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EDITORIAL

Five Years After

IN April, 1944, the first issue of THEOLOGY TODAY made its début in the theological world. It appeared at a time when a titanic military struggle was still undecided and when all sorts of difficulties stood in the way of a new journalistic venture. But believing that the times were ripe for what we had in project, and that the most unlikely time in the judgment of man is often the appointed time in the counsels of God, we launched out, with joy and trembling. The results have justified our tremulous faith.

The new review gradually made its way across all frontiers, denominational and international, as the bearer of theological insight and evangelical passion. During the War, and still more after the War was over, the grey and blue cover of THEOLOGY TODAY, bearing the motto at its base, "The Life of Man in the Light of God," became a familiar sight among the books and papers of many a clergyman and layman throughout the world. Today its readers, members of most Christian communions, are found in every state of the American union and in all the provinces of Canada. They are, at the present writing, residents of all the lands of Europe, save Russia, Rumania, and Yugoslavia; and of most of the countries of Latin America, Asia, Africa, and Australasia. Many a subscriber in distant places of the earth has cheered us with the affirmation that this journal is the most significant and valued thing in religious thought that comes to him from the United States.

At the close of the first lustrum of our existence, and as we face tomorrow and another five years' period in our theological journey, the general aims of THEOLOGY TODAY remain the same. They con-

THE KEYSTONE OF THE ARCH

BY WILLIAM HALLOCK JOHNSON

THE apostolic Gospel may be roughly compared to an ellipse with two foci. One focus is the Passion of Christ, who "died for our sins according to the scriptures"; the other is the Resurrection of Christ, who "rose again the third day according to the scriptures." Emphasis may fall on one focus or the other as the case may require, but it is plain that without both the mystery of the Cross and the majesty of the Resurrection there would have been no Gospel to preach to sinful and dying men. The same Apostle who declared, "I decided to know nothing among you except Jesus Christ and him crucified" (I Cor. 2: 2), said with equal emphasis and in the same Epistle, "If Christ has not been raised, your faith is vain, you are yet in your sins" (I Cor. 15: 17). The word of the Cross and the gospel of the Resurrection are one.

Westcott has remarked that "to learn the meaning of the Resurrection is the task not of one age only, but of all." Both the Cross and the Resurrection have a fullness of meaning which it would be hopeless to try to explore. Our aim in this paper, under the rude figure of the keystone of an arch, is to show how far-reaching is the influence of the Resurrection upon the thought of the day, how it serves as a unifying factor amid diverse fields of knowledge, and so may point the way to a coherent Christian philosophy. The topics to be dealt with are: I. History and Doctrine; II. Doctrine and Ethics; III. The Platonic and the Christian Hope; and IV. Nature and Supernature.

I. HISTORY AND DOCTRINE

It is agreed that facts and their interpretation cannot be separated. The bare facts are bare indeed. "Perception without conception is blind." Facts and events to be significant must be viewed in their context and in their true perspective; otherwise they lose their meaning. That a babe was born in Bethlehem nearly two thousand years ago is, for example, in itself an unimportant event, but every calendar points to the birth of Jesus Christ as the center and hinge of human history.

There is no doubt that the Resurrection (if it occurred) belongs to history. It took place at Jerusalem on the third day after the burial in the reign of Tiberius and the governorship of Pontius Pilate. At the same time it taught certain lessons of supreme importance for religion. It was a sign of the power of God, who alone can raise the dead, and proved that God was neither out of contact with the world nor imprisoned within it. It designated Jesus unmistakably as the Son of God. It was a vindication of the character of Jesus, and a sign of the holiness of God who would not allow his Holy One to see corruption. In the thought of the greatest of Christian theologians, the Apostle Paul, the Resurrection had "an immense place" (Sanday), and it has assured multitudes of a blessed hereafter. The history gives a firm base for the doctrine and the doctrine interprets the history.

Some thinkers in the tradition of the Enlightenment would build a wall between history and religious faith. The sphere of religion, they intimate, must be kept hermetically sealed lest its purity be sullied by the intrusion of historical fact. Religion's citadel of the Inner Life must be jealously guarded against invasion from the alien world of time and sense. Here belongs Lessing's famous saying that "accidental truths of history can never become the proof of the necessary truths of reason." In like manner Eucken is convinced that "historical religion inevitably draws the Godhead into the arena of time and thus into variableness" (*The Truth of Religion*, p. 379). Troeltsch cannot be sure that Christianity is the final religion because time is not yet ended. A type of mysticism relegates history to the background. And many New Testament critics, retaining the word "resurrection" because of its hallowed associations, use it in an unusual and non-natural sense and substitute metaphor for fact. Some of these criticisms, it is evident, stem from a radical difference in the conception of God and of his relation to the world and to man. The objection is really to the kind of history in question, the history of the Resurrection, as well as to the doctrinal inferences to be drawn inevitably from it.

The Apostles' Creed, and indeed the Nicene Creed as well, shows how inextricably history and doctrine are woven together. The Apostles' Creed gives names and dates. Jesus Christ was "born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried. . . . The third day he rose again from the dead."

These are declared to be facts on the historical level and about an historical person. But it is also said about this same person that he is the only Son (of God), our Lord, that he ascended into heaven, and sits on the right hand of the Father, and from thence will come to judge the quick and the dead. Let us adopt for the moment Paul's method and ask what would happen to the Creed "If Christ be not risen." We must then omit "The third day he rose again from the dead," and probably "the resurrection of the body." We would lose the strongest objective proof that Jesus Christ was the Son of God, and could scarcely keep the hope of his glorious return. Belief in the Virgin Birth would not be retained if faith in the Resurrection with its far stronger historic proof were abandoned. If the keystone of the arch is removed, the whole structure is likely to crumble.

Look for a moment also at the Nicene Creed with its emphasis upon union of the divine and human in the person of Christ. It is sometimes said that the death of Jesus proves his humanity while the Resurrection proves his divinity. Closer study will show that both humanity and divinity are involved in each of the great redeeming acts in which Jesus Christ gave himself for our sins and God the Father raised him from the dead. What argument for the deity of Christ could be stronger, for one who believes the message of John the Baptist, than the words of John, "Behold the Lamb of God who taketh away the sin of the world"? What mere man could assume this role or bear this crushing burden? Who can forgive sin but God only? We may venture to say also in our halting and inadequate language that there was completeness and finality in Christ's dealing with sin on the Cross because in the Resurrection sin's inseparable ally Death was also vanquished.

The humanity of the Risen Jesus is shown in all the many ways by which personal identity is established—by word and act and familiar gesture, as well as by bodily marks and the knowledge of the disciples' traits of character. Thomas, the doubter, had to be convinced by bodily marks of the humanity of the Risen Lord before he gave his bold confession of faith, "My Lord and my God." In the mystery of the Incarnation neither side, the human nor the divine, would be complete without the Resurrection. Harnack is led to exclaim: "Where in the history of humanity has such a thing happened, that those who have eaten and drunk with their Master, and have seen in Him the marks of humanity, have proclaimed Him not only as

one of the great prophets and revealers of God, but as the divine ruler of history, as the 'beginning' of the new creation, and as the inward power of a new life?" The Resurrection is the key which fits the lock of this paradox, and is the only key yet devised which will fit it.

Theologians give long names to the divisions of their subject: Christology, Anthropology, Soteriology, Eschatology. In all these divisions the Resurrection has an important or central place. The Resurrection is the keystone of the arch binding together history and doctrine and bringing them into unity, and giving strength and stability to both the historical and doctrinal elements of the Christian faith.

II. DOCTRINE AND ETHICS

The final test of an ideal character is likeness to Christ. While other teachers draw attention away from themselves to their subject, Jesus in the Sermon on the Mount calls attention to himself. Here the teaching and the Teacher are one. In the matchless picture of an ideal character in the Beatitudes, the Master sat for his own portrait. His code is the transcript of his character. He called attention to himself by his claim to an authority greater than that of scribes and sages, or even of that of lawgivers and prophets. He even dares to say, "I say unto you," instead of, "Thus saith the Lord." He calls attention to himself by summoning men, especially religious leaders whose faults he so mercilessly (and mercifully) exposes, before the judgment seat, but the Judge and arbiter of human destiny is no other than himself. In the sphere of Christian morals Jesus is the Lawgiver, the supreme Example, and the final Judge.

The Sermon on the Mount says by plainest implication, "I am the way; follow me." Echoing through it are the tones of the Gospel, calling men to repentance and faith. The Sermon, it is said by Bishop Rawlinson, "constrains the most Christlike of Christians to acknowledge himself a sinner in need of God's mercy." And Harnack asks: "Is not the whole Sermon on the Mount together with the Beatitudes also a most powerful summons to repentance?" (*The Sayings of Jesus*, p. 202). The same voice that uttered the Sermon on the Mount is heard again in the gracious invitation, "Come unto me . . . I will give you rest."

It was only later in his ministry when the shadow of the Cross fell darkly across his path that Jesus pointed to his Passion and Resur-

rection, now clearly foretold, and placed them at the heart of the moral life of his disciples. After Peter rebuked the Lord for his prediction, and the Lord rebuked Peter, the solemn and unforgettable words were spoken announcing the uncompromising conditions of discipleship and its glorious reward: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it" (Mk. 8: 34, 35). Not respectability nor conformity to rules or customs, but life and death are the key words in Christian ethics. A severe discipline is required of the disciple who must give up what is most dear to him, that is himself, and must follow his Master in unselfish service, ready if need be to sacrifice life itself. But death to self and sin will be followed by resurrection to a new life of purity and power. "Die to love of life, that you may live the life of love." The Passion and Resurrection are central not only in the Gospel and in the structure of theology, but as pattern and inspiration enter deeply into the daily life of the Christian. "Calvary and Easter Day . . . are just one day apart."

The paradox of loss through gain and gain through loss, emphasized in this saying of Jesus, the most often repeated in the Gospels (Matt. 10: 39; 16: 25; Mk. 8: 35; Lk. 9: 24; 17: 33; John 12: 25), is an insight taught by common experience. The highest prizes of life are not for those who grasp most eagerly and greedily for them. Pleasure is pictured by the Greeks as a beautiful goddess; follow her and she will elude you, but turn your back resolutely upon her and she will follow you and woo you with her charms. Reckless soldiers often bear a charmed life; and Napoleon said to his troops, "Do not fear death; brave death and you will drive him into the enemy's camp." The teachings of Jesus, it is true, often confirm the deepest wisdom of human experience, but the saying in question goes beyond this. What moralist ever asked his pupils to renounce self and even to give up life in love and loyalty to himself? What other teacher in history ever pointed to his own death and resurrection as the norm and pattern to be reproduced in the life of his disciples?

Jesus taught that the highest blessedness is to be found in love and loyalty to himself and the cause of the Gospel. He did not teach contempt for the body, or, with oriental mysticism, the absorption or annihilation of the personality. He taught the death of the lower self that the higher self should live and come to full fruition in shar-

ing in his own everlasting glory. He was appealing to the common moral consciousness of men and to its deepest insight when he taught that the way of the Cross leads to the glory of the Resurrection.

In Paul's moral teaching he follows closely in the footsteps of his Master. His ethics is Christ-centered, and there is the same organic connection between doctrine and duty. Does he wish to enforce the plain every-day duties of humility and regard for others, he does this in the great Christological passage of Philippians 2: 5-10, describing the descent from the highest glory to the lowest shame and death on the Cross, followed by the vindication and ascent to the throne of the universe. The Apostle's appeal to the Resurrection is very practical. Those who live should live no longer unto themselves, but unto him who for their sakes died and rose again (II Cor. 5: 15). The body is for the Lord, and the Lord for the body. "And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ?" (I Cor. 6: 13-15). The Resurrection of Christ and of believers in him provides a powerful motive for immoveable steadfastness and unremitting labor (I Cor. 15: 58). But perhaps the strongest bulwark erected by Paul against a life of self-indulgence is his doctrine of the mystical union of the believer with Christ in his death and Resurrection. "We were buried with him in baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom. 6: 4). As believers we have died with Christ, we have been raised with him, and when Christ who is our life shall appear, we also shall appear with him in glory. Again in studying the Resurrection we revert to the figure of the keystone of the arch. Cross and Resurrection are the center of the Apostle's Gospel; they are also the inspiration of his ethics.

III. THE PLATONIC AND THE CHRISTIAN HOPE

To Plato belongs the credit of constructing in his *Phaedo* the most eloquent, persuasive, and influential argument ever written, outside of the circle of Christianity, for life beyond the grave. Platonism in this sense is in some respects a rival, but in other respects a friend and ally of Christianity. Plato differs from the Christian teaching in his view of both the soul and the body. He holds that the soul is immortal in its own right. It is indivisible and therefore indestruc-

tible, and because of its kinship to the eternal Verities or Ideas it partakes of their eternity. Christianity says, "The gift of God is eternal life through Jesus Christ our Lord." Plato again teaches that the body, "this muddy vesture of decay," obscures and distorts our vision of truth, and that it is essentially evil. Only when freed from this earthly integument can we hope to see truth in its purity and have fellowship with other pure souls. Christianity too has a passion for purity of soul and looks for its fulfillment, but it looks forward also to "the redemption of our bodies." The body in a completed personality is destined, it believes, to be made like the glorious body of its risen and glorified Lord.

Apart from these differences, Platonism in a broader sense has voiced in philosophic language the common aspirations of men, who from earliest ages have been building a bridge of hope over the chasm of death. The essential thing is that Plato, a thinker who in his intellectual power has never been surpassed, saw in the hope of a hereafter not the result of ignorance or wishful thinking, but the conclusion of the highest exercise of reason. Seen in this light Plato was an ally of Christianity, a schoolmaster or tutor to lead us to Christ. The wisdom of philosophy is at one with the aspirations of religion. The argument today, while different in form from that of Plato, is much the same in essence. Life here, as Bergson has expressed it, is strewn with the wrecks of what we started out to be but could not be. Life's achievements are too small in proportion to one's powers, its experiences are too sad and often tragic, its discipline is too severe, and its disappointments too poignant; its friendships are too brief, and its adjustment of reward to merit is too uneven—if death ends all. For man with his far-ranging hopes and with eternity in his heart life here is an enigma, it does not make sense, if there is no future life. Our life here stakes out a claim for a life beyond, in the assumption that we are living in a rational and moral universe.

The Christian revelation says Yes to the highest hopes and noblest aspirations of men, and strengthens immeasurably the Platonic hope of personal survival. In the absence of a "divine word," or divinely given assurance, Plato could only point to the raft of tradition and reason and bid us to embark upon this for the perilous voyage of life (*Phaedo*, 85 D). Christianity provides this divine word, with the integrity of Jesus' character, the sureness of his spiritual insight, and the compassion of his ministry and his Cross behind it. But Christi-

anity does more than that. It makes assurance doubly sure in a *divine act*, in the Resurrection of our Lord from the dead.

The darkest shadow that lies across the path of mortal and sinful men is the fear of death and judgment. In the Cross and Resurrection of Christ and the indwelling of the Spirit this twofold fear is removed. Perfect love casts out fear. More positively Christianity not only gives its firm support to belief in a future life, but lifts the veil so that we may see something of its nature. The light we are permitted to see is centered upon the Risen Christ, and our hope is the hope of fellowship with him. The crowning reward of the Christian is expressed in the words of the beloved disciple: "We know that when he is manifested, we shall be like him, for we shall see him as he is" (I John 3: 2). Philosophy says, "We hope"; the Christian Apostle dares to say, "We know." The Resurrection is a star of hope to man who "thinks he was not made to die"; it encourages the humblest believer to declare, "My sun sets to rise again." The deepest longings and hopes of men are best expressed by the poets. As Vachel Lindsay sings:

Ah, when man's dearest dies, 'tis then he goes
To that old balm that heals the centuries' woes.
Then Christ's wild cry in all the streets is rife:—
"I am the Resurrection and the Life."

Once more, we must repeat, the Resurrection is the keystone of the arch. It is the answer to the longings and questionings of the human spirit as well as the support of the undying hope of the Christian.

IV. NATURE AND SUPERNATURE

A discussion of the Resurrection in this scientific age is emphatically a "Tract for the Times," and brings up sharply the question whether there is any reality, or a reality of any importance, above and beyond what with some vagueness we call nature. Here we are in danger of being entangled in a war of words, because the terms nature and the supernatural are used in different meanings. But if we really believe that God raised up our Lord Jesus from the dead and gave him glory, and that Christ being raised from the dead dies no more, then the question is already settled. On any definition of nature there is a world of reality above it. Not yet, however, are we free from the ambivalence of language, for the word Resurrection is

itself used in a variety of meanings. Tertullian long ago complained that the Gnostics used the word in a subtle and distorted sense. With them resurrection only meant a rising from the grave of ignorance to the attainment of knowledge, or the rise of the soul from the "sepulchre" of the body at death (*Resur. Carnis*, 19). It is proper to use the words "resurrection," or "risen," in a figurative sense, but the metaphor in the New Testament is based upon the historical fact, not used as a substitute for it. It would be in the interests of clarity if the great word Resurrection when applied to Christ were used in the New Testament sense, meaning that the Lord rose with an identifiable body bearing the marks of the nails, but with a body changed and glorified in a way that we cannot describe in detail or even conceive. In the Pauline expression "spiritual body" justice should be done to both words, and neither the adjective nor the noun be allowed to swallow up the other.

The question of Nature and Supernature arises in many fields of inquiry, and the importance of the Resurrection is due to the fact that in each case it has a decisive answer to give. We have already noticed the answer it gives in the theologic-philosophic field of theism, but we must examine briefly its relation to the realms of natural science, of ethics, and of New Testament criticism.

(1) The scientist will not get very far unless he is absorbed in his subject. He runs the danger, which is the danger of all specialists, of being so preoccupied with his own peculiar field that he fails to realize the importance of other fields of inquiry. In extreme cases he may deny that there is any real knowledge in any field but his own, or any legitimate methods of discovering truth except those which he himself employs. The scientist may even forget himself, and forget that without the initiative, knowledge, and reasoning powers of the scientist there would be no scientific facts discovered, and no science. Let us see how the matter stands. Psychologists of a certain school are heard to speak of "the vanishing self" and declaring that the only reality to be studied is a "behaving organism." The question is pertinent: At what point will the vanishing self recognize that it is vanishing? Or, when the self has vanished, will it know that it has vanished? The point is that there can be no body of knowledge without a knower, and because the knower cannot be studied by laboratory methods or by the use of mathematical formulas is no reason for ignoring his existence. As A. E. Taylor says, "The determina-

tion to recognize no knowledge but 'scientific' knowledge has destroyed knowledge itself" (*Does God Exist?* p. 32).

The world of social relationships is as real as that studied by physical science, and more important for our happiness. But the methods of the chemist and physicist cannot assure us even of the existence of our neighbors as beings of purposes and wills of their own. These methods, if they are the sole criteria of reality, would leave us "alone in a lonely world." If man is the measure of all things, it must be man not simply as a scientific inquirer, but as a social and moral being. There would be no environment if there was nobody to "environ" or surround, and we must remember that the social environment is as important as the physical environment, and is to be studied by its own appropriate methods. The same is true of the spiritual environment. Spiritual things are not unreal because they are to be spiritually discerned. Natural science properly delimits its own field, and it has gained immense and well-deserved prestige by its achievements; but because a man knows a great deal about some things, is no reason for thinking that he knows everything about everything.

Perhaps natural science, because it treats of another subject, can be neutral or agnostic about the existence of God, but it will be generally agreed that it cannot deny his existence. But the advance of science in both the inorganic and the organic fields is not unfavorable to belief in God. It will scarcely be questioned that "anti-chance" (another name for purpose) has been winning out over chance in the study of the elements and compounds suitable to maintain life, when life arrives; and students of biology are not wanting who are free to confess that their religious faith is strengthened as their study advances.

The Resurrection has evidently an important and decisive word to say as to the relation of nature and supernature. Here is what corresponds to an *experimentum crucis*. Here is plainly an act of almighty Power and Purpose, reversing the natural process of death and decay, and stronger than death, and yet intervening in the course of nature and the stream of history. If it be objected that this would break up the uniformity of nature, this is exactly what it claims to do. Christ is the "first fruits," "the first-born from the dead" (Col. 1: 18). He broke the power of death which had reigned over men since their appearance on the earth. Observed uniformities in a lim-

ited induction cannot dictate what is possible to happen in the fullness of time, for a redeeming purpose, and under radically different circumstances. Whether the Resurrection is a "violation" of the laws of nature is a matter of words, and is much the same question as whether I violate the law of gravitation when I lift my hand. Man in his freedom can manipulate the processes of nature to an indefinite extent without violating its laws, and it is not irreverent or unreasonable (by analogy and *a fortiori*) to attribute the same freedom to the Creator from whom alike man gets his freedom and nature its modes of action. Nature and supernature are united in the Passion and Resurrection of Christ, and no philosophy of the relation of the two can be final which leaves the Resurrection out of account.

(2) Does the sense of moral obligation belong to nature or to supernature? Unless conscience can be reduced to the level of social convention, expediency or inclination, we must agree with the dictum of Matthew Arnold:

Know, man hath all that Nature hath, but more,
And in that *more* lie all his hopes of good.

If conscience speaks in the imperative mood, often demanding that we resist inclination, that we defy social usage and do right in scorn of consequence, then quite plainly man as a moral being transcends nature. But the matter does not rest there. An inexorable demand points upward to an infinite Demander. The *Ought* of conscience, if it has any meaning, corresponds to an overarching moral order wider than man, and conscience may be defined as "a sovereign power throned within him through which the divine law finds a voice." We are familiar with the thought of "moral man in an immoral society," but if the *Ought* in man is not the reflection of an *Is* in ultimate Reality, we would have the anomaly of moral man in a non-moral universe. We are led to the conclusion that God transcends both nature and man, and are strengthened in this conclusion even by the opponents of an ethical monotheism. In an argument which reduces obligation to inclination, Mr. John Dewey practically concedes the point when he objects as strongly to Kant because he teaches the categorical imperative as he does to the supernaturalists themselves (See *The Partisan Review*, Jan.-Feb., 1943).

How then is the Resurrection related to this world of ethics? It does not repeal the moral law, but is rather an act of God to restore

a divinely intended moral order. It vindicates the righteousness of God. The Holy One was not allowed to see corruption; and submission to the Cross was rewarded by ascent to the Throne. In the tragic days in which we live, it gives promise of the final triumph of righteousness. The voice of conscience can be obscured by ignorance, as when Saul of Tarsus thought that he ought to do many things contrary to the name of Jesus of Nazareth; it can be too often silenced by the clamor of self-interest. The Resurrection was a voice from the majestic glory saying in unmistakable language, "This is my Beloved Son: hear ye him."

The death of Christ cannot be and does not need to be repeated. "He has appeared once for all at the end of the age to put away sin by the sacrifice of himself." But the power of his Resurrection lives on and registers itself in the experience of Christians, lifting them from the corruption of the world and raising them from the death of sin into a new life of moral renewal. To express the greatness of this power the Apostle compounds words and piles synonyms on synonyms. It is "the transcendent greatness [*supereminens magnitudo*, as Jerome's Vulgate has it] of his power in us who believe, according to the energy of the might of his strength which he wrought in Christ when he raised him from the dead" (Eph. 1: 19, 20). We are saved by his life.

(3) Space forbids our going into detail in the relation of the Resurrection to New Testament criticism. We must content ourselves with a short catena of brief quotations bearing on the subject.

First, a statement by Bishop Westcott, which can be verified by a study of the course of criticism: "If the Resurrection is admitted on other grounds to be a fact, no one will (I believe) question the general veracity of the Evangelists" (*The Gospel of the Resurrection*, 4th ed., p. 160 n.).

Canon Alan Richardson says: "Without the Sign of the Red Sea there would have been no Jahweh-religion, no Israel and no Old Testament; without the Sign of the Empty Tomb there would have been no Christian religion, no Church and no New Testament" (*The Miracle-Stories of the Gospels*, p. 4).

Dr. L. P. Jacks, editor of *The Hibbert Journal*, after a fresh study of the New Testament, with "untinted glasses" he says, concludes: "The *whole* of the New Testament seemed to me to be covered, explained and held together by the saying 'if Christ be not risen from

the dead, then is our preaching vain' " (*The Confession of an Octogenarian*, p. 229).

Karl Barth says in his *Credo*: "The *Resurrexit tertia die* stands in the center of the witness of the New Testament in such a way that one can say: this witness stands or falls with this affirmation" (p. 154).

The words of Dr. H. B. Swete may be taken as the text of our argument: "The Resurrection of Jesus Christ is the keystone of the Christian hope. Take it away, and the arch will collapse, and all that it supports be reduced to ruin" (*The Life of the World to Come*, p. 14).

The state of the questions raised may be summarized in a few words. Science fairly interpreted allows room for the Resurrection, and does not preclude its possibility. The moral condition and needs of man, taken in relation to the redeeming purpose of God, makes the Resurrection probable. The historical evidence is sufficient in weight and of such a character as to satisfy the mind and heart of man of its certain occurrence. The spiritual experience of those who accept it, described by Paul as the earnest of the Spirit, or the mystery hid from ages and generations, "Christ in you, the hope of glory," ratify and confirm its truth.

With the pathos of a lost cause, Matthew Arnold describes in his "Dover Beach" the ebbing of the tide of faith which was once at the full:

But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world.

A theologian of the last generation, whose home in early and later life was by the sea, Dr. Francis L. Patton, made use of a similar figure. He described "The wave of faith: its crepitant recession, its thundering rebound." Our study of the Resurrection, with its importance in the thought of the day and its dominance in many fields of inquiry, has encouraged us to hope that the tide is turning. Perhaps, please God, it has already turned.