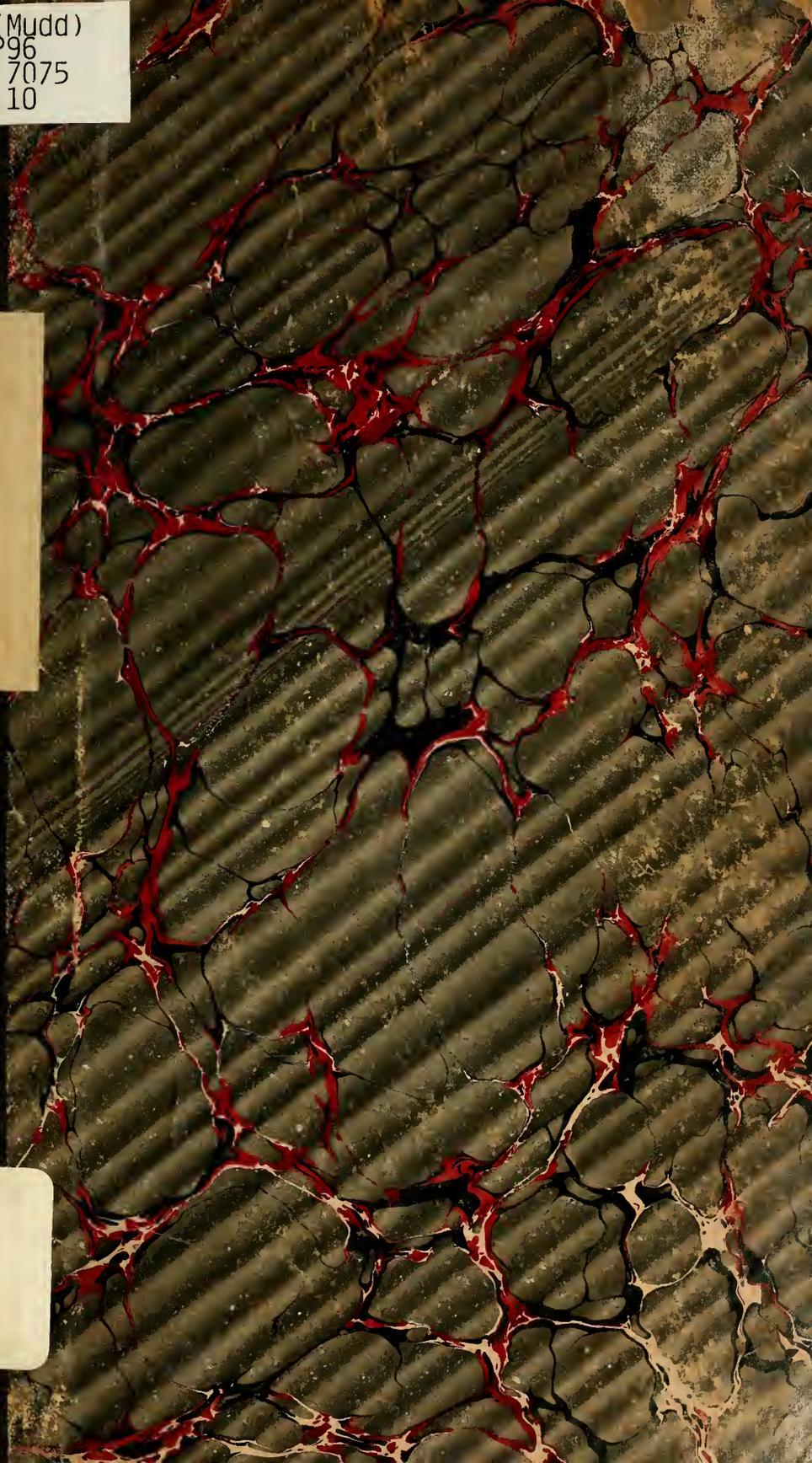


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BACCALAUREATE SERMON PREACHED BEFORE THE CLASS OF 1894 OF PRINCETON COLLEGE, ON SUNDAY, JUNE TENTH, 1894, BY THE REV. FRANCIS LANDEY PATTON, D. D., LL. D., PRESIDENT OF THE COLLEGE.

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BACCALAUREATE SERMON.

Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the son of the living God. —John vi. 67-9.

I can imagine that there was a look of sadness on our Saviour's face as he turned to his disciples with the question: "Will ye also go away?" It is hard to feel that you are losing ground; that confidence in you is waning; that the contagion of distrust has spread until it has reached your most intimate friends, so that they receive your words in discreet silence instead of responsive approval, and if they keep their loyalty, do so by constant defence of it and in the way of justification rather than with enthusiasm.

Something of this sort had happened to Jesus. What he said about giving men his flesh to eat and raising them up at the last day was too much for the multitude. Given, as they were, to supernaturalism, there was in this eschatological supernaturalism, to use Pfleiderer's phrase, something which, with their literal understanding of it, was too gross for them to hear it without impatience. The hard sayings which Jesus had uttered in their hearing, settled for them the question of further companionship with him. The doubts had been growing, I dare say, for skepticism is not a sudden thing. But there comes a time, when the

cumulative effect of little things which go to shake confidence, is felt with overwhelming power ; and so "from that time," we read, "many of the disciples walked no more with him." It was when he felt himself deserted by the many, that he turned his sad eyes with earnest gaze upon the few who still stood by him and asked : "Will ye also go away ?"

I can imagine that there was an element of sadness in the minds of the twelve disciples, too ; for these sayings which had been hard to those who left the Saviour were no less hard to them ; and there may have been moments when they debated with themselves the question whether they should go or stay. This penetrating interrogation, therefore, went home ; it formulated vague feelings ; it was a revelation of inner life. It may be that the thought of leaving Him had more than once crossed their minds, but now the question was before them in a form that could not be evaded. By one of those lightning flashes of intuition Peter saw the full meaning of the question. He realized that he was face to face with a choice of alternatives. These things that Jesus had said were a tax upon his faith, it is true, but then his life had been broadened by companionship with the Master. He had learned that there was something more in life than mending fishing nets by the shore of the Sea of Galilee. He had been delivered from the humdrum of existence, and there was in his mind the vision of a high ideal to be wrought for in this world, to be completely realized in the world to come. To know

Christ was to have life and to have it more abundantly. To give up Christ was to give up the ideal. There was no *via media*, and so, out from the depths of his heart and in words as clear as light, there leaped the *Apologia* of Christianity: "Lord to whom can we go. Thou hast the words of eternal life." He might have clung doggedly to Christ, refusing doubt and refusing to look for a cure of doubt; refusing to reject the Saviour because he would not give up eternal life: or he might have resigned himself to despair, refusing to continue in fellowship with Jesus because his reason refused its acquiescence in the hard things that Jesus taught. But he took neither position. The moment he realized the crisis in his life he understood that the way to keep the synthesis between the hard things and the eternal life was through a supernaturalism that, by including, would explain them both. And so it came to pass that Peter's answer in its completeness is not that of a man who by sheer force of will makes choice of desperate optimism because he will not make choice of desperate pessimism, but of one who has a reason for his choice. 'Why should we go away? Why should we give up the eternal life, or forsake the one who has declared it to us. We believe, we have been believing all along, that thou art the Christ, the son of the living God.'

I cannot help seeing here a picture of the religious problem of to-day. As I watch the trend of religious thought and see how fast we are approaching the point where we must choose and where men must see that we

must choose between out-and-out naturalism and out-and-out supernaturalism it seems to me that the whole movement is sketched for us in the text : the religious difficulties, the defection of some, the doubts of others, the sharp alternatives, and the true solution of the problem. I am especially drawn toward this theme to-day, because I am addressing those who are so soon to go out from this College, and who because they have come into contact with a broader culture cannot but by reason of that contact have felt the force of some of the criticisms to which their hereditary faith has been subjected. You are in a position that enlists my deepest sympathy. By your training, by reason of your broader knowledge, by reason of the fact that you have grasped the idea of the unity of the world, there are elements in Christianity which strike you now as otherwise they would not, as years ago they did not, as hard sayings. And then you have perhaps come under the influence of men who in their writings assume that it is all over with Christianity, who plainly intimate that the "dear Lord Jesus has had his day;" and the self-confident tone which they assume, their very bravado of unbelief has had its effect upon you, so that you falter, it may be, where once you firmly trod. It is a gratifying fact that so many of you are Christian men; and of those who are not professedly Christians, I suppose that there are few, if indeed there are any, who have deliberately chosen to walk no more with Jesus. There may be some who make no disguise of their indifference or who

even take pride in their skepticism. And their example, added to other reasons which in some unformulated and insidious way have been at work, is perhaps leading some of you to regard your continued faith as a matter of debate and doubt. I come then with tender feelings to you, my brothers, this morning, to repeat the Saviour's question and to ask: "Will ye also go away."

It is easy to generalize the situation. Here on the one hand were certain supernaturalisms about eating the Saviour's flesh and being raised from the dead at the last day: and here on the other hand was the ethical ideal of eternal life. It seemed as though the one made needless demands upon faith while the other was a priceless possession. It was the inseparability of the two that proved embarrassing to the disciples and which made Peter's decision so prompt. And to-day these same elements, seemingly so conflicting, enter into the essence of Christianity. We have in it a great system of supernaturalism involving miracle, and comprising theological statements regarding the Person of Christ, the doctrine of the atonement and the future destiny of souls: and we have a sublime morality which deals with human conduct under great satisfying categories. To be told that man is a child of God, that in spite of failure, winning victory through struggle, he is to realize his better self, that in the sacrifice of self and the cultivation of the social virtues man is to realize upon this earth, in contrast to the selfishness that has claimed it, the kingdom of God: how easy it is to hear that;

how hard to part with this idea once we have entertained it! And here is the doctrine of the miraculous birth of Jesus, His divine claims, the story of His death and resurrection, and the juristic and Jewish coloring which has been imparted, so men say, to the moral work of Jesus, and which has resulted in the dogma of the atonement. How unethical we think it; and local; and unsuited to the present age! How sharp the contrast between these two elements of historic Christianity: the one so free from limitation, so ideal, so rational, so independent of geography and the Gregorian calendar; the other so historic, and dependent on the canons of historical criticism: the one shining in its own light; the other obliged to defend itself against cavils and to listen to all who pick flaws in the evidence. The old antithesis confronts us that confronted the disciples. There are hard sayings that try our faith and tempt us to walk no more with Jesus: and there is the eternal life—ideal morality which we cannot give up without turning our earthly existence into a graveyard. Are these two elements of Christianity shut up in one inseparable synthesis? May we not give up the theology and keep the ethics? Or must the two go together?

I know how words that I have spoken from this pulpit have been regarded. I know that I have been criticised because I put the dogma-side of Christianity with an emphasis that left the impression that I underrated the life-side of Christianity. I know how in doing this I

have been regarded as narrow and illiberal ; how, in the judgment of some, all such modes of presenting Christians are anachronisms. Yet it would be a mistake if one should think that I undervalue the ethical side of religion. Christianity is in order to life, higher life, broader life, purer life, eternal life. But I am nevertheless constrained to feel that Peter spoke for all time when he uttered the words of the text. Apostasy from Christ is the disruption of morality. Christ cannot be divided ; we must accept Him as a theologian if we keep him as a moralist. When, therefore, we are speaking in behalf of the high supernaturalism of orthodox Christianity, it must be understood that we are at the same time making the strongest plea for every day morality.

To many this will seem like an extreme statement. Many will feel that there is surely some middle ground, and they will doubtless feel justified in maintaining their belief in the possibility of this mediating position by the actual position occupied by representative thinkers of the day. They will say : Does not Weiss stand here, and Kaftan here, and Pfleiderer here, and Caird here, and Green here, and Spencer here, and Bosanquet here ? As a matter of fact, are there not innumerable positions that lie between the strong supernaturalism of orthodox Christianity and the destruction of obligatory morality ? This, however, is not a proper way to judge. We must consider not where men are actually found, but what logical right they have to be where they are found ; and how long they can be expected to occupy the positions

they maintain. It is no answer to him who sees the flood advancing that the men and women in the villages that lie below it and in its path are without concern. The question is, how long they can stay so.

It would not have been strange if men with a logic less resolute than Peter's had felt that he had been precipitate in thus shutting them up to this choice of alternatives. A little reflection, it might have been said, would have suggested another answer than the one that Peter gave. 'Might we not abandon the hard sayings without leaving Christ? This gross supernaturalism to be sure, we do not accept, but we are loyal to the Master. His theology does not carry our reason, but we must cling to His doctrine of eternal life.' They might have met the Savior's questions with a prompt avowal of devotion, while maintaining a discreet silence as to their theological skepticism. Or they might have said, 'The truths of reason are independent of the conditions under which they find expression, and though we recognize the fact that it was Jesus who first enunciated these high ideals which bring into such wonderful consonance the impulses of religion and morality, we are nevertheless not to be hampered in our acceptance of the universal truth by any difficulty we may experience in accepting the claims which the expounder of that truth may make in his own behalf. We may go away from Jesus, but we shall carry with us wherever we may go the words of eternal life.' It would have been possible for men to give either of these

answers to the question which Jesus addressed to his disciples rather than the one that Peter gave. Men are giving these answers to-day. To present the forms in which these answers are given would be, in great measure, to write a contemporary history of the Philosophy of Religion.

The most familiar form of the minimising theology is perhaps the one which finds expression in the popular depreciation of the Pauline literature. It is very common for men to wish that we might hear more of Christ and less of Paul. They would have us choose our texts more frequently from the Gospels and less frequently from the Epistles. It is not that they deny the truth of what Paul says, but that they feel that so much of what he says is abstract, hard to comprehend, and remote from the practical requirements of life. With the men to whom I refer, this disposition to put Paul in the background does not indicate theological eclecticism so much as a change of theological perspective. Paul is too full of transcendental statements about the Divine nature, and seems too much at home in the intimacies of the Divine purpose for them to be much profited by what he says. They wish a simpler Christianity that will tell them how to bear the burdens and fight the battles of life and not perplex them so much about the plan of salvation. But, as I have said, these men do not dream of disputing the inspiration of Paul. They are not aware of the questions that critics raise regarding him. How much Paul's theology came by heredity through the Pharisees

and how much it came by education through Philo; how far his thought was Hebraistic and how far it was Hellenistic they do not know nor care. Of the idealized Christ of the Epistles in contrast with the concrete personality of the Synoptists, they have not heard. Of the human Christ as universalized by St. Paul and the divine Christ as personalized by St. John, they do not know, nor do they know anything of the attempts that men have made to go through the New Testament and explain away its supernaturalism by the theory of tendency, or to eliminate its distinctive doctrines by means of Hegelian generalizations. They somehow think that they get nearer to Christ in the Gospels, and when, in earnest, fervent words of affection, they speak of Jesus as though he were somehow placed in sharp antithesis to Paul, they do not know how closely they are in accord with those who have used the weapons of critical learning in the creation of this antithesis in order that they might thereby break down the supernatural claims of Jesus. And yet men ought to see without much argument that if the Bible is the Word of God, if Paul spoke by revelation it is impossible to effect the change in values which they propose. For the Christ of Christianity is to a very large degree the Pauline Christ. To depreciate Paul's theology is to depreciate Paul's estimate of Christ. Christ is not an idea in Paul's theology, he is a Person. His theology centres in the crucified and risen Christ. With Paul, Christ is the image of God, the fulness of the Godhead in the flesh. With Paul, it is

Christ who is the propitiation for our sins, it is Christ in whose likeness we are to live and through whom life and immortality have been brought to light. It is not as easy as we may suppose to make the sharp distinction between our faith which rests on Christ's teaching and our faith which rests on Paul's teaching. For while it is true that we have in the Gospels what Christ teaches about eternal life, we have in the Epistles what Paul teaches about Christ. And what we believe about Christ has not a little to do with the value we attach to what Christ teaches. Our idea of Christ is made up in part of what the Evangelists give us and in part of what Paul gives us, and upon the assumption that the New Testament is a rule of faith and a revelation from God, there is no ground for the discrimination that assigns an inferior place to the Epistles and the first place to the Gospels. It is clear that we cannot give up Paul in order to keep Christ if we owe our knowledge of Christ to Paul, and we believe that Paul spoke by revelation of God.

But I am well aware that a more consistent demand for the abandonment of the Pauline theology may be made by those who do not take this high view regarding Paul's inspiration. Men of this sort can quite consistently say, 'We reject the theology of St. Paul, and refuse to give our acquiescence alike to his theological construction of the person of Christ and the theological inferences that he draws from it. We appreciate the ethical maxims that Paul uttered, and as embodying uni-

versal ideas we retain them in our reconstructed theology ; but his theory of justification, and his doctrine of the atonement, including his conception of the Christ we refuse to be bound by : and emancipated from the thralldom of this Jewish and juristic theology, delivered from the yoke of Pharisaic metaphysics, we feel all the more loyal to the Jesus of the Evangelists.

It is easy when we are under the spell of a fascinating writer to be made to think that after all theology was only an incident in the Pauline thought ; that through the accident of birth and heredity to be sure he gave a Jewish and theological coloring to his profound ethical conceptions, but that at heart he was a moralist. So regarding Paul it is natural to suppose that he is chiefly valuable to us for what he said in regard to great ethical ideas. He had read the Hellenistic philosophy to some purpose, it is supposed by those who entertain this view of his work, and had reached great generalizations on moral and religious philosophy. His doctrine of the new birth was the dying of the old selfish life and the beginning of the new effort to realize the better self. His doctrine of the atonement was a mechanical way of stating the great law of self-sacrifice, and his recognition of the brotherhood of Christians, an anticipation of the modern doctrine of social tissue. I confess it is hard to reconcile the antinomies in St. Paul when I read the criticisms of our religious philosophers. It is difficult to say whether we shall take him as a Jew who distorted the simple gospel of the kingdom and forced it into the

mould of Pharisaic theology, or as a philosopher who in advance of Hegel and with a degree of liberality quite creditable to him avowed the great principle of self-realization that runs through all Hegelian ethics or ontology. This at least is very plain. If Paul spoke by revelation his theology and his ethics go together, and his doctrine of Christ as I have said is a large part of his theology. If he did not speak by revelation, his speculations of course have a place in the history of opinion but it seems to me a waste of time to be showing how closely they followed the Hegelian rubrics.

The Hegelians now pay Paul the compliment of claiming him; and their great doctrine of Spirit struggling for realization or expression in nature finds its finest interpretation in the eighth chapter of The Romans, "The whole creation groaneth and travaileth in pain together until now." It is not denied that we may be helped in our interpretation of scripture by some of the great ideas of the Hegelian philosophy. I have great respect for the generalizations that underlie or are fairly deducible from Paul's concrete theological statements, but one is false to history as well as false to the requirements of language when he seeks to evaporate these theological statements into Hegelian abstractions. That Paul advanced great ethical ideas is doubtless true: the doctrine of sacrifice; the schism on our ethical nature and the striving of the higher against the lower; the doctrine of the organic life of humanity. But these are inferences from his theology or are inseparably woven into its tex-

ture. If the one was dependent upon the other it was not the ethic that begat the theology, but the theology that begat the ethic. But though we should succeed in reducing the area of Pauline thought that is deemed worthy consideration to a few ethical maxims, we should not have eliminated the problem of theology from the inquiry concerning Christ. For if the portrait of Jesus in the Gospels is to be trusted, we are to believe that Jesus taught theology as well as morals. And what he taught about himself and his mission is so distinct that no one who accepts the Gospels has the slightest reason for rejecting the Epistles. What we find in the Epistles is only a logical expression of what we find in the gospels. What Paul taught explicitly Jesus taught implicitly. The antithesis between the hard saying and eternal life, between theology and ethic goes back to the place where we found it—goes back, that is to say, to the Gospel story; and it is only by mutilating the Synoptists and denying the credibility of the Fourth Gospel that men can ever succeed in making the historic Christ a moralist who made no claims to supernaturalism.

There is, I know, a mediating position between anti-supernaturalism and the Pauline theology, and its most prominent exponents are in the Ritschlian school. With great beauty of reasoning Kaftan tells us that the kingdom of God as given in the Gospels is the only satisfying ideal of human life. The moral history of mankind reaches its climax there. Our life is and must remain a *torso* unless it can reach out into the supra-mundane

sphere. Our moral relations and our moral ideals must relate themselves to our faith in God if they are to continue to be commanding. The history of humanity shows nothing to compare in sweep, in beauty, and grandeur of thought with this ethical ideal presented in the Christian doctrine of the kingdom of God: an ideal involving mutual self-sacrifice of loving service in union with faith in God and under promise and with the prospect of perfect life in the world to come. We shall not willingly give up the words of eternal life in which this ideal is embodied. And yet these words are not intuitions. However reasonable, they did not originate in human reason. They are a revelation. They must rest on revelation to be commanding. As Kaftan says: "All depends on the fact that in that faith we have to do not merely with an idea, with a thought, but with a *historical reality*; the historical person of Jesus Christ. His relation to God has been essentially different from what is seen in the case of all other men; he is the Son who knows the Father, through the knowledge of whom all men are meant to come and can come to the knowledge of God. This fact is the foundation of Christian faith and Christian hope." This idea of the eternal life then, is mediated to us through Jesus, and Jesus is a revelation of God. How do we assure ourselves of this? Shall we say that the fellowship in this truth which Christians share is born of the Spirit? Shall we seek an easy road of subjective certitude which will make us independent of history and criticism, of miracle

and scientific objection to miracles? Will the mysticism which appeals to the Holy Ghost, and is recklessly independent of history save us from the necessity of answering the question whether the advent of Jesus interrupted the natural sequence of events? I am glad to see that, though the Ritschlians are prone to overdo the subjective side of religion, Kaftan shows that we cannot escape from the necessity of defending the supernaturalism of Christ on historic grounds. This is the strength and the weakness of his position. For it is useless to decry dogma if it is admitted that the historic Christ was in some sense supernatural and as such was a revelation of God. For the impulse to ask in what sense he was supernatural is irresistible: and the answer to this question, if there is material for an answer, is a dogma. The story of the New Testament is either fact or fiction. The admission of the supernatural in the life of Jesus takes away every reason that can be urged against orthodox Christianity. And while Ritschlian theology may make a useful protest against extreme anti-supernaturalism, it is an untenable position; and those who occupy it will be forced by the inevitable logic of tendency to go forward or go backward.

The real question in religion is not, How much supernaturalism is there in Christianity? but, Is there any? The difficulty which men feel is not that the evidences of Christianity are insufficient; but that no amount of evidence in their judgment can suffice to prove a miracle. The real question is whether the advent of Jesus

marks a break in the historic continuity of the race ; or whether he was just a human being like other human beings of his day. Let us not conceal the meaning and importance of this question by resorting to the euphemistic language of philosophy. It does not help matters to say that the Divine Spirit was present in Jesus as He was in no other man, and therefore that Jesus was divine ; that God realized and revealed Himself in Jesus as He has done in no other man, and therefore that Jesus was a unique and exceptional personality. For those who say this say also that God is revealing Himself in man at all times ; that manhood in its essence is simply this, that the Divine Spirit is dwelling in and giving expression to Himself in our bodily organisms. So that all it comes to when in this way we say that Jesus was divine is that Jesus was a better man, just as Shakespeare was a greater man than we are. The latest writer on the anti-supernaturalistic side, I mean Dr. McIntosh, states his position without reserve : "We must take Jesus to have been by nature and to have remained from first to last a member pure and simple of the human family ; a link of the human chain just as any of ourselves are, having all the properties of human nature but those of no other." This is Pfleiderer's position, and I cannot see that the position taken by Edward Caird in his "Evolution of Religion" is a whit different.

You will agree with me, I think, that you are confronted with a great question when you study our

text in the light of current discussion. The hard saying of Christianity is not this miracle or that ; but it is miracle. Can we give up miracle and cling to Christ? Think of what Jesus is when the supernatural is eliminated! There is no atonement, no doctrine of forgiveness, nothing supernatural in the structure or contents of the Old Testament ; nothing supernatural in the New. Jesus is a man, He was born, he lived and died ; He was pure-minded but not sinless; He had high ideals but no exceptional authority for enunciating them. He believed in God and the immortality of the soul, and He founded a society based on the practice of self-sacrifice and the indulgence of the hope of immortality. He made mistakes about Himself and arrogated to himself a place in the scale of being which He did not possess, and claimed a degree of homage to which he was not entitled.

Can we be said to follow Jesus if we entertain these opinions respecting him? We may accept his teachings of eternal life perhaps, and in his union of morality and religion we may see the highest ideal of humanity. But it is because these ideas commend themselves to us that we adopt them not because he taught them. The message authenticates the Master. The Master adds no value to the message. He no longer speaks as one having authority. We may call ourselves Christians still, but it is only as we may call ourselves Lutherans or Calvinists or Wesleyans. We only use the founder's

name as a shorthand way of indicating the tenets with which his ministry was identified. Surely it is not in the old sense of believing in Christ in which we were trained, that we are believers in Christ now if Christ has become simply a member of the human family. Are we now in the last analysis forced to choose between the acceptance of miracles and the rejection of Christ? Were these men not right after all, who, when they could not accept the hard saying, walked no more with Jesus? Does it not come to this, in our own day, that we must choose between accepting miracles and abandoning Christ? Is there any question so important then, or fraught with greater consequences than this, Will ye also go away? Must you hold to the uniformity of nature in a form that makes a single miracle impossible? Must your naturalism be without a single exception? Are the facts of the physical world so articulated that the Incarnation is an antecedent impossibility? So some have felt, and because they have felt so, they have parted company with the Saviour whom they learned to worship in their childhood. How is it with you, my friend, for you too have learned the story of the Saviour through the gentle ministry of a mother's love, and you have been brought in later years perhaps to look upon this world as a great machine? Is there a necessary antagonism between the teachings of the mother at whose knee you knelt in your childhood, and that other mother from whose side you are going out so soon? I feel so sorry for those who feel that the

breach with early faith is inevitable, and in whose ears the clock has struck the hour when they shall walk no more with Jesus. That doubt is spreading; that great names are enlisted on the side of those who cannot bear the hard saying of Christianity, does not reconcile me to the defection. It only makes me fear. And when I remember how the charm of fascinating style is lent to the service of unbelief, and how in alluring phrase and captivating argument a plausible and elevated morality is presented us as a substitute for the Christian faith in which we were trained, I wonder what the effect will be; and so when I look into your faces to-day, my brothers of the senior class, and for the last time address you from this pulpit, I cannot help asking, not in curiosity, but in solicitude, not to suggest the doubt, but, if possible, to prompt the better reply, Will ye also go away?

We cannot give up the supernatural in Christianity, for this is the outcome of it all, without giving up Christ. May we not give up Christ, however, without giving up eternal life? I know that some think that there is a place in the world for a non-miraculous Christianity. Perhaps there is, though I have not been able to find it. Such a Christianity, however, will need no schemes of missionary enterprise, and will really be able to dispense with an ordained ministry. So that it seems to me there was an element of inconsistency in the fervid article that recently appeared in your own Literary Magazine which conceded the sacred character of the minister's calling,

and pitied those who, as the result of some supposed arrest of intellectual development, are about to enter that calling in the full belief of the truth of traditional Christianity. I can understand, though I do not sympathise with those who desire a religion consisting of immutable truths that are independent of the conditions of time and space, that are true everywhere and at all times, that appeal to us by their inherent reasonableness, that do not ask us to ransack literature two thousand years old, and that are not tied to the incidents of stage and scenery, and actors and audience that make up the drama of Calvary. They want, that is to say, a religion within the limits of the pure reason, as Kant would say. How religion must shrivel and be dwarfed in its proportions before we can reduce it to those limits we may learn from Kant himself, and even Kant kept more than he had any logical right to keep, when he kept the doctrine of immortality. Peter was right. The history of opinion verifies his words. To give up Christ is to give up eternal life. Now Christ's doctrine of eternal life is not simply that of the immortality of the soul, though of course, it included that; and when we think of it we must not think of Sheol or Hades or Orcus, that it is to say, the idea that we are to lay stress upon, is not that of some place of *post mortem* existence. The eternal life begins in this life and continues for ever. It involves quality of existence as well as duration of existence. It is an expression that stands for the continuous development of our ethical and religious nature. And the time

element in it is significant inasmuch as it is an assurance that we are destined to an endless career as moral beings. We may use it, therefore, as a symbol of our ethical development. Our Saviour's ethics moreover were very different from the ethics of the heathen world. He did not sacrifice the individual to the State as Plato did, nor by making him a citizen of the world loosen his local attachments as the Stoics did. He did not, like Aristotle, make the good consist in the avoidance of extremes; nor, like Epicurus, in the enjoyment of pleasure. He made the individual and the organism mutually subservient to each other. It was through society that the individual was to be aided in his moral growth; it was through men of strong moral convictions that society was to be regenerated. Christ took the individual out of the crowd and made him feel the priceless value of the soul. He laid stress on personality and the inner life. He set God before men as their ideal, and told them to be perfect as the Father in Heaven is perfect. Old virtues that went to make the State strong were not discarded, but new virtues were born under the influence of a theology that taught men to believe in the pitying eye and tender love of that Father in Heaven. The ideal was higher, but mercy was broader. Sin was branded as never before, but the penitent sinner was forgiven. It was the paradox of Christianity which moralists to-day do not always understand, though they have lived under the influence of the gospel, that it makes the conscience more sensitive,

and, at the same time, the heart more tender ; and that we can sometimes best conserve morality by forgiving the breaches of morality. The eternal life was morality—it was religion. It was the service of man in the service of God. It was the service of God through the service of man. The world had never seen the like of this before. We may well hesitate before we give up these words of eternal life. But can we keep them? Can we even be sure of immortality when we cease to believe that Christ speaks with authority. We may hope that the doctrine is true, we may argue about it as Plato did, and Mendelsohn and Kant ; or, we may hand it over for investigation to the Society for Psychic Research. Mr. Myers thinks that the latter course is the proper one. “The time,” he says, “for *a priori* chains of argument, for the subjective pronouncements of leading minds, for amateurish talk and pious opinion, has passed away ; the question of the survival of man is a branch of experimental psychology.” I hope our psychologists appreciate their responsibilities now that the fate of all our pleasing hopes and longings after immortality is to sealed in their laboratories. Of course, we shall be told that our moral nature demands immortality ; that is to say, given the one, the other follows. True ; but which is the given and which is the other ?

But Jesus was a theist. Though not a supernatural teacher, he was a teacher of belief in the supernatural. He taught men to believe in God. His religion was a theology, as, indeed, all religion must be. In spite of

Mr. de Gallienne's dislike of theology, and his assertion that we "have accomplished the inestimable separation of theology and religion," I think it will be found that even "the religion of a literary man" must have some theology in it. In this I agree with Dr. Martineau. We cannot eliminate God and keep religion. We cannot define religion as persistent admiration and have the word religion keep any significance, for that admiration may be the admiration of a fine picture, a fine dog or a fine day. It may be the admiration of the true, beautiful and good, but it may also be admiration of the false, hideous and bad. We may or may not live by admiration, as Wordsworth says, but we can have no religion without God. It is not a question whether we shall have any theology in our religion, but how much? and that depends on how much we know about God. I confess that we know very little about Him if we cut loose from Him who has declared Him. It is, indeed, a question whether we will even keep God as an article of our faith.

I should be the last man to say that a man cannot remain a theist after he abandons Christianity. I believe in rational theism. I believe that theism is the logical *prius* of Christianity, and though there never had been a Christian religion there would have been religion and a belief in God or in gods, which religion implies. I know, too, that men have broken with the Christian religion and have not given up faith in God. Pfleiderer is a theist; Fiske is a theist, and thinks

that Spencer is a theist. T. H. Green claimed to be a theist, and Edward Caird, I think, is trying to be a theist. I will not be too exacting either in my definitions, and should certainly be sorry to commit the fault which I condemn in others, of branding men as Pantheists who fail to give to God the full quota of attributes which I ascribe to him.

And yet the question is not whether theism has a rational basis, but whether the dominating philosophy which leads men to give up the supernatural in Christ is not likely to end in their giving up the supernatural altogether? It may be easier for some men to believe in God after they get rid of miracle and He no longer stands in the way of uniformity. Epicurus did not mind believing in the gods after he found that they were harmless. But really is not this hostility to miracle, deny it though men may, in its last analysis the outcome of a philosophy which denies the numerical distinction between the creature and the Creator?

Remember, you pass the same mile-posts in whichever direction you are traveling; but the direction alters their significance immensely. I have great faith in the logic of tendency, and so great hope that the man who believes in God will believe also in Jesus; and great fear that he who gives up Christ will by-and-by give up God. And I also believe in the reinforcing effect of historic Christianity as an argument for theism; for while faith in God is a postulate of Christianity, the facts of Christianity constitute a strong argumnte

for belief in God. There is no reasoning in a circle in this : the trains of argument start independently from both termini, and pass each other on the road.

If the numerical distinction between God and the world is broken down we lose our theism ; and so far as theism is concerned it matters not whether it be done in the terms of mind or matter. The succession may read, Parmenides, Spinoza, Hegel, Caird ; or it may read, Democritus, Lueretius, Büchner, Spencer ; the outcome so far as religious faith is concerned, is very much the same. The interest in modern spiritualistic philosophy lies greatly in the fact that it is the half-way house between materialism and theism. It is the place where wayworn thirsty, travelers, moving in opposite directions, meet and refresh themselves. Our attitude towards much of the poetry and the philosophy which deal with mind in nature, must depend upon the direction in which it is supposed to point, just as the same degree of vitality, the same pulse-beat, the same temperature, in a case of illness, may fill your heart with gratitude or make it feel like lead, as it may signify waning strength or reviving energy. And when to-day I hear men who have been trained in the traditions of Christian faith, talk of the Divine Spirit striving for expression in the life of man, and explain the strong utterances of scripture regarding sin as only metaphorical statements of the struggle between the higher and the lower elements in our being, I know that the moment is a serious one, and that I am standing at the death-bed of religion.

With faith in God and immortality gone, how many of the words of eternal life are left? We shall be told that we have the same earthly life of relationships; the same theatre for the exercise of the moral virtues that we ever had; the same arena for the cultivation of charity and the outflow of benevolence; and that having parted with the hope of the future life we shall be able to make all the more of this. Instead of the consolations of religion we shall have the consolations of philosophy; and men will console us for our loss of consolation. It is true that religion once made the dying bed soft as downy pillows are, but then in doing this it only was delivering us from the terrors that it had first inspired. *Quantum religio potuit suadere malorum*: so Lucretius said long ago, and Cotter Morrison is saying it to-day. We have lost our dream of eternal life but it may not be such a loss after all. We may, in fact, be all the better without it as Mr. Caird seems to think. But it will be found that religion and morality are as inseparable as religion and theology; and when we give up God we are in a fair way to give up morality also. Some of our naturalistic moralists like Gyzicki are at great pains to assure us that morality is safe even though religion is no more; and some, like Mr. Bosanquet, still speak of the civilization of Christendom and intimate that we shall have use for the institutions of Christianity as schools of ethical training after Christianity has been abandoned. I do not think that the prospects of atheistic Christianity are bright. The earthquake that

overthrows the Church will overthrow the hall of ethical culture as well. Morality is a great chapter in the history of man; it is proper enough to study it and explain it; but the fate of the ten commandments may be involved in the explanation. This is the history as it is taught by the evolution ethic. We have developed the moral life and the moral law; we have gone out of Fetichism into Polytheism and out of Polytheism into Monotheism; we have established God's throne in the heavens and have come to believe that His kingdom ruleth over all. But we have developed the belief that all this antecedent belief was illusion: what then is the legitimate effect of this latest phase of evolution? Talk as we may, the virtues that have made our Christian civilization, have been fed on faith in God and belief in immortality. Men have feared God; they have had respect for His law; their consciences have been educated in the belief that this is right and that is wrong; and they have gone through life under the dominating sense of moral obligation. And with all these incentives to virtue, see the unsuccessful struggles that men make with appetite. See the pitiable weakness they exhibit in the presence of temptation. But when they have dethroned God, when they have broken both tables of the law in pieces, when they have fallen down before the golden calf of self-indulgence, what is to restrain appetite or to hold them back from wrong doing? Will men

be chaste because it is good for social tissue for them to be ; or honest because honesty makes for the greatest happiness of the greatest number ; or truthful because the higher nature points that way and the veracious man is more surely on the road to self-realization ? No. If morality is conduct to which the individual is expected to conform, we need all the help we can get in the development of moral behavior. We need an ideal, and neither form of the evolutionist ethic can give us one. That the race of men is improving is no satisfaction to me if I know that all the possibilities of existence, so far as I am concerned, are confined to a life of three score years and ten. Morality is personal ; responsibility is personal ; the ideal must be personal ; self-realization, to mean anything for me, must mean the development of my perfection in a perpetuated personality. We need a morality, moreover, that has content, that is, which has commandment, which can say, this is right and that is wrong. But the ethic of evolution has only one commandments. It may say, Realize your higher nature, or it may say, Seek the healthful well being of society ; but beyond that it has nothing to say, and it ends in telling the individual to do as he pleases. We need obligation, the categorical imperative, that is to say. It is useless to say that we have it whatever the explanation may be ; for the evolutionist's explanation explains it away. I

confess that he has not yet succeeded in accounting for the genesis of morality. Mr. Huxley, in his Romanes lecture admits that the evolutionists have been somewhat hasty here,—Ah, yes, I thank Mr. Huxley for declaring unto us the parable of Jack and the bean stalk. Evolution ethic leaves you no obligatory morality. Why then should I be moral? It looks as though the bottom had dropped out of morality. No God, no religion, no immortality, nothing but this life and no obligatory morality in it. This is the outcome of leaving Jesus. To whom will you go? We wish pure homes, honest trade and the outflow of benevolent feeling. How will we insure them? Will the ethical philosophers help you. You are welcome to all the comfort you can find in them. Read Green and Spencer and Sidgwick and Mackenzie. They will not help you. Will you join the society for ethical culture? The members of this society are seeking to conserve morality now that they have destroyed the basis of morality. They are doing what they can to avert the disaster which their philosophy has precipitated. Will men continue moral? Yes, so long as the flowers of Christian culture can live after the axe has been laid at the root of the tree that bears them. Will men continue moral? Yes, so far as a policeman can do duty for conscience. Will men continue moral? Yes, so long as the social sanction operates against immorality. Men are afraid of it. They

lose more sleep now over a breach of etiquette than they do over a breach of the decalogue. But the mortal sins of society are the venial sins of the gospel, and the mortal sins of the gospel are the venial sins of society. To whom will you go? Where will you find comfort, rest, and peace? Will you be absorbed in business, or in science, or in art? Will you buy your peace of mind by inventing schemes for constant employment? There is no escape for you, Life has lost its zest. The springs of existence are poisoned. You will take one more plunge into pleasure or you will sit down in the dark shadow of despair.

Many a hearth upon our dark globe sighs after many
a vanished face,

Many a planet by many a sun may roll with the dust
of a vanished race ;

Raving politics never at rest—as this poor earth's
pale history runs—

What is it all but a trouble of ants in the gleam of a
million million of suns ?

Stately purposes, valour in battle, glorious annals of
army and fleet,

Death for the right cause, death for the wrong cause,
trumpets of victory, groans of defeat.

* * * * *

Love for the maiden crowned with marriage, no regrets
for aught that has been,

Household happiness, gracious children, debtless
competence, golden mean ;

What is it all, if we all of us end but in being our own
corpse— coffins at last,
Swallow'd in vastness, lost in silence, drown'd in the
depths of a meaningless Past?

Perhaps I have been describing the inclined plane down which some of you have slipped from faith in God to loss of faith in man. Are there not times, my friend, when your mind reacts against this skepticism? Having doubted faith, do you not sometimes doubt your unbelief? Do you not sometimes find yourself saying: 'Though I have lost faith, it may be that God is not dead. Though I have given up immortality, it may be I cannot avoid it. Though I dispute the claims of the commandments, it may be they still bind me. Though I refuse to believe in sin, it may be that I am a sinner still. I have forsaken Him who gave me the words of eternal life, but my mind is not at rest, and I know not where to go.' But go on. It may be that Christ has come from God; that he is the propitiation for our sins; that he holds in his hands the gift of eternal life, and that you have but to trust him to enter into the full heritage of the kingdom of God. Give faith a chance to-day, my friend. You have tried a part of Peter's answer to the Saviour's question. Try now the other part. You have tried to give up the supernatural in Christ and cling to Christ, and you find you cannot. You have tried to keep eternal life after you have forsaken Christ, and you find

it is impossible. See, then, if you do not find a better theory of the world and a better philosophy of life in Peter's bold avowal: "We believe that Thou art the Christ, the son of the living God." What follows then? Then the same progressive idea binds the Old and the New Testament together. There is movement up to Christ; there is movement on from him. Jesus is the last of the Prophets, and the first of the Evangelists. Then we pass by easy transition from the theology of Christ to that of Paul. Then God and immortality take their old places as postulates of our moral nature. Then we have the moral government of God as the objective counterpart of our moral nature and its metaphysical basis. Then we have moral perfection as our ideal, and an immortal life as the sphere of its realization. Then the moral law has content. We find it in the Ten Commandments. We find it in the great law of love. We find it in the great Pauline doctrine of Christian expediency. We can find it in the growing complications of life. New relations make new duties; for we interpret these new relations under the rubric of the great Christian principle that the world is a vicinage and all men are brothers. Religion will quicken conscience, political economy will inform it, and morality will be progressive.

Then we shall feed the hungry, and clothe the naked and pity the sorrowing; but we shall not think that we can abolish poverty or bring in a social millennium

by agrarianism or State interference. Then the gospel will make us altruistic, but we shall not abandon the gospel for the sake of becoming altruistic. Then we shall care for the bodies of men because we believe they have souls to be saved; but we shall not give up the salvation of the soul to promote the comfort of the body. Then we shall pray that the kingdom of God may come; but it will be the kingdom of righteousness and peace, and not a kingdom of comfort and plenty. It will be a kingdom that contemplates the moral perfection and blessed immortality of a great multitude who have come out of great tribulation; and not one that contemplates provision against hunger and inclement weather for an army of men who are marching in a vast procession to nonentity and death. Then the old motives to moral life will assert themselves once more. We may do duty out of sense of duty and with reluctance; or we may do it because we love it, and spontaneously. The Bible appeals to more motives than one. It appeals to love and to fear; to self-love and benevolence; to gratitude and the law of right. Then the feeble will find reinforcement in the help of the Spirit and the Christian will get courage to fight against sin. He feels strong in his weakness and can do all things through Christ who strengthens him.

Then when he has done his best and finds he is an unprofitable servant; when he tries to do his best and fails; when he has promised and never performed; when appetite rules and temptations are too strong for him;

when friends desert him and conscience stings him; when hope dies and life is a failure; when in his agony he cries: "Oh, God, what shall I do to be saved?"—then that precious gospel of Christ will come to him and say: 'Oh, you poor child of sin; you have sinned; your sin is great, and the punishment may seem greater than you can bear; but Christ Jesus came into the world to save sinners. He came to save you. Go to Him in this sad hour of your life and find peace in the blood of His cross.' Then we understand the answer to those who tell us that by this doctrine of forgiveness we make it easy for men to sin. That is what they said to Paul. But aside from the meanness of this suggestion, Paul said, 'Nay, the Christian is a new creature—has a new life; how shall he that is dead to sin live any longer therein?'

Then we can understand how the Christian who follows his Master must be forgiving, must love, must pity distress, must work for the uplifting of the downcast and down-trodden. It is not because philosophy has told him to be altruistic, or to seek the greatest happiness of the greatest number, to study what will promote the healthful perpetuity of social tissue, or to realize his higher self. It is because God has revealed himself in Christ, as tender and full of compassion. It is because Christ died for us that we ought to lay down our lives for the brethren. This spirit of forgiveness and charity that is so distinctively Christian is the reflex effect of theology on morality.

And so we find that the supernatural that we would fain at the beginning have got rid of to save the eternal life, is really a very important part of that eternal life; the theology that we would flee from in order to save the ethic is part of the very marrow of the ethic. Thus we see the comprehensiveness of the gospel, the fulness of the blessing of the gospel of Christ. Then we cease to wonder that Peter was so prompt to say in answer to the questioning Redeemer: "Lord to whom shall we go; thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God."

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