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I. BABEL AND ITS LESSONS.

“ALL the languages of the earth,” says an eminent authority, “have affinities enough to indicate a common origin; but they have differences enough to show that some great dislocation has occurred in their history.” The Scriptures tell us when and how this dislocation occurred. It was a judgment of God inflicted upon men because of their rebellion against his will.

The descendants of Noah had greatly multiplied since the flood, and the earth was again filling with people. They had spread themselves out over the East until the centre of population seems to have been the plain of Shinar—that fertile region which lies between the Tigris and the Euphrates Rivers. There, under the leadership probably of Nimrod, the Cushite, they devised and undertook the ambitious scheme of building a great city, with a tower whose top, in their hyperbolic speech, should reach unto heaven. Josephus says that their purpose was to secure themselves against destruction from another flood. If such was the animus of the movement it is easy to see why it should have been displeasing to God and deserving of his judgment. He had given his promise that the earth should never again be destroyed by a flood; he had set his bow in the cloud as a pledge of faithfulness to that covenant.

Now if, instead of resting on that divine promise as a sufficient and infallible guarantee of safety, they set themselves to provide a refuge of their own, they plainly betrayed the most

V. LIFE AND IMMORTALITY.

LIFE is more than existence. The earth exists and is full of life, but the earth itself does not live. Where there is life there must be a being that lives. We see living things and know that there is life in them, but life itself we cannot see. The vital spark is a subtle something that is beyond the sight of the eye and the reach of the finger. We see its manifestations, but itself eludes the penetration of the most powerful microscope. We can trace it up to its fountain and find what the scientists call bioplasm—a transparent, colorless, and glue-like substance which, under the highest powers of the microscope, appears to be absolutely structureless. This bioplasm is not life itself, but the primordial substance in which it is first manifested. There life is seen absorbing nutrient elements, and instantaneously changing dead matter into living matter, by a process which no human science can imitate or explain. A power in microscopically invisible life spins the structureless substance of the bioplasm into vital threads, and weaves the threads into complicated webs of living organisms. From this observation Dr. Joseph Cook, of Boston, justly says: “We affirm that we have, under the microscope, ocular demonstration that it is *life that causes organization, and not organization that causes life.*”

Life exists in the bioplasmic mass prior to organization. But this does not prove anything concerning the origin of life. It shows that, so far as human research has gone, life begins in a bioplasmic mass, and is manifested in a vital organism which it weaves around itself. From this we see that life is more than existence; it is a vitalizing and organizing power in an existence that lives. When life departs out of the vital organism its substance becomes a mass of dead matter.

We see such varied manifestations in life that we are forced to the conviction that there are different kinds of life. There is in plants an unconscious life, in beasts a conscious but non-rational life, and in men a conscious, rational, and morally responsible life.

We begin with the lowest form, and find that vegetable life is something more than a chemical condition in vegetable substances. No chemical processes can originate the germ of vegetable life, or even imitate the processes of its development. The vital force in vegetables counteracts and neutralizes chemical forces, or controls and utilizes them in its superior processes. When the vital force exhausts itself and departs out of the plant, then chemical forces assert themselves and a process of decomposition generally ensues. Clearly, then, vegetable life is a realm of existence impassably elevated above the kingdom of dead inorganic matter.

In the animal kingdom we find a realm of life as much elevated above vegetable life as the vegetable kingdom is above the mineral. Here we find life inhering in sensitive matter, conscious of its own existence. The animal kingdom rests upon the vegetable, and, directly or indirectly, absorbs its sustenance from it; but between animal and vegetable life there is an impassable gulf, just as there is between the vegetable life and the mineral kingdom on which it rests and feeds.

If we concede the physical possibility of sensitive matter, then we find nothing in the sensations and activities of animals that may not be the effects of physical causation. Animals feel and move and express themselves under the impulses of physical impressions. They have inward appetites and instincts, and are sensible to external impressions on their organs of sensation. They cannot respond to motives addressed to reason. They are influenced by sensations through physical pain or pleasure. Thus they may be trained to repeat and imitate performances that seem to superficial observation to be the results of reasoning. They cannot be educated in the proper sense of the word. They cannot train themselves, nor train one another. Apart from the influence of man that thinks, beasts are absolutely non-progressive. The wild monkeys of to-day know no more than the wild monkeys of the same species knew five thousand years ago.

When we come to life as manifested in men, we find two things not observed in mere animal life—the discourse of reason and the self-directed action of free will. Man is conscious that his actions are not necessitated links in an unbroken concatenation of

physical causes and effects. He reasons, and he is progressive. He increases his information, and he utilizes the information inherited from preceding generations. He knows that he chooses his own course in life, and that, since his actions are voluntary, he is responsible for his conduct and character. These facts force us into the conviction that human life belongs to a realm in which physical causation does not reign supreme. Therefore we must infer another entity, different from and above matter, in which the higher form of human life inheres. We have already seen that for every form of life there must be a corresponding something that lives. If there be life above the realm of the physical world, then there must be a something that is non-physical which lives. Here we find a life that is above the law of physical causation, and are therefore compelled to postulate a non-physical entity as the living essence in which this life inheres. We call this non-material entity mind, and the life it lives, mental life.

We now pass out of the realm of physical into the realm of psychical life. In mere animal life there is, through the physical senses of the flesh which beasts possess in common with men, a perception of things; but in real mental life there is, through the psychical faculties of mind which beasts do not possess, a cognition of the relation of things to one another. This cognition of things in their logical order and relations is rational knowledge, and nothing short of it is real knowledge. Real and rational knowledge belongs to the realm of mind and reason, a realm into which beasts, limited within the range of physical causation and perception, can never enter.

The plant is a thing of life, and the beast is a living thing, but man is a person that lives. The unconscious vegetable life is a harp without strings, deaf and dumb; conscious animal life is a harp with strings, but without a harper to play upon them—an Æolian harp hung in the air that gives forth music only when its strings are shaken by the winds of ever changing circumstances that blow upon them; but, when we pass out of the physical into the psychical realm and find the rational and moral life, we find a harper with the harp of a thousand strings, all the complicated organisms of a dual nature, from which he brings forth the ever-

varying and never-ending music of human life. This harper is the human soul, a psychical person in the midst of a physical environment, living a conscious and self-directed life of thought, emotion, and volition. But how do I know that I am such a person as I have just described? I am conscious of being such, and the testimony of my consciousness is the end of all controversy. I know that I am, because I think; and I know that I am more than a lump of matter imprisoned in the links of physical causation, because I am conscious of my freedom and personal responsibility. As certainly as I know that I am an animal, I know that I am more than an animal. I am conscious of a double life, a life in which I live and die in common with the beasts that perish, and a life of reason and free will by which I am elevated into a realm that is separated from mere animal life by an impassable gulf. I am more than a physical entity—I am a psychical essence, and, as such, a free and responsible person who thinks about God and a world to come, and about a future destiny dependent on the character that I now form, having power in myself to make that character good or bad.

Consciousness is to mind what space is to matter. Mind without consciousness of its own existence is as inconceivable as matter without extension in space. This is not a new doctrine, but its importance has been overlooked. Nothing short of absolute annihilation can destroy the self-consciousness of mind. Locke, the father of modern sensational philosophy, must, of necessity, deny this law of mental existence; but Kant and Sir William Hamilton stand by it, as all must who hold the doctrine of the immateriality of mind.

Sleep is not mental unconsciousness. It is a depression of physical perception, but not a suppression of psychical consciousness. If, in sleep, the mind is unconscious, how could it ever arouse the body again to wakefulness? Consciousness in the sleeping man at night is no more extinct than life in the leafless tree in winter. Dr. George Moore, of the Royal College of Physicians in London, testifies that even in apoplectic sleep, which is the most perfect impediment to the functions of life short of death itself, the mind is not unconscious. Absolute unconsciousness in mind would be

mental annihilation. Annihilation is absolutely unknown in nature. Then, as mind cannot exist without consciousness any more than matter without extension, it follows that all men, both good and bad, are, in their psychical personalities, naturally immortal. The personal immortality of man is inherent in the indestructible self-consciousness of the psychical essence in which real and distinctive human life is rooted. Man dies physically, but the soul, which is a psychical essence, never dies, and can never lose its self-consciousness.

Above the physical world there is the realm of psychical life, and into that realm death, as cessation of personal consciousness, can never enter. Physical science can never discover the secrets of that life. The nature of the psychical essence and the mode of its life are beyond the reach of the crucibles, the microscopes and telescopes of physical science.

The psychical life, which is the real human life, can not spring from, nor inhere in, a physical bioplasm. We must, if we carry the analogy of the physical into the psychical world, infer the existence of a psychical bioplasm; but the physical eye, however aided by the microscope, can never discover this psychical bioplasm, nor study the modes of its development, because they are not physically discernible. The search for the evidence of man's immortality along the lines of the physical sciences can never be successful, because it is a search on the wrong road. The physical sciences can never prove, nor disprove, man's psychical immortality.

In this present mortal existence man lives a double life, one physical and the other psychical; and these lives are mysteriously interlapped and interlaced into one another, and each very materially modifies the other. Man is at once a mortal animal and an immortal soul. Physical death will disunite these two lives, and the resurrection, revealed in Scripture, will reunite them. The psychical is the superior life, and it should dominate the physical, even in the present existence. When the psychical is in the ascendancy the life is uplifted and made noble; but when the physical overmasters man's finer nature, his life is debased and tends towards that which is brutal.

It is through his physical nature that man is, in his present mortal life, brought into touch and communication with the material world. The real man—the immortal soul—is the harper that plays upon his dual nature and brings forth the music of human life. This harp has a double set of strings, one physical, connecting man with this lower world, and the other psychical, connecting him with the supernal world. These strings are not always at-tuned in accord, and hence the music of human life is oftentimes jarring and discordant.

Physical death snaps asunder the physical cords and breaks up man's connection and communication with this mundane world and its life. Then man departs into the psychical world where he continues to live in that life that is naturally and indestructibly immortal. At the resurrection, promised in Scripture, a new physical body shall be given to man, through which he will be brought back into communication with the material universe and its physical life. But what evidence have we as a basis of facts on which to rest our theory of life and immortality? None whatsoever from physical science as to man's immortality except that, when physical science has said its last word concerning man's physical life, it confesses that it stands on the border-line of another world which it cannot enter and explore. At death the psychical man—the immortal soul—is cut off from all communication with physical life, because all vital connection with it is broken. The physical senses of sight, sound, touch, taste, and smell can operate only through a physical organism, and it is only by the vital connection of these senses that the psychical can communicate with the physical. The question is often urged, if men live on in conscious thought after physical death why do they not find a way to force themselves into communication with men in this mortal life? If our dead are still alive why do they never speak to us? Why is it that the land of the dead is

“The undiscovered country, from whose bourne
No traveller returns”?

It is because physical death breaks asunder that inexplicable nexus between the physical and psychical worlds that exists in the compound life of man while his psychical soul inhabits a live

physical organism. The resurrection will reestablish the interrupted communication, because it will restore to man a vital physical organism. It is only in the new body of the resurrection that departed spirits can ever again make themselves visible, audible, and tangible to physical perception. The physical eye can only see that which is physical. We now turn to the Bible, and find that, in all its epiphanies, the saints and angels, and even God himself, were clothed in bodies in order to become visible and audible and tangible to men. It was only after his resurrection that Christ appeared to his disciples. It was the ascended Elijah and the God-buried Moses that were seen with Christ on the Mount of Transfiguration. It is true that Saul at Endor saw the form of Samuel, but that was a vision of the night. The angels that visited Abraham at Mamre were clothed in physical bodies, and talked and ate and walked as men. In every epiphany there was the manifestation of a physical form. The resurrection, as revealed in Scripture, is a necessity, in order to the reestablishment of communication between departed spirits and the physical universe and its life.

We have seen that consciousness is to psychical life what extension is to physical existence; and, therefore, there can be no psychical death in the sense of the cessation of consciousness. The human soul, being a psychical essence, is in its very nature immortal. But is there not such a thing as spiritual death? In the face of this question we must open our Bibles, or close our inquiry. We open our Bibles, and find that the human race is spiritually dead in the midst of its physical and psychical life. How can there be an endless death, unless death can exist in the midst of endless consciousness? We read at the beginning, "*in the day thou eatest thereof, thou shalt surely die.*" Man did eat of the forbidden fruit, and *in that day he died*, not physically or psychically, but *spiritually*.

In the fall of the first man the whole race fell into this spiritual death. "By one man sin entered into the world, and death by sin; and so death passed upon *all men*, for that all have sinned." This is spiritual death. "To be carnally-minded is death; but to be spiritually-minded is life." Spiritual death is not physical

dissolution nor unconsciousness of mind, but a condition in a conscious mind. It is carnal-mindedness, a condition at once carnal and mental. All men, while alive in body and soul, "are dead in trespasses and sin." Sin, then, is the cause of spiritual death; the removal of sin will restore spiritual life. "The wages (penalty) of sin is death." Take away sin from man, and thereby you restore to him spiritual life. This is what Jesus came into our world to do. "Behold the Lamb of God, which taketh away the sin of the world." This is what Christ does for every man that believes on him. "He that believeth on the Son hath everlasting life." This is the gospel, God's word to man, which is good news to all men. "God so loved the world that he gave his only begotten Son, that whoever believeth on him should not perish, but have everlasting life." This is the "life and immortality" which Jesus has brought to light. Science could not discover it. It is a revelation from heaven. Above the mineral kingdom we find vegetable life; above the vegetable kingdom we find animal life; above the animal kingdom we find mental life, and above the mental kingdom we find spiritual life. This last, the realm of spiritual life, is the kingdom of heaven come down to earth, concerning which Christ said, when he began to preach on earth, "Repent, for the kingdom of heaven is at hand," and concerning which he now saith to every man, as he said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Life can spring only from life, and life can generate life only of its own kind. Vegetable life can generate only vegetable life; animal life, only animal life; mental life, only mental life; and it is only spiritual life that can generate spiritual life. Hence our Saviour has said, "Ye must be born of the Spirit," as well as of water. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Ye must be born from above. The man thus born of the Spirit is endowed with a new sense, the sense of spiritual discernment. "The natural man receiveth not the things of God, for they are foolishness unto him; neither doth he know them, because they are spiritually discerned." There are three realms of life in which man may live *simultaneously*: the animal kingdom, in

which he lives and dies physically with the beasts that perish; the realm of mental life, in which he is elevated into a world of activities and enjoyments of which beasts cannot even dream; and last, the kingdom of heaven, begun on earth, the realm of spiritual life in which those born of the Spirit see and enjoy realities and felicities of which unregenerate and unspiritual men can form no adequate conception. This is the "life and immortality" which is the gift of God, through Christ Jesus, our Lord.

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