed one radius of a circle, which extends an equal distance in every direction.

Is there any way, now that we have reached the limits of the power of the telescope, whereby our stupendous aerial flight can be continued? A few years ago there was none; but now, by celestial photography, new objects so sunk in the vast depths of space as to lie immeasurably beyond the power of human eye, however cunningly supplemented by scientific instruments, are brought to light in the photographic chart; and we thus find that, as far as photography itself can show us, no limit has ever been found to the extension in space of God's great Universe. Well might Huxley say, speaking of the great advances in scientific investigation, that we have as yet reached only the threshold of truth, a threshold we shall never cross.

“ The wilder'd mind is toss'd and lost,
O sea, in thy eternal tide ;
The reeling brain essays in vain,
O stars, to grasp the vastness wide !

The terrible, tremendous scheme
That glimmers in each glancing light,
O night, O stars, too rudely jars
The finite with the infinite."

J. H. D.

In endeavouring to grasp what is meant by the Universe, we have seen that it transcends all our powers, even of conception. It is equally so when we try to realise the part that we shall play in it. Our words as to this Divine mystery must indeed be few; the vistas are so endless, so tremendous, the outlook is so transcendent, that it seems impossible to convey it, or even an idea of it, in words.

For even as astronomers tell us that the black patches in the midnight heavens where no star can be descried, even with the aid of the most powerful glass, are discovered by photography to be bright with stars at such inconceivable distances that all that we can see with unassisted sight might be in the next street compared with the distance of these mighty orbs, so does a spiritual vista stretch before our eyes in illimitable expanse in St Paul's Epistle to the Ephesians: all that will happen on this earth until it finally passes away might be

occurring to-morrow, compared with the expanse of "time" that we must just look at for one moment before we close.

For here the furthest glimpse of our potential position set before Christians as their goal is given us in St Paul's letter to the Ephesians. In this epistle human language is taxed and human thought is strained to its very last limit. Commenting on it, Dr Adam Clark says of Ephesians: "St Paul's nervous language seems here to bend and break under the weight of the Divine ideas which he endeavours to express." To St Paul had been vouchsafed a special revelation concerning the mysteries of God—the highest order of mysteries—and these he here records. The greater and lesser mysteries of earth, so well known also to the apostle and in all times to Eastern sages, relate to this world only; but these mysteries of Ephesians concern the whole Universe. These deeper things of esoteric Christianity were communicated to St Paul by special revelation; to him alone was entrusted the secret of the government not only of our Cosmos, but of the whole Universe, showing that all was to be centred in Christ, and those associated

with Him, who are called in Scripture His body, His Bride, and His Church.

There are three verses I wish to refer to. The first is: **“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world.”**¹ Before this world ever consolidated from the nebulous mist supposed to be its origin—back, back, back, when there was no time, when God was All—when there was no Creation,—He fore-ordained the glorious Goal of the human race that He was about to create. It is an amazing thought, and one really impossible to conceive, that our history should stretch back illimitably to the ages of a by-gone eternity.

Is it possible to overestimate the dignity of man as revealed in the Bible, whose very servants (ministering spirits) are the angels of heaven?

Once again as to what I may call the nearer future we read: **“He hath made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he**

¹ Eph. i. 3.

might shew the exceeding riches of his grace in kindness toward us in Christ Jesus.”¹

The riches of God's grace will be manifested to all creation by our presence in heaven. If *we* can be brought there, it shows what His grace can do; for all of us who know the truth know that in ourselves we are less than nothing.

And now we pass in conclusion to the final words: “**Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,**”—that is, the Divine will in us (God immanent in man)—“**unto him be the glory in the church**”—that is, in all Christian men and women—“**and in Christ Jesus unto all generations for ever and ever,**” or, as the margin reads, “**unto all the generations of the age of the ages.**”²

What does this mean? It means that throughout all eternity the glory of God will be seen in Christ Jesus, through Christians and the Church. We know not what inhabitants there may be in other worlds than ours, but we do know that it is given to us to display to all Intelligences the glory of God. This is the prospect in

¹ Eph. ii. 7.

² Eph. iii. 20, 21.

the far future of the Universe, in the limitless Eternity. Astronomers sometimes think they will be able to communicate with Mars, but it seems difficult to understand how thoughts can be interchanged where there is no common basis. But in this glorious far future, all created Intelligences throughout the Universe—not on this little planet only, for there is no reason to doubt that God has Intelligences far beyond those of which we have as yet any conception—will know that to us is given the wonderful place of being associated with Christ and displaying His glory for ever and for ever; and this at such a distance of futurity that the thousand years of His reign on earth will seem but a past moment.

And here we live to-day, considering no cunning fable devised by men, but having spent a few moments in reverent search into the “mysteries of God.” I ask my readers to sift and test what has been laid before them in these pages, and in conclusion to ask themselves whether human language could travel further than it is carried by the mighty words of the Epistle to the Ephesians ?

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This world I deem
But a beautiful dream
Of things that are not what they seem,
Where shadows arise,
Giving dim surmise
Of the glories that shall meet our waking eyes.

Arm of the Lord !
Creating Word,
Whose glories the silent skies record ;
Where stands Thy name
In scrolls of flame,
On the firmament's high o'ershadowing frame.

I gaze o'rehead
Where Thy hand hath spread
For the waters of heaven, their crystal bed ;
And stored the dew
In its depths of blue,
Which the fires of the sun come tempered through.

Soft they shine
Through that pure shrine,
As beneath the veil of Thy flesh divine
Streamed forth the light,
That were else too bright
For the feebleness of a sinner's sight.

And such I deem
This world will seem
When we waken from life's uncertain dream,
And break the shell
Where our spirits dwell
In this wondrous ante-natal cell.

I gaze aloof
At the tissued roof,
Where time and space are the warp and woof ;
Which the King of kings
As a curtain flings
O'er the mystery of eternal things.

As a tapestried tent
To shade us meant
From the bare, everlasting firmament ;
Where the blaze of the skies
Comes soft to our eyes
Through a veil of mystical imageries.

But could I see
As in truth they be,
The glories of Heaven that encompass me,
I should lightly hold
The tissued fold
Of this marvellous curtain of blue and gold.

And soon the whole,
Like a parchèd scroll,
Shall to my amazed sight uproll ;
And without a screen
At one burst be seen
The Presence in which I have ever been.

Oh ! who shall bear
The blinding glare
Of the Majesty that shall meet us there ?
What eye can gaze
On the unveiled blaze
Of the light-girdled throne of the Ancient of Days ?

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Yet there I shall see,
From sin set free,
The face of the One who died for me ;
In robes of white
I shall bear the sight
Of the glory of God in Heaven's light.

T. W. and A. T. S.

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