THE DISCOVERY OF GOD

BY

JAMES H. SNOWDEN

The Basal Beliefs of Christianity
The World a Spiritual System
Can We Believe in Immortality?
The Coming of the Lord
Is the World Growing Better?
The Personality of God
A Wonderful Night
A Wonderful Morning
Scenes and Sayings in the Life of Christ
A Summer across the Sea
The Psychology of Religion
The Truth about Christian Science
The Truth about Mormonism
The Meaning of Education
The Attractions of the Ministry
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The Making and Meaning of the New Testament
Immortality in the Light of Modern Thought
Old Faith and New Knowledge
Outfitting the Teacher of Religion
What Do Present Day Christians Believe?
The Discovery of God
Sunday School Lessons, Eleven Annual Volumes

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The student of nature who starts from the axiom of the universality of the law of causation, cannot refuse to admit an eternal existence; if he admits the conservation of energy, he cannot deny the possibility of an eternal energy; if he admits the existence of immaterial phenomena in the form of consciousness, he must admit the possibility, at any rate, of an eternal series of such phenomena; and, if his studies have not been barren of the best fruit of the investigation of nature, he will have enough sense to see that the God so conceived is one that only a very great fool would deny, even in his heart.

THOMAS H. HUXLEY

PREFACE

THE central current in the flood of religious books pouring from the press swerves in one direction or another according as a particular doctrine or movement becomes dominant. At one time this dominant interest may relate to the Bible, at another to the church, and at another to Christ. In the last decade or two the main current has turned to the question of God. Does he exist, is he personal, can we know him, what difference does our idea of him make in our lives? These and many other such questions have flushed the channels of religious thought and many are the books appearing on the subject.

The question is well chosen for our chief concern. There is no doubt that it is fundamental in our religious faith and life, carrying with it all things else as the center of a circle carries with it the whole circumference. Nothing can stand aloof from and be indifferent to this question. Business, the very price of stocks in the market, politics, the tangle and snarl of industrial and social problems, the great affairs of international life and relations—all these change in level and value with any important change in our idea of God. Soviet Russia puts God out of its house and country, blows up its historic cathedral in unprecedented vandalism, persecutes and even puts to death its priests and intellectuals, and repudiates its public debts, with the result that the rest of the world views it with suspicion and hesitates to invest funds in its bonds,

and some nations will not hold diplomatic relations with it. Let the Christian idea of God die out of Christian civilization and much of this civilization will die with it. Remove the central pillar and corner stone, and the whole structure will weaken and crumble. The two parts of the chorus, "Glory to God in the highest, and on earth peace, good will among men," are logically related; silence the one and the other will soon be hushed.

The question of what we think about God comes home to everyone's business and bosom though he may consciously think little about it and may even congratulate himself that he has got rid of all that religious stuff. Yet the silent effect of his loss of faith will inexorably work out its logical consequences, if not in him then in his children. The next generation may show us in what direction and to what end our religious thinking has been tending.

The existence and nature of God has been made the center of most skeptical attacks on religion, for this is the key to the fortress; if this citadel falls it makes little difference what becomes of many subordinate outposts that we formerly thought important, such as the authorship of the Pentateuch or of the Fourth Gospel, matters that are only dust in the balance compared with this weighty question. When the root is severed though this has been done underground and out of sight and may seem to have done no harm, yet will all the leaves and fruits presently wither.

This book is one more attempt among many to cover the ground of theistic and Christian faith so as to realign the positions and restate the reasons for such faith in the light of modern knowledge by which all things must be evaluated. Its special distinction, in so far as it has any, is its effort to trace the various converging paths by which

we may discover God, and this figure of speech and pattern of logic has dominated the whole discussion. It may have some value in giving a new setting to old arguments. It has also enabled us to put the quest for God in logical line with the universal urge of discovery pervading the world and thus has laid down for it a cosmic basis.

Many thoughtful people are perplexed and in need of help on the matter and especially are young people in need of enlightenment. Skepticism is often plausible and brilliant in its literary presentations of its views and captures many minds with its fallacies, though some skeptical writers are profoundly sincere and even sad. The writer of this book has endeavored to follow the main roads that lead to the discovery of God, to state arguments logically, to face difficulties fully and fairly, and to be broadminded and sympathetic in handling all controversial aspects of and parties to the question.

While he started with Christian faith in the beginning of this study and read many books both for and against this faith in the course of writing it, yet he comes to the conclusion of his task with a clearer understanding of and a deeper conviction of faith in God and can say with new emphasis, "I believe in God," and also can reaffirm the logical consequence and completion of faith in God, "and also in Christ." He hopes that the book may have a similar good effect upon the minds of many of its readers.

J. H. S.

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THE DISCOVERY OF GOD

CHAPTER I

DISCOVERY AS A UNIVERSAL PRINCIPLE

DISCOVERY is a universal principle and urge in the world of life. The primal cell in which every living thing starts is a minute self-contained world, but it is full of deep mysterious impulses and strivings, born of very ancient heredity with roots running back, it may be, through millions of years; and it is not content to stay shut up in its envelope but begins to dream of a larger world and to strain on its frontiers. Its germ divides and then proliferates until it bursts its bounds and gets outside into the great world where it finds an environment that matches all its instincts and needs, and in time it becomes the giant redwood or the full-grown man.

1. Exploration by Plants and Animals

The plant, whether microscopic germ or seed or root, sprouts and grows upward toward its ideal form. The tree pushes its top toward the sun and bursts into bloom and ripens into fruit; and it sheds its seeds around it or sets them afloat on wings and sends them around the globe. The tiny grass blade weaves its green verdure over all the planet, the first acorn multiplies into all the oaks in the world, and nearly all plants are travelers and land on every continent and island of the sea. The instinct of discovery

seems to be latent in them and to be urging their blind life into ever wider horizons and new worlds.

Animals are armed with greater powers of locomotion and have feet and fins and wings with which they can surmount every barrier of their habitat. The golden plover wings its way in migration ten thousand miles across continents and oceans from near the arctic to the antarctic circle, and fish and whales circumnavigate the globe. The spirit of adventure and discovery sleeps in all these forms of life, and there are no mountain ranges nor ocean spaces they cannot overpass and thus make the world their domain. Slowly through millions of years they float and creep and crawl and walk and fly urged on by this constitutional instinct until they have explored and conquered the planet and occupied every bit of soil and invaded every possible environment from the abysmal bottom of the sea to the top of the highest mountains.

2. Man the Great Discoverer

Man is the great discoverer. He was endowed with powers and to him was given the command to subdue the earth and mount into dominion over it, and all human history has been the gradual cumulative fulfillment of this inborn ideal and destiny. He began life many thousands of years ago in the lowest primitive conditions. Perhaps at first he found shelter from cold and enemies in a cave, but he saw through its mouth a gleam of light that revealed a larger world and he ventured out into it in search of a broader life. He wandered about in quest of food and found new and better forms of it. The hill that shut in his range of travel and vision was a constant challenge to his curiosity and to all his powers of adventure and

daring. Gradually he dreamed and invented means of travel that gave him a wider range and more rapid speed, and these slowly and then immensely enlarged his world. Possibly the first means of speedier locomotion and further discovery, was floating down a stream on a log and thus he found his way to new regions and to the sea and even across the sea. In time he got the log out upon the ground and rolled it along as a wheel, and this contained the promise and potency of ox cart and wagon, railroad and automobile, steamship and airship. By these means he has overspread the world, long since there are no unknown lands or unexplored seas, and has planted his civilization on every shore. He now rides on the great golden wheel of the sun and flies swifter than the wind and has thus reduced the planet to a handy-sized world and can travel or fly around it in a few weeks or days. He has put a girdle around the globe at its equator and planted his feet on both its poles. This compact and conquered world, largely the fruit of his inborn urge to exploration and discovery, has brought to his feet from every quarter of the globe all the products of its various continents and climes, forests and mines, and piled them up in great heaps that have immeasurably enlarged and enriched his life.

3. Exploration of the Subatomic World

Science has set out on a much deeper and farther exploration. Matter in the mass had been dissected into molecules and atoms, and now more recently science has taken a more daring plunge into the depths of the atom. This particle, that was long supposed to be the primal and indivisible unit of the physical world, the bottom stone in

its foundation and ultimate frontier of its extension, suddenly opened up the most startling and greatest physical discovery of our day. It was found to be an infinitesimal world in itself, a microcosm as intricate and wonderful as the macrocosm of the great world. The simplest atom, that of hydrogen, was discovered to consist of a central proton or unit of positive electricity around which revolves with near the speed of light an electron or unit of negative electricity, the positive proton, being about eighteen hundred times smaller and also as many times heavier than the negative electron. The next atom in the scale, that of helium, has two negative electrons revolving around a correspondingly massive nucleus, and so on up to uranium, the heaviest known atom, which has ninety-two negative electrons revolving around a complex nucleus consisting of protons and electrons closely compacted together; or, according to A. H. Compton, the electrons are "rather diffused through the sphere of the atoms like raindrops in a cloud."

So stood the scientific picture of the atom until more recently it is being modified and it is being discovered that the electrons and protons consist at least in part of a wave structure rather than of corpuscles, "a wave packet," Sir James Jeans calls it, or possibly of a combination of both corpuscles and waves. Some authorities, such as Shrödinger, hold that all that we know about the atom is that it is a center of energy shooting out waves in bundles or "quanta"; for many if not all atoms are undergoing dissolution by internal explosions ejecting various streams or kinds of energy. It thus appears that the picture of the atom is a moving picture and is subject to further discoveries and theories.

It does not pertain to our study to follow this constitu-

tion and mechanism of matter further, but enough has been said to indicate that science has here set sail on a voyage of discovery that has disclosed undreamed-of regions of the physical world, mysterious deeps that have yet been only partially explored but have profoundly affected our view of the whole universe.

4. Exploration of the Cosmic Universe

At the other extreme science has launched out upon the deeps of the heavens and discovered stars and constellations and nebulæ, distances and spaces and speeds which even astronomers until recently never suspected. Formerly astronomers reported to us things that frightened us: now they see things that frighten them. Almost literally they look with blanched faces through their various tubes at the amazing spectacles now disclosed to them. The old universe turned out to be a mere boxlike affair and has now expanded beyond any assignable bounds. All former facts and statistics are out of date. Stars are now common enough ten thousand times brighter and hotter than the sun and their number is expressed in billions. Though all stars are of the same order of mass or weight, yet they differ enormously in size and density. Antares is four hundred million miles in diameter so that if our sun were placed at its center our earth would be one hundred million miles inside the star or halfway between its circumference and its center; yet its density is thinner than any vacuum science can create. Some stars are so distant that it takes thousands and millions of years for their light, traveling at the rate of one hundred and eighty-six thousand miles a second, to reach us, and their speed may exceed thousands of miles a second.

The Milky Way with its thirty billion stars is our

galaxy or universe, and beyond it lies the spiral nebulæ that are enormous arms winding out from the central nucleus and condensing into stars so that they are galaxies or "island universes" comparable with our own. They are so distant that it takes their light a million or millions of years to reach us and their speed is of the order of two thousand miles a second. No wonder men, even scientific men, stand appalled at such a universe or complexity and totality of millions of universes, a sea of splendor in which our earth floats as an infinitesimal speck and our whole solar system is only a point.

The tremendous pressure and heat at the center of stars are now believed to cause head-on collisions of atoms by which they are annihilated and dissolved into energy which as light and heat is radiated into space, the sun thus shedding four million tons of its matter every second. All matter may thus in time be transformed into radiant energy and diffused throughout the universe.

As the latest and most daring of all cosmic explorers comes Albert Einstein with his theory of relativity, special and general, showing that there are no fixed lines of reference and absolute standards but that all things are mutually relative, and setting the whole universe swimming and dissolving in a universal sea of change. He further adds time to the three dimensions of space, forming a four-dimensional continuum which is curved in the gravitational and electromagnetic fields caused by the neighborhood of matter, and this forms a closed universe, finite and yet boundless like the surface of a sphere. Planets spin around the central sun confined within this curved space as marbles whirl around in a bowl. The ether is dispensed with and curved space is required to do the

work formerly assigned to it. Einstein's latest announcement is that space gave birth to matter and is now eating it up again, as clouds condense out of a clear sky and then melt back into it, all things returning to their primal origin and suggesting the Scriptural view that all things at last shall be subjected to their Creator "that God may be all in all."

The mathematics underlying and largely producing these speculations are beyond most minds, even of professional mathematicians, and the theories of this profound German thinker are ever changing and growing more complex and subtle in his own mind, and the highest authorities are not yet in agreement as to the validity of all his views. However he appears to have rewritten the Newtonian laws of matter and motion and readjusted, however slightly, the whole structure and mechanism of the universe.

These hints at recent exploration of the universe in both its subatomic and its cosmic regions are given as indications of how wide the process of human discovery has swept and how deep and high it has gone compared with the explorations of primitive man as he peered from the mouth of his cave and ventured beyond it. The same process has proceeded in all the fields of thought and life. Geology and chemistry, psychology and sociology, literature and art, philosophy and religion, all are being revolutionized and reconstructed. Psychology itself has disclosed new seas and depths in the soul and man's own self has become the scene of startling exploration and discovery. Old things are passing away and all things are becoming new.

And this process is not slowing down but is ever speed-

ing up. The human spirit is just beginning to realize its own greatness and will ever strive toward the fulfillment of its dreams. Man refuses to have his wings clipped and his feet tethered and will not stay within any assignable bounds. He feels mysterious capacities and powers, instincts and impulses, ambitions and hopes stirring within him and straining on their leash. He believes he will yet stand master of the world and sift the very stars as golden sand through his fingers. He is ever passing old horizons and breaking new seas. He is ever saying, "We are the first that ever burst into this silent sea," and with daring and dauntless courage he pushes on to find other shores.

5. *The Unexplored World the Field of All Human Endeavor*

This unexplored world is the field of all human wonder and curiosity, growing knowledge, ambition, courage and hope, adventure and romance, defiant daring and splendid audacity. A fully known world would be hopelessly static and stagnant, insipid and stale, without any human taste and relish, exhausted and dead. It is the environing mystery of the unknown that is ever teasing and coaxing, enticing and alluring, challenging and defying man to press beyond old into new horizons and to know the unknown. This spirit of discovery is the Columbus sleeping in him. It gives birth to all travels and voyages, inventions and achievements, magic machines and world-shaking revolutions, visions and victories. It has been the inspiration of all philosophers and poets and prophets. It has been the spur of all human betterment and contains the promise and potency of all progress. It has pushed and lifted man from savagery to civilization

and transformed the modern world beyond any conception and imagination of the ancients. It is the new wine that is ever bursting old bottles and demanding new ones. It contains the morning of a new day and the hope of a better world. It is the mark and measure of the greatness of man, his most splendid crown jeweled with great deeds done. It lifts him immeasurably above the beast, for "the present only toucheth it." It is this that caused the wondering Hebrew psalmist to exclaim, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him but little lower than God! and crownest him with glory and honor"; and Shakespeare to exclaim, "What a piece of work is a man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"

6. Futility of Distrusting and Resisting Discovery

How futile and foolish, then, it is to distrust and resist this ever larger discovery of the unknown, for the old faith to fear the new knowledge? The process is as irresistible and inevitable as the shining of the sun and the spring showers, and as beneficent to our growing human world. It is the only world in which we could live and achieve our duty and destiny, that would give us room for travel and enlargement; for, as Goethe says,

> To give room for wandering is it,
> That the world is made so wide.

To suspect and oppose such a spirit of discovery is to resist a cosmic urge and set the very stars to fighting

against us. It is to reverse human progress and take a leap into yesterday and millenniums further back. It is to bind the human brain with old fetters and imprison and entomb ourselves in the dead past. It is to indict the constitution of the human mind and of the world itself.

7. Discovery of the New Does Not Disparage the Old

This spirit of exploration does not depreciate much less seek to destroy the old lands and shores from which we set out on voyages of discovery. Columbus, in setting sail, as he supposed for Asia, did not cut loose from and disown Europe; on the contrary he used it as his base of supplies and source of all the means of his voyage, ships and sailors, maps and charts and compass and of his very ideas. The old ways were good in their day and are still the roads we must use on which to start and the ships in which to sail in setting out on our adventures of discovery. It is when we begin to say that the old ways are good enough and to stay in them that they begin to constrict us and keep us out of many a promised land. China became crystallized in immemorial customs which only modern revolutionary ideas and movements can break up and mold into new and more plastic and progressive forms: its present chaos is a heavy price to pay for such conservatism. We must keep our ideas and customs fluid or we shall pay the same price. Railroads pushed ox carts and horse-drawn wagons off the roads: this seemed bad for the oxen and horses, but it was good for the people and helped to create rich and splendid America. Conservatism is necessary and good in its degree and place, but it must be wedded to progress, or it will stop us in our tracks and fossilize all our life. The bee in building its comb

has followed the same plans and specifications for immemorial ages, and the bobolink never puts a new note in its song. But man is a builder that is ever adapting his architecture to advancing needs and new ideas, and the musician is never afraid of new themes and more complex and richer harmonies. Discovery in pushing out in search of new worlds must ever keep in connection with the old world and honor and use it.

New truth never destroys old truth. The new chemistry builds on the foundations of the old alchemy, and astronomy on astrology. All the progress of the past is taken up and assimilated into the achievements of the present. It is the momentum of the old that is ever pushing us forward into the new. We can no more cut ourselves off from the past than the tree can sever itself from its root and still live. And the old is ever a prophecy of the new. Beyond every limit man reaches there open other horizons and new worlds. The more he knows the more he sees he does not know and perhaps never can know, so that his conscious ignorance grows faster than his knowledge. The larger the circle of his light, the vaster the rim of darkness that hems it in. The known is only a fragment and fraction, even an infinitesimal fraction, of the total reality. Our explored world lies ensphered in a measureless unexplored world. The material is only a symbol of the spiritual, and the cosmos points to completion and satisfaction in the Ultimate Reality, the Mystery that explains all other mysteries, the God toward whom "the whole creation moves" and in whom all things "live and move and have their being."

This is the goal toward which all these studies are tending.

CHAPTER II

THE GOAL OF DISCOVERY

DISCOVERY has a goal in view. No one ever sets out on a purely blind adventure.

1. Rational Conduct Always Seeks a Goal

Rational conduct always has a reason and motive that lures or spurs it on. The goal may be a large project reaching through years, or the small and trivial affair of the passing hour or whim of the moment. It may be dimly discerned and only suspected, a mere possibility or hope; and it may be clearly defined and stand out distinct and sharp as a mountain. The explorer seeking new shores or seas; the miner prospecting for treasures of gold or oil; the business man endeavoring to improve his products and enlarge his markets and increase his profits; the author starting to write a book; the statesman seeking to promote the welfare of his country or only to gain an office for himself; the scientist probing deeper into the atom or pushing his telescope farther out into the heavens; the traveler setting out in search of pleasure; the lover seeking the heart and hand of his sweetheart; the poet dreaming some grander vision and the artist endeavoring to conceive and execute some better painting or piece of music or sculpture or architecture than he has yet achieved: the whole round of human life consists in the pursuit of

ends, the goals of human desire and ambition and endeavor.

It is true that a great discovery may be accidentally stumbled upon, as when in 1866 a child on an isolated farm in South Africa found a shining pebble and played with it as a toy and it was discovered to be a diamond and sold for a small fortune and led to the discovery of the diamond field that has yielded vast treasures. But such incidents are exceptional and rare although there is an element of the unexpected in all discoveries. Yet the regular course of discovery is along a path of search and expectation. The object found may be very different from the object sought, but there is some link of connection between the two.

The goal may also be sought far off and then be discovered near at hand. Mr. Edison ransacked the earth to find some suitable fiber to make the filament of his electric lamp and experimented with thousands of specimens and then found it in the bamboo binding on the palm leaf fan in his hand. The winning word may be "nigh thee, even in thine heart."

2. The Goal Always a Growth

The goal of discovery is always a growth. At first we may gain only a glimpse of it or touch only its edge and only partially understand it or almost wholly misconceive its true nature. But as we follow up our investigation the object grows clearer to our inspection and larger and richer in its contents, and it may take years to explore it fully and even then we may see that we have only begun the study of it and can never exhaust it. In fact, the more we study an object the more it opens up further study both

in itself and in its relations; and as these roots and relations run out into its environment it is found to be interwoven with the whole web of things and to involve the total universe, so that to understand even a flower in a crannied wall we would need to know "what God and man is." A physicist starting out to explore an atom and isolate an electron cannot stop until he has reached the farthest star and most stupendous spiral nebula. Try as we will to isolate any object and confine it to its own narrow field, we find it is so interlinked with other objects that we must extend our exploration out to the circumference of the universe.

As an illustration on a large scale of how the goal of discovery grows, let us consider Columbus' discovery of America, one of the most stupendous and revolutionary events of history. What was his goal? Not to discover America, of which no one then had any inkling, but to find a shorter path to Asia. Men had been going to India and China the long way around, and he conceived the brilliant idea of going the shorter way across the Atlantic. When he did discover an island and landed upon it, he supposed that he had struck Asia on its eastern edge, and hence the name West Indies given to the islands along our southeastern coast. He died in this belief and never dreamed that he had stumbled unwittingly upon a new world. He set out to discover poor old China and found young and splendid America!

However, his followers soon discovered the truth about what Columbus had unconsciously done. But had they yet discovered America? Only in a fractional and almost infinitesimal degree. They at first entertained all sorts of mistaken and fabulous ideas about its extent and only

slowly through many years did men compass the continent and map its plains and mountains and rivers; and even more slowly did they settle it and clear its forests and reduce it to cultivation. The object of their discovery was thus being continuously explored and was growing into one of the most extensive and richest portions of the planet. This process went on in the opening of the great West and the discovery of iron and gold and coal and oil which have poured forth rivers of wealth and piled up treasures surpassing all the dreams of Spanish adventurers in vast shining heaps that are the wonder and envy of the whole world.

And this process is not yet completed but is rather only begun. We have only scratched the surface of our soil and opened a few mines of minerals and begun to utilize our rivers and water power. America after centuries of exploration is not exhausted but is only in a small degree exploited and its great discoveries and days are yet to come. The goal that Columbus set out to find is just now looming into view.

As another still larger illustration of the growth of discovery, let us take the Copernican astronomy. For ages men had generally believed that the sun and stars revolved around the earth, though some Greek philosophers had conceived that the motion is the other way. Copernicus, however, was the first to give a definite proof of the motion of the earth and planets around the sun, probably the most revolutionary discovery ever made by the human mind, contradicting our very senses and reversing the whole mighty machinery of the solar system and stellar heavens. However only a glimpse of the truth was at first attained and this was more or less mixed with misunder-

standing and error. At first it was supposed that the planets moved in circular orbits and it took years to discover that these orbits are elliptical. Then Newton came along and discovered the law of gravitation and this poured a flood of new light upon the mechanism of the system.

This process of exploring the solar system has gone on through succeeding centuries in which astronomers have enormously widened and deepened their knowledge of it, analyzing the sun and measuring and weighing it and venturing to pry into its origin and the origin of the whole solar system and of all stars. More recently they have penetrated into the constitution of matter and the origin of light and heat in the sun; and Einstein, as we have seen, has introduced his principle of relativity readjusting the whole system of the heavens.

No one imagines that this process of exploring the heavens has reached its limits, but rather such discovery has only set out on its grand voyage. Within the field bounded by the four stars in the bowl of "The Dipper" a few faint stars are discernible with the naked eye, but an opera glass will bring into view hundreds and a powerful telescope discloses many thousands of stars swarming in this small field. More astounding still, through the center of this region the telescope discerns about sixty spiral nebulæ, "island universes," each containing millions of stars more than a million light years away: so packed and crowded with stars is this small section of the heavens found to be. Within the last few months, also, a ninth planet, Pluto, has been discovered on the far outposts of our system, and almost every month or week brings news of some startling expansion of our astronomical knowledge.

This principle of growth is working in every field of discovery, whether the goal be small or great, physical or mental. It applies to an idea. Any concept of the mind is an adventurer that immediately sets out on a voyage of exploration. It has an enormous appetite and power of digestion and a boundless ambition. It grows by sense perception and logical process and by the association of ideas, and these never reach a limit but ever press on by an inner urge to larger fields.

As a striking illustration of this let us take Dr. J. G. Fraser's study of primitive religions. He tells us that when he began this study he "thought it might be adequately set forth within the compass of a small volume." But the first edition of his work, entitled *The Golden Bough,* consisted of two large volumes, and as he continued his investigations the subject grew until the third edition consists of twelve octavo volumes, the last volume containing only the bibliography and the index. The processes of mental association continued to run their roots out in every direction until they enmeshed the globe; and even then the learned investigator may have felt that he had only opened this field and that further study would produce many more volumes. This prolific power of an idea to multiply a hundred and a thousand fold, its instinctive urge and daring spirit of adventure, will compass the globe and sail beyond the stars. It is thus that knowledge grows from more to more and fills libraries and piles up vast heaps that no single mind can master.

The direction in which this view of discovery is leading us is obvious. All discoveries run toward a final goal, all ideas are bearing us to an ever wider view and vision which can reach its conclusion and completion only in one Supreme Reality to which "the whole creation moves."

3. The Meaning of the Principle of Growing Goals

What is the meaning of this principle of discovery with its growing goals? Its first meaning is that man is not a being complete in himself, but is only a germ with boundless capacities and yearnings for enlargement and satisfaction. Were he to think of himself as complete, self-contained and self-sustaining, he would instantly bring upon himself the withering condemnation, "Because thou sayest, I am rich, and have gotten riches, and have need of nothing, thou knowest not that thou art poor and blind and naked."

Another meaning of this principle is that there is an environment matching and satisfying this inner incompleteness and need. The seed finds the soil and shower and sun, the bee its flower, and the bird the air to bear up its wings and a sunnier clime to consummate its instinctive migration. Man finds the soil and shower and sun and all the fields of truth and activity and means of satisfying all the powers and needs of his body and soul. The total universe is his servant. The soul is a microcosm to which the macrocosm corresponds and which it completes as the die the coin. Though man in himself be poor and blind and naked, yet there is provision made for him and he is bidden "to buy gold refined by fire, that thou mayest be rich, and white garments that thou mayest clothe thyself." This principle of discovery as the means of our growing completeness carries in its bosom Augustine's cry and the great cry of the world, "O God, thou hast made us for thyself, and we cannot rest until we rest in thee."

CHAPTER III

THE MEANS OF DISCOVERY

DISCOVERY is not a blind or accidental event but a rational process that follows laws and uses means. Columbus used ships and charts, the prospecting miner uses pick and spade, the painter his brush, and the poet his pen. What are some of the means of discovery in the general field of life and especially in the large quest on which we are setting out?

1. The Soul the Fundamental Means

The fundamental means of discovery is the soul itself. This is true in every field whether in the subjective field of the self or in the objective field of the world. The soul is the primary means of all knowledge and is necessarily prior to any knowledge that can come to it from without. Nothing can get into or be understood by it except as it finds affinity and capacity in the soul that can apprehend it. The soul must thus mirror or rather make its own world, and what it sees without will be measured by what it has power to see within. This is the meaning of the Greek philosophy, "Man the measure of all things." No one can know what he does not have the capacity to know, any more than a stone can know a star. This is a matter of simple self-knowledge and inspection. "Watch narrowly," says Browning, our profoundest psychological poet,

The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray.

Each one's world is thus determined and circumscribed by his own mind. The outer sea of the world cannot be for us broader and deeper than the inner sea of our own soul. The mirror can reflect a landscape no wider than is compassed by its own width, and the eye cannot see anything outside its own circle. No one can know or conceive anything beyond the field and range of his own consciousness. An ignorant man shut up within his narrow world may not be able to see or get the least glimpse of the astronomer's grand world, and a practical unimaginative mind may not have any notion of what the poet is talking or dreaming about and may think that all art is mere moonshine.

Not only this native power of the mind measures its possible knowledge, but its acquired experience and total contents enter into its intellectual processes and products in acquiring further knowledge and thus enlarge and enrich it. One man sees so much more in any object than another man because he sees it through the medium of his own mind which sees deeper and catches colors and meanings to which the other is blind. We see things, not only as they are, but also as we are.

This principle explains why, looking at the same world, we all see such different worlds, or different aspects of the same world. One sees the world bright with optimism and another sees it dark with pessimism because one has an optimistic and the other a pessimistic mind or mood. The pessimist laments that the rose grows out of

mud, and the optimist rejoices that the mud grows into the rose: they are looking at different ends of the same object or through the lenses of their different minds. Hence all the differences of human judgment that split the world into a confusion of political parties and religious cults and fill it with "a dust of systems and of creeds." Hence also, to leap to the largest instance, one sees the "earth crammed with heaven and every common bush afire with God," and another looking at the same world says, "There is no God."

This general principle dominates all discovery and will run through our entire discussion. But it needs to be examined in detail. Every faculty and function of the body and mind, instinct and intuition, thought and feeling and will, desire and duty, imagination and aspiration, idea and ideal, is a pioneer launching out upon the deep of discovery, bent on exploring the world to its outmost reach and rim. These faculties are the primary and great means of discovery and may each be briefly noted.

2. Instincts and Intuitions

Instincts are constitutional tendencies born in us which are coiled-up springs of action waiting to be released and leap into liberty at the touch of the proper stimulus. Experience did not make them, but they make experience. Instincts are many and we are full of them, such as bodily appetites and the mental dispositions of curiosity and wonder, craving for knowledge, pleasure, power, aspirations of the spirit and yearning for God. These may sleep within us as seeds waiting for their summer, or they may wake and beat against their bars as imprisoned birds or

even as wild beasts against their cage. They may be good servants or terrible masters. These inner urges are ever driving us into action to explore the world in search of their appropriate sustenance and satisfaction. They take care of the infant when the mother could not keep it alive and they keep us all alive and going when we could not consciously do this ourselves.

Intuitions are the self-evident principles or truths which shape and guide all our experience. The axioms of mathematics are illustrations of intuitions and a fundamental one is that every event must have a cause. We may not be able to prove these self-evident truths, but they are stronger than any proof and enter into the proof of all our beliefs. They are an inner light that guides and gives consistency and meaning to all our experience without which we would be blind. They are among the primary explorers of the mind, or they are like the compass and charts which the explorer carries with him to enable him to find his way.

3. Sense Perceptions

Our senses are so many pioneers out exploring the world, feelers which like sensitive antennæ enable us to feel our way into every part and particle of the universe and find out what is there. They are like the telescopes and microscopes and other instruments of the scientist which enormously extend our powers and enable us to reach and view things near and far, small and great, and expose the whole universe to our inspection. The sensations of sight and sound, touch and taste and smell, are the outriders and couriers of the brain that bring us their various reports and combine them into one complex but unitary percept of the objects they find.

These reports, however, are subject to our interpretation and evaluation of them. Their full meaning is not self-evident but is liable to mistake and error, illusion and delusion and must be tested and corrected and interpreted by the mind's own standards of experience and truth. But they are powerful explorers and open all objective fields of discovery.

4. Reasoning

Reasoning is the mind at work in its laboratory or workshop fabricating the raw materials of sense perception into its finished products. It compares and classifies and interprets its sense perceptions. It releases the single percept of an individual object from its context into a concept or generalized idea of the object, and it combines percepts and concepts into larger units and draws from them logical conclusions or judgments. These judgments are also explorers of the mind and its most powerful tools by which it lays hold of the world and constructs it into shape and use. From the tiny percepts of the stars which he catches in his eyes the astronomer interprets and constructs the whole mighty expanse of the heavens into his grand universe; and this mental construct erected in his own mind is the only universe he directly apprehends. So does every other scientist and every philosopher and poet construct in his brain the fabric of his own world; and so do we all. The human mind is the real Ulysses whose "purpose holds to sail beyond the sunset, and the baths of all the western stars."

> Thou, Soul, explorest—
> Though in a trembling rapture—space
> Immeasurable! [1]

[1] Browning.

5. Feelings

Feelings are a general excitement of the body and soul as the result of a stimulus. When caused by direct action on the nerves, as in the senses, they are sensations, and when occasioned by an idea, as of an object of love or fear, they are emotions. They are reverberations that accompany sensations and ideas and intensify and enrich them as the sound board of a piano or violin reënforces and enriches its notes. Pleasure and pain are two dominant feelings that accompany most of our bodily and mental states, but there are other forms, such as joy and sorrow, wonder and mystery.

The use of the feelings is to give interest to objects and make them attractive or repellent. Especially do they express our sense of value and thus invest objects with worth. Nothing appeals to us until it awakes our feelings. Were we devoid of all power of feeling, objects would disclose to us their factual existence and relations, but would have no value and one thing would not mean and appeal to us more than another, and nothing would move us to action. But when an object excites feeling it instantly takes on interest and value and urges us into or restrains us from effort to possess or avoid it. The world would be absolutely uninteresting and colorless to us were we stripped of all power of feeling.

The feelings also pour as motives upon the will and move it to decision and action, as water pouring upon a wheel sets it going, or steam the engine. Strong feelings are thus the necessary condition of a strong will, and one who is anæmic and indifferent in his feelings, though he may be highly intellectual and cultured, is not likely to be practically interested in things and may do nothing

about them when others may be moved to intense interest and action.

The feelings are thus also pioneers, seeking excitement and satisfaction and pushing out toward every shore in search of discovery.

Desires are a special form of feeling, consisting of an idea of an object together with a craving for it or an aversion to it. They are the chief mainsprings of all human action. No one ever tries to do a thing unless he desires it, and the strength and intensity of his desires determine the depth and force of his will to satisfy them. As we look out upon our human world and see it all in ceaseless activity like a huge anthill, men and women and children all doing something, hurrying to and fro, performing the multitudinous deeds of life, we know that all this outer activity is the expression of inner desires forcing their way outward through face and form, hands and feet and urging each one to seek his own immediate or distant end. Desires are thus motives that drive the whole world and keep it going, whether in trivial deeds or in the mighty movements of international affairs or in the greatest war. Bodily appetites are cravings that urge us to seek their satisfaction and keep every one of us, whether slave or master, at his task, and when denied or frustrated they may become imperious passions as blind and furious as the madness of a wild beast. Ambitions may be as tender and fine as the love of sweethearts, or as base as hatred and malice and murder, or as noble as aspirations that climb to the loftiest summits of human achievement.

Desires also are explorers sailing every sea and knocking at every door in search of new treasures.

6. Imagination

Imagination is the picture-making power of the mind. As it moves on a gay free wing and is largely released from reality it is called fancy, but in its more solid work it keeps within the limits of facts while idealizing these with deeper meaning and investing them with richer beauty. It translates verbal signs into their meaning and thus turns all our words and mathematical symbols into the ideas for which they stand. In fact any image in the mind is a bit of imagination and the use of such picture-words is one secret of a vivid style.

But imagination is not only reproductive but is also constructive, creating literature and art that are new worlds and in masterpieces are the most wonderful world we know. Imagination goes beyond the visible and brings the distant near and launches out upon the deeps of the unknown and thus reaches shores far beyond the horizon of the senses. The artist in creating worlds of beauty may leave bare fact far behind, and his visions splendid are not baseless fancies but are a deeper insight into the reality of the world. Not only the poet and painter thus use the imagination as the means of exploring the world, but equally the scientist uses it for the same purpose. The physicist does not actually see an atom much less an electron, but he imagines it and describes it as confidently if not as accurately as if he did see it. The eye of his mind is keener than the eye of his brain. Where his microscope and telescope and photographic camera stop his imagination goes on and compasses a far deeper and vaster world than his perceptions. His imagination outruns his logic and is a more adventurous pioneer and powerful explorer. Many years ago Tyndall delivered his notable lecture on

the "Scientific Uses of the Imagination," and thus the physicist, whom we may think of as being bound in the shallows of the materialistic world, not less than the poet is of imagination all compact and gives "to airy nothings a local habitation and a name." Columbus imagined a new shore before he saw it, and so does every discoverer.

7. *Theories*

Theories are a special form of imagination that deserve special mention. A theory is a tentative explanation of a fact that is only partially known and is adopted as a basis to be confirmed or corrected or rejected as investigation uncovers more facts. It is an incomplete induction admittedly based on a partial knowledge of the matter in hand to be tested and completed by a fuller induction. It is thus of the nature of a pioneer who has only a shadowy knowledge of what he sets out to explore and works his way forward as the unknown region opens up before him. Columbus set sail with a theory of finding a shorter path across the Atlantic to China, and this theory, while in part it was based on an error, yet was not wholly wrong but rather was grandly right as it did reach China but also stumbled on a far richer continent lying between Europe and Asia.

Science is constantly advancing its knowledge by adopting and following theories. Copernican astronomy was at first a theory which was gradually confirmed and corrected, a process which is still going on. So evolution was at first a theory, and the recent view of the electronic constitution of the atom is a theory still undergoing modification. Yet all such theories, however imperfect and mistaken they may turn out to be, are paths that guide

investigators in their search and thus must be named among the discoverers of the world.

8. Symbols

Symbols are another form or instrument of the imagination that are also means of discovery. A symbol is a sign, usually a material form, that stands for some meaning, usually a spiritual reality. We use words and manipulate mathematical signs as though they were in themselves the realities we have in mind, and yet they are quite empty of any significance except as we attach it to them. We do not ordinarily stop, in using them, to translate them into their full meaning but let them lead us where they will; and especially is this true of mathematical symbols and processes which the expert continues to manipulate according to their own laws long after he has ceased to translate their results into the realities of the world, and even reaches results which have no corresponding realities; and yet he trusts them even when they almost literally upset the most generally accepted scientific views and create a new heaven and a new earth.

Einstein may be said to have done this very thing and yet his results do not at last rest on observational facts but on mathematical processes. The results having been ground out of the mill of mathematics, the astronomer sets to work to confirm them by observation. He closely calculated the position of Pluto and put his finger on it years before he saw it. These symbols are thus among the most powerful tools for digging into the mine of the universe and exposing its secrets, explorers that go far beyond microscope and telescope.

There are other forms of symbols that are not less fruit-

ful and wonderful in discovering and expressing the realities of our world. The flag of our country is such a symbol, going far beyond the power of words to stir and express our sense of patriotism. It may be only a piece of colored silk or cheap muslin, and yet what a mighty meaning does it express and how profoundly does it affect us wherever it floats, as it represents the dignity and power and the honor and majesty of a great nation. We use such symbols in every field of life to body forth to the imagination the meaning of things. Art uses symbols as its most distinctive and expressive language. The poet constructs his grand idealistic creations and would not have us take them too literally but as symbols "thrown out" toward the world as suggestions of its inner reality. And so the painter's landscape tells us more than any photograph can because it acts as a symbol to impress the imagination and show us more than eye can see or film can photograph of "the light that never was on sea or land." This is also true of the painter's portrait which far exceeds the photograph in penetrating into and disclosing the subject's personality.

This use of symbols rises highest and goes deepest in the service of religion. Our religious ideas and creeds and forms of worship cannot be taken as literally expressing much less exhausting the realities behind them, but only as suggestions that stir the soul with a sense of the infinite mystery and awe of the spiritual world. Our names and concepts of God are such symbols, and so are all our means of worship. Music and painting and poetry and architecture and every form of art are used to express and glorify our worship; not that they can be taken literally, but that they are like the painted cathedral windows that

sift out the glories of the sun and let them drift through upon us in rich and mellow light and mystic suggestions, when the direct blaze of the sun would blind us. Symbols, then, are also explorers of the world and help us to find God himself.

9. Faith

Faith, a form of the word confidence, is trusting belief or believing trust, belief backed up by feeling by which one commits himself to the object of his faith, which is primarily a person and is then extended secondarily to the product of a person, as when we have faith in a book because of its author or in a bridge because of its builder. Faith falls short of demonstrated knowledge and yet goes beyond mere opinion and is rather a halfway point between unbelief or doubt or skepticism and positive conviction reaching out to and resting upon a person or object that may be beyond our personal knowledge. Faith contains an element of feeling and feels its way into the unseen and unknown and commits itself in trust to an object beyond us, an "assurance of things hoped for, a conviction of things not seen."

Faith necessarily pervades all our thinking and knowledge. We must trust something before we can know or do anything. We must at least trust our own minds, our mental faculties and processes, before we can even begin to think or reach any reasoned result; and we must trust the rationality of the universe before we can construct any science or begin any orderly study. "As for the strong conviction that the cosmic order is rational," says Huxley, "and the faith that, throughout all durations, unbroken order has reigned in the universe, I not only accept it,

but am disposed to think it the most important of all truths." See how confidently this man of science and arch-agnostic, having invented the very word, proclaims himself a man of faith and thereby puts himself among the prophets! Faith therefore is no mere religious word and process, an illegitimate and untrustworthy kind of belief which only religous people use but which scientific men and hard-headed business men have no respect for, but it is as legitimate and trustworthy as any other kind of knowledge and is by far the most powerful instrument of the human mind and most precious faculty of the human heart.

By faith not only the masterful deeds of the long roll call of worthies recorded in the eleventh chapter of Hebrews were achieved, but the roll can be extended to include all the epochal achievements of the race. Not only did Abraham set out by faith, not knowing whither he went, but so also did Columbus and Magellan, Copernicus and Newton, Washington and Lincoln, Marconi and Edison. The architect in constructing a building, the artist in painting a picture or the musician in composing a symphony, the statesman in framing a national policy and the general in planning a campaign—every man, whether his work be great or small, spectacular or commonplace, is proceeding under the guidance and impulse of faith. By faith the man of science believes that "the worlds have been framed . . . so that what is seen hath not been made out of things which appear," and the philosopher believes that the things which are seen are only shadows of the unseen and eternal, the poet that nature is only a transparent veil through which shine the many-colored splendors and mystic beauty and meaning at the

heart of things, and the religious soul believes that the universe is only the garment of God, jeweled with burning suns, the God in whom all things "live and move and have their being." Only a small fraction of our total beliefs is demonstrated knowledge and vastly the greatest part of it consists of faith. We walk by faith, it is our constant exercise and means of gaining our goals, and on its feet have men walked to the ends of the earth and by its hands have they climbed to the stars, and so have they found God.

10. Will

The will is the executive power of the soul, its ability to control itself and concentrate its purposes and energies into action that may cut its way through the world and build our whole vast civilization. It is in itself a great teacher or means of discovery, for we do not know anything well until we do it. Theoretical knowledge remains indistinct and uncertain until we put it into practice and this at once sharpens and deepens its ideas and fills them with urgency and energy, and this process is our best education. One may learn the theory of music and know all about its tonal laws and yet not be able to sing or play a note that anybody would want to hear. But by persistent practice these laws and chords become wrought into the nervous and muscular system as automatic habits and the musician plays as the bird sings with gayety and grace. The instrument has become part of his personality and expresses the music in his soul with unconscious ease and perfection.

It is so in every field of art. No one is a good painter who must think about how to hold his brush, or sculptor

who must be conscious of his chisel, just as no one is a good carpenter who must give his attention to his saw or hammer. The artist and the artisan know how to do these things only when they can do them without thinking about the way they do them. Practice makes perfection in every field of work.

And it is in the actual doing of what they do know that men push out into what they do not know. Had not Columbus put his knowledge into practice in sailing over the sea as far as he knew it he would never have broken into new seas and made his immortal discovery. The will has power to energize our ideas and purposes so that they force their way to their ends as rivers cut their channel to the sea and glaciers plow mountain slopes into yawning ravines and wide valleys. All the ideas that have ever swarmed in the hive of the human brain would never have achieved any discovery or attainment had not the will energized them into action. God himself can be known only as we do his will. "If any man willeth to do his will, he shall know of the teaching."

11. The World

As the soul confronts the world, so the world confronts the soul, and it is the mutual interaction of the two that sets up the relations of knowledge and activity. The soul without the world would never develop and be capable of knowledge, and the world without the soul would never be discovered and exploited. The two together must unite and carry on the process of discovery.

In order to discover and use the world the soul must acquire some knowledge of it and handle it according to its own laws. The world is not a jungle and chaos but

an orderly system and it refuses to be used or even known except as its own nature is respected and obeyed. When man flies at it in wild caprice and expects it to yield to such approach and treatment it will strike back with penalty and destruction. It stands ready to become a nimble and wonderful servant when properly treated, but it is a terrible master when abused. Heat and electricity, coal and steam, will serve him, gravitation will be friendly and helpful to him, the sun will take all his loads on its own shoulder, the very stars will fight for him as long and as far as he treats them fairly according to their own nature. But when he violates them they turn and rend him. Columbus while exploring new seas must obey their winds and currents or they will sink his ships. In the process of discovering the world, the discoverer must come to an understanding with and respect the new world he explores or he will never know it unless it be to his ruin. He that willeth to do the will of the world shall know it, and this is just as true of the material as of the spiritual world. Nature is very orthodox at this point and will bless all right relations with it, but "it is a fearful thing to fall into the hands of the living God."

In the world are to be included all the instruments man has devised to aid him in his discovery and mastery of the world. Telescope and microscope, test tube and scales, and all the machines of the industrial world, may be viewed as being appendages of man himself as they are his inventions and are virtually extensions of his own natural powers; but they are also to be included within the world as they are special forms of its materials and must be constructed and used in accordance with its laws.

In using the world as the field and means of discovery

man must study it by both observation and experimentation. By observation he views it passively to see what it is, but by experimentation he subjects it to his own manipulation, question and cross-examination, so that he extracts from it secrets which it would not yield of itself. Experimentation goes beyond observation and opens new gates into wide fields of discovery. Both observation and experimentation must be conducted in accordance with the laws of nature and then they become powerful pioneers and explorers of the world. Looking into a test tube or through a microscope Pasteur detects the germs of diseases and then slays them to the saving of millions of lives, and the astronomer through his telescope discovers new heavens. Nature is willing to be discovered and yet is no easy and voluble witness but must be put to the test and proof.

12. Personality

All these powers and processes of the soul that have been enumerated—instinct, intuition, perception, reasoning, feeling, desire, imagination, faith and will—sum up into human personality, and personality is the universal and most penetrating and powerful key to unlock and explore the universe. Inevitably and inescapably man interprets the world in terms of himself, bringing us back to the key of discovery with which we started that the soul is the primary organ of exploration and man the measure of all things. The savage puts a soul into every tree and stone and pervades the whole universe with animism and thereby submerges and saturates the world in a sea of spirit; and the last and deepest philosophy of man comes back near to the same point and interprets all

things, the solid earth and stars as well as human thought, in terms of spirit. The discoverer of the world endowed with all the powers of personality is himself the means and measure of his discovery, and he finds the world itself mirrors and matches his own personality. The soul and the world, man and God, at last stand face to face answering to each other as friend faces friend or as the child reflects the image of the father. We are now both approaching and anticipating our grand discovery and goal.

CHAPTER IV

THE DISCOVERY OF GOD THROUGH SCIENCE

ALL the faculties of the soul already considered and which sum up in our personality are each one a pioneer in the discovery of its appropriate goal and all of them lead toward God as their final end and satisfaction. They will all turn up and play their parts as we proceed in our search, though at points particular ones or some one of them will be dominant. In fact all functions of the mind are involved in some degree in any one of its activities. But the intellect as employing the senses and reasoning and imagination is the primary organ of science and we shall start it out on the road to see if it can find God.

1. Objection: Science Deals Only with Phenomena

It may be objected at once that science deals only with phenomena or the things that are open to the senses and their instruments and can be measured and tested by material standards and therefore cannot reach God. Can God be seen by any human eye or by the most powerful microscope or telescope? Can he be caught in any test tube or weighed on the most delicate scales? Does not science move in a totally different region from that of the spiritual world? Is not the question as old as Job, "Canst thou by searching find out God?" The answer is plainly in the negative. God cannot be caught in a test tube or

telescope or enmeshed in the most complicated and mysterious mathematical formula.

Nevertheless, science deals with objects in terms of law and order and purpose and these are marks of mind and inevitably lead on to conclusions as to their ultimate meaning and ground. If science can climb only part way and a little way up to God, it is a very important part, for the first rungs of a ladder at the bottom are as necessary in their place as the last rung at the top. We are right in following science as far as it will go and then we may find other means of going on, even to the heights. And especially we may ascertain whether science in its exploration of the universe does itself raise serious religious difficulties which must be answered if we are to go on.

It would be strange if science did not play some part in the discovery of God, for it has been the most powerful explorer of the universe and has reached the most astounding results. It has sounded the depths of the universe beyond the utmost dreams of even scientific men and opened wonders that amaze them as well as us. It would be futile and foolish for religion to turn away from these discoveries and affect to have no interest in them or deny that they have any religious significance. This would be for religion to shut its eyes to immensely the most remarkable discoveries of our time that are revolutionizing all other fields of thought and vociferously shout that they do not touch or interest it, as though hoping by proclaiming its indifference and making a loud noise to distract attention from the real fact and situation. The discoveries of science do affect religion in very vital ways and scientific men know and acknowledge this and so does the man on the street.

2. Distinction between Science and Religion

It is still true, however, that there is an important distinction between the field of science and the field of religion that should not be disregarded or blurred. They are neighboring but special fields of study and each develops its own methods and results and authority. An expert by reason of his special study may have authority in one of these fields but not in the other; and the fact that he has such authority in one field does not qualify him for assuming to speak with authority in the other. Expert knowledge on one subject may tend to disqualify a man for speaking with authority on another, as it tends to narrow his interest and vision and may beget a bias and prejudice that may prevent his judging another subject impartially and justly.

The disregard of this distinction and the attempted transfer of expert authority from one field to another have been the cause of much of the conflict between science and religion. Some men of great authority in science have presumed to deliver dogmatic judgments adverse to religion with the effect that many have supposed their word is as decisive against religion as it is influential for science; and, conversely, some men of repute in the field of religion have assumed a pontifical air and delivered judgments on scientific questions as though they were as well qualified for this as to decide questions of religious orthodoxy. This confusion is becoming cleared up and it is now generally recognized that experts on either side cannot cross the dividing line and carry their special authority along with them but must keep within their respective fields. Science and religion are now maintaining more amicable relations and are discovering that

they need each other and can work coöperatively in neighboring fields which together comprise a larger unity.

3. Assumptions of Science

It is time that we begin to look directly at the work of science and see whether it does uncover in the universe foundations on which religion may build or which have religious implications.

In the first place science starts with some tremendous assumptions about the universe as to its unity and rationality, its law and order, and these assumptions are pure faith; for they never have been and never can be proved by scientific processes. They are not the result but the prior ground of scientific study. Yet the scientist never doubts them but proceeds on the assumed basis of their universality and unvarying regularity. These assumptions are just as religious as they are scientific and both science and religion stand on and start from this common ground. The unity of the universe underlies and conditions all fields of thought and activity and at this point science has no advantage over religion: both are children of faith and one cannot boast of any superiority over the other and say, "I have no need of thee."

4. Science Uses the Same Faculties as Religion

Science uses the same mental faculties and processes as religion in its work. It not only starts with tremendous assumptions of faith, but it keeps on using faith all the way through. When it locates three points on the orbit of a planet or comet it constructs the whole orbit and then trusts it around its entire course and looks for the

planet or comet at other points and confidently expects to find it there. Faith is involved in this process. So also it uses imagination, going beyond its demonstrated results and by combined faith and imagination predicting and looking for other results as yet unseen and assuredly expecting to find them. Science has no special and peculiar organ of discovery that religion does not have, but it walks on the same feet and soars on the same wings that religion also uses. Science is just the human mind turned and focused upon its special field, and religion is the same mind concentrated upon its field.

5. Religious Discoveries of Science

But still we ask, Just what does science discover in the universe that is of religious significance? It everywhere finds order and law, meaning and purpose. Every science interprets the world in terms of mind and thereby reads it as a book. A printed page consists of certain variously shaped black marks on a white ground and at first sight, especially if they are a strange language, they look like an utterly disordered and meaningless mass. But the expert reader interprets them as signs of the ideas of the author and thus he looks through them, as through a window, right into the author's mind.

The illustration applies in a very literal way to the book of nature. At first sight it is a jumble of disorderly facts, a veritable jungle of confusion and chaos in which no order appears in its tangled mass of scenes and happenings. And so it first appeared to primitive men and does so still to savages, and none of us would see any order in it were it not for the slowly accumulated knowledge which we have inherited. Science went to work to un-

tangle this chaos. It began to observe the changing scene and to note recurrences and to classify objects and relate one fact to another and thus slowly built up a system of ordered knowledge. Its beginnings were crude and its interpretations were mixed with superstitions and absurdities, but wider observation enabled it to correct these one after another. Theory after theory was devised to explain observed facts, and these were constantly tested as they worked or failed to work in experience, and thus they were brought into closer approximation to reality as it was more fully disclosed. One science also became disentangled from others and in time they all became separate and distinct each with its own field and special methods and results. Out of these crude beginnings all our sciences have developed, astronomy from astrology, chemistry from alchemy and so on. More accurate and powerful methods of investigation have been invented and all our sciences have moved forward with leaps and bounds. Within modern times all the old sciences have been reconstructed and a hundred new ones have been born and grown into giant power.

Now, what is each one these sciences doing? Again we say, it is reading the world as a book. Astronomy takes all the apparently haphazard motions of the heavenly bodies and straightens them out into smooth and beautiful orbits in which these bodies travel on a schedule and are never a second behind time, allowance being made for some small as yet unknown factors. It unravels the whole tangled web of the heavens into straight threads and reweaves them into perfect and beautiful patterns. It unwraps the sun and stars, coat after coat to their core, and analyzes them into their elements. It reconstructs the

whole heavens into a grand system of plan and law and order, and then writes these results down in a book which we read as our astronomy. But the real astronomy is not the book but the heavens themselves which the astronomer reads as we read his book. As we look through the book into the astronomer's mind, is not he looking through the Book of the Heavens into the Mind of the Maker of the heavens? Can we see mind in the book of the astronomer and not see Mind in the real astronomy of which the book we read is only a tiny transcript? If not, then is the undevout astronomer madder than ever in our day. But Tycho Brahe gave the true interpretation of the heavens when he exclaimed, "O God, I think thy thoughts after Thee!"

Every other scientist is doing the same thing with like results. The geologist turns up the rocky leaves of the globe bearing all manner of signs and signatures which he reads as clearly as we read the same record in the pages of his book so that we look through these rocky leaves into the Mind of the Author. The physicist peers down into the depths of the atom and reads what he sees in terms of his own mathematical mind and again we are interpreting the basic elements of the world as intelligible products.

Science in its totality is doing this throughout its entire exploration of the universe. It is reading all the crowded shelves in its vast library and everywhere finds its pages imprinted with ideas, its web a tissue of intellectual threads and logical relations and patterns, its vast structure built after architectural plans and specifications as plainly as any business block or grand palace or stately cathedral. The scientist believes that every part and par-

ticle of it is intelligible, and however unintelligible or dark or contradictory any part of it may seem he has not the least doubt that it will turn out to be perfectly understandable and will exactly fit into its place when seen in its right light, just as in reading a book when we come upon a word we do not know we are sure that the author understood it and used it properly and that with larger knowledge it will appear plain to us.

The scientist, having discovered a principle or law in one area of the world however small, does not hesitate to sweep it as the radius of a curve throughout the whole universe. The law of gravitation, having been found true of an apple, was at once extended to the moon and then to the sun and the most distant stars. The speed of light, the conservation of energy, the structure of the atom, these and like things are accepted as fixed and constitutional in the universe and are trusted as always acting in the same way everywhere. No atom ever slips out of its appointed place, no star ever shoots a forbidden ray. The faith of the scientist in the universality and fixed operation of his laws is beautiful to see and often throws our religious faith into the shade or puts it to shame. We have already quoted the notable confession of faith of Huxley in this article of his scientific creed.[1]

6. *The Outcome of Science*

The outcome of this study is that science has rebuilt the apparent confusion of the world into a vast altar and temple of ideas that bear witness to God and lead us up to his worship. Science, instead of sinking the human mind in the materialism of the world, has rather trans-

[1] Pages 30-31.

muted the material world into a mental structure, and unless it takes more mind to construe the universe than to construct it, it must ever confront us as an infinite Mind appealing to our finite minds, the sublime challenge of Thought to thought. Eminent scientific men themselves admit and emphasize this, and it will be sufficient to quote one of unquestioned standing, Robert A. Millikan, who declares: "Science has laid the foundations for a new and a stupendous advance in man's conception of God, for a sublimer view of the world and of man's place and destiny in it."

It is not within the purview of science to cross from the material and temporal into the spiritual and eternal world, and this is the province of philosophy. When scientists do take this step they do so as philosophers rather than as scientists. Yet they can hardly help facing this border line and at least peering over into the world beyond. Many of the most eminent ones have given weighty testimony to their faith in the existence and significance of the spiritual world. They know that science studies only one section or selected aspect of the universe and that there are many other cross-sections and vaster aspects embraced in its total reality. It does not build the only road to the Temple of God and only arrives within sight of it but does not enter in. It not only does not solve but does not touch the deeper problems and painful perplexities relating to God; hardly does it touch the hem of his garment. And yet it clears up the jungle of nature into order and plan and starts roads that lead toward God; other lines of thought will carry them on into the full light of his presence.

7. *Difficulties Created by Science: the Vastness of the Universe*

It may be said that science starts more difficulties and erects more barriers in our search for God than it removes; and that science itself is now responsible for more religious embarrassment and doubt than have ever been experienced before. There is truth in this view. New truth often does this very thing: its first effect is unsettling, especially to traditional views. Huxley said that "the waters of science are now flooding the church," and he evidently thought that in time they would drown out Christian faith. But this flood of doubt has subsided rather than risen higher, and science and religion have become adjusted to each other in our day and are living and working together more harmoniously; yet at some points they still engender friction and need to be lubricated into better mutual understanding and smoother coöperation. Let us look at several of these points.

The vastness of the universe has expanded to such appalling dimensions in its spaces and speeds, masses and motions, swarming billions of suns and systems, mysterious energies and infinite complexities that it is difficult to many minds to think of it as having any significance for and concern with man who is simply an infinitesimal midget on the tiny mote of a globe which is swimming in the light of a million million suns and will have its brief little hour and then be destroyed, possibly instantly annihilated in some grand cosmic collision and conflagration and melt into the infinite azure of the past. Can we think that, if there be a God, he can have the least interest in such an ephemeral creature as man? One slip of some mighty hammer of the universe and he is crushed to powder, and

the great globe itself and all which it inherits, its gorgeous palaces and cloud-capped towers, shall vanish and leave not a wrack behind.

No doubt this overpowering sense of the vastness of the universe and the utter insignificance of man breeds religious doubt in many minds. Yet the difficulty tends to diminish and disappear under further examination. In general this difficulty grows out of the fallacy of mere bigness and bulk to which we Americans are so disposed. Bigness introduces no new principle in our science and philosophy, and we need not lose faith and grow alarmed when atoms are multiplied into a sun and suns into spiral nebulæ.

Let the sheer vastness of the universe be stretched out to the utmost limit and even be discovered to have no limit and be infinite—is it not the human mind that finds all this out? Does it not measure and weigh all these worlds and penetrate into these abysmal secrets? The greater the universe the greater still is the human mind that senses it. Not only so, but the human mind really recreates the universe and sets it all up in its own consciousness. It receives from the heavens only various kinds of vibrations which it interprets and builds into the whole vast fabric of the skies. In a still deeper way it requires of the material universe conformity to its own laws of order and cause, intelligence and purpose, so that in a sense man erects his throne of dominion over it and all its suns and systems come crowding around him and do obeisance to his scepter. Idealistic philosophy, as we shall see later, declares that the human mind contains the whole universe, so far as it knows it, in its subjective consciousness as a finite reflex image of the universe in the infinite

divine consciousness. But however this may be, it is clear that man is superior to the material universe and in a large degree is master of it. The greater the universe, the greater are we, and the greater is God who made us and in whom we live and move and have our being.

The Hebrew psalmist had this very experience of passing through doubt to greater faith in the presence of the universe. "When I consider thy heavens," he said, "the work of thy fingers, the moon and stars, which thou hast ordained, what is man, that thou art mindful of him? and the son of man, that thou visitest him?" The mighty pageant of the skies is overpowering his sense of human worth and divine care, his faith is slipping. But instantly he recovers himself and now triumphantly declares: "For thou hast made him but little lower than God! and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands: thou hast put all things under his feet." He has now recovered his faith stronger than ever.

Other great thinkers have had the same experience. Pascal said that the universe might crush him as a reed, but he was a conscious reed and could defy the blind universe in the act of crushing him and thereby prove his superiority; and familiar are the words of Immanuel Kant: "Two things there are which, the oftener and the more steadfastly we consider them, fill the mind with an ever new and ever rising admiration and reverence: the starry heavens above, the moral law within." And so the big star is at the little end of the telescope, the star that is looking and not the star that is being looked at. Which would tip the scales in any right standard of values, Shakespeare's sonnets or Sirius, Plato or the Pleiades?

The vastness of the universe under further thought, so far from destroying or impairing faith, puts it on an immensely broader and deeper foundation.

8. Universality of Law

Another point at which science seems to press against religious faith is the universality of law. The present scientific picture of the physical world in the mass is that of a rigid and inexorable mechanism in which every part and minutest particle moves under the inviolable reign of law. What effect does this have upon our personality and freedom and upon the personality and freedom of God himself? Does it not appear that each wider area brought under the subjection of law leaves that much less room for the exercise of personal responsibility, and when law reaches the utmost limit of the universe are not all personal beings crowded out of it or crushed under it? Are we not reduced to the determinism of physical force and is not God himself imprisoned in his own universe or expelled from it?

Here again the cure for perplexing thought is more thought. The universal reign of physical law even throughout the material world is an immense assumption of faith which cannot be proved, however necessary it may be as the basis of science. However it encounters limits. It is now being suspected and even affirmed that physical law does not reign within the atom as it does without and that there is a degree or principle of indeterminism in the movements of electrons: however we must let this pass as in process of investigation. But do not physical laws strike a barrier when they touch the organic world of life? Vitalism still holds its own with many of our profound-

est students of biology, and it is held that other laws rule in this world along with physical laws. And especially when we come to man, is he also simply a cog in the resistless machinery of the material world? A still larger body of thinkers take their stand against this doctrine and it strikes the rock of our intuition of freedom, which is an immediate experience and is deeper and stronger than any argument that can be brought against it. It is true that the world of human life is not one of caprice but is ruled by mental and spiritual laws, but these are of a different order from mechanical necessity and are expressions and not repressions of personality and liberty.

However it turns out that even physical laws do not bind and determine free personal beings but are instead their servants and not their masters. It is simply a fact of immediate personal and universal human experience that we use these laws and turn them to our service and yet violate no one of them. Nature acting under physical law alone would never build a house or spin a thread. The whole tremendous fabric of our material civilization, with its cultivated fields, bridged rivers, pierced mountains, splendid cities and glorious works of art, has been reared by human wills. The human will is strictly a supernatural agent working in and through and above the physical energies of the world so as to turn and train them into nimble servants to do its bidding; and yet never has gravitation or chemical affinity or light or heat or electricity ceased to act according to its own law. In some way, however mysterious to us, we do wield the wand of our will over these forces, and while they are true to their own nature yet are they also obedient unto us. Instead, then, of reducing us to determinism and imprisoning God, these

laws are the very agents and means of our freedom and of God's sovereignty. They are like the steel tracks on which the locomotive has perfect liberty and can drive itself with speed and safety to its destination: instead of destroying the liberty of the locomotive the track gives it all the liberty it has, and when the engine leaves the rails it jumps into the ditch and its liberty is gone. It is because we live in a world of physical and other laws that we can exercise our liberty and live a rational life.

Thus another seeming enemy raised against religion by science under further examination turns out to be a friend. The universality of law cannot be erected as a barrier against human freedom and responsibility, against the presence and providence of God in this world of ours, against his supernatural action in revelation and miracle, for all law is but one agent and aspect of the divine freedom and love. As Browning says, "All's law and all's love." Seventy-five years ago Professor Rudolf Hermann Lotze of the University of Göttingen wrote his monumental work, *Mikrokosmus,* to show "how absolutely universal the extent, and at the same time how completely subordinate the significance, of the mission which mechanism has to fulfill in the structure of the world." And Lord Balfour, in his Gifford Lectures, *Theism and Humanism,* in speaking of the difficulties in connection with natural law and prayer, says: "These difficulties are difficulties of theory, not of practice. They never disturb the ordinary man—nor the extraordinary man in his ordinary moments. Human intercourse is not embarrassed by the second, nor simple piety by the first. And perhaps the enlightened lounger, requesting a club waiter to shut the window, brushes aside, or ignores, as many philosophical

puzzles as a mother passionately praying for the safety of her child."

9. *Science and Religion Mutually Complementary and Coöperative*

Not only are science and religion as they are better understood growing into closer harmony, but they are also mutually coöperative. Religion needs science, and science needs religion, and either without the other is incomplete and one-sided and may be as a bird or airplane with only one wing.

Religion needs science, first, that it may be imbued with the scientific spirit of truth-seeking and thereby be cured of its old dogmatism and partisanship and passion that have done so much in former days to impair its reputation and put it out of good standing in the higher circles of education and culture. Theology has not always walked humbly with its God, or with facts, or with the God of things as they are. Science, though not always without sin itself, yet tends to beget the spirit of pure truth-seeking and to diffuse it like an atmosphere into all fields and thus tempers the intellectual climate in which theology and religion must grow.

Religion needs science, second, for its constructive work in uncovering the foundations of the universe and showing that they disclose a world of law and order that religion must have as its home. If science did not find a world of plan and purpose that matches religion's concept of God, neither science nor religion could live in such a disorderly world.

And religion needs science, third, to arm it with power to build its kingdom of God in the world. It seeks to con-

struct a world of law and safety, sanitation and education, architecture and art, health and holiness, and this work calls for knowledge, insight and foresight, mastery of means and methods, dominion over all the earth. Such knowledge is science, and without it religion would be reduced to blindness and impotency. It is folly, then, for religion to turn upon science as though it were an enemy and to treat it as a suspicious thing to be watched. If religion could kill science, it would by the same act kill itself and literally commit suicide.

On the other hand, science equally needs religion. It needs it, first, that religion may impart to science its reverence for spiritual realities. Religion has an eye for faith to see beyond the seen into the unseen and to stand in awe of the mystery of the universe. Science should share in this reverence and make room for the spiritual world. It may be as blind and dogmatic in the presence of religion as religion may be in the presence of science; and as science imparts to religion the scientific truth-seeking spirit, so should it receive from religion the spirit of reverence.

Science needs religion, second, to obtain a deeper insight into the vaster spiritual world in which the phenomenal world lies ensphered and in the light of which it is explained. Notwithstanding its immense and ever-growing splendid achievements, science has no explanation of its own facts and laws and is a blind guide leading the blind if it has no light but that which shines in the world of space and time. Its own world is only a fraction of total reality, and it needs a larger world of spirit and personality and purpose to explain its own field as certainly as the earth needs the sunshine and showers and sky and sun.

And, third, science needs religion to give our human world essential worth and eternal hope. Science cannot, by reason of its own limitations, mount to the summits of the human world where all things are evaluated and everlasting destiny looms into view. Yet it cannot help but wistfully glance up at these heights and share in the universal interest of these ultimate questions.

No one has stated the mutual relations of science and religion with greater fitness and force than Thomas H. Huxley: "True science," he says, "and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both, for science prospers exactly in proportion as does true religion; and religion flourishes in exact proportion to the scientific depth and firmness of its base."

Our conclusion then is that science and religion, when worked out in their logical relations, are mutually complementary and coöperative. They join in reaching wider truth and better faith. They are equally included in the one comprehensive circle of total truth and stream out as radiating rays from the same central splendor of God. They are the two main architects and builders of one grand temple of truth and worship, concordant strains of one vast cosmic symphony and song. By their origin and nature they are wedded into union, and what God hath joined together let not man put asunder.[2]

[2] For a fuller treatment of the relations of science and religion see the author's *Old Faith and New Knowledge*, pp. 79-82, 272-273, from which the above paragraphs have been condensed by permission of the publishers, Harper & Brothers, New York.

CHAPTER V

THE DISCOVERY OF GOD THROUGH PHILOSOPHY

PHILOSOPHY passes beyond science and seeks to reach ultimate reality. It accepts and uses the results of science and of all fields of knowledge as the ground on which it stands and from which it starts, and then goes out in search of what lies underneath and beyond. It therefore takes us, in our search for God, toward if not all the way to our ultimate goal.

Let us begin with as few assumptions as possible and see whither we are led.

1. The World from Different Viewpoints

It is one of our familiar experiences that we all see the world through our different minds and from different viewpoints and so we see different worlds. It will serve our present purpose to note three of these worlds, that of the plain man, the scientist, and the philosopher or metaphysician.

The plain man in looking at the world thinks that all things exist just as he sees them or that its appearances are its ultimate reality. For him the stone is solid and hard, the grass is green in itself, the music is in the air, space is spread out, and the whole world exists in objective reality as it appears to his senses. Possibly he thinks that the sun and stars revolve around the sun as they seem to

do before our very eyes, and as all the world formerly believed and as a great part of the world believes yet. There is truth in the plain man's view of the world and we all live in it.

The scientist, however, sees deeper into the world. He penetrates through its appearance into its proximate causes. He reverses the appearance of the heavens by putting the sun in the center and setting the planets to revolving around it. He resolves the apparently solid stone into an infinite number of small atoms separated by spaces which are very large compared with the size of the atoms, so that he looks through the stone as through the solar system, and he further resolves the atoms into vastly smaller electrons and protons. The scientist steps on a stone or plank of wood as though he were stepping on an infinite swarm of infinitesimal flies.

He also sees the whole world linked together in a causal system in which every atom affects every other so that when he draws a breath he alters the level of the Atlantic and when he steps on the earth or even waves his hand he shakes all the stars. These are only hints of what the scientist sees in his world as compared with the plain man's world.

At this point the metaphysician appears upon the scene. He also accepts for practical purposes the plain man's world and lives in it along with him, and he also sees and accepts the scientist's deeper world. He, too, is a man of flesh and blood and keeps his feet on the ground. But he now goes behind the appearances of the plain man and the proximate causes of the scientist and seeks the ultimate cause of all things. He first resolves all sensations of the senses into subjective states or experiences of his

own consciousness. He thus sweeps all light and color, sound, odor, taste and touch off the external world and packs them away in his mind. He takes an even more daring step and resolves space and time into subjective experiences of the objective world. The whole world of phenomena thus becomes states of his own consciousness.

The metaphysician, however, let it be said at once, does not doubt that these subjective experiences of the world as we know it in our minds have objective causes in the external world, but the nature of this world at this point in our investigation is unknown to us.

By this time the plain man and possibly the scientist may think that the metaphysician has gone clean crazy and only thinks that he thinks or is dreaming a wild and delirious dream. However the metaphysician is prepared to give reasons for his view and bides his time until he can make himself understood. At any rate these views of the world are held by these three typical men and they illustrate how widely and deeply men looking at the same world can see such different views of its real nature.

2. The Subjectivity of Sensation

Let us now look more carefully at these different views of the world and see if we can get closer to their truth. This is just what philosophy is, a more careful use of our powers of observation and reasoning, as William James says "an unusually obstinate attempt to think clearly and consistently."

The physicist first examines the world, beginning at the outer end of the complex fact we call sensation. He investigates sound and finds it consists of vibrations in the sonorous body, such as a bell, which are communicated

to the air as a series of waves which are propagated through it to the tympanum of the ear which vibrates in unison with the bell. The physiologist traces the process up through the auditory nerve in a series of nervous agitations which are different from the waves in the air and cause a state of agitation in certain cells in the brain. A similar line of reasoning applies to all the other sensations. Light is a series of vibrations exciting the retina of the eye and passing up to the optic tract in the brain. Odor and taste affect the nerves of the nose and tongue, and touch the nerves distributed widely over the surface of the body. In all these cases no sensation has yet been experienced in the mind.

The psychologist now takes up the problem and finds that the mind has the mysterious power of translating these molecular agitations in the brain cells into the mental experience of sensation, somewhat after the manner in which a telegrapher translates the clicks of his instrument into ideas in his mind. A sensation is thus something entirely different from its outer cause in the world. It is a conscious state of mind and as such cannot be identified or compared with anything in the material world. The one is a state of thinking or feeling and the other is a state of motion in an insensate substance. A sensation does not and cannot have the physical qualities in the external object that excites it; it cannot be round or square, bright or dark, sonorous or silent, sweet or bitter, hard or soft in itself. An external square object in the world does not produce a square image in the mind. It is thus a mere truism open to our inspection but one that is fundamental in this discussion that there is no *sensation* of sound in a sonorous body, or of light in a luminous

body, or of sweetness in sugar, or of odor in a rose, or of hardness in a stone. These sensations are in every instance states of conscious experience in us caused by some action upon us by these things. So far psychologists are agreed.

The metaphysician now takes up the investigation and carries it still further. He calls the inner sensation the phenomenon and the outer cause the noumenon. A phenomenon is what the mind experiences when it is acted upon by an objective cause, and the objective cause is the corresponding noumenon. The phenomenon is that which appears to the mind, and the noumenon is the reality which is the cause of the appearance.

We have seen that the physicist finds as the cause of sensations in the mind certain vibrations or other modes of motion in the objective world. He tells us that light consists of waves or bundles of vibrations now called quanta. He does not actually see these waves, but he has mental conceptions or pictures of them and is as sure of them as though they were visibly before his eyes. What the physicist tells us about these light waves is true from his point of view and he may believe that they exist in external reality just as he imagines them. But in doing this he is making the same kind of mistake the plain man makes when he thinks that sound exists in the external world just as he hears it. For the metaphysician now points out that these ways in which light waves are supposed to act are only ways in which something is affecting our minds and are themselves the phenomena experienced in our minds. The motions of the waves and the waves themselves could they be made visible, what are these but states of our minds? They are themselves sensations of the mind, either in reality or in imagination, and as such

they take us no nearer the ultimate reality than we were before. The same is true of the other sensations of sound, odor, taste and touch. The physicist's external causes of these sensations are themselves mental states, appearances or phenomena in our minds of realities or noumena that are still beyond us and unknown to us.

The physicist not only finds the cause of these sensations in certain motions of external objects or forms of matter, but he divides matter into very small particles or molecules, and the molecules into atoms, and the atoms into electrons. Are we getting any closer to the ultimate reality by these ever more minute divisions? The conceptions we form of atoms and electrons, which are never visible to us, are the ways we conceive these things would affect us if we could see them; and however far this process could be carried the resulting states in our minds would be phenomena of objective reality we have not reached and never can reach by this process and approach.

The whole objective material universe is thus resolved into subjective phenomena of which the noumena or objective reality is as yet unknown to us. Such a world may seem at first sight to have been dissolved into airy nothingness, but the world of our experience has not been touched by this process of reasoning and remains solid, orderly and trustworthy as ever. We have simply taken the first steps toward discovering the nature of the world of causation that lies back of our experience.

This subjectivity of sensation has thus profoundly remodeled our view of the external world and has carried us far from the plain man's world toward the metaphysician's world. So far psychologists and metaphysi-

cians are generally agreed. We must now look into a deeper and more startling subjectivity.

3. The Subjectivity of Space and Time

This more startling form of subjectivity is that of space and time. That anyone should deny or doubt that space is spread out around us in objective reality just as it appears may seem to the plain man as the last limit of absurdity and irrationality; and yet this deeper subjectivity raises no new difficulty as compared with the subjectivity of sensation, and, in fact, is only one form of it. All our experiences of space are modes of sensation and thereby become involved in its subjectivity. We derive our ideas of space from the sensations of sight and touch and muscular effort. We see the objective world apparently spread out, but such vision is subjective in the same way as color. We also get an idea of space by the sense of touch as we move our hand along an external object from point to point, and the resulting sensation is again subjective. A further experience of space or distance is derived from the muscular sensation we experience in walking, and we measure distance by the number of steps or series of volitions we take or estimate we must take to reach it. It is in this way we get our sense of the distance of the heavenly bodies and we are familiar with calculations showing how many steps we must take to reach the moon or the sun or even the stars. Every such step consists in a complex of sensations or volitions which are subjective. Thus all our experiences of space are sensations and involved in the subjectivity of states of mind.

Time goes along with space. It is our sense of the succession of our sensations or experiences and these are

subjective. We may resolve both space and time into a series of volitions and thus fuse them into one subjective experience.

Again it is to be emphasized that these sensations of space and time are not wholly subjective but are caused by some external reality and are modes of this unknown reality acting upon us.

It may now be asked, How could we live in such a non-spatial world? How could we find a place in it to set our feet and erect our buildings and move around? Would it not be living in pure emptiness, an absolute vacuum? Are we ghosts living in a ghostly world? This objection disappears when we remember that we now live in the world of consciousness and this is a purely spaceless reality. There is nothing spatial in our consciousness, nothing thick or thin, wide or narrow, long or short. The idea of a mile is not a mile long, or of a square is not itself square. Sensations of all kinds do not have the qualities we attribute to material objects. There is nothing green or hard or long or short or near or distant in the mind. No one supposes there is anything extended in the mind or that anything extended could enter the mind. Extension, then, like color and touch, is an experience occasioned in the mind by some reality whose nature at this point in our inquiry has not been reached. We do not experience objective space, but we spatialize subjective experience.

The conclusion of the matter at this point is that the total world as we experience it is created or occasioned in us by some unknown reality acting upon us and causing it to arise within us as the actinic rays of sunlight falling on a photographic plate cause the images of ob-

jects to appear on it. It follows that we have and can have no knowledge whatever of any object apart from our minds. It is always present either in fact or in imagination to our consciousness, and we cannot conceive of any reality that is wholly out of relation to us.

4. How Can We Reach the Nature of Ultimate Reality?

We have at this point run up against a reality which is so far unknown to us, and the great question of metaphysics is, Can we penetrate through these subjective appearances and get at the nature of the ultimate reality? Let us launch out upon this deep, setting sail upon the foaming stars to the far-flung frontiers of the universe.

We begin as close to ourselves as possible, down on the ground of personal experience, as the astronomer, when about to cast his measuring line out among the constellations, takes his stand on the ground under his feet. The first bit of reality we indubitably know is our own soul, self or consciousness. We know this by immediate awareness or intuition. External objects are known to us through the medium of the senses, which are of the nature of colored lenses that impose the secondary qualities of matter on these objects and thereby give them their sensational appearances. A change in the senses, as in the retina of the eye or the tympanum of the ear, would thereby effect a change in the appearances of the whole universe and transform it profoundly. Sense perception thus gives us knowledge of reality at secondhand, or knowledge that has passed through a process of transmission and transformation.

Not so with our knowledge of the self. We look into our consciousness, not through the senses, but directly

without any transmitting and transforming medium. We are immediately aware of the self, its states and activities, and there is no room for perversion in a process of transmission. The self is at once subject and object with nothing thrust between them, like the senses, to dim or blur the vision. Consciousness becomes self-consciousness, the knowing "I" and the known "me" are identical in one and the same self.

Such knowledge is the clearest and surest we can have. Its stream is not mixed and muddied with the sediment of the senses or perverted with their transforming processes, but it is direct vision and pure light. This self-knowledge refers to our mental states and not to our interpretation of them, which is subject to all the errors of our own judgment and reasoning. But the bare facts of our states are known to us without error. We thus know ourselves better than we know anything else.

We now note that this first piece of reality is personal spirit or it is constituted as personality. Personality is the distinctive state of a person; and a person is an individual being endowed with perceptive and reflective thought, sensibility and responsible will. We are immediately aware of these three fundamental faculties or functions of the self fused into the unity of consciousness. Yet the soul is a very complex and wealthy world, its unity diverging into variety and deep distinctions. It has a varied and rich capacity of perceiving and feeling and acting on different kinds or aspects of the complex manifold of reality. When acting on objects in their intellectual nature it has knowledge; when acting on them in their æsthetic nature it has a sense of beauty; when acting on them in their ethical nature it has a sense of duty; when acting

on them in their relations to God it is exercising its sense of worship and experiencing religion; and in all these reactions it is swept with various kinds and tides of emotion.

Personality is also subject to degree and growth. It begins in the human being as a germ in the child, unfolds into its full-grown powers in the man, and exists in a wide range of degrees from the peasant to the philosopher. It rises into a full tide and glow of feeling in consciousness in a state of excitement, then subsides into dullness and drowsiness, and finally sinks into subconsciousness in sleep. This subconsciousness is itself a great deep, the underground world and night-life of the soul where all our memories and experiences are stored, to emerge at call into consciousness; and it may be much deeper and larger than our conscious self, submerged in this deep as seven-eighths of an iceberg is submerged in the sea.

The personal self is thus the center and measurer and creator of our world. It casts all things in its own molds and shapes the very universe after its own patterns. Its will in a degree is sovereign over and responsible for its own world, both subjective and objective. The will is the captain of the soul and the crown of its sovereignty, pregnant with victory and glory or with defeat and shame. It builds man's world, tossing mountains out of its path and creating a vast and splendid civilization, carves character and determines destiny; and every man, however humble and bound in by circumstance, is, not a wind-blown bubble on the sea or atom in the storm of the world,

> But this main miracle, that thou art thou,
> With power on thine own act and on the world.[1]

[1] Tennyson.

In the soul, then, we have our first knowledge of ultimate reality. Self-knowledge is not knowledge of phenomena, or of the appearances of the world, but is knowledge of the noumenon, or of the thing in itself. Such knowledge is foundational in our knowledge of the universe and ultimate reality. "Give me where I may stand," exclaimed Archimedes, "and I will move the world." "Give me a bit of reality," says the metaphysician, "and I will show you the ultimate reality of the universe." This standing-place where we may rest our lever to move the world, this representative bit of reality that will reveal to us the universe, we find in our own self. "I think, therefore I am," said Descartes, and thus found in himself a solid ground of reality on which to stand and a center from which to sweep the circumference of the universe. We may go far off to find what is near at hand; we may vainly search the earth and the heavens for what is nigh us, even in our heart. This conclusion leads us toward the view that we have in the soul a sample of all reality, one of the tiny bricks of which the universe is built.

5. The Nature of Objective Reality

We must now get closer to the nature of objective reality which has already loomed into view. The world hangs before us as a vast variously patterned, richly colored curtain or veil. The question now before us is, What is the nature of this curtain? What lies behind this veil?

6. The World as Mind in Man

There is one point or rather billions of points in the curtain of the world where we pierce through it to its noumenal or ontological reality, namely the points of

human persons. Our own bodily movements express and are explained by our inner minds moving and directing them, and we see in the stream of the world other bodily units moved by the same motions as activate our own; and as we each one know that our body manifests our mind, so do we know that all other like bodies manifest minds, and thus in upwards of two billions of units we have reached the ultimate reality of the world external to us and find it mental in nature.

7. *The World as Thought*

The whole world is intelligible and is therefore a product or form of thought. It is difficult to see how the mind could know or come into any relation with an object that is not akin to itself. That the non-spatial purely spiritual mind could lay hold of or be affected by anything so foreign to its own nature as an extended insensate lump of matter is a doctrine hard to defend and more difficult to believe the more it is considered. The fact that we can know the world therefore raises the presumption that it is mental in nature. It is not a foreign body apart from and alien to our mind, but a mental reality akin to our mind. The world as we experience it is certainly a state or mental construct of our minds, and so far is purely mental. "The world is my idea," as Schopenhauer sententiously says in the opening words of his work *The World as Will and Idea.* The basal fact at this point is that the world we know is intelligible: therefore its ontological cause must be intelligent.

We revert again to a familiar illustration we have already used to exemplify this fact. A book is written in characters that express thought. The writer of the book

put his thoughts into written signs and there they lie on the printed page symbolically represented, visibly crystallized in spatial forms. The reader now interprets the printed signs into the original thoughts of the author, he redissolves these symbolical crystals back into the author's ideas, which are now dissolved in the reader's mind and become his own mental states. The book is thus the intermediary means by which the reader rethinks the writer's thoughts. It is known by the reader to express thought and to be a symbolical embodiment of thought because he can interpret it in terms of thought.

Now the world is a great book written in a vast and various language. The broad fact about this book is that it is intelligible. The human mind can spell out its letters and words and in a degree understand it. Its simple meanings lie on its surface and men must learn to understand these in order to live at all. But through long ages men have studied this book with close and ever closer application and with ever more powerful means of insight and interpretation, and thus a vast mass of knowledge has been slowly accumulated. To-day test tube and crucible, telescope, microscope, spectroscope and camera and countless other cunning devices, are feeling far in and far out among the molecules and masses of the world and are discovering their structure and operations and laws. All our science is just a reading of the great book of the world, as Champollion deciphered the Rosetta stone. No atom of irrationality is anywhere found in the cosmos, throughout it is woven of intellectual threads and responds to the interpretation of the human mind.

The conclusion that this aspect of the world presses upon us is that it is the expression of mind. If the

intelligibility of a book is proof that it is the product of an intelligent writer, the intelligibility of the world is proof that it is the manifestation of a vastly greater mind.

8. The World as Sensibility

A similar line of reasoning resolves the world into the expression of sensibility. Our own feelings are reflected in our activities. Bodily movements, flushed face and gleaming eyes, smiles and tears, are as plainly the language of feeling as words are the language of thought. By this means we read the feelings of other persons and the same principle may now be extended and applied to the world. Nature with its many-colored aspects, its mobile features and changing hues, awakens in us corresponding feelings. It is a harp of a thousand strings that expresses the whole range of our emotions, or a vast sound board that awakens and reënforces our feelings and gives them depth and richness and power. Nature excites our emotions just as it does our intelligence. What is the explanation of this fact if it is not that the fabric of nature is woven of threads of feelings as it is of tissues of thought? It sweeps our emotional chords as it stirs our intellectual faculties and thereby shows its kinship with our hearts as it shows its affinity with our minds. What makes us feel must ultimately spring from what itself feels.

9. The World as Will

The third fundamental faculty or function of the soul is will, and again the world can be interpreted as the symbol of this mental power. Our own bodily activities are

again the expressions of our volitions. When we press our two hands against each other and exert our will equally upon them, the stress of the one hand is balanced by the stress of the other. The more we press the right hand the more we must press with the left, and thus the equilibrium is maintained. In this case we know the noumenal reality that is stressing the right hand and we equally know the noumenal reality that is stressing the left. If now we press our hand against another person's hand, we know that the noumenal cause of the pressure in both our hand and in the opposing hand, which is other than our own, is will.

Now let us press our hand against a material object in the world such as a wall. The wall resists our hand and will act precisely as in the case when our left hand resists our right hand. The more we press our hand against the wall the more the wall presses against our hand; that is, the wall acts as though it were another will opposing our will. In a word, matter acts as though it were a will. All its pressures, strains, motions, vibrations and activities of every kind can be interpreted as manifestations of will. The whole material universe behaves as though it were a will. The gravitation that binds the planets to the sun acts as though it were mighty muscles, energized by will, that stretch from the sun to the planets and hold them in their orbits and then hold all the stars together. The whole universe is under the stress and strain and moving power of will. From the vibrations of atoms to the sweep of the planets and suns and systems in the heavens, it behaves as will; it is doing things and this is the characteristic of will as we know it in ourselves. As our bodies are the phenomenal expression of our wills, so is the

material universe the phenomenon of a mighty if not an infinite will.

10. Man the Key of the Universe

The conclusion at this point is that the soul is reality in itself and consists in its threefold nature of thought, sensibility and will, and the world matches the soul in all these points and manifests itself as consisting of the same nature. Man thus becomes the key of the universe. As he consists of ontological soul manifesting itself in a phenomenal body, so the ontological world consists of a vaster soul manifesting itself in the phenomenal world. Man is a bit of reality that is representative of all reality, and the universal and ultimate reality of the world is soul or spirit. The soul of man is a little world, and the world is a great Soul.

11. The World as the Manifestation of God

We now come to the grand conclusion of this line of philosophy, which is that of personal idealism. The world is the phenomenon of God! A phenomenon, we have seen, is the impression made on our mind by an objective reality. An orange is the phenomenon of an object which affects our consciousness so that we experience the sensations of yellow color, pungent color, acid taste and hardness to the touch, grouped in spatial form. The phenomenal object is a complex yet unitary state of our consciousness; and the corresponding objective reality is not an extended, colored, pungent, acid and hard lump of matter, but is itself mental in nature and can be viewed as a mental reality in another mind. What is true of the orange is also true of the whole material universe. As a

phenomenon it exists in our consciousness, but its objective reality exists in another consciousness. Nothing exists apart from some consciousness: What is the consciousness or mind in which the whole world exists?

The answer to this question leads to a tremendous conclusion. The unity of the phenomenal world in all its manifestations as thought, sensibility and will leads to one Spirit as the agent and cause of all the grand appearances of this world. This Spirit is God. The world, then, as we know it is the immediate impact, influence, or causal activity of God on our souls. God reveals himself to us as the world, and the world is our experience of God. Personal idealism [2] is thus a grand exposition of or sermon on the text, "In him we live, and move, and have our being."

Man is the image of God and reflects his nature as the dewdrop mirrors the sun.

> Take all in a word: the truth in God's breast
> Lies trace for trace upon ours impressed:
> Though he is so bright and we so dim,
> We are made in his image to witness him.

It may be objected that this is crass anthropomorphism, or viewing God simply as a magnified man. But we need not fear either the name or the fact of anthropomorphism, for man as a bit of representative reality and the key of

[2] Idealism assumes various forms. It is a form of monism which asserts *one kind of reality* and may go the length in pantheism of asserting *only one reality*. Absolute idealism is the extreme type of monistic idealism and merges all finite minds in the one Absolute Mind and may lose itself in the depths of pantheism. Personal idealism, while monistic in holding to one kind of reality, yet is pluralistic in holding to finite minds that are creations in a degree independent of the infinite Creative Mind. Personal idealism may also hold that creatures below the level of personality are lower incarnations of God, "partial selves"; but they are still spiritual in nature.

the universe unlocks for us not only the heavens but the very nature of God himself. Of course we are not to attribute to God a gross, extended, material body. God is spirit, and no other kind of reality exists either in him or out of him. The vastness and complexity and mystery of the universe manifest a Mind inconceivably and infinitely greater than our own. The divine Mind rises above our human mind into personality which transcends our mind as our mind transcends that of an animal or vegetable.

The point of personality is one of the chief objections urged against this view of God as infinite and absolute. Personality, it is said, involves limitation. It is conditioned on the necessary relation of the self to the not-self, or of subject to object. There can be no personality without self-conscious thought, and there can be no thought without a subject that thinks and an object that is thought about. Thus personality is limited in its very constitution.

This difficulty is more verbal than real; it grows out of our definitions rather than out of our experience. The Absolute is not that which is released from all relations, but that which is released from all necessary conditions or dependence on that which is external to and independent of the person. The answer to this objection is that personality is not a limitation, but an added power. Subject and object may reside within consciousness itself. The infinite personality of God may contain this relation and yet not rest on any dependence without itself. We do have limitations to our human personality, but these are imperfections in us and do not inhere in the perfect and infinite personality of God. What exists in us as a tiny seed or feeble germ of personality exists in him in the

glorious flower and perfect fruit. We are but pale shadows of his substance, faint gleams of his glory.

This is the reasoning and conclusion of Lotze in his great chapter on "The Personality of God" in his *Mikrokosmus.* "Perfect personality," he says, "is in God only, to all finite minds there is allotted but a pale copy thereof; the finiteness of the finite is not a producing condition of this Personality, but a limit and a hindrance to its development." Lotze views the personality of God as of higher organization or degree than our human personality and designates it as suprapersonality, and this view may lie in the direction of or be symbolized by the Christian doctrine of the Trinity.

12. The Idealistic Construction of the World

We have thus traced in the barest outline this form of philosophy and it is a mere hint of its nature and problems and is subject to much further expansion and explanation and modification in detail and leaves many deep problems untouched. It is a vast subject with a long and rich history and fills many volumes and shelves in our libraries. Its supporters number many illustrious names and under various forms and with many ups and downs it has dominated the field of philosophy from ancient times to our own day.[3]

Let us compress the matter into the fewest words as a summary. God is the original and underived infinite and eternal Spirit, and finite spirits are derived from him and are dependent on him. The world other than finite spirits is the consciousness of God organized into a sys-

[3] This chapter is condensed from the author's volume, *The World a Spiritual System: An Introduction to Metaphysics,* by permission of the publishers, The Macmillan Company, New York.

tem of thought and sensibility and will, and is his own constitution and eternal employment and enjoyment. Things are centers in the divine consciousness developing in increasing degrees toward selfhood. Animals, having consciousness but not self-consciousness with will but not responsible will, are partial selves still included within the consciousness or life of God, but human spirits have reached selfhood and so have passed the point of detachment from the divine Mind into personality. Finite spirits are reduced copies of the divine Spirit, with faculties that faintly parallel his, tiny sparks of his being, so that they have fundamental kinship with God and are capable of sharing his thought and life as his children. God's Mind acts upon our minds so as to induce in us our sensations, which are developed and organized into our consciousness of the world, the human body being the special point of contact and means of intermediation between the divine Mind and human minds. God and finite spirits are bound up in one society or organism in which the divine personality and finite personalities are distinct and yet are all integrated in a social cosmos. God is central and creative and sovereign in this world-organism of spirits, holding all powers and destinies in his own hand and yet respecting the freedom and responsibility of finite spirits. His thought, sensibility and will surge through this organism to win and mold, gradually and persuasively, all its finite members into ethical harmony and fellowship with himself and flood it with the fullness and splendor of his life; and such realization is that

> one far-off divine event
> To which the whole creation moves.

We have thus found this line of philosophy a road lead-

ing to the discovery of God. It may be a road not easily understood and followed by many who discover God along other paths, like all such roads it is attended with difficulties and shadows, but for those who see and follow it it is a clear and true light and leads to the city of God.

13. Practical Applications

Philosophy leads straight to practical application and life. However abstract and subtle and remote from ordinary affairs its speculations and conclusions may seem, yet it will irresistibly insinuate itself into all our thinking and shape and color our views at every point. It does not enter into our purpose to trace the applications of personal idealism and we can only indicate these at a few points.

Our modern thinking is being permeated and molded by the idea of the divine immanence. God is not far off, remote from and alien to this world, but it is immersed in him and he is nigh us, even in our heart, and is equally immanent in all things and events. The danger of this doctrine is that it may become impersonal and pantheistic and then its fruits are not good. The idealism of India obliterates personality and all moral distinctions and merges the soul in the universal sea of unconscious fate. Such philosophy is destructive of the worth of the soul, brands consciousness as a curse which is to be steeped in oblivion as soon as possible and by any means put out of its incurable misery, turns religion into "organized weariness," and tends to sink character and conduct in sensuality. But the personal idealism of the Occident stands at the opposite pole from the impersonal monism of the Orient and bears different fruit. Its corner stone is per-

sonality, which is the essential constitution of spirit, the universal and only reality. It thus puts supreme emphasis on the personality of God and of man and raises the whole universe to this high level. It puts God immanent in his world and yet raises him to transcendence over the world. It makes room for all the essential doctrines of religion, even of the Christian religion, such as incarnation, miracle, atonement and all the processes of salvation. It leaves open the door for human sin and for the whole mighty mystery of evil, and yet imputes these to responsible finite rebellious wills and keeps the skirts of God's holiness and goodness unspotted from any stain.

Idealism tends to promote the highest ideals and attainments. Its doctrine that the soul is reality in itself emphasizes its supreme worth. It erects the soul into a kingdom armed with a degree of sovereign power and responsibility to maintain itself and extend its borders and its mastery. It sets it in a spiritual world which is more or less pliant and plastic to its will. The human soul thus plans and builds its own subjective life and masters and molds its objective world. Its highest achievement is building its own character into a system of permanent ideals and dispositions and habits constructed of truth and trust, purity and patience and peace, goodness and gentleness and love, kindness and courtesy, sympathy and sacrifice, prayer and aspiration and obedience. These are the highest attainments and noblest victories of life, the jewels that outshine all external crowns and kingdoms, compared with which mere wealth and fashion and worldly pleasure and power are only fading tinsel.

Idealism turns the world into a social organism in

which all inherit family rights and privileges. But this world-family has been ruptured and divided by human evil and now lies in more or less discordant and warring fragments. The social organism is sown with strife and stained with blood. Idealism teaches every man to see a soul of the same ultimate reality and worth as his own in every other man, to accord to him the same rights and to serve him in sympathy and love. It works out into all the social sciences of economics, politics, sociology, ethics and religion. It dreams of building all the dissevered members of the human family into a grand brotherhood which will be the Kingdom of God on earth; and this is logically its ultimate goal in this world and its strenuous endeavor.

In proportion as we realize this divine immanence shall we see the world ablaze with God and be able to live in the light of his face. The whole universe then becomes alive with his presence, everywhere palpitating with his thought and feeling and will, his goodness and his love. "Earth's crammed with heaven, and every common bush afire with God." We shall then know that all things are the expressions of his wisdom and will and are working together for our good. Our life will merge into his life in fellowship and obedience, love and joy. The world will dissolve in the splendor of God and in his light we shall see light. The flesh will be sublimated and melt into the spirit

> Until, the breath of this corporeal frame,
> And even the motion of our human blood
> Almost suspended, we are laid asleep
> In body, and become a living soul.[4]

[4] Wordsworth.

14. Antitheistic Forms of Philosophy

It does not need to be shouted from the house tops that philosophers do not all travel the same road in perfect agreement and reach the same destination. They branch off into diverging paths and arrive at various and even opposite points of the compass. But we need not be surprised at this, for philosophy is no more burdened and embarrassed with such diversity and confusion than any other field, even science itself. And this does not prove the impotence and futility of human reasoning and search for truth but does caution us to prove all things and hold fast to that which is good. After all there is some core of truth in any view so that even an error is a partial truth and may contain some saving knowledge and practical guidance.

The field of philosophy is not such a hopeless tangle and chaos as it may seem but discloses some common fundamental principles and admits of broad classification. Theistic philosophy comprises personal idealism, which has already been considered, and theistic dualism which holds that mind is the supreme ultimate reality as it exists in God and in finite spirits and that matter is a subordinate but different kind of reality. This view, which is the popular philosophy of most religious people, may be held by them in harmony with their religious faith, but it is embarrassed by serious difficulties. It involves the fundamental difficulty of bringing two such opposite realities as mind and matter into coworking relation and it interposes between God and the human spirit a gross lump or mass of matter and mechanism which acts as a screen and barrier to a religious view of the world. However, we do not discuss this form of philosophy as it does not lie

as a practical obstruction in the way of our search for God.

We consider briefly the forms of philosophy which are antitheistic and block the path to God. These are three: agnosticism, materialism, and pantheism.

(1) *Agnosticism* holds that the phenomenal appearances of the world are an impenetrable curtain or impassable wall that mark the ultimate limit of our human powers and forever shut us off from the ultimate reality that lies behind this wall, so that we never can reach it or gain the least glimpse of it. The contention is not that we do not now know the nature of this unknown reality but that by reason of the very constitution of our minds we never can know it, and therefore agnostics designate it as the Unknowable Power or the Unknowable, the capitalization of the term giving it an impressive appearance and making it look almost like God. However the contention proves too much and there is a contradiction in the very term itself, for to say that this ultimate reality is unknowable is to affirm a piece of knowledge about it and thereby this makes it so far known. If it were really unknowable we could not even name it or think about it, much less assert its existence. Herbert Spencer, the great expounder of the doctrine of the Unknowable Power, proceeded to write ten volumes of *Synthetic Philosophy* about the laws of the world, every line of which, in so far as it expresses truth, tells us something about his Unknowable. As Leslie Stephen said to him, "You know entirely too much about your Unknowable." If this doctrine of the relativity of knowledge is to be trusted, then we do not know anything, not even that we do not know. Agnosticism lies slain by its own sword. It contradicts and

makes impossible every form of knowledge including its own. It literally commits suicide and then keeps on talking. If true, we need go no further in this discussion or in any discussion. It writes "Unknowable" across the universe and over the most familiar thing and turns the cosmos into a monstrous stone sphinx whose lips are sealed in eternal silence. All religious faith and equally all scientific faith are torn up by the roots and our very reason is turned into irrationality and we are put to permanent intellectual confusion. However, this form of universal denial has been routed from the heights of the philosophical field, however it may linger down on the lower levels of popular thought, and we need not consider it further.

(2) *Materialism* holds that matter is the primary and sole reality, consisting of infinitely small particles which clash and cohere in molecules and larger knots and finally mount into a finer grade of organization in the brain. Our knowledge and affections and will and the very soul itself are only activities of atoms. Behaviorism, the latest form of materialism, denies that we have any consciousness. Thinking consists only of certain twitchings of muscles in the throat, and feelings, in Behaviorism's own elegant language, are only "the squirming of the guts."

The fundamental difficulty of materialism is that our consciousness knows matter and it knows the mind as indubitably different from matter and there is no logical passing from the mechanism of the brain to ideas and feelings. But a deeper sea has now engulfed the old materialism. Matter has been dissolved in the alembic of science into energy and energy is of the nature of will. Modern science has itself slain materialism. Professor J.

S. Haldane, an eminent English authority in physical science, tells us "that the material world which has been taken for a world of blind mechanism is in reality the spiritual world seen very partially and imperfectly, and that the only real world is the spiritual world." As Arthur J. Balfour says in his *Theism and Humanism,* "We now know too much about matter to be materialists." The old materialism is dead and should frighten us no more. Philosophy "has put materialism out of its house"; and, again to quote J. S. Haldane, "materialism, once a scientific theory . . . is nothing better than a superstition, on the same level as belief in witches and devils."

(3) *Pantheism* affirms the reality of one eternal impersonal substance which is forever evolving into the temporary aspects of the world and then falling back into its abyss, as waves rise from and then relapse into the sea. Impersonality is the deepest root of pantheism, and such personality as is attained in man consists only of fitful gleams of intelligence which then pass into darkness as fireflies in the night. But pantheism is as fatal to the reality of our human personality as it is to that of the innite substance, for it reduces it to one of the illusions of the world. It is equally fatal to free will and responsibility, worthy character and conduct, for these, too, are determined as certainly as the wind and waves of the sea. In such a system "everything is God but God himself." The God of pantheism raises a dread specter which paralyzes life with hopelessness and despair. In such a world there can be no real life and love, faith and hope, moral character and conduct, for these are all the strangled children of our illusion and delusion. It brings forth its proper fruits in the immorality of the pantheism of the

East. Our hearts cry out against it as fatherless and motherless children cry in the night, and our deepest constitution and most urgent needs refuse to receive this stone for bread.

15. Physics and Metaphysics

Although these two fields and methods of study are distinct, yet they lie in immediate proximity and involve common principles so that they can hardly be kept from overlapping and running into each other. In recent decades this tendency has gained momentum and now our most eminent physicists are indulging in metaphysical inferences and results. When Einstein in his recent visit to New York was asked what is the difference between physics and metaphysics he answered, "Physics is metaphysics."

This merging of physics in metaphysics has resulted from the enormously extended and more powerful application of mathematics to physics. The higher physics is based upon but is no longer restricted to observational data, but soars away on the wings of mathematics into distant and strange regions where results may not always be tested by observational facts and may seem to have no corresponding actuality in the known universe. And yet these advanced physicists may trust their mathematics even when they seem to end in contradiction or absurdity.

At any rate these mathematical physicists have become mathematical metaphysicians and interpret the universe in metaphysical terms. They find it can be construed as a mathematical structure that is a product and expression of pure thought closely related to if not identical with mind. Their doctrine of relativity helps them to reach

such views as give them a less static and more fluid universe that is more the product of subjective interpretation than the old mechanistic universe. They are now announcing views of the cosmos that are strongly idealistic and their conception of the phenomenal world is that it is a symbol of the ultimate reality and that this reality is mind.

A few quotations will illustrate these views.[5]

Sir Arthur Eddington in his *Science and the Unseen World* says:

> It is, I think, of the very essence of the unseen world that the conceptions of personality should dominate it. Force, energy, dimensions belong to the world of symbols; it is out of such conceptions that we have built up the external world of physics. What other conceptions have we? After exhausting physical methods we returned to the inmost recesses of consciousness, to the voice that proclaims our personality; and from there we entered upon a new outlook. We have to build a spiritual world out of symbols taken from our own personality, and we build the scientific world out of the symbols of the mathematician. I think therefore we are not wrong in embodying the significance of the spiritual world to ourselves in the feeling of a personal relationship, for our whole approach to it is bound up with those aspects of consciousness in which personality is centered.

Sir James Jeans, in his *Mysterious Universe,* quotes Berkeley's poetic statement that embodies the fundamental idea of his idealistic philosophy that "all the choir of heaven and all the furniture of earth have no existence

[5] Among the important recent books setting forth these views we may mention *The Nature of the Physical World,* and *Science and the Unseen World,* by Sir Arthur Eddington, *The Universe Around Us,* and *The Mysterious Universe,* by Sir James Jeans, *Science and the Modern World,* by Professor Alfred N. Whitehead, *Evolution of Science and Religion,* by Robert A. Millikan, and *Beyond Physics,* by Sir Oliver Lodge.

without mind," and says: "Modern science seems to me to lead to a not altogether dissimilar conclusion. It does not matter whether objects exist in my mind, or that of any other created spirit or not; their objectivity arises from their subsisting in the mind of some Eternal Spirit." "The universe can be best pictured, although still imperfectly and inadequately, as consisting of pure thought." "If the universe is a universe of thought, then its creation must have been an act of thought. Indeed the finiteness of time and space almost compels us, of themselves, to picture the creation as an act of thought." "Up to the present at least, the picture of the universe presented by the new physics contains more room than did the old mechanical picture for life and consciousness to exist." "In a completely objective survey of the situation, the outstanding fact would seem to be that mechanics has shot its bolt and has failed dismally, on both the scientific and philosophical side."

In an address delivered in New York on May 28, 1931, and reported in the *Scientific Monthly* for July, 1931, Sir James idealizes space and the whole universe as follows:

> Space as a thought, as a mental concept, is intelligible and satisfying, and from that concept in the way in which it is treated by Einstein, all these phenomena—gravitation, electrical forces, etc.—seem capable of emerging. But if once we try to picture space as something concrete or material, we simply can't answer the objections of those people who write and say it is absurd to talk about finite space because there must be more space outside. . . . It is the same throughout the whole of astronomy with the universe as a whole. . . . None of the concepts which we come upon can be pictured in material terms. Always we come to concepts which mathematics and its symbolism can explain admirably, but which

the concepts and terminology of the engineer fail completely to explain. If we think of the universe in terms of mathematics, in terms of pure thought, or in terms of mental concepts, it becomes comprehensible.

How such "concepts" would have delighted the soul of Berkeley and been to him a further elucidation and demonstration of his idealism! He would have said, "That is just what I meant when I wrote, 'All the choir of heaven and all the furniture of earth have no existence without mind.' " And this is just what the present writer meant (if he may be permitted to say so) when twenty years ago he wrote his book *The World a Spiritual System.* If it be said that all these mathematicians find is a mathematical universe, it is sufficient to say that there can be no mathematical universe without a great Mathematician. These mathematicians have thought their way right into the mind of God; and of course, as they admit, God is more than a Mathematician.

The fundamental concept of all our thinking and living is our concept of God; and this is determined or expressed by our concept of the universe. Three of these eminent scientific thinkers have recently indicated each his concept of the universe in a striking figure of speech which I shall merely indicate. Einstein says the universe is a vast library; Jeans says it is a vast painting with the painter outside the picture; and Eddington says it is a vast broadcasting station. Each of these figures assumes and asserts a Person as the writer of the library, as the Artist of the picture, and as the Broadcaster sending the message. Each gives us the picture of a Person addressing us: the first as the Author of the library of the universe in which we may spell out his mind and will; the second

exhibiting to us on a vast canvas his thoughts of wisdom and beauty; and the third as the living Voice sending us messages which we hear in our own language. These three figures and concepts of the universe by these three master minds and physicists I take to be among the most significant deliverances of our day.

Einstein further says, "I do not know whether this doctrine of relativity is God's plan, but I am working at it as though it were." Whatever his religious view, he accepts God as a working theory and is carrying it out into further applications and tests. This is the scientific method and spirit and is the very test proposed by Jesus himself (John 7:17).

Objection has been raised to this appeal to the views of scientific men in support of religious views. It is said, for one thing, that these eminent scientists frequently change their views and that their opinions are thus a very unsafe foundation on which to rest religious faith. Einstein, soon after his recent arrival at Pasadena to carry on his studies, appears to have suddenly turned his universe upside down, or rather inside out. Up to this time he had held to a self-inclosed static universe, but he announced to his scientific compeers that such a universe could not exist and that he now accepts an endlessly expanding universe that will ultimately become so diffused and dissipated that it will not leave a wrack behind. More recently still he is reported to have abandoned Eddington's view of indeterminism within the atom and returned to the principle of universal causality in the physical world. This caution is well taken.

Another objection to this appeal to scientific men in support of religious views is that in such deliverances they

have passed out of their special field into another in which they may have no more authority than the "man in the street." Shall theologians and priests hasten to take these men into their temple and clothe them with the vestments and envelop them in the incense of sacerdotal symbolism and impute to them pontifical authority and invite them to serve at the very altar of the Lord, perhaps to their own wondering amazement if not amusement? This caution may also be well taken.

And yet these metaphysical physicists have a right to their views and we do well to hear them. They are not speaking in the interest of religion and orthodoxy and such a thing may not be in all their thoughts. They are simply and inevitably following out the logic of their own principles and if this leads them up into an idealistic view of the universe they have a right to say so and give a reason for their faith. And if their views harmonize with and support religious views we have a right to welcome them and count their support so much to the good. We are not bowing down to them and asking them to serve at our altar, but are simply joining with them in their search for ultimate truth.

The conclusion of this chapter is that philosophy is a road that leads toward and into faith in a theistic God. But much yet remains to be discovered.

CHAPTER VI

THE DISCOVERY OF GOD THROUGH RELIGION

WE draw closer to our subject or more directly approach the goal of our discovery in the field of religion.

1. What Is Religion?

It would seem that religion must be some very definite and obvious thing, seeing that it is so universally discussed and professed in creed and practice, and yet few things are involved in such difficulty in reaching a definition or a point of agreement on which even its advocates can unite. There are literally thousands of such definitions and they are multiplying every day. There are probably several thousand books on religion pouring from the press every year and these nearly all put forth variant definitions and descriptions of it, besides a constant overflow of such definitions in articles in magazines and other forms of current literature, so that in trying to find out what it is all about we are plunged into "a confusion of tongues" that at times seems to be a veritable bedlam of views and voices.

However this fact is not so surprising as at first sight it seems, for religion moves in the region of the spirit where ideas and experiences are not subject to exact scientific measurement and expression. It is a matter of individual experience and interpretation and is so atmospheric and elusive that it cannot be caught and caged

in a frame of words or poured into the material mold of language. No two persons can have an identical idea or experience on any subject however universal and familiar, so that we may say that there may be as many definitions of religion as there are religious persons. Few are the things which can be defined so as to win universal agreement even among experts as in science itself. Try to get scientific men to tell you what they mean by "relativity." Religion, then, is not a unique and erratic if not irrational thing because it presents the appearance of "a dust of systems and of creeds."

A few of these definitions may here be set down as illustrations of this prevailing diversity of views, which yet on the whole give us a clue to the nature of religion. Two of our greatest investigators and highest authorities in the archæology of religion are Dr. E. B. Tyler, who brings out of his researches the "minimum definition" that religion is "the belief in spiritual beings," [1] and Dr. J. G. Fraser, whose elaborate studies extending to twelve volumes, lead him to the conclusion that religion is "a propitiation or conciliation of powers supreme to man which are believed to direct and control the course of nature and of human life." [2]

Herbert Spencer found the origin of religion in ancestor worship and resolved its irreducible and indestructible element into the sense of mystery we experience in the presence of the Unknowable Power in which we are environed and which wells up within us. This wonder gave birth to worship and must ever endure in human nature.[3]

[1] *Primitive Culture*, Vol. I, p. 241.
[2] *The Golden Bough*, 3d ed., Vol. IX, p. 222.
[3] *First Principles*, p. 24.

William James, as the result of his wide collation of "the varieties of religious experience," concludes that

there is a certain uniform deliverance in which religions all appear to meet. It consists of two parts: 1. An uneasiness; and 2. Its solution. 1. The uneasiness reduced to its simplest terms is a sense that there is *something wrong about us as we* naturally stand. 2. The solution is a sense that *we are saved from the wrongness* by making proper connection with the higher powers.[4]

Schleiermacher found the essential element of religion to consist in a feeling of dependence, "the immediate consciousness of the universal existence of all finite things in and through the Eternal." E. S. Waterhouse sums up his study of religion in the conclusion that, "stated in the most general manner, it would seem to be the belief in a higher order of things into due relation with which man must enter in order properly to adjust his life." [5] Dr. Martineau defines religion as "belief in an Ever-living God, that is, a Divine Mind and Will ruling the Universe and holding Moral relations with mankind." [6]

Other definitions become generalized into an abstract idea, such as J. R. Morley's "feeling for the incommensurable things," Edward Caird's "a man's religion is the expression of his attitude to the universe," J. R. Seeley's "permanent and habitual admiration," and Matthew Arnold's "morality touched with emotion."

Current definitions of the liberal and radical school run along the line and level of these abstract forms. In a conference on religion held at Rollins College, Winter

[4] *Varieties of Religious Experience,* pp. 485-486, 508.
[5] *Modern Theories of Religion,* p. 5.
[6] *A Study of Religion,* Vol. I, p. 1.

Park, Florida, on March 13-14, 1931, the discussions were summed up as follows: "Religion was defined as a process which takes place when one relates himself to anything in the universe. Religion is an attitude toward life, because an attitude is a way of behaving. Religion is a quest, the emphasis being on adventurous living rather than thinking of religion as occasional telephone conversations when one dials for a contact with God."

Such views are constantly appearing in books written by men who are professedly theists and even by professors of theology in Christian theological seminaries and university divinity schools. One writer defines God as "the personality-producing activities of the universe," another as "an order of existence and possibility" or as "that aspect of the universe which helps us to a good life," another as "the infinite centers of energy which are akin to ourselves," and another as "a vast cosmic drift or trend toward harmony, fellowship and mutual aid." These views of God and religion run on into the idealism of "Humanism" and "Ethical Culture" in which all belief in a personal God or God of any kind has entirely faded out.

Have we not been carried wholly beyond the region of religion? Can we in any sense pray to "a vast cosmic drift," or "an aspect of the universe?"

> Great God! I'd rather be
> A pagan suckled in a creed outworn

than indulge in such make-believe worship and mockery. Some of these liberal leaders of the ethical school admit this and wish to discard the name religion and adopt another. Yet some of these men are teachers in Christian theological schools and while we admire their scholarship

and acknowledge their intellectual honesty yet we believe that they are unwittingly undermining the very institutions in which they are teaching and that if their doctrines prevail all their noble Gothic buildings and turreted towers will crumble and come tumbling down. If these views should universally pervade society, in our judgment there can be no question but that Christianity will wither into an ethical cult and then be blown away in the dust and winds of the centuries. Men will not continue to build churches and theological institutions for and support preachers and professors of "a cosmic drift," however vast it may be, and long before the churches close the streams of missionary propaganda and of the "social gospel" will run dry. Walt Whitman can tell us what will then be the result:

> Let the earth desert God, nor let there ever henceforth be mention'd the name of God!
> Let there be no God!
> Let there be money, business, imports, exports, custom, authority, precedents, pallor, dyspepsia, smut, ignorance, unbelief!

We appear to be passing, in some quarters, into a new paganism, and in the end it will prove no better than the old. In fact some of the liberal leaders are already acknowledging this and proclaiming the bankruptcy of liberal religion. Dr. George H. Betts, Professor of Religious Education in the Northwestern University, a Methodist Episcopal institution, in an article in *The Christian Century* of July 8, 1931, says, "Modernism has spent itself in a gospel of protest and has not come forward with anything spiritually compelling to take the place of what it rejects." In the same journal of March

25, 1931, Professor Reinhold Niebuhr, in an article entitled "Let Liberal Churches Stop Fooling Themselves," says, "Liberal religion is not now an effective agent of moral redemption in our contemporary society." Professor Henry Wieman, whose God is "an aspect of the universe" or "an order of existence," says that "liberalism is doomed." The more radical religious thinkers who are not afraid of their logic and go all the way with it apply their "acids of modernity" to the views of these liberal writers with corrosive and destructive effect. Walter Lippmann in his *Preface to Morals* and Joseph Wood Krutch in his *Modern Temper,* men of high and serious mind who appear to be sad over the loss of their faith and are wistfully trying to find some footing for a substitute for it, riddle with logic and irony these liberal Christian writers and leave them on their own principles no foot of ground on which to stand or shred of clothing to cover their spiritual nakedness. Having given up so much of the old faith, their right is now challenged to keep what it left; and, in truth, when the personality of God is abandoned there is little left worth keeping.

But leaving all such radical views behind, we return to the definitions of religion that contain some true germs of its nature, and the outcome of these definitions is that religion is our conscious relation to God. The God worshiped may be the evil demon of the savage, the many gods of the polytheist, the pantheistic God of Buddha and Spinoza, the one God of the Hebrew and the Mohammedan, or the trinitarian God of Christianity. The relation is also pervaded with some degree of consciousness, for all men and creatures "live and move and have their being" in God irrespective of whether or not they have

any religion. This conscious idea of some relation to a higher power or deity is the root of all religious doctrines and practices.

2. The Universality of Religion

It has become a commonplace in the study of religion that it exists in some form among all men, whatever their age or race or class or condition, civilization or savagery, illiteracy or learning. This fact is embodied and proved in all the religions of the world. Go ever so far back and dig ever so deep into the subsoil and slime of savagery and into the ashes of archæology, there we find religion flourishing in some form. Ancient Egypt was saturated with religion which was so regnant in all its life that it invaded its tombs and crowded them with all the costly furniture and splendor of its civilization, robbing the living to enrich the dead and insure them a proper entry into and place in the eternal world. So with Babylon and Greece and Rome and the East. Over the whole ancient world religions swarmed and so they do over the whole world to this day.

Sometimes it is claimed that tribes have been found with no religion, no name for God or any belief in another world, but such claims generally fail under examination. Religion is a shy and secretive thing with many people and among savages it may hide itself so as to escape the observation of strangers. Closer intimacy with such people has time and again revealed its presence. An American traveler down in Venezuela heard of a tribe hidden away in a forest that were said to have no kind of religion and he found his way to them and described their life. He discovered that on the death of a member

of the tribe the body was wrapped in leaves and hung up under the thatched shed, which was their only house and home, and that certain rites were performed before it for a number of days before its burial. He came away and declared the tribe had no vestige of religion, when his own description showed that the rites they performed were of a religious nature.

But what are we to say of the people living among us who declare outright that they have no religious belief or sense and are utter atheists? We cannot deny their sincerity, but even they may be mistaken in their interpretation of their own experience. That anyone may be wrong in interpreting his experience on any subject is one of the plainest and most common facts. We have already studied this point and shown that each one interprets his own experience in the light of the total contents of his mind and this pours his experience into his own mental mold and colors it with his own moods. Religion may deeply lurk in and even dominate a mind that denies it.

For one thing, a man in denying God may be found to be denying your God or the church God or Christian God, but on being pressed to explain his views he may be found to have a God of his own, a very dim and poor one it may be, but still a God. Some idea of a power is lurking in his mind which is his explanation of the universe and with which he has some degree of conscious relation. However it may be overlaid and submerged in ordinary times, on special occasions, in the hour of crisis and need, it may leap out of him in intense expression and even in prayer. Even if there be occasional instances of men who have no form or vestige of religious belief, yet they are so exceptional as to prove the rule and their native religious sense has probably atrophied and been

exterminated by long disuse and absorption in adverse or other lines of thought and practice. Almost any faculty or function of the soul, such as music or poetry, may thus wither into insensibility, as was the self-confessed experience of Mr. Darwin who explained it by his intense and exclusive pursuit and passion in his study of science.

Religion assumes myriad forms some of which are profound and majestic and noble and others are degraded and abhorrent, and yet they are all connected with the taproot of conscious relation to a supreme being and are satisfying to their adherents however irrational they may appear to us. And such aberrant and strange religions are not found only in remote and isolated places such as the far cold heights of Tibet or the dense jungles of Africa, but they flourish in civilized Christian lands and under the noonday sun of science itself.

This is strikingly illustrated in Charles W. Ferguson's book on *The Confusion of Tongues,* which is confined to American cults and the subtitle of which is "The Inside Story of American Astounding Religious Cults." He gives an extended account of about twenty of these and brief accounts of nearly sixty more in an appended "Brief Dictionary of Sects." All these he adduces as the outgrowth of religious faith.

> The truth is [he says] that the land is simply teeming with faith—that marked credulity that accompanies periods of great religious awakening and seems to be with us a permanent state of mind. By no stretch of the vocabulary could our age be called an age of doubt; it is rather an age of incredible faith.

He even claims that the atheism of Soviet Russia is really a fervent religion, and he makes the same claim for the organized atheism we now have in this country.

I am always surprised [he says] not to find the announcement of the services of the Ingersoll Open Forum, in the notices carried each week in the New York dailies. I am serious and I have the documents when I say that there is no more evangelical cult in modern times than the American Association for the Advancement of Atheism. Nothing so admirably demonstrates the fact that man's social and individual behaviour is religious than the antics and literature of this group.

This cult has all the equipment and appurtenances of a church; its creed and services and Sunday school and even its foreign missionaries. Mr. Ferguson gives in full the "Five Fundamentals of Atheism," which are closely patterned after the Five Points of Calvinism. He gives an account of the societies of young atheists in our colleges and universities which call themselves by such names as "Damned Souls" and the "Legion of the Damned," names we cannot dispute as they must be supposed to be well enough acquainted with themselves to choose their own designations. They declare they "are waging a relentless war on a vast scale," and Mr. Ferguson gives an account of the spectacular ceremonies connected with the sailing of their first foreign missionary sent to Sweden on New Year's Day, 1927. They parallel the orthodox churches at almost every point. Their "Four A Banner" is a symbol that is their Lord's Supper. The "Devil's Angels" in an Atheist Association exactly match "The Busy Bees" in a Presbyterian or Baptist Sunday school.

And so atheism is rightly listed as a religion. Its God is no god, its positive creed is a denial of any creed, and its faith is that all faiths are delusions and frauds, which must thereby include its own. Its adherents appear to be smitten with the very diseases they loathe in others and

are hugging to their own souls the idol they profess to abhor. If they were genuine atheists they would not have the least interest in such propaganda and would not say a word about it. We are not disposed to ridicule their faith or want of faith, and if we wonder at what seems to us the outright self-contradiction of their system we must remember that the human mind has a boundless and strange capacity for unconscious inconsistency, as illustrated by the man that exclaimed, "I am an atheist, thank God!"

Mr. Ferguson's list of "Astounding Religious Cults" could be indefinitely extended from the Saturday newspaper announcements in our cities of religious services and subjects. There were about a hundred of these in a single recent issue of the *New York Sun,* and some of these surpass in oddity and freakishness anything in Mr. Ferguson's book. We read of services and lectures where we may learn "How to Live 150 Years," of "God, Etiquette and Fun," of "The Opulent Consciousness," of "The Voiceless Code of the Cosmos," and of Della F. Phelan, Ps.D., who advertises herself as "Mender of Human Pottery," who may be presumed to have first mended her own cracked and broken human earthenware. And so runs the list and no absurdity seems to have escaped these religionists, and no one of them is without some following who are willing to pay the usual fee. Some of them are money-makers to an incredible extent, and both Mrs. Eddy and Joseph Smith died as millionaires.

But has this swarm of religious cults no meaning? Is it all a pandemonium of religious lunatics and wild whirling dervishes? Of course not. It is profoundly significant. It is a marvelous testimony to and fruitage of

the religious nature of man rooted in his deepest constitution and no more eradicable than his affection or his hunger and thirst. Truly did Sabatier declare that "man is incurably religious," and when he does not have a true religion he will invent a false or imperfect one of his own; if he has not the Bread of Life he will bake a loaf of his own mixing though it turn out to be a stone.

It must be admitted that these grotesque and degraded forms of religion have exposed it to severe judgment and ridicule and caused much reaction against it into skepticism and atheism. It is easy to claim that no truth or good thing can come out of such slime. But any science or art is burdened with such embarrassments in its crude beginnings and current aberrations. Astronomy may yet blush at astrology, and chemistry at alchemy. However we must endeavor to look at the total scene and judge it by its progressive stages and better outcome, as we judge a tree by its rosy fruit and not by its bitter root.

It is now a commonplace of comparative religion that there is some truth in all its forms however degraded and immoral. We no longer divide religions sharply into two classes, the true and the false, or, perhaps, into the one true religion which is our own, and the false ones which are all others. We see some sincerity and search after God in all and each of them, however faintly they may see and falteringly they may grope and stumble after him. The most hideous idol human imagination has conceived and human hands have shaped is a pathetic symbol of some soul's effort to reach and realize God. We should have the insight to see and the charity to respect these "broken lights of God." Our own religious symbols are

not pure truth and light, but are discolored and darkened with much error in our own thinking and experience.

And therefore these ethnic religions in some degree truly find God. He may not be displeased with them as we are but sees through them into the thoughts and intents of the heart and accepts them as sincere efforts and offerings. This view pervades the Bible itself: for example, in Paul's speech at Athens in which he complimented the Athenian idolators for being "very religious" and took from one of their altars a poor dumb idol and did not break it to pieces but used it as a dim torch to lead his hearers into the Light of the world. Formerly our Christian ministers and missionaries openly condemned pagan faiths and branded them as works of the devil that ought to be destroyed root and branch, but they now see in them the working of the universal religious nature of man and use them as stepping-stones into the fuller light and presence of God. Imperfect and grotesque as they often are, yet are they carriers of religious values that satisfy the primitive children that worship at their altars, and we should see and respect this fact while we endeavor to enlighten them.

3. Religion Constitutional in Man

It is already in evidence from this universality of religion that it is constitutional in man, inwrought in his fundamental nature and entire personality. It is not an acquired habit or disposition that may go as it came with changing circumstances and needs. It is not the result of priestly invention and imposition: the priest and church did not make it but it made the priest and church. It is not a mercenary device of the priest by which he feathers

his own nest or a political club by which the king defends his throne. It is not a usurped power by which the ruling capitalistic classes keep the working classes in subjection to their conditions and their jobs, or, as proclaimed by Soviet Russia, "the opium of the people" to chloroform them into submission to despotism. It is not the product of evolution and the pressure of environment by which the fittest emotion survives but which is already failing to fit and will presently atrophy and pass away with the need for it or when it is found out and exposed by discerning skeptics. It is not an "inferiority-complex" acquired as a defensive protection against the unfriendly universe, a "drug-taking" habit or dope-addiction by which man numbs his terror and drowns his sorrow as John Langdon-Davies says in his *Man and His Universe.*

The plant does not make the soil but the soil the plant. None of these forms and fruits of religion, especially none of its delusions and pretenses and falsities, gave birth to religion but religion gave birth to them. Religion started when man started and has grown with all his growth and will do so to the end. It persists in man as do his hunger and thirst, wonder and affection. Opposition affects it not. All the oppositions to religion, fire and sword, kings and mobs, the reasonings of science and philosophy, the icy contempt of culture and the ribald scoffs and jeers of infidelity, the frightful evils of our human world and of nature, crime and vice, poverty and famine and pestilence, war convulsing our whole civilization, the dreadful doings of flood and earthquake and volcano, the appalling pictures and prospects of cosmic collisions and dying suns and dead worlds, all these are as futile against religion as hail on a metal roof: they

may rattle and alarm the inmates but their power is impotent against religious faith.

If these things could kill religion it would have been dead long ago. As long as the human heart can feel and the mind can think and the starry expanse rears its roof over him will man bow down and worship. There is not a faculty in his mind and heart or a fiber in his body that is not religious.

As we are now pressing closer to the object of our discovery, let us look at the point now before us more in detail.

(1) *Religion is a practical necessity in a worthy human life.* It is older and deeper than any reasons we can give for it or than any conscious thinking about it. All our fundamental beliefs spring out of our practical needs, and it is only after we have long developed and used them that we grow conscious of them and endeavor to prove them and systematize them into science. Art always precedes science; life precedes logic. For ages men lived in the sunlight before they studied the sun, and cultivated the soil before they understood chemistry. We are born with a set of instincts, appetites, impulses and practical needs which immediately push us into action, and if men had to wait to understand their nature and operation before satisfying them they would perish before they could know or do anything. Religion is one of these practical needs as is seen in its universality working with the spontaneity and force of an instinct over the whole world and the centuries through. Men worshiped God long ages before they ever thought of raising the question of his existence. We are naturally and incurably religious and this is the fundamental fact in this study.

(2) *Religion as faith.* Faith is the primary faculty by which we apprehend and experience religion. We have already shown the nature and place and power of faith in our life, and the point now is that the faith of common life runs up through spiritual life and rests on God. Faith in God is of the same nature as our faith in one another. Faith in Christ identifies us with him so that we share in his life as faith in the physicians makes available for us all his skill in healing. Faith feels after God as instinctively as the babe for its mother and the flower for the sun. And it finds him. It is sure that its hands, however faltering and feeble and however dark its night,

> Have touched God's right hand in that darkness,
> And were lifted up and strengthened.

(3) *Religion as emotion.* Religion is rooted deep in our mystic nature, especially as it wells up in our emotions. This is the first form in which it expresses itself and of which we are aware in our experience. The feelings are the oldest and deepest constituents of the soul and one of their primary expressions is religion, and this is why it is constitutional and indestructible.

Religion ramifies the feelings in many forms, such as dependence, fear, wonder, value, obligation, beauty, loyalty and love. The soul instinctively has a sense of dependence which can rest only on some eternal reality which it finds in God; it has a sense of fear in the presence of its God which shapes many of its religious doctrines and rites into protective means and also refines it into filial regard; it wonders at the sublime universe in feelings that shade into worship; its sense of value is satisfied only when it finds some ultimate and unchanging value which

gives permanent and final worth to all its lower values; its sense of duty runs up into its relations to God and finds in him its supreme object of obligation; its sense of beauty realizes the perfection of its ideal in the beauty of God; its supreme loyalty is given unto him and its love finally realizes its full wealth and worth of affection and joy as it merges its life with his in harmony and fellowship. All these emotions blend into our sense of worship which is our sense of the worthship of God and of our conscious relation to the Infinite and Eternal.

(4) *Religion as thought.* All these mystic deeps of the soul in welling up in religion as a practical necessity and as faith and emotion sooner or later come up into the presence of the intellect and call for examination and vindication before the bar of reason. Reason rationalizes and illumines and clears of error and confirms the intuitional and emotional grounds and impulses of religion and then goes on and develops arguments of its own for religious faith and life. It studies the world and finds it a system of law and order and purpose and meaning that reflect and require the presence and activity of a supreme Mind. It grasps the universe in its unity and totality and finds it pervaded and explained by an immanent Deity, and this satisfies the demand of the mind and especially of the religious soul for a worthy cause and purpose and a guiding Hand and fatherly Heart in all its infinite expanse and mysterious deeps.

It is not meant, of course, that religion or religious faith rationalizes and explains the universe in all its facts and mysteries, any more than science and philosophy do this. Faith sees only in part or in a glass darkly and must ever exclaim in the presence of the universe, "Lo, these

are but the outskirts of his ways and how small a whisper do we hear of him." Nowhere is this religious and Christian agnosticism expressed more boldly than in the Bible itself. Religion must ever walk humbly with its God and not presume to know where it can only trust.

(5) *Religion as life.* The will also joins with other fundamental faculties in seeking and finding God. We are made for action and all our powers of instinct and feeling and thought are so many forces pushing and guiding us into conduct and achievement. But achievement must be worthy of the great powers called into action to produce it, or the mountain will labor to bring forth a mouse and our human life will end in pitiful results and tragic failure. Men instinctively hunt for great things to do, to conquer Kanchanjunga and stand triumphant on its utmost peak for no other purpose than to do a brave and big thing, or "sail beyond the sunset and the baths of all the western stars." Religion offers the field of most daring adventure and greatest service. It finds the surest realization of its great beliefs and hopes as it turns its faith into fact in deeds done. And it is not a remote dream unrelated to our common life but it comes down into every day and deed with its uplifting and transforming power. Religion is related to our common life as the sky to the landscape, pouring down upon it sunshine and shower that clothe it with verdure and cause it to spring into bloom and fruitage. Being a spirit of life, religion is pervasive of all our life, controlling and molding and transfiguring it with the indwelling Spirit of God. It is also a social life molding society in its social order into harmony and solving its age-long problems. Not offhand and easily it is true, for in this

work it must seek all light and guidance and means from every source, scientific and industrial, political and sociological, but it is a spirit that pervades all society with mutual trust and good will and thus affords the atmosphere in which these problems can be truly seen and solved. Let it be granted that all these aims are as yet but ideals imperfectly realized, but ideals rule the world and these are ever on their way.

Religion is thus one of the most universal and pervasive and powerful facts in the world. All human life points beyond itself for its completion and satisfaction. The human soul swarms with instincts, feelings, mystic emotions, thoughts, visions and aspirations which look beyond this present world and cry out for the Infinite and Eternal. All our faculties feel after and fasten their filaments on God and wrap themselves around him and cling to him so close and tight that they refuse to be torn loose. The whole human world is one great cry for God that has filled the ages, and never will it be stilled and satisfied until his fullness

> Flows around our incompleteness,
> Round our restlessness his rest.

4. Is the God of Religion Only a Subjective Idea or also an Objective Reality?

In this question we encounter one of the deepest and most fatal objections to our whole line of search and discovery. If the God of religion is only a subjective idea our quest ends in imagination and delusion. We must therefore face this question frankly and see it through. We should bravely demand at this point, Let us know the truth though our God fails and falls out of our heaven.

We may say, in a preliminary way, that if God is only a subjective dream it is the greatest delusion in the world. No other idea than that of God is so universally and deeply rooted in human consciousness and conscience and is everywhere believed to have objective reality; it would be an astounding discovery that it is all a delusion. It may be further said that every idea normally has an object, and it will violate all psychology and experience if this greatest and noblest and most necessary idea of a God is left without any such object. It will be strange and tragic if a principle that rules and supports life on all its lower levels and slopes fails and deludes us at the very top. However these are general considerations and are not enough to validate the idea of God and we must look deeper into the matter.

(1) *Every idea is first subjective, but has an object.* We must admit that the idea of God is first subjective because every idea is. We first know anything whatever as a state of consciousness, an image or idea. Any external object, as a stone or star, as we have already seen, impinges on our consciousness and stirs it into activity in which an image or idea arises which is our immediate knowledge of the object. But the mind unconsciously refers this image and idea to it as its objective "referent."

However, some subjective ideas turn out to be pure illusions or delusions. How, then, can we discriminate between the true and false so that we can know when we are reaching and dealing with truly objective realities? Various tests enable us to do this. One is the mutual consent and support of our several sense perceptions, touch confirming sight and so on. Another test is the coherence of an idea with all our other ideas into harmony; still

another is the confirmation of our experience by the like experience of others; and a final test is the pragmatic evidence of experience by which we discover and demonstrate by its workability the reality or unreality of a supposed objective fact. This process is complex and may be more or less shaped and colored by the subjective contents of our own minds. Yet the practical outcome of this process is that we do reach objective reality with sufficient clearness and certainty that we can understand the world and carry on the business of life.

The same process applies to our idea of God. This idea is at first subjective, but its objective reference to reality is established by all the tests that have been explained, coherence into unity, harmony with all other ideas, social confirmation, and workability in practical experience. It stands this test and comes out of it with the same certification as do our other ideas, political, sociological, and even scientific. Science itself rests for its assurance of the objective reality of its ideas on these very grounds. The notion that science sees its objects in some more direct and real and undeniable way than religion is a dream. The scientist reasons from states or sense perceptions, images and ideas in his mind out to stars and systems, and is subject to all the mistakes and delusions of this process, as all science proves.

Religion, then, is indulging in no subjective dream and delusion but finds God in its search in the same way as the physicist finds atoms and electrons and the astronomer finds star drifts and spiral nebulæ. The process must be carried on with critical care and tests, subject to personal mistakes, and must especially be subject to the test of time, but its results are as good in the one case as in

the other. It does not settle the matter to refer to "the dust of systems and of creeds" in the religious world, for science can show the same unedifying spectacle, there being fashions and styles in universes as in ladies' hats and shoes with almost as rapid changes.

(2) *Emotional interpretations of the world.* This objection now takes another form and asserts that religion is largely an emotional interpretation of life and the world. It is an inferiority-complex, "the symptom of a disease," a defensive protection against an apparently unfriendly universe; and emotion is largely composed of subjective personal feelings and desires and is not a trustworthy ground of knowledge. This objection rests on the assumption that intellectual apprehension is our only form of trustworthy knowledge. But psychology has long since refuted this view and science itself is now acknowledging its fallacy. Logical apprehension is one way of knowing the world, and there are others.[7] The intellect cuts down through and exposes one narrow section or thin slice of total reality, and there are other slices and sections. Reality is infinitely thicker and richer than the knife of the intellect can disclose. Let us look at the æsthetic interpretation of the world. Music may be our first example. This is fundamentally the language of emotion, stirring and unloosing the mystic depths of the soul in feelings that gush forth in floods of elemental power. Love and joy, grief and sorrow, peace and pain, patriotism and religion, come out of us and find their expression and freedom on the soaring wings of song or in the sweet

[7] For a fuller discussion of this point see the author's *Old Faith and New Knowledge,* the section on "Ways of Knowing the World," pp. 82-89.

melodies and crashing chords of instruments and orchestra. There are vast worlds of experience that can be known only through music. We do not know anything deeply until we sing it.

And music penetrates into the very structure of the universe and reveals one aspect of its constitution. Nature is rhythmic and musical in all its forms and moods, sunshine and storm, the silence of the mountain and the thunder that roars around it, the boom and surge and moan of the sea, and all the songsters of the field and forest. It is a vast harp of a million strings or a cosmic orchestra that can sweep all the fibers and chords of our being with mystic emotion. And it is drenched and saturated with music down to its ultimate atoms which can vibrate and utter all the various language of music.

Now let a scientist and a musician examine and listen to an orchestra and each report what it is to him. The scientist finds it consists of combinations of wood and wire and wind in vibration and says the violin is only horsehair drawn across catgut. He listens and says, and may truly say if he is devoid of musical sense and cultivation, that he hears only jangling noise. The musician listens and says he hears Beethoven's *Fifth Symphony,* or the "Dead March" in Handel's *Saul.* Which of these two has the deepest and most satisfying knowledge of the orchestra and of life and the world? At any rate, the interpretation of the one is as real as the other. As Browning says,

> The rest may reason and welcome,
> 'Tis we musicians know.

The same line of reasoning applies to our apprehension

of beauty. This also is constitutional in the world and is inwrought in all its tissues and fibers, painted on every leaf and cloud, upreared in every majestic mountain, set blazing in every gorgeous sunset or shimmering on every smiling sea, and reaching its unutterable sublimity in the glittering constellations of the night sky. Now set a scientist and a poet to expressing each his apprehension of this aspect of the world. The scientist everywhere sees a vast mechanism and writes out his results in many a volume of geology and astronomy, but looking on the same world Wordsworth sees and feels

> A Presence that disturbs him with a joy,
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns.

The scientist looks at a daisy and says that it is "a low scapose asteraceous plant," but the poet says to it:

> With little here to do or see
> Of things that in the great world be,
> Daisy! again I talk with thee,
> For thou art worthy.

The scientist adds that the daisy is "a troublesome weed," but the poet again addresses it:

> Methinks that there abides in thee
> Some concord with humanity,
> Given to no other flower I see
> The forest through!

and declares,

> To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears.

The scientist looks out over the ocean and says that it is H_2O, but the poet looks and exclaims,

> Roll on, thou deep and dark blue Ocean, roll!

However, we do not need to play these different reactions to the world against each other and exalt one at the expense of the other, for they both have their rightful place as a kind of truth. Science observes the phenomenal world in its facts and relations, tracing its laws and operations, and its aim is pure factual truth. The scientist interprets the world in the terms of his intellect, his sense of logical relations of cause and effect, law and system. The economist in interpreting the world introduces another element of judgment, his sense of value or the satisfying power of objects. He also is interpreting it in terms of his sense of need and use, and this element of value pervades all kinds of experience but especially grows dominant on its higher moral and spiritual levels. The artist interprets the world from another point of view with other means of judgment or in terms of his æsthetic nature. The world is complex and rich infinitely beyond our possible knowledge of it and it takes all the faculties and sensitivities and moods and responses of the soul to compass our possible experience of its full-orbed wealth of truth and life.

This law now runs up into our religious nature and there has the same rights as on the lower levels. The soul's most comprehensive and profoundest reaction to the world is its religious sense by which it experiences dependence on a higher Power and immanent Spirit and seeks fellowship with God. All other kinds of knowledge are gathered up into this relation to the infinite and

eternal Reality and the whole universe becomes a giant altar of aspiration and worship. To deny this relation is to fly in the face of the oldest and most universal and persistent human reaction to the world.

Each of these kinds of knowledge interprets some special aspect or cross-section of the world in terms of some particular activity and need of the soul, and all rest upon the same logical basis and each is valid to a full-orbed human life. The world when interpreted in terms of our intellectual nature yields truth; of our æsthetic nature yields beauty; of our moral nature yields duty and goodness; and of our spiritual nature yields religion. Truth, beauty and goodness, conscience and character and worship—these are the essential and supreme goods of life.

Let religion be an emotional interpretation of the world, it is not thereby discredited or lowered to a less rightful and worthy and necessary place in our life, but it is in logical line with all our other ways of knowing the world and rises above all others in its final worth and blessing.

(3) *Is religion a "wish-belief?"* The objection we are considering now assumes the form and claim that our religious beliefs are "wish-beliefs," our desires for peace and comfort and for immortality as means of meeting and mastering the trials and tragedies of life and the world. We wish them to be true and we cherish the wish until we believe they are true. They are the children of our own imagination and the projection upon the universe of our subjective ideas and desires, the things we wish to see there. We shut our eyes in the dark and then declare we see stars. Religion thus takes the form of a drug habit by which we quiet or intoxicate ourselves to the realities of the world and live in a fool's paradise.

Let us admit there is some truth in this view as there is in all views however erroneous. We may conjure up and cherish in our minds wishes and dreams that take on the appearances of reality and may finally acquire such evident objectivity and solidity that we verily believe we see them with our very eyes and so deceive ourselves. This delusion runs into blind bigotry and fanaticism and obsession and may end in insanity. Of course a mere wish cannot create objective reality. The astronomer cannot "wish" Pluto into existence or "canals" on Mars, but must find them there by objective tests.

Nevertheless the matter is not so easily disposed of and we would rule out all wish-beliefs with disastrous consequences. There may be some virtue in such beliefs and they are not always purely imaginary and baseless. Have not all the great ideals that have coaxed and lured and urged men on to great achievements been deep-seated and earnest and passionate wishes? Was not Columbus' dream and Lincoln's star a wish? Have not wishes pierced mountains and built cities and empires and thrown the stream of the centuries into new channels? A wish reared the dome of St. Peter's, painted the Transfiguration, and wrote *Hamlet*. Did not Jesus say, "With desire I have desired to eat this passover with you before I suffer"? Could we eliminate all the wish-beliefs from the course of history there is no telling how far it would lower the level and change the whole aspect of the world. We never do anything without wishing it. Wish is will. And it is not a mere passing whim or caprice, but springs from the core of our being and expresses its constitution and may condense into it all our personality and power. A man's wishes mark and measure and evaluate the man

himself. They discriminate between the saint and the sinner, between purity and impurity, between a murderous heart and a peaceful soul. What a man is in his inmost being will come out in his wishes and rule his life. And yet we are responsible for them for we can control and conquer them, stimulate and energize them when they are good and suppress and strangle them when they are not good. Of course we should not wish vain and foolish things, much less wrong and wicked things, but only right and wise ones that are worthy of realization.

Especially does this law and power of wish and will apply to our ethical beliefs and ideals. In many instances an ethical truth is true for us only when we make it true. Our faith in a possible fact is a necessary step and means in its realization. An ideal of character is obviously realized only as we wish for it and commit ourselves to it in obedience. We make our own moral life, and our faith in and wish for such a life precedes and conditions and creates it. The same principle extends to our creative influence over other lives: we can make their lives good only as we believe in goodness and believe that others are capable of it and wish to lead them into it. And, extending the same principle, we can make a better world for ourselves and for others only in so far as we believe in the possibility of such a world and commit ourselves to it in wish and will, conviction and courage, service and sacrifice. It is our right and within our power to vote for a rational and good world, and our wish will help to turn this faith into fact. Ethical objects are not what they are independently of us, even of our wishes, but in a large and it may be in a decisive measure we make them what they are for us. Wishes instead of being

light and airy or fanciful and futile or foolish things may be forces masterful as the utmost energy of the human will and have in them the potency to create high character and inspire heroic lives and the power of steam and steel to carve continents and build a better civilization.

William James, in his well-known book entitled *The Will to Believe,* has worked this view out into completeness, stating it with all its limitations and guarding it from easy misunderstanding and misapplication, and the following quotations will indicate its line of thought: [8]

There are, then, cases where a fact cannot come at all unless a preliminary faith exists in its coming. *And where a faith in a fact can help create the fact,* that would be an insane logic which should say that faith running ahead of scientific evidence is the "lowest kind of immorality" into which a thinking being can fall. Yet such is the logic by which our scientific absolutists pretend to regulate our lives! . . . The freedom to believe can only cover living options which the intellect cannot itself resolve; and living options never seem absurdities to him who has them to consider. When I look at the religious question as it really puts itself to concrete men, and when I think of all the possibilities which both practically and theoretically it involves, then this command that we shall put a stopper on our heart, instincts, and courage, and *wait*—acting of course meanwhile more or less as if religion were not *true*—till doomsday, or till such a time as our intellect and senses working together may have raked in evidence enough—this command, I say, seems to me the queerest idol ever manufactured in the philosophic cave. . . . Often enough our faith beforehand in an uncertified result is *the only thing that makes the result come true.* . . . If your heart does not *want* a world of moral reality, your head will assuredly never make you believe in one. . . . This life *is* worth living, we can say, *since it is what we make it, from the moral point of*

[8] The italics are his.

view. . . . I confess that I do not see why the very existence of an invisible world may not in part depend on the personal response which any one of us may make to the religious appeal. God himself, in short, may draw vital strength and increase of being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life may mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight—as if there were something really wild in the universe which we, with all our idealities and faithfulnesses, are needed to redeem; and first of all to redeem our own hearts from atheisms and fears.[9]

Browning teaches the same truth in "Bishop Blougram's Apology":

> Like you this Christianity or not?
> It may be false, but will you wish it true?
> Has it your vote to be so if it can?
> Trust you an instinct silenced long ago
> That will break silence and enjoin you love
> What mortified philosophy is hoarse,
> And all in vain, with bidding you despise?
> If you desire faith—then you've faith enough.

But who taught this principle of psychology long before philosopher and poet expressed it? He who said, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7:18).

Wish-beliefs may be vain and foolish, but when they express our constitutional nature and needs, such as our appetites and instincts, we trust them and energize them with all our might, and then they prove their right to

[9] *The Will to Believe,* pp. 23-61.

be trusted and justify themselves by attaining their ends. Religion belongs to the class of constitutional needs. Our wish or desire for a rational explanation of the world, for comfort and peace and immortal hope, for a friendly universe and a heavenly Father, is constitutional in our soul and we have a right to trust and follow it and then it finds God.

In reply to the question, Is God a subjective idea or an objective Reality? we answer, Both! God is first for us a subjective idea and then he is the objective Reality. We must keep these two ends of this dualistic relation and process in proper proportion and balance and not let either crowd out and destroy the other. We may throw the emphasis so exclusively upon the idea that it absorbs into itself all the reality of God, and then we have atheism; or, conversely, we may so emphasize God that he, or it, absorbs the idea and the whole self and soul, and then we have pantheism. Keep both in balanced proportion and then we have both the subjective idea and the objective infinite and eternal God.

The conclusion of this chapter in its study of religion in its nature as conscious relation to God, in its universality, in its constitutional roots ramifying every part of our personality, and in its proper combination of its subjective idea with its objective God, is that religion finds God.

"Religion," says Professor Dearmer, "is the ultimate motive of mankind, in all its forms; it is the great fundamental power that frames civilization and moves men in their masses to great desires and abiding achievements"; it is, as John Fiske says, "the most tremendous of social forces"; it is the main gulf stream of history and washes

and warms all the shores of human life. Unless, then, it is all a baseless delusion and the most colossal lie that ever was told; unless the Unknowable Power of the world or "whatever gods there be," are our most cruel tormentors, and the most terrible indictment that can be brought against the universe is true, we are persuaded that God is and that he is a rewarder of them that seek after him.

Religion has made the grand discovery and reached its goal in God. However, there is yet much more to be explored and cleared up and confirmed. Columbus had not reached the end of his voyage of discovery when he stood on San Salvador.

CHAPTER VII

THE DISCOVERY OF GOD BY THE HEBREW PROPHETS

WE are now moving into the region of religion at its higher levels and clearer visions as exemplified by the Hebrew prophets.

1. The Place of the Prophet in the World

A prophet is a seer that envisages new truth and reveals it to the world. These great souls are found in all fields, secular as well as religious, scientific and æsthetic, political and social. They are men that stand taller on higher peaks of outlook with crystalline brains that catch the light of truth earlier and more resplendently and are more sensitive to beauty and all the things of the spirit than other men and reflect their visions down on the lower levels of our human kind. They are the pioneers of the world and open paths for others to follow into a vaster and richer world and grander heavens. Such men are Alexander and Cæsar in empire building, Plato and Aristotle and Kant in philosophy, Homer and Shakespeare and Milton in poetry, Michelangelo and Raphael in painting, Beethoven and Handel in music, Cromwell and Washington and Gladstone and Lincoln in statesmanship, and Newton and Faraday and Einstein in science. Could these men be stricken from the calendar of the centuries

how many mountain peaks along the ranges of history would sink out of sight and how the whole level of the world would be lowered. God is in these men in a fuller degree than in other men, he has breathed into them deeper breaths of inspiration and can let more of his light shine in them and blow more of his music through them.

Such men are born and not made. They are the children of genius which no heredity or environment or juncture of circumstances can explain. They are not simply accidental jets of luminous spray shot up where two waves or two seas meet and clash, but are born of divine deeps. And while they had to develop their gifts by the arduous education of hard work and severe discipline and were fused and forged, like refractory ore, in the furnace fires of tragedy and tears, yet education did not endow them with their native genius. No chemical manipulation can transmute lead into gold, and no schooling can transform a common mind into a Shakespeare crowding all the world on his mighty stage and speaking in lightning flash and thunderbolt, or into an Einstein thinking the heavens in the terms of mathematics and compressing all the constellations into a single brief formula.

These prophets may be misunderstood and despised and persecuted by the misguided men of their own generation, but in time they come to their own when the world has caught up with them and lives in the light of their revelations and then these later generations build them splendid tombs.

2. The Hebrew Prophets

The Hebrew prophets fall into this class. They are the supreme religious seers of their race. Other prophets of other races and religions, Buddha and Mohammed and

Spinoza, were also in some measure "God-intoxicated" men, who caught some spiritual light and guidance for their people, but Moses and David and Isaiah and Jeremiah, Hosea and Amos and Micah, stand apart in solitary grandeur. They stood so close to God, and were so sensitive to his Spirit, that they saw his face and heard his voice as no other prophets have done. This splendid isolation that is their glory does not rest on any claims of inspiration they or others for them may make, but this divine inbreathing is evidenced by its own light in their visions and utterances. Their inspiration does not prove their spiritual greatness, so much as their unique greatness proves their inspiration. They stand conspicuous on their lofty eminence and there they are for all the world to see and evaluate. This supereminence does not prove or exhibit in them perfection of personal character or even of moral and spiritual teaching, for they were obviously men of like passions with us and were subject to the limitations of their age and were often disfigured and stained with grave faults and transgressions. Nevertheless, as a rough diamond however imperfect burns with the glory of the sun while in the same light the common pebble remains dull and dead, so these prophets were men of diamond souls that were so close to God and had such visions and experience of him that they were kindled with his splendor and shine as stars to lead us on the way to the discovery of his presence.

3. The Growth of Ideas

A broad characteristic of the Hebrew idea of God is its growth through various degrees and stages as revealed in their disclosures.

This fact of growth inheres in every idea, as we have

already seen.[1] No idea is born or leaps into any human mind full-grown, but starts as a germ or dim conception which then gathers nourishment as a growing seed and unfolds its inherent possibilities endlessly. This process goes on through the experience of the race and is repeated in every individual mind. Our most familiar ideas, such as our knowledge of nature and of our human world, were once very narrow and imperfect conceptions which barely enabled men to get on in the world as they felt and stumbled along their way in the dark, and they have been gradually enlarged and corrected and enriched by all the progress of the centuries. The idea expressed by the word "star" was once that of a point of light a few thousand miles distant, a hole in the roof of the sky through which light shone, or some such conception. How inadequate and grotesque is such an idea to-day after Copernicus and Newton and Eddington and Einstein have so enormously widened and deepened our knowledge of it. This process is still going on and every time an astronomer unwraps another coat off the sun he sees deeper into its fiery core and constitution and has thereby enriched its name. So is it with every word and idea. Each one is a stream that started far back in a rill issuing from some mountain spring in primitive times and it has flowed down through the centuries receiving tributaries from every mountain slope and hill and plain until it has broadened into a great river and loses itself in the vast ocean of our accumulated modern knowledge.

Not only our fundamental names and ideas, such as astronomy and biology, law and liberty, brotherhood and peace, conscience and character, have thus been indefi-

[1] Chapter II, Sec. 2.

nitely expanded, but the most common and apparently trivial ones have floated and shared in this broadening stream. Ideas are not fixed facts, like unchanging weights and measures, but are fluid and flowing streams gathering increased volume and meaning at every stage. This is one measure of the distance that lies between primitive men and ourselves. For every word they had we have a thousand, and every word of ours compared with theirs means a thousand times more. All the centuries, discoveries, inventions, battles, tears and tragedies, visions and victories of the ages are condensed and crystallized in our words, our ideas are the outgrowth and fruitage of all time. This broadened stream of ideas is the social inheritance of us all. The most ignorant mind shares in it as well as the most learned. It flows through our very souls in the language we use, however unconscious we may be of its wealth. No one can use our daily speech without bathing his mind in it and being carried along on its current. The bearing of this fact on our subject will now appear.

4. The Growth of the Idea of God

The idea of God is obviously subject to this process. It has also broadened and enriched its contents with the thoughts of men as they have widened with the process of the suns. The dim perverted conceptions of the most primitive men have added something to it. Every pagan altar and even every hideous heathen idol has helped to shape and color it. All the religions of the world have emptied their floods into this sea. All prophets and preachers, philosophers and poets, martyrs and missionaries, reformers and revivalists, creeds and confessions,

have left some deposit in it. Could we analyze its contents and trace all its elements to their sources, we would find in it some tincture of all the worship and prayers and praise of the race.

The idea of God is always affected and in some degree formed by the dominant thought and customs of its time. The political and economic, social and moral patterns of its day impose their shape and color on it as kings stamp their image on the coins of their reign. This idea, along with all others, is immersed in an atmosphere or sea which it cannot escape and to which it insensibly yields as cloth is penetrated and impregnated by the dye in which it is soaked. This process is not mechanical but psychological and unconscious, which makes it all the more pervasive and effective. Ancient despotism clothed God in the robes of arbitrary and cruel power; monarchy pictured him as the King of kings; and democracy tends to turn the kingdom of God into a divine-human republic and God into a Father.

This process of course is still going on and ever will. Our modern knowledge is pouring into our idea of God and enlarging and correcting and enriching it at a thousand points. Astronomy itself has enormously expanded it and every other science has made some contribution to it. Not only the epochal ideas of Luther and Calvin have entered into its very structure, but so has every forward step in theological learning and social movement and religious progress. We can no more keep our idea of God immune from this process than we can keep the air we breathe out of our lungs or the food we eat out of our blood. Open any book on theology or on almost any phase of religion a hundred or fifty years old and compare it with one just off the press and we instantly be-

come aware of something like a climatic change in the atmosphere, the whole religious sky and landscape wear a different look, and of course the idea of God has kept pace with all these changes. One is aware of this change in reading the hymns in our hymnbooks in all our churches, or in the prayers that are found in collections of prayers or are heard in our pulpits. Such changes come so slowly that we are mostly insensible to them and some may even deny them, but they have none the less invaded and infected all our religious thinking and worship and life.

5. Stages in the Growth of the Hebrew Idea of God

The Hebrew prophets took great forward strides in their growing discovery of God, leaving low levels and long ages behind them and mounting to summits closer to him than any other prophets had attained. We can only briefly indicate some of these ascending stages.

(1) *The spirituality and sovereignty of God.* The Hebrews started with low ideas of God and gradually struggled up on to higher ground. At first they were polytheistic idolaters. They came out of Babylon, a land saturated with idolatry, and a long time elapsed before they got its clay off their feet and their garments cleansed from its slimy stains. When they emigrated westward under Abraham no doubt some of them had idols with them, and at intervals the Israelites fell back into this worship. Rachel, of pious memory, when fleeing with her husband Jacob from her angry father, had his ancestral idols she had stolen concealed in her luggage and she sat on them to keep the suspicious Laban from finding them when he was rummaging around in her tent in search of them. The Israelites made and worshiped a golden calf at Sinai

and so angered Moses that he smashed in pieces the stone tablets containing the Ten Commandments, and yet the very brass serpent he himself set up in the midst of their camp was afterwards preserved and worshiped until Hezekiah dared to brand it as "Nehushtan," "a piece of brass," and broke it to pieces. Later on the whole northern kingdom of Israel went over bodily and openly into the grossest and most immoral idolatry. The craving for some material image of God is seated in us deep and lurks in us long, and are not images in some of our Christian churches regarded in a way that closely resembles idolatry? But the Second Commandment of Moses forbade images of every kind and in time the prophets denounced and ridiculed them in the severest terms and envisaged God as spirit.

Idolatry is always connected with tribal gods, and the early Hebrews had not arisen above this idea. Even the Second Commandment does not deny the existence of other gods, but Jehovah only forbids "other gods in front of me," they must be kept away from his sight and outside of his territory. The Israelites did not deny the gods of the Gentiles, but they held that "great is our God above all gods." Jonah fled to Tarshis "from the presence of Jehovah," as being outside of his rule. Naaman thought he could not worship Jehovah unless on the soil of Palestine and asked Elisha for two loads of its earth that he might transport it to Syria so that he could worship on this holy ground.[1] By slow and hard climbing, through much tribulation in the bitter experience of idol-

[1] Is it a faint, far-off echo of this belief and practice that leads some American Christians to bring bottled water from the Jordan to be used in baptism?

atry and of the exile, the Hebrews rose out of these low views into the heights of a spiritual and universal God where they could see and say, "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein."

(2) *The character of God.* Jehovah was first viewed in terms of crass anthropomorphism. He had the parts and passions of a man, clothed with human limitations and vindictiveness and hate, hungry for food and delighting in the smell of burnt meat and blood; but the great prophets stripped him of such gross habiliments and clothed him in truth and righteousness, purity and peace, mercy and kindness and love. They reacted against the materialistic worship of the altar, streaming with blood, to a spiritual worship, and attained to the high vision of Micah: "Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? . . . What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

(3) *Moral and spiritual values.* At the bottom of the scale of moral and spiritual values of the early Hebrews we find slavery and polygamy, savagery in social life and in intertribal wars, despotism in government that left little justice and liberty to the individual. But under the teaching of the prophets these low forms were left behind as they moved up the scale into individual and social rights and righteousness. Slavery and polygamy were put under humane restrictions, the savagery of retaliation under the restraint of law, and despotism developed toward democracy. The prophets were tremendous preachers of social justice and a better social order, denouncing and

curbing the oppressions of the rich and defending and enlarging the rights of the poor.

The prophets were thus far ahead of their day in religion and sociology. They spiritualized the decadent ceremonial religion of fossilized Judaism and gave it new vision and spirit. They rose above the narrow nationalism of the Jews and swept their vision over neighboring nations and over the whole world in sympathy and hope. They saw the dawn of the universal kingdom of God brightening the eastern horizon with the promise of a new day. They saw the rising of the star of the prince of Peace and heard the far-off refrain of the song of Bethlehem. Our democracy has not yet caught up with their political ideals, our social order lags far behind their social gospel, our League of Nations and pacts of world peace are but buds and blades of seeds they planted, and our utmost achievements grow pale and pitiful in the light of their splendid visions.

If it be now asked, Granted this progress of the Hebrew prophets in the moral and spiritual world, how does this bear on their discovery of God? the answer is, In a very direct and true way. These prophets not only saw the one true and living God, spiritual in nature and sovereign over all the world, seated on his throne of glory "high and lifted up," but they also saw him down among his human children, leading and lifting them to higher levels and clearer vision, bearing their burdens and identifying himself with them. "In all their affliction, he was afflicted." They saw the human side of God, his fatherhood and motherhood, and this was a true and vital and vitalizing vision of his nature. They discovered God in man and this not only immensely raised man and the

whole subsequent level of human history but also gave a closer and deeper insight into God himself. We shall never fully discover God up in the air remote from and unrelated to human needs, but the closer we get to our fellow men in sympathy and service and sacrifice the nearer and the more clear and certain will be our discovery of God. We shall not discover God in a vacuum, but in our warm human world. If we love not our brother whom we have seen, we cannot love God whom we have not seen.

(4) *The means used by the prophets in their discovery of God.* If we ask, How comes it that these Hebrew prophets, living in an early and rude age, rose to such spiritual heights, we can only say that like all men of supreme genius their origin is a mystery the secret of which is known only to God and in some fuller way they come from him trailing clouds of glory.

But it is important to see that they did not reach these heights at a single bound without means and steps and efforts and trial and repeated partial failures and falls and tragedies and penitential tears, but they "built the ladder by which they rose from the lowly earth to the vaulted skies and mounted to its summit round by round."

Their chief human means were not intellectual and logical but intuitional and experimental. Seldom did they indulge in formal arguments for the existence and providence of God and were little disturbed by or aware of the difficulties and doubts that perplex and pain us and endanger our fundamental faith. Our whole scientific and philosophical approach to these problems was foreign to them. It is true that at times they did glance at these matters. The psalmist saw the grand witness of

the night sky to God, and also raised the question, "He that formed the eye, shall he not see?" But these gave little aid to his faith which rested on more direct and deeper grounds. The prophets were more of the mystical type of mind and mood of heart that sees the things of the spirit by direct vision of and contact with them, and in such seeing is the surest believing.

But they also put their faith to the test of fact as they wrought it out in experience. They traveled no smooth, flower-bordered path, but a rough and rocky road that led them into the wilderness of weary wandering and the bitter bondage of exile in Egypt and Babylon. They were great sufferers and knew every kind of trial and persecution, even unto death. Their crowns of spiritual conquest were forged in furnace fires, sorrow shaped their souls. They saw God in pain and agony and often through penitential tears. It was out of these depths that they cried unto him with surest faith and clearest vision and could triumphantly sing, "God is our refuge and strength, a very present help in trouble."

We must admit that these Hebrew prophets discovered God. Their subjective faith bears the tests of objective fact. Through all their faltering steps they arrived at the goal we are seeking.

CHAPTER VIII

THE DISCOVERY OF GOD IN CHRIST

WE now move forward and upward in the discovery of God from the level of the Hebrew prophets to the highest and final summit.

1. The Old Testament in the New

The stream of prophetic discovery of God in the Old Testament flows on into and is clarified and enlarged and enriched in the New. The New Testament is the Old brought up to date in a later and revised edition, the blossom and fruit of the old root, a further and final revelation of God. The New does not disparage the Old any more than the fruit disowns the root, but acknowledges it and adopts and adapts it. There are two hundred and seventy-five quotations from the Old Testament in the New, which are so many visible threads binding the two books together, or roots running out of the one into the other, besides innumerable filaments of allusion that interlace them. The Gospel by Mark opens with a quotation from the Old Testament, so that the new gospel connects itself with the Old in its very first sentence. If we were to strike out of the New Testament all the quotations and allusions and doctrines drawn from the Old, the New would be riddled to pieces and rendered unintelligible.

And yet the New is not just a repetition of the Old: it is new and startlingly so. The New at one stride steps out of the Old across centuries into its own age and speaks in the language and thought-forms of its day. It did a remarkable thing in casting off its old Hebrew clothes of language and adopting the latest fashion of speech. The immortal glory of proclaiming the new gospel was lost to the Jew and given to the Greek. The Greek Testament was in itself a tremendous forward stride, and we are still moving along this path in our English translations of it.

The distinctive feature of the New Testament is that it carries out and fulfills and especially does it spiritualize the Old. It sweeps away the old Mosaic system of ceremonies, altar and sacrifice and exclusive temple, and releases religion into the liberty and universality of the spirit. It unbinds it from the swaddling clothes and lets it out of the cradle of Judaism and starts it out on its own feet; unlooses it from its Judean crag, where it was hatched, on wings for its world-wide flight. It tore away the veil of ceremony that separated the prophets from the divine presence and looked God in the face.

Here, then, we come to the full and final discovery of God. Christ is the central Fact and Focus of the New Testament gathering into himself all the light of prophets and then shining with his own glory so that he that hath seen him hath seen God. We now enter upon this line of study in detail; and in following it we do not stop to consider critical questions as to the origins and trustworthiness of the New Testament but assume its substantial historicity.

2. The Revelation of God in the Teaching of Christ

In his teaching Jesus displays original insight into and the most intimate acquaintance with God. He does not reason and speculate about him and quote "them of old time" and simply repeat what they said, but he speaks out of his own immediate experience of God. He carried all the teachings of the prophets up to loftier heights. Some of the outstanding points in his teaching are:

(1) *The spirituality and universality of God.* This was the great revelation he made to the woman of Samaria at Jacob's well. She trusted in her own traditional mountain with its temple and ceremonies and exclusive worship, but Jesus swept all this away, including both the rival temples at Zion and Gerizim, with his broad principle that God is spirit and seeketh those that worship him in spirit and in truth: no matter about the mountain or place or time.

(2) *The Fatherhood of God.* Other prophets had caught glimpses of the Fatherhood of God, but Jesus first stripped it of imperfect conceptions and concealing or disfiguring shadows and revealed it in its full splendor as the very nature and glory of God. He taught the world to pray, "Our Father," a name of world-wide significance and tenderness and charm, banishing fear and drawing all his children into his arms. This single word in the teaching of Jesus has been an untold and boundless blessing to all the world.

(3) *The sacrificial redemption and love of God.* In one marvelous utterance, the golden saying he dropped from his lips in his interview with Nicodemus, Jesus revealed the love and sacrificial redemption of God in the deepest insight he gave into the heart of God: "For God

so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This contains the germs and roots of all theology and religion. It is the richest and most splendid verse in all the Bible. It sweeps the unbroken horizon of salvation. It mirrors the whole sky of redemption, thickset with stars. It gathers up all the notes of the gospel and strikes them in one massive chord. Calvary plants its blood-red cross in its center. It is full of infinities and eternities. It is ineffably bright with divine love, and yet it is edged with divine wrath. Heaven is in it, and so is hell. For Jesus never washed all law and judgment out of the character of God and left it colorless and limp, but revealed its stern truth and hard reality. But the dominant note in his teaching was the universal love of God and his good news of divine mercy and forgiveness and redemption and hope for all the world.

(4) *The Messiahship of Jesus.* A central fact in the teaching of Christ was his acknowledgment and affirmation of his own Messiahship. He thus put himself in line with the teaching of the prophets and the whole Old Testament and yet above them as the fruit of the tree is above its roots. He opened his ministry in Nazareth by reading as his text an undoubted Messianic passage from Isaiah and then calmly announced, "To-day hath this scripture been fulfilled in your ears." Thus Jesus put himself in the focus of the Old Testament and converged all its light in himself as its burning center. To the woman of Samaria, wistfully saying, "I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things," Jesus quietly

said, "I that speak unto thee am he." He knew who he was and why he was in the world. There was no self-conscious vanity in this declaration as it was the simple truth and it was needful that it should be known. It is not impertinent in the sun that it lets its light shine.

Throughout his whole ministry from his baptism to his ascension his Messiahship was expressed or implied. It was the background and central support of his teaching, without which his mission was without meaning. Altar and sacrifice came to their full fruition in him, they were the shadows of which he was the substance and reality. That God was in Christ reconciling the world to himself, as declared by Paul, was also the sum and summit of his own teaching.

(5) *His general moral and spiritual teachings.* Jesus carried forward to higher levels the moral and spiritual teachings of the prophets and endued them with his own dynamic power. He emphasized the worth of man and the supremacy of righteousness and brotherhood in social life and lifted and illuminated the whole scale of the virtues of character and conduct. He deepened law and widened liberty. His Sermon on the Mount registered the high-water mark of moral and spiritual teaching, and his model prayer gave "a pattern of sound words" for all the prayers that have risen from the Christian world.

These teachings have come down through the ages and shaped the centuries, slowly and silently breathing forth a new atmosphere that has wrought climatic changes in the human scene. However imperfectly they have been understood and applied as yet, they have been the principle and the power that have swept slavery and polygamy off the Christian map, elevated woman, ennobled labor,

spread democracy, inculcated social justice, glorified art, and are still pushing the world forward and upward as cosmic forces lift shore lines and mountains and carve continents. Christ has created Christendom.

(6) *Whence did Jesus derive his teachings and power and personality?* This question was raised by the Jews themselves during his ministry. They constantly marveled at his words and deeds and could find no explanation of them. "What is this?" they exclaimed on one occasion, "A new teaching!" And a startlingly new teaching it certainly was, revolutionary in its far-reaching consequences. He did not keep to the old paths of the Pharisees, but boldly struck out along new lines that have moved forward the whole frontier of human progress. On another occasion they left him wondering and all but amazed at his teaching, saying, "We have seen strange things to-day." They had, indeed, for they had seen strange earnestness in saving a paralytic, the ecclesiastical authorities discomfited, and sin forgiven. Even the officers sent to arrest him came back, saying, "Never man spake like this man." And again they said, "How knoweth this man letters, having never learned?" What college has he been to that he should presume to teach us? And still again they said, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" They could see no deeper into his heredity than his parents and family. And so Jesus was a moral and spiritual phenomenon to the Jews that was altogether inexplicable to them.

And so he is to us as long as we look at him on the human level and go no deeper and further back than the Jews did. It is still impossible to explain Jesus Christ in terms of human heredity. The carpenter father does not account for the carpenter's Son. He has in him elements too original and powerful to be brought within the bounds of his family ancestry. The humble family at Nazareth and all the strands of heredity that wove the wonderful Jewish race could never have produced this heavenly Pattern of humanity. That old Hebrew root, rich as it was and still is in great human personalities, could never unaided have blossomed out into this matchless Flower that is still the praise of the ages.

Neither can Jesus be explained by his teachers, by the schools and ideas and ideals of his time. He was brought up in the synagogue and school of his village and was saturated with the Old Testament which he assimilated into his very blood and life. Nevertheless, these seeds will not account for the fruit of his person and life. The soil is too shallow and barren to bear such a wondrous harvest. It is true that many of his sayings can be traced back through the writings and sayings of the rabbis, but these germs will not explain the new depth and power of meaning he breathed into them. Shakespeare adapted and transfigured many lines and passages from earlier plays, but these will not explain Shakespeare's transcendent genius. He gathered all such light into the focus of his own brain and there made it blaze into such splendor as proclaimed his own supreme originality. So Jesus gathered into himself all the light of the Hebrew prophets and of old rabbis, but he alone raised it to such power that it became the Light of the world.

And still further, Jesus cannot be explained by his environment; he did not issue out of the peculiar conjunction of events in his day. Great men often do appear to be the product of their time and circumstances; Washington of the Revolution, and Lincoln of the Civil War. So, it has been contended, Christ was the product of his age. It was a time of fading faith and growing oppression, and he happened to arrive at the pregnant juncture when a religious genius was needed to revive the dying hopes of men and give them a new faith. Again the explanation is inadequate, the effect is too vast for the alleged cause. No doubt circumstances of the time did converge toward the appearance of Jesus. Hebrew preparation, Roman peace, and pagan despair were elements in the soil out of which he sprang. All things appear in the proper place in the divine plan, and "when the fulness of the time was come, God sent forth his Son."

But the time of the coming of the Son did not make the Son. The Man of Nazareth is too large and deep in his personality and power to be circumscribed and created by such origins; he overleaps all such limits, and still the question confronts us, "Whence hath this man all these things?" We must look up and not down and around for the answer. As we cannot explain the green grass without the blue sky, and the blossoming earth without the shining sun, so we cannot explain Jesus Christ without his divinity in which dwells the fullness of the Godhead bodily.

These teachings grew out of the personal experience of God in the life of Christ. He lived in the most intimate union and communion with God as a filial Son with a loving Father. This vital experience comes out in his

deepest sayings "I and my Father are one." "I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone." "Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God." And we are given a wonderful view into this interior life of Christ in his communion with the Father in his great intercessory prayer uttered just before he went out into the garden of Gethsemane to gird himself in further prayer for the cross. If his vision of the Father's face was for a moment shadowed, the shadow quickly passed and he was bound all the more intimately and closely to the Father's will.

If any person ever knew God by direct experience, that person was Jesus Christ. He could testify, "We speak that which we know, and bear witness of that which we have seen; and he saw God."

3. The Incarnation of God in Christ

In entering upon this point it is not our purpose to discuss its theological and metaphysical deeps, but we only introduce and adduce it as another logical link in this chain of reasoning or another upward step in our discovery of God. The incarnation is a genuine miracle in that it is an event in the physical and spiritual world unexplainable by known natural agencies and wrought for a worthy purpose, and as such it is the fundamental miracle of the gospel and of the whole plan of redemption. The point we now have in view is that the incarnation is in line with the general method of divine revelation or of God's manifestation of himself in the whole cosmic process. God incarnates himself, we may now see

and say, in successive degrees or in "emergent evolutions" or in Bateson's "new ingredients" added to the old stock, from the lowest point of the scale of creation up to the highest point in man. We may take the ether of the physicist or the "space-time" of the relativist or whatever may be at the bottom of the material universe as the deepest and oldest level of the divine manifestation, the germ of being to which God imparted the least degree of his own life. From this lowest level evolution passes through electron, atom, molecule, crystal, vegetable, and animal up to full-blown consciousness, freedom and responsibility in man, the point where the process passes into personality and the human soul becomes psychologically distinct from God. At each of these successive stages God breathes in more of his life, and thus he differentiates or incarnates himself in this vast unfolding series reaching from ether to man, and yet in this process he keeps his own personality distinct at every point.

This scheme logically supplies a place for a further step and higher manifestation and final incarnation. Man has attained the image of God, but is yet an imperfect image: why not one step more, reaching the summit and undimmed splendor of the divine in human form? This supreme summit has been attained in Christ who is the full and final revelation of God, "the effulgence of his glory and the very image of his substance." God, having incarnated himself in successive stages from the lowest mechanical energy in the ether up to full spiritual life in man, at last took upon himself in his own person human flesh and spirit, or crowded as much of himself as was possible into this limitation, and thus incarnated himself in this highest and final form.

Then a new hour struck in the history of the world. As a critical point was reached and passed when each lower emergent evolution rose into a higher and culminated in man, so a still higher critical point was reached when Christ appeared as the Son of Man and Son of God. The incarnation was thus an outburst of God, filling the human world with his glory, as the heavens are lighted up when a new star blazes out in the expanse of the night sky, or as the morning dawns with the rising of the sun and transfigures the world.

It is this incarnation that constitutes Christ the Mediator between God and man so identified with both that he can draw and bind them together. Sin has disrupted the moral and spiritual union and fellowship of man with God, and thus driven a cleft into our world and turned its harmony into infinite tragedy. Only a Mediator who is identified with both of the disrupted parties can grasp these sundered relations and reknit them together. Christ by reason of his double nature as God and man has "broken down the middle wall of partition between them" and made both one. As both Son of Man and Son of God he is the Teacher who is the Light of the world whom men can follow and not walk in darkness, the perfect Pattern after whom they can rebuild their shattered lives, and also "the power of God unto salvation," in whom "all things consist" or hold together in unity and harmony. It is this incarnation of God in Christ that clothes him with all power to redeem the world.

That this fact is a great mystery need not be said, containing deeps into which we cannot drop our plummets. It drew from Paul the rapturous exclamation, "Without controversy great is the mystery of godliness; he who was

manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." But mystery underlies and environs all our knowledge, even of the simplest thing, and we are not to stumble at it but trust it when we come upon this great deep. We are now ready to move forward into a further interpretation of it.

4. The Godlike Christ

We now see Christ in his human ministry acting like God. In both his entrance into and his exit out of the world he steps over or through the ordinary human course of these events. His teachings are such as we would expect from God, and his works are mighty deeds that surpass human power. All his miracles are worthy of his Godlike person and mission and are the natural and easy sparks of his divinity.

We expect an extraordinary person to do extraordinary things; Cæsar to sweep his sword around the Mediterranean and turn it into a Roman lake, Michelangelo to round St. Peter's dome and paint the *Last Judgment,* Shakespeare to write *Hamlet,* Copernicus to reverse the motions of the solar system, Newton to catch all its falling planets and its stars in the mesh of his mind, and Cromwell and Washington and Lincoln to lead and lift the statesmanship of their time. All these and other such men shook the planet under their tread and reconstructed the world. Other men could not have done these things, but they came out of them as naturally as leaves out of a tree or light out of the sun. In this respect "He that cometh from above is above all." Jesus surpassed all human kind in his power to do Godlike things. "What

manner of man is this, that even the winds and the sea obey him?"

Several facts manifesting his person and authority and power stand out in him as supremely Godlike. The first was his sinlessness. With all his evident purity and spiritual sensitivity he never displayed any consciousness of sin or prayed for forgiveness. His own challenge, "Which of you convicteth me of sin?" remains unanswered. Sinlessness separates him by an impassable chasm from any human being and puts him in the same class with God. His whole character in its balanced perfection exhibiting neither excess nor defect at any point and joining even somewhat opposite virtues difficult of being harmonized, such as meekness and manliness, justice and mercy, is Godlike in symmetry and beauty, unapproached elsewhere in human history. His act in forgiving sin was an exercise of divine right and power that no sane human being would presume or dare to attempt. He exercised divine attributes in his knowledge transcending human limits and in his power over nature. His resurrection was his supreme miracle, breaking through the rocky jaws of the tomb and coming forth in newness of life, "showing himself alive after his passion by many proofs," and he "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Finally he received worship from men, asserted that all authority had been given unto him in heaven and on earth, commanded his disciples to go forth and disciple all the nations and promised to be with them even unto the end of the world, and climaxed his teaching and claims by declaring that he would come again and sit upon his throne and judge the world. Jesus

consistently assumed and asserted Godlike personality and power and he fits into and fills out our highest conception of what a Godlike person would be.

This fact affords a practical principle and rule of guidance in life. We may often think we would like to know what God would do in our place, or rather what he would have us do in our place. We have a sure and simple way of finding this out: just listen to Christ and find out what he would have us do, and our question is answered. It is true that this still calls for some reason and judgment and interpretation on our part, but we can with practical certainty know Christ's will if we want to know it in order that we may do it; and knowing and doing his will "we shall not walk in darkness but shall have the light of life." So will the Godlike Christ show us what God would have us do.

5. The Christlike God

This principle of judging Christ in the light and likeness of God may now be turned around and we judge God in the light and likeness of Christ. The two are complementary and, like the two sides of an arch, they lean against and support each other and stand or fall together. Christ now becomes a mirror to show us God as the dewdrop shows us the sun. He is the Logos or God in action, the Word that reveals God as the word of a speaker or writer lets us see into his mind and heart. So Christ is the glorious picture-window through which and in which shines upon us the face of God. This principle of interpretation runs through and illuminates the whole life of Jesus. In all that he said and did and was we hear and see and know God.

His teachings, then, are the teachings of God, revealing to us his will and way. This principle, however, is subject to such necessary limitation and modification as the nature of language and adaptation to our day require. We must beware of enforcing our literal interpretation on such teaching and then claiming that our rendering of its meaning is the very voice of God. The paradoxical sayings of Jesus, such as the command, "Whosoever smiteth thee on one cheek, turn to him the other also. And if any man would go to law to take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two," are obviously to be taken in their figurative and not their literal meaning. Jesus used human speech and trusted to the common sense of his hearers in interpreting it, and God does the same with us still. With this rule in mind, we can take every saying of Jesus as the word of God disclosing his very mind and will to us.

The same principle of interpretation applies to the deeds of Jesus. His works and miracles of healing and mercy and forgiveness and kindness and love, his treatment of sinners of all classes, his mingling with men and women of high and low degree, his winsomeness to children, all are lights showing us what God is.

This also is true of the character of Jesus. Its blended and balanced union and perfection of all virtues and graces, his truth and trust, purity and peace, manliness and meekness, conscience and conviction and courage, tenderness to the penitent and humble and daring condemnation and audacity to the proud and self-righteous, his whole glorious character is the very character of God revealed to us in the person of Christ.

This specially applies to the divine attributes of Christ. His transcendent knowledge and power over nature and divine authority in forgiving sin and supreme claim to come on his throne to judge the world, show us God in relation to these mysteries.

This revelation of God in Christ comes to its highest manifestation in the cross. Here we see God giving himself and suffering for the redemption of his human children. The cross is a sudden rent in the garment of God, so to speak, that discloses to us the great red wound in his heart that he has been bearing from the foundation of the world. This is the heart of the "great mystery of godliness."

We would like to see God. "Oh, that I might see him!" has been a worldwide and agelong cry. "Why does he not stand before us in some visible way that we may have our clouded and distorted vision of him cleared up, and our mistaken notions and fears of him corrected or removed?" Christ himself answers this question. "I and my Father are one." "He that hath seen me hath seen the Father." What more can God do for us? There are necessary limits in God's revelation of himself in our capacity of understanding him which neither God nor man can remove or overpass. If we would see God, let us look at Jesus. All that we see in Jesus, in his teaching and works and character and redemption, is God.

If it be said, All this seems a too simple and easy solution of our difficulties and doubts about God and leaves us very much where we were, involved in all our perplexity and mystery and agony as to God and his ways with us, we can only answer that it is the best that can be done for us. All the shadows cannot be swept from our path,

for this would require of us omniscient knowledge, and this would fundamentally change our own world and our very constitution. Then we could no longer walk by faith, if we could walk at all.

There remains a large margin and element of trust in our discovery of God which can never be removed either in this world or in that which is to come. This is our fate, yet it is not an unkindly one but opens before us endless vistas of discovery and growth. We have enough knowledge of God in Christ to be sure of his providence and character and love; and the partial revelation we have of him in Christ is ground and assurance to trust God in regions of his nature and providence that are yet hidden from us. A small section of a circle enables us to complete the entire circumference. The minutest mote floating in a sunbeam reveals the splendor that fills all space to its remotest bound. So we see a small restricted revelation of God in Christ, but the same light of God is shining everywhere filling the heavens and the eternities. If we think we see some unresolved remainders and persistent shadows in God as seen in Christ, we are to project through these the light of the Father as seen in his Son. There is nothing in God that is inconsistent with what we see in Christ. If at times we are perplexed and thrown into fear and agony, we are to view such things through the medium of Christ, and then as dim light passed through a lens may blaze into splendor, so may we see all things, even the darkest, in the light of God in Christ.

Jesus himself taught this truth of trusting him beyond our sight as the revelation of God. In concluding his reply to the question of John the Baptist as to whether he were the Messiah, he said, "Go and tell John the

things which ye hear and see. And blessed is he, whosoever shall find no occasion of stumbling in me." He trusted to John's interpretation of his own works, and then commended anyone that would trust him beyond the reach of his sight. It would be a poor and pitiful God that we could see through. Some things relating to God as seen in Christ we must ever take by faith. But blessed is he that is not offended on this account, but rather trusts him the more.

The Christlike God! This is the final summit and vision in our discovery of God. Here we see him face to face as directly and clearly as we ever can in this world. Christ is our best picture of God. He ought to win our hearts and inspire our faith and courage and devotion. He is surely enough to lead even skeptical minds and embittered souls in their thought of or rebellion against God to think more kindly of him. God has done his best for us in Christ; and in the presence of his Son we "all, with unveiled face," may behold "as in a mirror the glory of the Lord."

6. *The Discovery of God in Christ by the Evangelists and Apostles*

(1) *The evangelists.* The four evangelist authors of our four Gospels were so specially related to Christ that their experience of him is of direct and fundamental value. Matthew and John were of the twelve disciples and lived with Jesus in intimate daily companionship during his ministry; and the other two, Mark and Luke, were also close to the sources, especially Luke as he shows us in his revealing preface. They were men of sound judgment with opportunities of knowing the truth and they honestly

tell us their experience with Jesus and bear witness to the presence of God in Christ.

The evangelists set forth this general fact each from his own point of view. Matthew writes to the Jews to show that Jesus is the Messiah of the Old Testament. This purpose begins with the genealogy and continues through the visit of the Magi and runs through the whole teaching that the gospel fulfills and expands the law of Moses, down to the inscription on the cross and the great commission as carrying out the Messianic predictions of the prophets. "Think not that I am come to destroy the law, or the prophets: I am come, not to destroy, but to fulfil" (5:17) is the principle in the teaching of Jesus that Matthew never lets his readers forget.

Mark's immediate purpose is to set forth Jesus as the Son of God, the note he strikes in the very first verse: "The beginning of the gospel of Jesus Christ, the Son of God." In Matthew Jesus is the marvelous Speaker, but in Mark, he is the mighty Doer. On every page he is doing great deeds that show forth his divine power and Saviorhood. It does not appear that Mark is writing specially for either Jews or Gentiles, but is proclaiming to all believers that Jesus is mighty to save. He appeals to men of action and would make a special appeal to the Roman world.

Luke was a Gentile and thereby he made a wider appeal to the Gentile world. He based his Gospel on contemporary witnesses and documents after the manner of the most approved methods of the modern scientific historian. This is the immense value of his preface. Luke was a physician and his Gospel is characterized by the spirit of humaneness. The human charm and healing ministry of

Jesus shine out in special splendor upon his pages. As Mark emphasizes the divinity, so Luke emphasizes the humanity of Jesus.

John's Gospel stands apart from the Synoptics as being the intimate Gospel of the inner life of Jesus. John was the most confidential disciple and personal friend of Jesus and was able to report and interpret his most spiritual and vital teaching and reflect his spirit most fully. So close was John to Jesus that it is sometimes difficult to distinguish between what is the teaching of the Master and what is the comment and interpretation of the disciple. John writes to confirm faith in believers in Jesus as the Son of God: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." And so John's is the mystical Gospel that takes us more deeply into the inner life of Jesus. Its characteristic words are light, life, truth, and Spirit. The Logos or Word is the light that becomes the life of men, and eternal life in the Fourth Gospel very largely takes the place of the Kingdom of God in the Synoptics. "God is spirit" (4:24), together with "God is light" and "God is love" of his First Epistle (1:5 and 4:24), is the sunlit summit of John's teaching and experience of God in Christ.

These four portraits combine into a composite picture of Christ of wonderful lifelikeness and beauty. It bears the inimitable marks of reality, a portrait drawn from life. Any variations and discrepancies in the narratives do not impair the trustworthiness and value of the portrait.

These four evangelists standing close to Christ bear unanimous witness that he is the Son of God. They saw

and heard him in all circumstances as he spoke wonderful words and wrought mighty deeds, as he dealt with all sorts and conditions of people, as he underwent opposition and persecution, as he walked and talked with them in the seclusion of privacy or as he behaved on a stormy sea or carried himself amidst the applause of his followers or the fury of a mob in the city, and they were with him in the Garden of Sorrow and saw him go to his death on the cross; and through it all and after it all when they had had time to look back and reflect upon it they gave us their testimony that he was and is God in Christ.

(2) *The apostles.* The apostles were at first the twelve disciples and the term was extended to include Paul, called to be "an apostle of Gentiles" (Rom. 11:13).

Paul is easily the outstanding man of the New Testament and figure in the early history of Christianity. He combined in himself Hebrew birth, Greek education and Roman citizenship, the genius of three races and civilizations met in him. He was endowed with a commanding personality and the gifts of a keen and logical and powerful intellect, soaring imagination, volcanic emotions, indomitable will, unflinching conscience, dauntless courage, and with the arts of a literary writer and the powers of a masterful orator. This is the man that more than any other shaped and propagated early Christianity.

He appears upon the scene as the most relentless and powerful opponent and persecutor of Christianity, being an extreme orthodox Jew who regarded Jesus as the greatest heretic and most dangerous man of his day, and who went about breathing out slaughter against Christians and turning Jerusalem into a fiery volcano whence they fled in terror from his presence. His spectacular conver-

sion whirled him squarely around and turned the most powerful persecutor into the most powerful preacher of the gospel of Christ.

After his conversion he went up to Jerusalem and spent fifteen days with James and Peter and John, cross-examining them and investigating on the ground the events connected with the origin of the new faith, especially the resurrection of Christ, and he then devoted the rest of his life to preaching the gospel. He traveled almost constantly, making three missionary journeys first into Asia Minor and then into Europe, founding churches and writing letters, of which we have thirteen in the New Testament.

These letters are his intimate biography in which he opens his mind and heart as he reasons and meditates deeply on Christ in his nature and person and work of redemption. He gives consistent and growing testimony to his belief in and experience of Christ as the Son of God. He claims special direct knowledge of Christ as revealed to him in his conversion, and the resurrection of Christ is ever the central foundation rock of his faith. Being a philosopher and poet by nature, he penetrated more deeply than any other apostle into the relation of God to Christ and of Christ to the world and of his personal relation to Christ and experience of God in Christ.

On these points he speaks with the utmost clearness and confidence. He found that "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). To him Jesus was the cosmic Christ, "who is the image of the invisible God, the first-born of all creation: for in him all things were created, in the heavens and upon the earth, things visible and things invisible, whether thrones or

dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. 1:14-17). Paul was a mystic in his experience of Christ whose life was "hid with Christ in God," and he was so identified with him that he could say, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live by faith in the Son of God" (Gal. 2:20). "I know," he testified in his last letter as he awaited the Roman executioner's sword, "him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day" (2 Tim. 1:12).

Such was the conversion and life and experience and testimony of the apostle Paul, and it stands as a singular and convincing instance and proof of the discovery of God in Christ.

7. *The Discovery of God in Christ by the Christian Church*

It will be sufficient for our purpose to compress this vast subject comprising the whole history of Christianity into several paragraphs.

The critical point in any important movement comes when its founder is gone and it is thrown upon its own resources. Many a religious cult has started out auspiciously as though it were destined to crowd out all rivals and become a world religion, as in the case of Apollonius of Tyana in the first century who threatened to displace Christ, not to mention some modern instances, but time reduced them to their true level. Christianity has had its rivals and foes, but it has weathered every

storm. It encountered internecine strife in the beginning when the Judaizing Christians attempted to constrict and strangle it with Mosaic ceremonies, and all along its course there have been efforts to discrown Christ of his deity and reduce him to human dimensions and rank; but these have had little effect on its fundamental faith and progress.

After the ascension of Jesus the apostles went out into the Gentile world and rapidly planted churches all around the Mediterranean shores and these were all founded upon faith in the risen Christ. This propaganda has proceeded through the centuries down to this day when Christianity has belted the globe and created Christendom.

The faith of the church has been expressed and embodied in its historic creeds which are precipitates of its life and express each the faith of its time. These creeds have all set forth Christ as the Son of God or God in Christ as the Savior of the world. The first germ of a Christian creed was the "faithful saying" of the early believers that "Christ Jesus came into the world to save sinners." Successive creeds appeared in the Apostles' Creed and in the creeds of the ecumenical councils such as that at Nicæa in Asia Minor in 325 A.D., which against the opposition of Arius declared that Christ "is very God of very God"; and so on through the creeds of the Reformation to the latest creeds of our day. These have many points of difference and division, but they are at one in affirming that God is in Christ. Greek Orthodox, Roman Catholic and the Protestant evangelical creeds unite and bear unanimous testimony on this point.

The whole life of the Christian church to-day, making due allowance for unimportant variations and some defec-

tions, flows in the channel of this faith. Its creeds and organizations, its worship in preaching and prayer and praise, especially in its hymns and music, and its missionary propaganda are the expressions of its faith that God is in Christ. Millions through the Christian centuries have professed and lived by this faith. Martyrs have died for it and missionaries have preached it on every shore. Millions to-day profess and experience it. The voice of their testimony and praise rises as incense in every land and from every race and rank. Every language voices it in its speech. Men of genius and scholarship, philosophers and scientists, poets and mystics, profess it equally with the common multitudes and with people of low degree and primitive civilization. It does not wane and wither under the light of our modern knowledge but grows with all our growth.

There is no denying the fact of this massive Christian testimony and experience. However those outside its pale may interpret it, they cannot gainsay the psychological reality of this world-wide faith. It stands to-day, along with that of Christian apostles and of all the Christian centuries, in witnessing that God is in Christ reconciling the world unto himself.

CHAPTER IX

DIFFICULTIES IN THE WAY OF THE DISCOVERY OF GOD

LET us not be surprised if we find difficulties in the way of the discovery of God, even obstinate obstructions that threaten to block the road and end our search in disappointment and despair. There is not an open and easy road to any goal in this world and even the simplest object of our quest is thickset with difficulties and doubts. If our path in the discovery of God has so far seemed too easy, let us frankly face these embarrassments and perplexities at their worst and see how serious they are. We have already encountered and considered a number of difficulties of a scientific and philosophical kind, and we shall now briefly consider the general subject from a somewhat different point of view.

1. A Difficulty in God Himself

The first and gravest of these difficulties is God himself. Is he not infinitely too great and remote and mysterious for us to get within sight of him and to hope ever to find him? Considering that we are but mites on this mote of earth floating in the vast sea of the universe, whence and whither we know not, is it not audacious presumption if not impertinence and folly for us to try such an impossible adventure?

This question is very old and comes to us out of the

book of Job and is really the main theme of that dramatic argument. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" Does not this rebuke our presumption in raising this question that we have been pursuing? If the physicist with all his trained insight and powerful instruments in trying to feel and force his way into the constitution and core of a star or an atom at last is stopped and baffled and cannot get any closer to the ultimate reality, how can we hope or dare to try to search out God?

Of course we cannot find God perfectly and the question in Job does not challenge us to do this. But we may know him in part. The whole Bible leaves God shrouded in shadows and mystery. The book of Job itself, having vainly discussed the question of knowing God from every point of view, finally introduces Jehovah himself and lets him speak. And what does he say? Not a word on the disputed question, but he simply draws aside the curtain of the heavens and inquires, "Canst thou bind the cluster of the Pleiades, or unloose the bands of Orion?" And the whole sublime speech of Jehovah says, in effect: "Behold my works in all the spangled night sky and in all the wonders of the vasty deep of the sea, and then trust me." And when Job was reduced to absolute humility and submission he had obtained the deepest knowledge of God.

We have spoken of the philosophical agnosticism that denies that we can know anything at all about God and shown its illogical and self-contradictory basis. But there is a Christian agnosticism that should make us aware of the bounds that limit our search for God which we cannot pass and which should hush us into the silence of

humility. The most striking and beautiful expression of this theistic agnosticism is the psalmist's exclamation, "Lo, these are but the outskirts of his ways, and how small a whisper do we hear of him?" We cannot by searching find out God to perfection, just as we cannot penetrate into the ultimate nature of anything, but we can gain such partial and practical knowledge of him as enables us to know and keep his laws and live in the secret of his presence. Our reasonings and explanations must come to an end somewhere and we cannot explain our final explanation. God is the infinite and eternal Mystery, but the Mystery that gathers into itself and explains all other mysteries, and at this end of our quest we must rest in faith. The greatness of God is no bar to our practical trust in him but is ground of trusting him the more. It would be a shallow God that we could fathom and no object of religious worship. This view does not remove the main difficulty at this point, but it does relieve its doubt.

2. A Difficulty in Our Own Minds

This second difficulty is related to the first and is really another aspect of it. Our knowledge of anything is limited by our capacity to know. We necessarily think with such faculties as we have in terms of our mental constitution which furnishes the mental molds or patterns that limit and shape our possible thought; and we further think in terms of our mental contents or total experience. A person blind from birth cannot know or conceive color, and we have similar deeper limitations that shut us out from all knowledge of such objects as we have no faculty to apprehend or that cannot affect us as light cannot affect the blind.

Does not this limitation, then, shut us out from all knowledge of God so that our supposed knowledge of him is all a distorted picture or wholly subjective dream of him? Our answer at this point is that the limitations of our own mind do render impossible any complete knowledge of God, but not a partial knowledge sufficient for our religious needs. We are excluded from complete knowledge of anything, but not from practical knowledge of many things. Such knowledge at least lets us live and goes far beyond this into the deeps of the world and the splendors of the heavens.

So our idea of God, while it partakes of our subjective limitations, is yet open to such tests as reveal and prove its objective reference to an object of faith that justifies and confirms our religious experience. We have already treated of this subjective agnosticism and shown its illogical basis and its ruinous consequences to all our knowledge and again introduce it here for the sake of completeness in meeting this difficulty.

This limitation should again put the restraint of humility and caution on our attempts to discover God and especially on any presumption or dogmatism, but it does not cut God out of our sky and out of our faith by one stroke of this agnostic sword, but leaves him there as it leaves all things else as objects of sufficient practical knowledge by which we have life on the level of the material world and life more abundant on the higher level of the spiritual world.

3. *The Problem of Evil in Nature*

Nature is the cosmic field in which the religious philosopher as well as the humble believer finds cogent arguments for and grand illustrations of the divine existence

and presence and providence. But nature itself presents aspects that become serious difficulties in the way of believing in God. It is pervaded with strife, sowing it with passion and turning it into a universal battle field or vast slaughterhouse. Animals are generally armed with weapons of offense and defense. Long ago Hugh Miller in his *Testimony of the Rocks*, in referring to the early geological ages, spoke of the "exhibition of tooth, and spine, and sting—of weapons constructed alike to cut and pierce—to unite two of the most indispensable requisites of the modern armorer—a keen edge to a stiff back; nay, stranger still, the example furnished in this primeval time of weapons formed not only to kill but also to torture." The fact of the enormously prolific reproduction of animals by which vastly more are born than can find food and survive precipitates a terrible "struggle for existence" in which nature is "red in tooth and claw with ravin." This law of struggle and death goes down through the vegetable world, and it appears to sink into the rocky rind to the molten core of the planet where it manifests itself in the cosmic convulsions of earthquake and volcano.

We may face this sanguinary aspect of nature and multiply its frightful features until the brain reels and the heart grows sick and we feel like flying from nature as a murderous mother. "If one meditated," says Victor Hugo, "on the sinister shapes patiently lying in ambush in the abyss, not a bird would dare to brood, not an egg would dare to hatch, not a flower would dare to open, not a breast would dare to give suck, not a spirit would dare to take flight." How can we look at these things and still believe in a good God? Several considerations may relieve the scene.

(1) *Suffering in nature more apparent than real.* The amount of real suffering in nature is vastly less than this picture would lead us to suppose. Animals suffer much less pain with their low nervous organization than we attribute to them out of our own experience; and they have no foresight of and little fear in connection with death. "When we reflect," says Darwin, "on this struggle, we may console ourselves with the full belief that the war of nature is not incessant, that no fear is felt, that death is generally prompt, and that the vigorous, the healthy, and the happy survive and multiply."

(2) *Different ways of viewing nature.* The things in nature that we view with physical and æsthetic and even moral aversion and horror may be seen in a very different light by others. We appreciate and enjoy nature at the points where we have special interest in it by reason of our temperament, pursuits and studies, and other aspects of it may excite our dislike. But the wider one's intellectual and æsthetic range, the broader and deeper is his appreciation of nature and the fewer are the points in it that arouse his fear or other antipathy. What excites one man's deep aversion may thus be another man's intense delight. The biologist studies with interest the most foul and fearsome forms of life in nature, from which we turn away in horror. There is no form or aspect of nature, however frightful and repellent, that is not interesting to somebody. The dreadful shapes which Victor Hugo pictured as lying in ambush in the sea and which he thought, if they could be seen, would paralyze all hearts, so far from frightening the psalmist only moved him to exclaim, "Praise the Lord, ye dragons and all deeps."

This process carried to its limit gives us the universal range and interest of the divine Mind. Nature is the work

and play of God. The heaved-up mountains and the flaming stars are his work, suggesting stress and strain. Many things in nature, such as the odd conceits and fantastic forms of the animal and vegetable worlds, hint at the sense and play of humor in God. The whole face of nature is carved into features and seamed with lines that suggest an infinitely rich emotional life. God is enjoying himself and is often at play in nature. It is true that some of this play looks rough and ruthless to us, but do we not enjoy and demand strenuous play? God has other interests than those we know as "moral," even as we have ourselves. He is also not only the infinite Lawgiver and Judge, but he is also the infinite Thinker and infinite Artist. Nature is the field in which many of these interests of his are being exercised, and therefore it contains much that is dark to us but light to him. We cannot put ourselves in his place with all his infinite faculties, and so we cannot see nature as he sees it; but we may well believe that with his universal insight and appreciation he sees "everything beautiful in its time."

(3) *Nature the developing life of God.* We have not yet touched, it may be said, the deepest nerve in the problem of nature, the strife that saturates it with hatred and blood. But we may view animals as only partial selves that fall wholly within the divine life. They do not rise to the personal and moral plane and are not to be judged by ethical standards. There is no moral hatred in nature. Yet even after we have granted this, it may still be difficult for us to conceive how such activities and conflicts and sufferings can be going on within the divine life, but one or two hints may be suggested.

The world of nature is the developing life of God, and

is ever rising toward separate personalities, which it reaches in man and we know not in what other still higher beings. But it is a universal law of life that it develops only under the stress of opposition and conflict. It is the resultant of opposing conditions and forces. Body and brain are the outgrowth and victory of infinite battles. The heart gathers its honey from countless nettled flowers. There appears to be no escaping this law, even in those forms of life that are still included within the divine life. All nature, exhibiting the infinite wealth and varied activity of the life of God, shows

> That life is not as idle ore,
> But iron dug from central gloom,
> And heated hot with burning fears,
> And dipt in baths of hissing tears
> And batter'd with the shocks of doom
> To shape and use.

Does this mean that this stress enters into the life of God as a personal experience? The suggestion is highly speculative, but the tendency is strong to think that it may contain some deep and mysterious truth. As our own character is the result of temptation overcome and conflicting elements held in check and harmony, so it would seem that there may be some state corresponding to this finite condition in the infinite Mind. The fact that "the whole creation groaneth and travaileth in pain" seems to point to a laboring God, or to a God who is holding under his control struggling elements that would otherwise escape into lawlessness. God may have elements and activities in his being that must be held in subordination, a struggle that may be pictured in the strife of nature; and the re-

sulting harmony is his perfect and blessed character. But this perfection depends on the stress of will and the joy of victory. This is not to attribute to God any dark spot or core of evil in his being, after the manner of the Persian dualism and of such thinkers as John Stuart Mill and even of some Christian theologians, but it is only to allow him such experiences as are the eternal conditions and crowns of righteousness. It is the exercise of his self-control and the self-affirmation of his holiness.

In this connection we might refer to the current question, Is God limited? but we pass it by as not lying in the main path of our discussion. We may remark, however, that God cannot be limited by anything external to himself, for then he would be confronted by another God, but of course he is limited by his own nature and in a subordinate degree by creaturely personalities to whom he has granted responsibility.

(4) *Nature not a closed system.* It must be considered whether nature is a closed system, or whether it is part of a larger scheme which has shaped it and ever enspheres it. Now the fact is that man grows up out of nature and transcends it, and his presence in it may therefore throw some light on its structure. Nature is the school of his development and attainment. Has not the school, then, been adapted to the scholar, and the field to the worker? Has not nature been sown with difficulty and strife for the development of human personalities? We may go even further and hold that nature has had incorporated in its structure elements and conditions that anticipated human sin, as a new community may build schools and hospitals and prisons before there is any call for them, foreseeing that such means of education and healing and

punishment will be needed. Every part of the divine plan was necessarily framed as a harmonious part of the whole, and the earlier parts were shaped to fit the later.

It follows that nature was fitted up in anticipation of the coming of man, and this view may throw a ray of light on some of its dark aspects. God might have made nature somewhat different if he had fashioned it purely for his own expression and pleasure, or for perfect finite beings; but he was framing a larger system which was to include wayward spirits.

Our conclusion at this point is that there is no real evil in nature, but only what appears to us as strange forms and conditions of good.

(5) *Is evolution in nature a difficulty to believing in God?* Time was when this question created great religious alarm and stirred up a dust of controversy and filled volumes, but now it may be disposed of in a paragraph. It was first thought that it reduced the world to matter and mechanism and thereby ruled out God and laid the ax at the root of all religion. However the question has been thought through into consistency with theistic faith so that even theologians now with few exceptions accept it and build it into their theology. Evolutionists themselves have modified it so as to free it from materialistic and mechanistic philosophy and render it plastic to theistic interpretation. William Bateson, the eminent English biologist, opened a door for spiritual immanence and guidance when he held that at the appearance of each species "a new ingredient" was breathed into the old stock, and the current doctrine of "emergent evolution" works in the same direction. At any rate the alarm has quite subsided and disappeared and we now see that evolu-

tion is God's way of making things, the program of creation broadly written across the first chapters of Genesis itself. It opens another pathway to the discovery of God in that it lays bare the steps by which he created and is creating the world. The very rocks now witness to his presence and the fossil remains imbedded in them are the imprints of his feet. Like any principle it may be misunderstood and misapplied so as to lead to wrong and ruinous results, but rightly followed it leads us to God.

(6) *Is the universe running down or being dissipated?* We may here briefly refer to a difficulty in connection with the system of nature of a larger and more threatening kind. Is the universe running down? Or is it being dissipated into a mist of radiant energy which can never be recovered and reconstituted into a world of matter? Many physicists hold that it was wound up to its highest tension of potential energy in the beginning and is now running down like a clock never to go again, because there is no known way of its being wound up again. In answer to this it is said that as there appears to be an eternity behind it it had time to run down long ago. Another form of this view is that all matter is being dissipated into radiant energy, as in the stars, and that such energy is being diffused into a uniform universal temperature in which it can never be used again, as water that runs down into the sea would there remain and do no more work if it were not evaporated and carried back to the heights.

What becomes of our religion in such a universe? John Langdon-Davies asks this question in his *Man and His Universe,* and wants to know what will become of it after "a million million years" when "the universe will have

changed into a state which will practically mean non-existence; instead of stars and planets and nebulæ, lumps of matter all of them, there will be no matter left but only a uniform mist of radiation, a hugh spherical ghost of matter filling the place of the earth, moon, and stars, and interstellar chasms of temperature two hundred and fifty degrees below freezing point." He believes this will be the end of the universe because, not being a physicist himself, Einstein and others holding the same view have told him so. But since Mr. Langdon-Davies wrote his book Einstein has introduced another factor into his mathematical formulæ and now declares that this expansion will reach a limit and then the universe will begin to contract back to its present, or, possibly, to an infinitely earlier condition, and even to zero, and so the process will begin all over again. Some physicists now also hold that electrons and protons clash in the interior of stars not only so as to destroy and dissipate one another into radiant energy, but that they also clash so as to stick together and thus form new atoms.

However this may be, this whole argument rests on the assumption that the universe is only a material reality whereas these mathematical and metaphysical physicists, such as Jeans, believe, as we have already seen, that the reality back of and in the universe is mental in nature and that it is a vast thought instead of a vast machine. At any rate, the size and shape and expansion and contraction and temperature of this material substance, whether it be "a huge spherical ghost of matter" or as dense as the companion of Sirius, is quite irrelevant to God and religion. It is another attempt to scare us out of our faith by the bigness or the thinness of the universe,

whereas it is man himself that measures the universe and forecasts its future. The human spirit cannot be burnt or dissipated in cosmic conflagrations or be frozen to death should the temperature fall to two hundred and fifty degrees below zero.

4. The Problem of Evil in Our Human World

The problem of evil grows darker and more difficult in our human world, for it presents a frightful moral scene. The whole face of human society is seamed and scarred with every line and feature of evil, and the human heart itself is a scene of warring passions, pain and pathos, hatred and strife, tragedy and tears. Poverty and pestilence, disease and suffering and death, strife and war, vice and crime—manifold are the fires and furies that kindle a hell on earth. How can we hope to discover God in such a world or retain any faith in him? Several considerations may again help us.

(1) *Some forms of evil may be only apparent.* Some things that may appear to us evil are not evil, but, as we found in nature, are only surprising shapes of good. The general fact that human life is placed under the necessity of labor and must grapple with difficulties and dangers is not evil but a fundamental good. The age-long battle with nature has been and is the education of the human race. Man has had to wrest his bread from refractory soil, and he has made it blossom and bear rich grains and fruits. He has had to fight with fire and flood, with the ruthless sea, with unseen assassins of the air, and out of this contest have grown his inventions and triumphs. Fire and flood, steam and electricity have been captured and trained into nimble servants, the barrier of the stormy

sea has been smoothed out and the very air turned into a great highway of trade and travel, malignant microbes have had their poisonous fangs extracted, and on the stairway of his own achievements man is mounting to mastery. It is thus that life advances and that men are made. A bird might think that it could fly more lightly and swiftly if there were no air to resist its wings, and we may entertain notions as mistaken and foolish. If we were constructing or reconstructing the world, we would be tempted to leave out these hard conditions and upholster it in universal ease and comfort, but we would thereby relax and lower manhood and work infinite harm.

> Poor vaunt of life indeed,
> Were men but formed to feed
> On joy, to solely seek and find the feast;
> Such feasting ended, then
> As sure an end to men.[1]

Suffering and sorrow appear to be necessary to the growth and ripening of great souls. "If I could make you suffer two years," said an eminent teacher to a promising singer, "you would be the greatest contralto in Europe." Because she had not suffered she could not sing. "They learn in suffering what they teach in song." As the pearl is the product of the suffering of the shellfish, so are many of the finest gems of human character the product of pain. Even the Savior of the world was a "Man of sorrows" and was "made perfect through suffering."

Religious faith has ever rooted itself deep in the soil of suffering and sorrow. The pains and penalties, evils and mysteries of the world, so far from destroying or

[1] Browning.

benumbing faith, have roused it into masterful strength and inspired it with sublime submission in which it exclaims, "Behold, he will slay me; I have no hope: nevertheless I will maintain my ways before him." It is when weighted most heavenly with the burdens and woes of life that the soul falls "upon the great world's altar stairs" and is sure they "slope through darkness up to God." "In this world," says Richard Rothe, "all Good, even the fairest and noblest,—as Love,—rests upon a dark ground which it has to consume with pain and convert into pure spirit." We should then hesitate to reconstruct the world along lines of universal ease lest in removing the apparent tares we pull up the wheat also. "However easy," says Dr. James Martineau, "it may be to picture to ourselves a world clear of this or that imputed blemish, we constantly find, when we attempt, by reasoning out the conditions, to make provision for its departure, that it is inseparably interwoven with the pattern of the whole, nay, that if its threads were withdrawn, some of the most delicate and finest colors of the tissue would unexpectedly disappear." Let the world be as bad as it may, the fact remains that out of it good does grow.

> The immortal spirit grows
> Like harmony in music; there is a dark
> Inscrutable workmanship that reconciles
> Discordant elements, makes them cling together
> In one society. How strange that all
> The terrors, pains, and early miseries,
> Regrets, vexations, lassitudes interfused
> Within my mind, should e'er have borne a part,
> And that a needful part, in making up
> The calm existence that is mine when I
> Am worthy of myself.

(2) *The taproot of our problem.* The taproot of our

problem is the presence and power of sin in the world. However he came into this condition, man is in a state of disharmony and rebellion against his own sense of right and his own civil and social laws; and his disobedience transgresses what he knows or believes are the commands and laws of God. Growing out of this perverted state of heart and will arise the individual sins and social wrongs and the vice and crime that are the great burden of evil in the world and the cause of so much of its sufferings and tears. These states and acts must reap their retribution, and hence the fiery harvest of penalties and pains that spring up in individual and social life. These are the necessary outgrowth of sin, and could not be remitted without disorganizing the moral world. Man must pay the price of being a responsible creature in bearing these consequences of his misdeeds. Without such retribution the world would not be morally respectable and would not be a moral world. And God himself cannot overlook sin and be a respectable God.

If the old question be pressed, Why did God permit the entrance of sin into his world; when evil appeared knocking at its threshold why was not his shoulder against the gate to prevent the dreadful thing from pushing through? The old answer still holds that the power of free choice enters into the essential constitution of personality and could not be taken away or withheld without destroying or impairing it. Any system that would forcefully exclude evil from the world would equally exclude good and limit the world to the level of animal life. God cannot work a contradiction, and he could not create a world in which free wills could not exercise their choice and responsibility. This rolls the responsibility of human sin with all its attendant evils upon man himself. "God

made man upright; but they have sought out many inventions."

(3) *The world not complete in itself.* We must again introduce the principle that this world is not complete in itself but is part of a larger world. The present is always running into the future for its further development, completion and final vindication; it is always a root growing toward its fruit. The world is rolling forward into an eternal future, and its rudimentary stage and dark aspects wait for larger development and fuller light. We cannot follow the battle into that unseen realm. But as the tides are rising toward victory in this world, we can well believe that they will there sweep on to ultimate triumph. The injustices of this world will there be redressed and its partial rewards be perfected. The Father will not have fulfilled the desires of his heart until he has put all things under his feet and is God over all, blessed forever.

It may be said of all difficulties in the way of the discovery of God that they have rendered a useful service in forcing faith to face them and see and accept any truth that may be in them, to realign its positions, correct its errors, and clear its skirts of its own fallacies and follies and falsities. It is always well in the interest of fairness and truth to take account of the opposition. The perplexities and gropings after God of honest doubt, the distress and agonies of sincere souls that cannot or have not found him, the fiercest and bitterest attacks of unbelief, its misunderstandings and misrepresentations, its prejudices and blindness and even its hatred and malice, all have helped to remove the things that can be shaken that the things that cannot be shaken may remain. The enemies of Jesus in their judgments of him unwittingly

placed on his brow some of his brightest crowns, and even so the opponents of Christianity and even its own difficulties and doubts, all the clash of its conflicts without and within have served to strengthen the fortress and brighten the shields of its faith.

(4) *Faith the final word.* The final word on this subject is faith. When we look upon the vast canvas of the universe, we can see only infinitesimal portions of it, and these are deeply darkened with shadows. Our hearts grow faint at the apparently dreadful vision, and we would fain call upon God to sweep away the shadows and flood the scene with golden light. But the Infinite Artist and Father of spirits, seeing the whole picture in time and eternity, lets the shadows lie upon it and pronounces everything beautiful in its time. And we must bow before his judgment as being true and righteous altogether. Only thus can we acquire

> that blessed mood,
> In which the burthen of the mystery,
> In which the heavy and the weary weight
> Of all this unintelligible world,
> Is lightened.[2]

(5) *Alternatives.* It is always proper to consider the alternative to any course of action. We should not tear the old roof down until we have some place to go for shelter. It is always easier to tear down than to build up, to destroy than to construct. If we reject a theistic view of the world, what then? What kind of a world do we have left and what comfort and hope may we have? It may be said that we should not ask such questions, but

[2] Wordsworth.

take things as they are, face the facts and bear the grim reality. Should we not simply desire to know the truth, though our heavens fall and the face of God disappear from our sky? One answer is that we should, but this is not a complete answer. We should face the facts, but the facts are the very thing in question and the facts do not stand off independently of us but are, in a degree, influenced and even created by our own attitude toward them or on what we believe and are going to do about them; the facts in a measure depend on their consequences. The heart here has some rights. "The will to believe" here exerts its right and power. We do not say that the consideration of the consequences of a non-theistic belief are in themselves determinative of faith and either demonstrate or deny God: but such consideration should be taken into account and it may cast the deciding vote. Is our world-view consistent with the rationality of the world? Such rationality is the fundamental faith of both science and religion and of all our practical life: what does it say on this question? We believe it supports in the large the line of reasoning we have been following and the discovery of God we have reached.

If we turn to the philosophical alternatives of theistic faith we run into confusion and absurdities. It is wonderful what some able thinkers, having rejected God as the beginning of all things, try to put in his place. Let anyone try to get to the bottom of the philosophical speculations of such writers as Bertrand Russell or John Dewey and see what he will find that a rational mind can accept. Agnosticism puts behind the world its "Unknowable Power" and Mr. H. G. Wells in his *God the Invisible King* finds beyond his God "an impenetrable curtain" or an "Abyss" that is darker than Egyptian night.

It is difficult [says Professor Edwin Lewis] to see why minds of the caliber of S. Alexander should be unable to postulate God, conceived as the Primal and Creative Intelligence of which all existences are forms and expressions, but should be able to postulate with the most complete intellectual ease an original principle called "Space-Time," and treat it, sheer abstraction as it is, as the "raw stuff" whence all else, including God himself, proceeds. Certainly, not all the credulity belongs to traditional views.[8]

We have seen into what inadequate and unreasonable if not irrational premises the liberal and radical theological thinkers run who desert the personality of God. Something was "In the beginning": what was it? This is a test of all philosophical and religious systems. If we must assume something let us assume something that is adequate and worth while. The easiest way out at this point is to start with the one Infinite Mystery of God which includes and explains all other mysteries. "In the beginning God!" What a high and grand and satisfying note that strikes! It is the blast of a mighty trumpet that sweeps away many fallacies and falsities and sounds forth the sublime truth.

There is no difficulty in knowing what are the practical consequences of the denial of theistic faith: they have been frankly written out in terrible words by those that are absolutely sincere and are not afraid to tell us. We shall not burden our pages with these confessions, some of which are given in sad sincerity and even in agony of soul, but they may be found in such instances as Herbert Spencer's last paragraph of his last book, as he sat looking out into blank space producing in him "a feeling from which I shrink"; David Friedrich Strauss's terrible picture of "the enormous machine of the universe" in

[8] *God and Ourselves,* p. 58.

which man finds himself placed "not secure for a moment that on an imprudent motion a wheel may seize and rend him"; Bertrand Russell's description of "the vast death of the solar system," including "all the noonday brightness of human genius"; and Jean Paul Richter's awful dream of "A World without God." Rather than accept such an irrational outcome to the universe and to our human life we would choose with the Apostle Peter who, when confronted with the alternative of forsaking Christ, exclaimed, "Lord, to whom shall we go? thou hast the words of eternal life."

> I say the acknowledgement of God in Christ
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise.[4]

[4] Browning.

CHAPTER X

THE DISCOVERY OF GOD IN EXPERIENCE

EXPERIENCE is all that happens to us and in us, "all that we know and feel and do, all our facts and theories, all our emotions and ideals and ends" (Dr. James Ward). Our most abstract and theoretical thinking and vaguest feelings and wildest vagaries and dreams are experience as well as our concrete deeds. And therefore all that we have so far considered in these chapters is to be included within our experience.

Nevertheless we also use the term as designating our more direct and conscious application of our ideas and theories to practical test and life; and in this sense we speak of experience in religion and of experimental religion. We shall, therefore, consider the various ways and means we use in the discovery or experience of God.

1. Mysticism

Mysticism is "the doctrine that the ultimate nature of reality or the divine essence may be known in an immediate apprehension, intuition, or insight, differing from all ordinary sensation or ratiocination." It differs from other ways of knowledge in that it is direct and intuitive, consisting in small degree of sensation and reason and logic, but of immediate awareness of God even as we are aware of our own thoughts and feelings. It passes by or

through these successive means and stages into immediate contact and fellowship with God, and with "sun, moon and stars forgot" at one stride oversteps "the mystic gulf from man to God." There is no questioning the fact that mystic souls have this experience and though we may believe it to be a subjective illusion or delusion yet it is a psychological fact.

Mysticism is a wider fact than Christian experience and pervades all religions more or less deeply. Pantheistic religions especially cultivate this form of religious life, and the Buddhists are the greatest mystics in the world. However we are dealing only with Christian mysticism and we shall endeavor briefly to elucidate it.

There is a great deal of mysticism or a pervading spirit of mysticism in the Bible, both in the Old and the New Testaments. The psalms are rich in this experience and some of the prophets are obviously veined with mysticism. The psalmist meditated on his bed in the night watches and poured out his heart before God and rejoiced under the shadow of his wings, and the visions of Jacob and Isaiah were of a mystical nature.

In the New Testament this form of experience is also present. John was the disciple most deeply endowed with this sensitive spiritual nature, and his gospel is richly veined with it. It may be said that Jesus himself was the one pure and perfect mystic in his direct experience of God, as expressed in such sayings as "I and my Father are one," and as breathed out in his intercessory prayer. Paul has been denominated "Paul the mystic," and his experience bears out the designation. Although he was of keen and powerful intellect and was of logic all compact, delighting in argument and controversy, yet he was

also deeply endowed with that kind and degree of sensitive spiritual emotion that characterizes the mystic. This mystical spirit pervades all his letters, especially Ephesians, but curiously enough it comes out most prominently and expressly in his most theological and argumentative epistle, the Epistle to the Galatians. He is arguing for the necessity of faith in Christ as a means of justification as against the justification of the works of the law when he suddenly identifies himself with Christ in the oft-quoted passage, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live by faith, the faith which is in the Son of God, who loved me, and gave himself for me."

This Biblical mysticism, however, is distinctly separated from much of the recorded experience of the "mystics" properly so-called, for it remains sober and rational, self-controlled and active and efficient in practical life, whereas the experience of these mystics is passive, intensely emotional, ecstatic, rapturous, visionary, far removed from ordinary experience, and sometimes incoherent and ineffable.

The mystics unite in declaring that their experience lies beyond all description, and then pass on to describe it with singular fluency and freedom. Nevertheless they agree that at last their words fail. Sometimes they move in the imagery and symbolism of the emotions. Sometimes they pass over into the abstractions of a philosophy which finds no positive terms adequate to embrace its concepts. But in either case there is no question of the intense reality of the experience.[1]

[1] *Psychology and God,* by Rev. L. W. Grensted. The Bampton Lectures for 1930, p. 202. Chapter VII of this able and sane treatment of the psychology of religion is an illuminating exposition of mysticism.

As a typical instance of the experience of a mystic, we cite this from St. Teresa:

> One day, being in orison, it was granted to me to perceive in one instant how all things are seen and contained in God. I did not perceive them in their proper form, and nevertheless the view I had of them was of sovereign clearness, and has remained vividly impressed upon my soul. . . . The view was so subtile and delicate that the understanding cannot grasp it.[2]

James also quotes from the *Letters of James Russell Lowell* the following remarkable experience:

> I had a revelation last Friday evening. . . . I never before so clearly felt the Spirit of God in and around me. The whole room seemed to me full of God. The air seemed to waver to and fro with the presence of something, I knew not what. I spoke with the calmness and clearness of a prophet. I cannot tell you what this revelation was. I have not yet studied it enough. But I shall perfect it one day, and then you shall hear it and acknowledge its grandeur. It embraces all other systems.[3]

Upon all these experiences of the mystics the skeptical psychologists, guided more by their underlying philosophy than by their psychology, fall in fury. Freud, Jung, the behaviorists, and especially Leuba class them with hysteria and delusions and especially with pathological conditions

[2] Quoted by James, *Varieties of Religious Experience,* p. 411. This book is a storehouse of examples of all kinds of religious experience, mostly of an extreme or pathological kind, and invaluable for the student of religious psychology.

[3] Grensted quotes a somewhat similar experience of H. G. Wells, which he relates in his *First and Last Things,* p. 60: "At times, in the silence of the night, and in rare lonely moments, I come upon a sort of communion of myself and something great that is not myself. . . . These moments happen and they are the supreme fact of my religious life to me; they are the crown of my religious experience."

of the brain and with the effect of various intoxicants and of opium and other drugs and thus discredit them by putting them in disreputable company. No doubt some of these conditions do cause or occasion or modify some of these extreme experiences, but as a class they are not so easily explained away. William James, who was a master scientific psychologist, studied these "varieties of religious experience" more comprehensively and profoundly than any other investigator and he gives us his conclusions as follows:

(1) Mystical states, when well developed, usually are, and have a right to be, absolutely authoritative over the individuals to whom they come.

(2) No authority emanates from them which should make it a duty for those who stand outside to accept their revelations uncritically.

(3) They break down the authority of the non-mystical or rationalistic consciousness, based upon the understanding and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of truth, in which, so far as anything in us vitally responds to them, we may freely continue to have faith.[4]

Grensted in his examination of mysticism contends that it bears witness to an Other in our experience, which Other we identify with God, and so it is one path to the discovery of God valid and conclusive to those who experience it. He also argues that all our experience of reality witnesses to a Reality that is other than ourself, so that mysticism is an extreme form of common and universal experience. It is related to Schleiermacher's "sense of dependence" as the basis of our religious life and to R. Otto's "Idea of the Holy." It has its pitfalls and

[4] P. 508ff.

dangers, its self-delusions and fanaticisms, as all forms of experience have, but it stands as one way of discovering God, and too many sane souls have experienced it to treat it as a mere delusion.

But it appears to depend upon a special spiritual endowment that is not given to all. Many and perhaps the great majority of Christians whose experience of God is unclouded do not have it, or think they do not. Yet they are not troubled by this fact but get along comfortably enough with the practical certainty of their ordinary faith. However some degree of this gift and experience is given to us all. In fact, as Grensted maintains, all experience of reality is so far a direct experience of God, and the philosophic idealist specially holds to this view. It remains for those of us who do not realize this experience to develop such spiritual endowment as we have and we may thus be sure that in God "we live and move and have our being," though we may not draw the line that separates him from us or describe the bond that binds us to him.

> Draw if thou canst the mystic line,
> Severing rightly His from thine,
> Which is human, which Divine.[5]

2. Faith

Mysticism seems to dispense with means and takes to its wings of flight to God, but faith is content to walk along common roads. It is the way we all can go. We have already indicated the immense part faith plays in all human discovery,[6] and now indicate its place in the discovery of God.

[5] Emerson.

[6] Chapter III, sec. 9.

"He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." This is no unreasonable or unscientific requirement, but a psychological necessity. It makes faith a preliminary condition of finding God, and this is just the condition of all discovery. There must be some faith in a goal that is sought, or there will be no search and no start; and this faith must be kept alive and be strengthened as the search proceeds. As illustrations and proof of this we need only refer to Columbus in his search for a new path around the world and to Lincoln with his task of finding a way of saving the Union. These men, along with all great discoverers, passed through countless days and nights of perplexity and doubt, conflict with their fears and agonies of soul, but they clung to their faith and fought it through to victory.

We must use faith in finding God. Such faith does not begin in a void or in the dark, but it has plenty of facts to work upon, many of which we have been considering. And of course we may not have perfect faith in the start or at any time and may have very imperfect and doubting faith, even such as John the Baptist had about Jesus, but we can do as he did, seek further light (Matthew 11:2-6). We may see a very dim way and grope through darkness toward God, but we can exercise such faith as we have, and more and more it may grow clearer and stronger and hold us on our way into the light of his presence. We must also sadly admit that with some souls the darkness may deepen into night.

All faith is subject to degrees and growth and especially is this true of religious faith. That it may grow we must treat it fairly and kindly. We must not demand too

much of it in the way of light and certainty, but remember that dim light is the very condition of its trust; and we must feed and stimulate it with appropriate food and exercise. We can intensify our faith, as we can any state of mind, by meditation by which we shut ourselves up with it that we may consider it calmly and see it more clearly and let the mind and heart play around it and brood over it; and thus it begins to see things in fuller light and in their proper relations and significance, and the fine rootlets of mental association begin to strengthen and enrich it, the whole contents of the mind and of all our experience begin to pour their streams into it until it floods the soul, or put their fuel on its fire until it becomes the hot spot of consciousness and the burning passion of the soul. Then doubts dissolve, shadows flee away, and the great moment of utter assent and conviction comes.

It is a fact of universal religious experience that our faith can feel and find our way into the presence of God and we can say with the utmost loyalty to truth and with all the voices of the soul, "I know him whom I have believed." This experience finds expression in all the prayers and psalms and hymns of the church and is the very soul of its worship. Afflictions of the deepest and darkest kind generally have little effect upon it but rather intensify and inspire it so that though all God's waves and billows overwhelm the soul yet will it trust him all the more. The Bible is full of these struggles and victories of faith by the saints of God, and we have the psychological and spiritual power of intensifying and exercising our faith in all circumstances and it is a light that leads us into the presence of God.

3. Worship

Worship, being our conscious relation with God, finds the shortest path to God and our warmest fullest experience of him.

(1) *The nature of worship.* The word worship is only a slightly different spelling of the word worthship, and this gives us one clue to its nature. It is our sense of the worth of God, what he means to us, what difference he makes to us, what is his practical value to us. Not that we view and evaluate God as we would a gold mine as a possible profitable investment, but rather as we appreciate a great work of art for its own sake, "a thing of beauty and a joy forever," or as we esteem a friend for his own worth. The object of worship is to realize and intensify and express our sense of the supreme worth of God.

Is not our sense of value the most important capacity we have? May we not classify and rank people according to this scale more truly than by any other? What makes a man succeed or fail in business? Probably more than any other capacity his sound or unsound judgment of values. And so is it in statesmanship and art, science and philosophy. One who is deficient in a proper sense of values is likely to make mistakes in his ends and means that will impair his efficiency in any field and may wreck his whole life. His judgment of values may put one man at the bottom and another at the top of any ladder, whether in common things or on the scale of genius. In fact the man of genius is one who is sensitive to and appreciative of fine or high qualities to which other men are dull or blind. We pity anyone who has no appreciation of music or painting or poetry.

It is also our sense of value that gives objects their sat-

isfying power and makes us rich or poor independently of material goods. One who knows only material values may be stripped of them and left miserably poor, while one with rich spiritual goods cannot lose his wealth in a falling market, or be robbed of it, but has treasures which moth and rust cannot corrupt nor thieves break through and steal.

The supreme Value of all values is God himself in whom all truth and grace and goodness, all riches of all worlds, dwell in their fullness and perfection, and to appreciate the value of God is to share in it and be rich beyond compare. Worship seeks to increase our sense of the worth of God, the glory of his excellence that is set above the heavens, the beauty of his holiness, the great white splendor of God, unapproachable and yet nigh us, even in our heart.

Another essential idea in worship is wonder. Wonder is "the effect of novelty upon ignorance," and especially is it our sense of beauty and majesty and mystery. We experience it in the boundless range and variety of nature. There can scarcely be a soul so dull and blind that it does not perceive and be moved by the wonder of nature, but to normal souls it is a never-ending source of astonishment and delight. Even a wayside flower may "suggest thoughts that are too deep for tears," the floating clouds fresco the sky into a constantly moving colored panorama by day and end in an evening conflagration that is overpowering in its effect upon us. The majesty and mystery of a mountain affect us beyond words. As we stand and look down into the Grand Canyon of the Colorado with its endless sculptured forms of temples and turreted castles and giant fortresses, all variously and richly colored, and

realize its total awful chasm the heart almost ceases to beat and breathing actually stops at the ineffable grandeur. The spangled night sky, the silvery boat of the moon slipping along through a dark blue sea, or the tangled golden network of the constellations jeweled with stars may smite us into silence and reverence. Mere chattering talk in such presence is an offensive impertinence to appreciative and reverent souls.

Such a sense of ineffable wonder as if in the presence of something greater than we can know or conceive may steal upon us in the most unexpected times and places, in the quiet of the night or in the busy hours and even excitement of the day or in the whirl of pleasure. It knows no times and seasons, and no fears or doubts or skepticism can bar it from our hearts.

> Just when we are safest, there's a sunset touch,
> A fancy from a flower bell, some one's death,
> A chorus-ending from Euripides,—
> And that's enough

for God to knock upon our door and enter in. All souls have such moments, and literature, even the most skeptical, affords countless instances of it. This wonder of the world is the very stuff on which art feeds and out of which it weaves its glorious fabrics of poetry and painting and music.

Worship is like that. It heightens and enrichens our sense of the worth and wonder of God, of which the majesties and mysteries of nature are mere evanescent shadows, and seeks to realize it as the dominant note of our lives. This principle should determine our idea of worship and guide us in the exercise of it. All its forms

and activities should be such as intensify our realization of the presence of God and of his worth and mystery.

This principle at once rules out other ideas and forms as the dominant aim of our worship. It excludes such ideas as that the church service is primarily an intellectual exercise in preaching or an emotional feeling in song. The pulpit is at once displaced as a lecture platform for information or entertainment, or an isolated eminence where the preacher is the observed of all observers to display his gifts, if he has any, of oratory or wisdom or wit. If the preacher is posing in his pulpit in any such spirit he is defeating the very purpose of his preaching. "No man," says Dr. James Denny, "can persuade an audience at the same time that he himself is clever and that Jesus Christ is mighty to save." He may do one or the other, but not both, for the two things are psychologically opposed and the one will exclude the other. The church is not in competition with the lecture platform or concert hall or theater. It is not primarily a social center for the exchange of the amenities and other goods of social barter. All of these and other activities may have a place in the church, but they are subordinate means to the main end and become an impertinence to God and man when they usurp and crowd out the chief purpose.

The church is the place where we go to discover God. We may discover him elsewhere and everywhere and ought to do so, but the worship in the church has for its direct aim a fresh contact and fellowship with God, a more vivid sense of his reality and presence with us.

Therefore anything in the service that is unfriendly or unhelpful to this end should be conspicuously absent. Mere noise, confusion, whispering, talking and laughing,

flippancy, distraction of any kind whether it be in the pew or choir gallery or pulpit, in the aisles or vestibules, is out of place and hostile to the place. God does not seem to like noise himself, for it is a sign of wasted energy, friction, discord and disorder. Everyone knows how fatal it is to music, and there is little of it in the harmony of nature. The grass grows in silence, the stars do not shout in their shining, and all the sounds of nature are rhythmic, whether in the murmur of a stream, the surge of the sea, or the deep-toned roll of the thunder. We read of "silence in heaven," and are bidden, "Jehovah is in his holy temple: let all the earth keep silence before him." It is painful to a worshipful soul to enter a church service or even a Sunday school and find himself in a scene of noisy disorder.

We go to church to worship God. There are indications that Protestants and especially American Protestants (how quiet and reverent is a Roman Catholic service!) have in a measure lost this spirit of worship. We have overloaded our services with so many miscellaneous "causes" and activities that God seems to be crowded out. The social gospel with all its adjuncts of societies and philanthropies has in some instances gone far toward flooding and swamping the church. Sometimes in a church we seem to find everything—except God! We may practically dethrone God in the very house built to worship him. We may actually have a godless Christianity while congratulating ourselves on our superabundant Christian activities. Like Martha we may be busy and distracted about many things while neglecting the one thing needful. Such service may be all work and worry and no worship; all machinery and no spiritual power to operate it and make

it productive of its real goods. Of course there is some extreme emphasis in such statements, but there are in them enough truth and more than enough danger to justify them.

There is still another idea of worship that is excluded as its main end by its true nature: the idea that we go to church chiefly to get something from God and not to give something to him. We often go, not perhaps to get forgiveness for sin, which we must sadly confess may not be in all our thoughts or in our sense of need, but to get comfort in sorrow, guidance in perplexity, and especially some kind of help in adverse circumstances and often of a material kind. This may reduce our very prayers to a form of begging and teasing God to give us something. We may be after the loaves and fishes as truly as were the disciples that followed Jesus for such a dole, which he refused to give when this was their true object.

Now God forbid that we should say that no such help is to be received or sought in our worship. Of course we should pray for forgiveness and comfort and help of every kind, seeking "grace to help us in time of need," and even for "our daily bread." But the point is that we should not go to church primarily to get something from God but to give something to him; to render unto him the gratitude and praise and adoration that are his due. Without such gratitude we are ingrates and unworthy of his grace. This rendering to God his rightful due is the first and ever should be the chief object of our worship, and then all other things will be given unto us in their due time and order. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." When we get the center of a circle in the right

place every other point around its whole circumference will fall into its proper place in the perfect and beautiful curve. Put God first and other things will come or not come in accordance with his will. "Thy name," "Thy kingdom," "Thy will." Spiritual blessings are sure and we can pray for them without measure, but material relief and goods will be given to or withheld from us according to the requirements of the larger circle of God's will, which we ourselves have put first as the encircling condition of our own prayer.

This raises the question, Which is the end and which the means, worship or its results in our blessing? In a sense both are ends, for both are satisfying conditions in themselves; and also both in turn are means as they support and intensify each other. But what we render unto God logically comes first, and then what results from our worship follows as the stream from the fountain and the light from the lamp.

We have thus indicated the general nature of worship and now proceed to unfold it further under its main heads or forms.

(2) *Church architecture.* It is a fundamental principle of architecture that a building should be adapted to and express its special use. "A building," says an architectural authority, "that fails to adapt itself to the subtlest requirements of what is done in it is to that extent bad architecture." A steel mill should not look like a church, or a church like a prison, as, in the latter case, the grim suggestion might be taken too literally by some people, especially by young people and children. A building by its very architecture wears an air or diffuses through it a spirit that serves to help or hinder its intended use; and

especially is this true of a church. "The inappropriate religious building," says the recent English work on church architecture already quoted, "can render religion unintelligible. A building operates gradually but certainly upon the activities produced within it and operates largely through acoustics." [1] Most people feel the jarring incongruity or unfittingness of a church service held in a theater or in a secular hall. Such a resort may be necessary as a temporary expedient, but is not good as a regular place of worship: the associations of the place silently preach against the preacher and all the suggestions of the service.

It is fitting, then, that we should give attention to church architecture as a help to the discovery of God. We have recently passed through a period of unsatisfactory and unsightly church building. Ill-adapted and positively ugly churches were all too common among us. Any local architect or even contractor was supposed to be competent to build a church though perhaps his experience was limited to building houses and barns. We have also had the amphitheater style of church in plain imitation of a theater with a sloping bowled floor and circular seats running down in narrowing rows converging upon the pulpit as the central object in the worship with the preacher exposed to unrelieved and embarrassing publicity. Back of and over the pulpit platform was arranged the choir, also the observed of all observers, and back of them and high over all loomed the gilded ostentatious organ pipes that seemed to look down with almost brazen effrontery upon the whole scene. This style has about passed and we rejoice in its going and hope it will not return.

[1] *Planning for Good Acoustics,* by Hope Bagenal and Alex. Wood.

Churches are now generally built in either the Gothic or the Colonial style and either is good and worshipful. Whatever the style of the building, the house of worship should be adapted to its use, solidly constructed, genuine in all its appearances with no imitation of stone or graining, good acoustics and comfortable seats, quiet and tasteful and appropriate decorations, no gaudy adornments intended to attract and dazzle attention at a painful cost to true worshipers, no glaring "art glass" windows with crude pictures and lurid colors screaming at you; all such exhibitions of bad taste and vulgar display offend people of some culture and refinement and silently react against the whole purpose and spirit of the place. There has been decided improvement in this respect in recent years and more is yet to come.

The chief change in recent church architecture is the restoration of the chancel to its proper place and use. This is the deep recess in which are placed the pulpit and choir and altar. The Protestant reformers in their natural but excessive reaction against the extremes of Roman Catholicism which used the chancel for the display of its spectacular ritualism including the mass, which appeared to be worshiped as God, tore out the chancel and put the pulpit in its central place with certain unfortunate results. This chancel is now coming back under proper restrictions. At its front is placed the lectern or reading desk on one side and on the other the pulpit, the choir is seated on side benches mostly out of view and the minister, except when officiating, is retired to the same comparative privacy, the organ is hidden, and thus the chancel is left open clear back to the rear where stands the altar or communion table with its white covering and perhaps a glori-

fied window high over it, the altar being symbolic and suggestive of the presence of God.

The effect of this rearrangement is much greater than might be supposed. It is not a simple change in the position of the pulpit and choir. It clears the front of the auditorium, where the worship is conducted, of a clutter of persons and appliances and opens the way to the symbolic place and presence of God. It pushes competing obstructions out of the way and lets God, so to speak, be seen. It gets rid of the conspicuous presence of the minister and choir to their own relief and often to the relief of the people. It conduces to quiet meditation and worship and to the silence of the sanctuary. Its effect is felt by the worshipers in the removal of distractions and a more direct and vivid realization of the Unseen Presence. It is a real help to the discovery of God.

This is the main use of great cathedrals and they have been and are built for such use in all religions around the world. The Temple in Jerusalem, in which Jesus worshiped as long as he could, was one of the most stately and splendid buildings of the world in its day. It was all glorious without in stainless marble walls and gilded roof, and within overlaid with gold and inlaid with jewels and hung with marvelous tapestries. It contained the holy of holies in which were the ark and tables of the law, symbolic of the unseen presence of God which only the high priest could enter once a year. Its service was conducted with a great antiphonal choir and an orchestra, and its general effect must have been splendid beyond expression. Christianity has built such noble cathedrals all down its history, and the most splendid building in the world to-day is St. Peter's in Rome. Any one entering West-

minster Abbey, especially when the great choir is flooding all the aisles and spaces with glorious music and sending mighty chords crashing up among the arches and reverberating against the fretted roof, knows what a strange deep mystic spell it puts upon the spirit giving it an ineffable sense of God. The profoundest worship in such a place is not in what is said but in its overpowering suggestions. So with all other great cathedrals; and they justify their great cost and expenditure of labor and art in this spiritual use, great sermons in stone and arches and art and splendor that speak to the soul. Of course we cannot have such buildings in our ordinary churches, but we can build even the smallest and cheapest ones with such regard to use and fitness and beauty as will promote the worship and express the beauty of the Lord.

(3) *Prayer.* Prayer is our most direct path to God, open to every soul without the intervention of priest or church, although these and all means may help us to this access to the throne of grace. Its primary object is not to get something from God, which is a way of using God for our own purposes, but it is to render him the thanksgiving and praise that are his due; then will follow all its consequences of divine blessing. It first brings us into right relations with God and thereby opens the way to all his mercy and goodness and love. Prayer calms the soul, clears its vision, fixes and concentrates its attention upon divine things and especially upon the presence and will, the beauty and the blessing of God.

It has necessary conditions and activities. Its primary condition is faith in God without which we cannot enter into fellowship with him; its further condition is the willingness to know and accept God's will as his answer to our

will; and its final condition is obedience in carrying out our own prayer under the divine guidance and inspiration. This psychology of prayer is abundantly taught in the Scriptures. "Without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is the rewarder of them that seek after him." A striking word on the subject is found in James 5:16. Translated in the Authorized Version, "The effectual fervent prayer of a righteous man availeth much," and in the Revised Version, "The supplication of a righteous man availeth much in its working," the passage is translated by Dr. Rendal Harris, "The prayer of a righteous man is of great force when energized." The meaning is plain. We must energize our prayers. Uttered without being energized, they may be so much vain wishing and wasted breath. But when we put into them our energies, turning our wish into work, such prayer "is of great force." God will then also energize our prayer with his power, pouring his will into the same channel with our will. Prayer, then, does not make God our servant and put him at the mercy of our every whim and caprice; on the contrary it makes us the servants of our prayers and urges us to work them out with all our might. It turns our words into sweat and blood and makes us mighty unto the pulling down of strongholds of evil and in building the walls of righteousness. To pray aright is no light and easy thing, uttering words that drop from our lips as the conventional words of society. Prayer is hard work, the intensest energizing of all our powers, the consecration of all our possessions, the utmost we can give and do, serve and sacrifice, to work out our prayers into deeds and life.

When all these conditions are fulfilled, prayer brings us into direct contact with God and is acceptable to him and its answer is sure. The answer may not be according to our will, or in the form we desired, but it will be some better thing than we asked. Such prayer hides our life with Christ in God and tunes it all to the music of his will. It sets us afloat on the current of the divine omnipotence and causes all things to work together for our good. It calms life into serenity and peace at the center and gives it power around its whole circumference. It rolls our burdens on the Lord and lets us rest in confidence and joy in the Everlasting Arm. It takes us into the secret place of the Most High where we are filled with the Divine Spirit, and then sends us out strong and victorious to do the work and win the battle of life. While it includes making known unto God all our desires and needs, yet it consists largely in communion with God and harmonizes us with him. It spiritualizes the soul in his presence so that we see all things in the light of his wisdom and are enabled to know and do his will. It is then that we are closest to and surest of God.

(4) *Scripture.* The reading of the Scripture should be an important and impressive element in public worship. It is the part of the service in which God speaks to us, and in the other parts we speak to God. It should therefore be carefully prepared for and conducted with distinct enunciation and interpretative emphasis and especially with reverence. The careless reading of Scripture in worship, hurrying over and slurring the words and reducing them almost to mumbling and unintelligibility is a grave offense in a minister. On the other hand, we have heard ministers whose reading of the Scripture was better than

their preaching, so vivid and vitalizing was their interpretation of it and so imbued with the spirit of reverence.

A few words may be said in this connection on the psychology of words and language, especially in worship. A mind crystallizes an idea into a word which is then transmitted to another mind in which it is dissolved back into its original idea, and thus two minds think the same thought or are moved with the same emotion. The words of Scripture "are spirit and are life," and the whole Bible may thus be dissolved in our minds and hearts. The words spoken by prophets and by Jesus himself bring to us their very thoughts and recreate them in our minds so as to beget in us the same spiritual states and experiences they had. The laws of Moses and the psalms of David, the proverbial wisdom of Solomon, the sublime poetry of Job and the glorious visions of Isaiah are dropped as crystals into our minds and melt back into substantially the same states in us. The whole Old Testament is thus dissolved in us, and the New Testament passes through the same process and is as absorbed into our spiritual blood. The life of Jesus is lived over again by us from his birth to his resurrection and ascension. We are present at Pentecost and on Mars' hill and we hear Peter and Paul preach. John infuses his mystic gospel into our spirits and unrolls his grand apocalyptic pictures before our imagination.

The reading of Scripture thus carries us back into the scenes and sayings of the Bible and reproduces it all in our minds, dissolves it in our souls. It makes us live over again the lives and experiences of the prophets and apostles and fashions us into their likeness. It pours their spiritual blood into our veins. It crowds our minds back

into their consciousness, even the human consciousness of Christ. We need often to recall the saying of Jesus, "The words that I have spoken unto you are spirit, and are life." This is how the truth in the Bible feeds us and causes us to grow in the Christian life. This is the reason such constant and strenuous emphasis is put on the Bible by the church and by the Bible itself. This is why we should ever read, mark and meditate upon it and thus absorb it into our spiritual life that it may reappear in the strength and fruitfulness, the beauty and the blessedness of our Christian life. And this is one vital way in which we discover God.

(5) *Praise.* Worship seeks the highest form of expression, which is poetry wedded to music, the rhythm of speech and song.[8] Music is one of the art-paths to God and in some respects gives the fullest access to and communion with him. Through its strains our praise is gladdest, our gratitude is warmest, our aspirations are highest and holiest, and on its wings we are freed from earth-clogs and are borne nearest to heaven and the heart of God.

Music is the language of feeling as speech is primarily the language of thought. The heart beats rythmically. Words are a poor utterance even for the mind. The heart drops such cumbrous means and takes to the soaring wings of song. Music is a voice to our joy and a tongue to our sorrow. No feeling has fully expressed itself until it has flowered into song. Music has a strange power of touching all the million strings in the complex harp of the soul

[8] Several paragraphs in this book have been adopted or adapted from the author's *The Psychology of Religion* with the permission of the publishers, Fleming H. Revell Company, New York.

and sweeping it with mystic emotion. It goes deeper than words and strikes the profoundest chords of the soul, stirs nations with passion and sweeps soldiers into battle.

Music rises to its noblest heights in worship. The Bible is full of song. Moses and the children of Israel broke into jubilant triumph after they had passed through the Red Sea, and David, the sweet singer of Israel, is the poet and musician of the Bible whose songs are still singing their way through the world. In the magnificent temple service there was a trained choir accompanied by a full orchestra. Christ was born amidst a shower of heavenly song, and it is pleasant to read that Jesus "sang a hymn." All through the Scriptures we are commanded to sing unto the Lord; to speak in psalms and hymns and spiritual songs. Finally the book closes with the gates of heaven left ajar through which there floats out upon us the voice of harpers harping with their harps and singing the new song of Moses and the Lamb.

The Christian hymn has had a wonderful mission in singing the church into faith and faithfulness, service and sacrifice, adoration and aspiration, hope and courage. When a soul is born into the kingdom its first impulse is to sing. We have not fully felt the gospel until we have sung it. The hymn-maker and the organ-builder have helped to express and propagate the gospel hardly less than the sermon-builder. The poet and musician have their sacred office as well as the prophet and preacher. There is something sacramental in rhythm and meter. Atheism is not singable and produces no songs or worthy music of any kind, but Christianity instinctively breaks into praise. Music has given wings to the gospel, and the gospel has glorified music. Without song the gospel

would have been shorn of some of its most powerful pinions, and without the inspiration of Christianity the masterpieces of Beethoven and Haydn would never have been born. Music has touched the zenith of its glory only as it has laid the noblest products of its genius on the altar of Christ. Song is a vital part of worship, and should the church ever cease to sing it will be hushed into the silence of death.

The hymns of the church have been one of its great unifying forces. It has never been divided by a hymn, whereas creeds have split it into a thousand fragments. Christians agree in their songs better than in anything else. They will sing the same hymns when they would not sit in the same pew under the same pulpit. The most orthodox trinitarians will sing Unitarian hymns and never know it. Charles Wesley the Arminian and Augustus M. Toplady the Calvinist spent the evening in theological debate over their differing doctrines, tradition says (which however doubtful as historic fact is yet true in spirit), and then went home and Wesley wrote "Jesus, Lover of My Soul," and Toplady wrote "Rock of Ages, Cleft for Me," and their followers have united in singing these hymns as common treasures ever since. However Christians may divide along lines of doctrine, when they get to singing together their hearts beat in unison and their thoughts and feelings blend into common worship.

The hymns of the church should primarily express worship, the worth and preciousness of God, the sense of his majesty and mystery, his holiness and goodness and mercy. Especially should they rise on the wings of joy and triumph and stir the church as with martial airs. Perhaps too many of them are subjective and quietistic, and while all aspects and moods of Christian experience should find

expression in the hymns of the sanctuary, yet the dominant notes should be those of praise. And only good music should be used. There are fitting and noble tunes as there are hymns; and cheap and tawdry music, anything approaching or suggestive of jingling jazz—an abomination in the church or out of it—and the secular airs of the opera with their incongruous associations are better not used. The organist has a heavy responsibility in his musical selections and should play only the noblest compositions, and the choir may be a grave offender in its anthems and solos. The organ loft not less than the pulpit should observe the proprieties of the place and promote its worship.

Music in the sanctuary, then, is not a mere embellishment, but is one of the most vital and effective parts of the service. It kindles our religious nature and brings us into vital contact with God. It stimulates the whole Christian life and causes it to bear the blossoms and fruits of the Spirit. The church has not yet found out its full power. It is one of its undeveloped resources. We want more singing and better, until the gospel has found its fullest and richest expression and the whole earth is vocal with the praise of God.

(6) *Social worship.* An element of special importance in worship is its social nature. While we may worship God in our private lives and even in solitude, yet worship reaches its fullest expression in the public services of the sanctuary. The Scriptures put special emphasis on the need and duty of such worship and urge us "not to forsake the assembling of ourselves together." David was glad when it was church time, and Jesus "as his custom was" went into the synagogue on the Sabbath day. The psychological

reason for this is plain. Religion, while inwardly it is an intensely individual relation to God, yet outwardly is intensely social and contagious. On the day of Pentecost all the believers in Jerusalem were with one accord in one place; everyone was present, not one seat was vacant to break with its gap the spiritual current, and all were compact together in unity of heart to receive the blessing. Such a congregation is deeply susceptible to and receptive of spiritual influences. It is thirsty soil for the rains of grace, a powerful invitation and appeal to the Holy Spirit. God can pour more of his Spirit, so to speak, upon five hundred or five thousand of his people than upon fifty or five, because they are moved and melted by a common feeling and fire and are thus susceptible of more of his grace. If, then, we want to get the fire of God's grace in our hearts we must go to the altar where it burns; if we want as Christians to strengthen our faith and fellowship and experience God we must flock together and forsake not the assembling of ourselves in the house of the Lord.

(7) *Giving.* As worship is our sense of worthship, giving expresses its literal meaning. The value we put on anything is the price we are willing to pay for it and is our worthship or worship of it. Expressed in this coarse but not false way, what we pay to God is one measure of our sense of his value, even of his cash value to us. Our giving, then, goes deep into our worship and expresses our sense of the worth of God and intensifies all our relations with him.

Giving is a universal fact in all religions, and the heathen far outdo Christians in this respect. The Old Testament religion taxed the people two tithes, and the

unfaithful people were charged with having "robbed" God "in tithes and offerings." Jesus watched the treasury in the temple and took note of the gifts of the people, and the collection appeared early in the Christian church. Paul immediately follows his splendid chapter on the resurrection of Christ and of believers with the logical application, "Now concerning the collection," putting behind this offering the tremendous fact and inspiration of this epochal event. Offerings are thus interwoven with the whole Bible in its history and doctrine and are a vital part of Christianity.

Of course money is necessary for the support of the gospel at home and for its propagation abroad. God is carrying on an immense business in establishing his kingdom in the world, compared with which all commercial enterprises are local and small. He must have means to pay the bills and calls on us for our silver and gold, which are his anyway. There is a business side to religion as well as a religious side to business, and the two should be kept in proper mutual support and balance. The Lord has need of our money, and we should pay into his treasury according to the systematic and proportional every-member rule laid down by Paul, "Upon the first day of the week let every one lay by him in store, as God has prospered him."

But the psychology of giving goes much deeper than the mere commercial honesty of paying our bills. There is a close connection between wealth and worship, gold and grace. Our money is ordinarily our daily service and sacrifice crystallized into gold and silver, our life-blood minted into coin. When we give our money to God we give him our time and toil, our strength and service, our

very body and soul, and thus we are literally expressing our sense of his worth to us, we are worshiping him. We are also giving expression to our sense of the worth and needs of our fellow men and the power of the gospel to help and heal and save them. And if we love not our brother whom we have seen, how can we love God whom we have not seen? Giving is also one of the richest means of grace in that it expands our sympathies, enlarges our vision, and enables us in a degree to lay down our lives for the brethren, and thus in losing our life we save it. Giving saves us from selfishness and from drying up all the fountains of the heart and withering it into dust.

We thus learn the divine secret, which Jesus taught and which he knew as none other ever knew it, that "it is more blessed to give than to receive." Getting by giving, gaining by losing, addition by subtraction—this is one of the paradoxical laws of the spiritual life. Great souls pour their finest treasures out upon others in lavish prodigality and thereby enlarge and enrich themselves. The streams they send forth in giving come back to them in mist and rain to keep their lives fresh with dew and their fountains full. It is not a vain promise that if we bring our tithes into the storehouse God will pour out a blessing upon us which there shall not be room enough to receive.

We commonly think of giving as a duty, that which is due or owed, and this carries with it the unpleasant implications of a debt. But we should rise far above this conception and view giving, not simply as a duty or debt, but as a privilege and delight. The Hebrew worshipers blew their silver trumpets as the smoke of their offerings rose from the altar, expressive of the gladness with which they rendered this sacrifice and service; and we, having passed

into the dispensation of the Spirit, should worship God with our offerings with even greater joy. That we by our gifts can give wings to the praise of God and to the gospel of his grace to send them over the world, that our money gives us an arm and hand by which we can reach around the globe and touch and bless every human being, is a splendid privilege that we should appreciate and that should cause us to blow our most jubilant trumpets. We should even leap at such a privilege, and it is an experience and a path that enables us to discover God.

(8) *Æsthetic and symbolic elements.* Beauty is born of God and comes out of him as light out of the sun. Nature is his vast canvas set in a stupendous frame. The sky by night is a glittering dome, gleaming with brilliant points as though sown with diamonds or filled with a shower of white sparks. The day dawns as a rose and unfolds its petals, blossoms into the splendor of noon, and closes with the dying glories of the sunset. The seasons are a procession of pictures and pageantries of color. Flowers are shaped and painted and perfumed into all lovely forms and hues, birds are brilliantly arrayed, and insects, even the smallest, richly colored and enameled and bejeweled, are as winged flowers. Inorganic nature is adorned with beauty as well as living forms. Crystals are frozen geometry, a snowflake is a marvelous bit of architecture, and even a common grain of sand under the microscope is a blazing jewel. The microscope can show nothing that has escaped the finishing touch of perfection, and the telescope reveals no unsightly stars. Whence comes all this beauty? It exudes from the nature of God. God himself is beautiful, clothed in "the beauty of holiness."

Our worship, then, should be worthily housed and clothed. A beautiful church, appropriate in architecture, comfortable in all its appointments, and rich but tasteful in its adornments, is conducive to a worshipful spirit. And a beautiful service, orderly and chaste and reverent, is also a means of grace as it stirs our souls to feel the beauty of God. There is no grace in ugliness, and we should no more let secular life have all the beauty of the world than we should let, in Wesley's words, "the devil have all the best tunes."

It is very true that there is danger of extremes in the use of beauty in the church, as there is danger in all things. A beautiful service in the church can never take the place of beautiful service in the world; and a picture of Christ, wrought in rich colors in a stained glass window, though it be as glorious as the rose window in Westminster Abbey, can never be substituted for the image of Christ in the heart. Leonardo da Vinci swept the golden goblets from the table of his *Last Supper* because he feared that their splendor would dim the glory of the Master himself; and we should be on our guard against the same subtle danger. We should have beauty in the church, but only such as will minister grace to us and help to "let the beauty of the Lord our God be upon us." So used beauty is a path to the discovery of God.

We have referred to symbols as a means of expressing our sense of reality.* They play a large part in our religion. When language fails to express our thought and when imagination has reached its furthest flight, we resort to symbols as wings to carry us on into a deeper realization of the meaning of things. As we have already

* Chapter III, sec. 8.

pointed out, all our creeds and confessions and our very concepts of God are necessarily in a degree symbolic of reality. We cannot suppose that our ideas are literally copies that perfectly fit and express the ultimate nature of things. Yet they are patterns true enough to work by and to follow as we reach after reality. Our church service is largely symbolic in all its parts. Preaching and prayer, music and hymn, architecture and glorious art, all are symbolic of more than we can say or conceive. Ritualistic churches may go too far in their excessive symbolism, especially in the use of images and the cross and in their whole gorgeous spectacular service. Yet many worshipful souls get more sense of God in these things than in all the preaching and praying of other churches. The Reformers went too far in stripping our Protestant service of æsthetic and symbolic elements, and we are returning to a larger use of them. Why should the symbol of the cross be so generally excluded from our Protestant churches? Do we not sing "In the cross of Christ I glory"? and would not the image of the cross, at least on the altar in the chancel, help us to realize this central fact of our faith? We would not press this upon tender minds and consciences, but we would do well to consider it.

The ordinances of baptism and the Lord's Supper are symbols of special value in worship. They are outer material signs of inner spiritual realities, and as such they are helpful and important. Jesus accepted them both and we cannot disregard them and quote the sanction of his example. Baptism is the sign of our discipleship as the flag of our country is the symbol of our patriotism, and no one would dare disregard and dishonor that flag in our presence. The Lord's Supper is the holy bread and cup

that symbolize our Lord's broken body and shed blood and it has ever been observed with the most sacred reverence by the universal Christian church. When received with faith and imagination it comes to us bearing the very touch of the hand of Christ as he handed these elements to his disciples and they passed them on down to us. They carry with them the testimony of fifty generations and are fragrant and precious with the most sacred memories. We are links in this golden chain which we dare not break as it binds Christ's first with his final coming and carries with it some virtue of the shed blood of our Lord and is also pregnant with the promise that it will continue till he come." If we could discern the real meaning of this bread and cup, they would shine with the splendor of the celestial banquet, and as we received them there would float in upon us the song of Moses and the Lamb. As we sit at the table of this Supper in the sanctuary in holy meditation and communion we may realize the presence of God in Christ more vividly and vitally than anywhere else, and we know that we have discovered him.

The whole service in its architectural setting and all its forms should be symbolic of God beyond what we can say about him. Every art should be a pathway to him. Simply to enter such a church and sit in it alone or take part in such a service may stir strange and deep feelings in us that make us vitally aware of the divine presence. Such a service may bathe our spirits in pure deep peace and power and we come away feeling and knowing that we have discovered God.

(8) *Meditation.* Meditation is an important means of knowing God whether in the church or out of it. It con-

sists in fixing the mind on a subject and quietly thinking it through and brooding over it until we see it in all lights and relations. It is only by this process that we can know a subject in its principles and digest and assimilate it into our own thought. Meditation is especially necessary and fruitful in considering our character and conduct, aims and motives. Out in the world its glare and excitement, competition and temptation, are apt to mislead and confuse our judgment and pervert our ethical vision. Often we are impetuous and rash and wrong in our judgment and conduct, and then in sober reflection we realize our fault and grow deeper roots of wisdom and self-control.

Meditation reaches its highest usefulness and finest fruitage in our spiritual life. The things of the spirit are best discerned by the spirit in its own inner vision and reflection. The Bible blossoms out into a new book in the quiet of meditation. The most familiar and threadbare passage may suddenly flash out in unexpected light and beauty as we gaze upon it in earnest thought. Meditation ripens all the truths of religion and causes them to bear the fruits of the Spirit. It carries us into the secret place of the Most High where we know God most directly and intimately. We know God best, not when we are in the urgency and excitement of action, but when we are in the solitude and silence of meditation.

The church, whether we enter it to take part in its service or to sit alone in its suggestive silence, is a fit and fruitful place for the exercise of meditation. The very place puts a spell upon us, God seems and is very near, our spirit touches and is immersed in his Spirit, and "heaven comes down our souls to greet and glory crowns the mercy seat."

This is one reason why our churches should be open through the week for people to enter and spend a silent moment with God and why there should be occasional intervals of silence in the church service. The whole service should be pervaded with a spirit of quietness and reverence that is suggestive of and helpful to meditation. Sometimes a minister appears to think that a pause in the service is a painful bit of emptiness that is almost a scandal, a reflection upon his own efficiency, that something must be doing every minute and if nothing else is on the program at the moment he will do some talking himself. It is possible thus to kill the very spirit of worship. We must let God have a chance at us as well as seek a chance to discover him. In order to know God we must not always be working and worrying, fretting and fuming, but we are at times to hear his voice bidding us, "Be still, and know that I am God."

4. Work

Worship necessarily flows out into and completes itself in work, as the tree completes itself in its fruit or as the singer in his song. All ideas are inner roots of outer activities and wither without such action. Practice is a chief means of knowledge and skill and efficiency in all fields. We do not know anything well until we do it. Theoretical knowledge lacks clearness and certainty and efficiency until it is transformed into practical experience. "Truth is that which works," says pragmatism, and as a rule we do not know a truth in its roots and relations until we put it to this test. Book knowledge of astronomy will not make an astronomer, or of chemistry make a chemist. One can study music as a theory and go deep

into its intricate tonal laws and relations and yet not be able to sing a note or strike a chord. Only by long and patient practice can the musician master the art of singing so that his vocal cords express his very soul or of playing an instrument so that he can sweep the bow over the strings or his fingers over the keys with astonishing rapidity and accuracy and ease and pour forth floods of harmony. Music is thus wrought into the texture of his nerves and becomes his unconscious habit and the instrument becomes a part of his muscular system and an extension of his personality. All art is thus acquired through the persistent drill that transmutes theory into skill and rules into habits.

This familiar principle applies in full force to religion. Religion as a theory or system of doctrines is set forth in theology and creeds, and the Christian religion is revealed and illustrated in the Bible. But this truth passes into our religious character and conduct and life only as we act upon it in obedience and service. Faith and faithfulness, reverence and righteousness, patience and peace, goodness and gentleness, sympathy and sacrifice, unselfishness and love, kindness and courtesy become our spirit and speech and unconscious habits only as we constantly practice them. Reading about patience and analyzing its psychology will never make us patient unless we practice patience under provocation. Faith in God as a theory never becomes faith as a fact unless we exercise it in the work and worry, strain and temptation of life. But just as we acquire music or any other art through practice and thus work it into our nerves and habits, so do we acquire the graces of the spirit and transmute them into automatic habits and permanent disposition.

Therefore we are bidden, "Work out your own salva-

tion with fear and trembling; for it is God that worketh in you both to will and to work, for his good pleasure." While God works his salvation in us we are to work it out; and thus our salvation, while it is God's work, is also our work, the product of our own will. We are to work it into character and conduct and life as the musician works his art as taught him by his teacher into the texture of his character and the outflow of his life. Obedience is the great organ of spiritual knowledge. "If any man willeth to do his will, he shall know of the teaching." "If ye know these things, blessed are ye if ye do them." We are thus to be saved in order that we may serve, and, conversely, we are to serve in order that we may be saved. We cannot have religious experience in a vacuum, but only in the world of activity. Worship crystallizes itself in the molds of work.

Never was there such a field and call for Christian service as in our day. "The field is the world" now in a literal sense, and John Wesley's parish has become the parish of every intelligent and faithful Christian. This field begins in the center of the home and sweeps out through successive widening circles until it encompasses the earth. The planet has been unified and reduced in size until it has become a handy and quite manageable world that we can turn and control almost as we twirl a geographical globe in our fingers. We are now citizens of the world, cosmopolitans, and the Christian has a field and opportunity of which Paul and the apostles never dreamed. This unified world is one reason why we can fulfill Christ's own promise and prophecy, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

This is the meaning of all our Christian worship and

work. Our preaching and teaching, schools and colleges, education and sanitation, industrial improvement, civic welfare, political reform, national righteousness, and our growing international consciousness and conscience, home missions and foreign missions, what are these but means of building the kingdom of God on earth? We are to seek to cure all the ills of the world and moralize and spiritualize its whole social order. "Holiness unto the Lord" is to be inscribed on the bells of the horses, and whether we eat or drink, pray or play, we are to do all to the glory of God. We are to beat our swords into plowshares and turn all the terrible engines of war into instruments of peaceful industry. We are to seek to provide the means and opportunity of a decent and wholesome and happy life for every human being. And thus we are to apply the gospel along all lines so as to cleanse this world and rebuild it into the beautiful city of God on earth. Never was the fight to build this city against the forces of sin and evil more fierce and terrible than it is to-day, and we are called upon to put on the whole armor of God and fight the good fight of faith, the only victory that will overcome the world. Nor "will our sword sleep in our hand" until we have built this "Jerusalem" "in our pleasant land."

In this work our worship is deepened and confirmed, our sense of God is realized. Never are we more sure of our fundamental principles and beliefs than when they are put to the test. The artist knows his most glorious heights of experience when he is pouring out his soul in his music or painting or poetry, the orator in the surge and passion of his eloquence, the patriot when he gives his service and very life to his country in its hour of peril. The

current of electricity slips along the wire silently and unseen until it strikes the resistance of the filament in the lamp and then it bursts into light. Any great emergency as of a fire or a war kindles peoples into incandescence with energy and service and sacrifice. We discover God, not only in the inner shrine of mysticism or the quiet conviction of faith or the inspiration of worship, but also and often more intensely in the hour of strenuous work and of a fight for our faith.

Such test and trial is often the best cure for fainting faith and doubt. Elijah fell fainting down in the wilderness far from his post of duty and thought he wanted to die, until the command of the Lord came to him, "Go, return on thy way." "Get back to your work," and we hear no more of his pessimism and doubt. Action sweeps the cobwebs of stagnation out of our brains and stirs the blood out of its sluggishness and eliminates the poison out of our system, and then the blood runs red through us and our whole personality is invigorated. So does action in the world of religious life cure our doubts, lead us to forget ourselves and lose our souls in an objective purpose and passion, and then in a most direct and vivid sense we may discover God. We have no right to expect to discover God if we are lying down in indifference and doubt, or in ease and selfishness, but "if any man willeth to do his will, he shall know."

5. What Is Religious Experience?

At the end of this discussion, we may be asked, Just what is religious experience? Can you define or describe it in a few definite words? Probably not. It is largely subjective and individual, different in every soul, and in

a degree incommunicable so as to render a satisfactory answer to this question difficult if not impossible. It is so, however, in a degree with all subjective questions and, indeed, with all questions whatsoever, as there is a subjective and peculiar individual quantity or quality in all of them. Yet we may set down down several outstanding facts or features of religious experience realized in some degree by all, and these will fall under the three heads of the intellect, sensibility and will.

(1) *Belief.* Religious experience contains an element of belief. This may be a conviction of the reality of God ranging in degree from a faint faith to a sure and enthusiastic belief, but let it be ever so faint it is so far religious experience and may grow into full strength and fruitfulness. Tolstoi in the depth of his atheistic despair finally grasped the idea that "God is," and he clung to this with the desperation of a man clutching a slippery cake of ice in a sea until it bore him on to the solid ground of faith. So he that cometh to God believing that "he is" will find him the rewarder of his faith.

(2) *Feeling.* This faith gives birth, as all ideas do, to feeling, the feeling of the reality and presence of God. This feeling also may range through a wide scale from a quiet sense of a divine presence to the ecstasy of mysticism. The degree is less important than the kind of feeling, but when we have a serene and deep and sweet sense of the reality of God we have a genuine experience of him.

(3) *Will.* Thought and feeling always issue in action of the appropriate kind, and religious faith and spiritual emotion go forth to do the will of God and build his kingdom in the world.

These three elements may be combined in different degrees and are always different in different persons, but when we have them in some degree we must trust them and know that we have discovered God.

CHAPTER XI

SUMMARY AND CONCLUSION

WE may now gather together our lines of reasoning in a summary and conclusion.

1. Summary

(1) Discovery is a universal principle pervading all nature and coming to its highest urge in man. In his exploration man penetrates down into the subatomic world and up through celestial spaces and peers and feels into every crack in the universe. It is the field of all human endeavor and there is no stopping it. This principle provides a cosmic basis for the search for God and puts the universe behind it.

(2) Discovery always has a goal in view. This goal may be dimly discerned at first, but it is the rational motive of the adventure and it grows in clearness and contents as the search proceeds. The meaning of goals is that man is ever incomplete in himself and must search for wider scenes and satisfactions.

(3) Discovery uses means and the first and fundamental means of this process is the soul itself, which can find and know nothing outside itself that it does not have in germ or nature inside itself. The soul, however, is a complex organism of such means in its sense perceptions, reasoning processes, feelings, imagination, faith and will.

The world also in matching the soul is a means to discovery as it coöperates with these inner faculties or explorers. The whole personality of man is the great adventurer out for the discovery of every shore and sea, fact and faith in the universe. It will not rest until it stands face to face with God.

(4) Science deals with the phenomena or appearances of the world, whereas philosophy and also religion seek to penetrate to its ultimate reality. Science itself necessarily starts with the tremendous assumption of the rationality of the universe, and this is also the basis of religion. Science uses the same faculties as religion and the two really interlock and mutually support each other, making important contributions to each other. Difficulties arise in connection with science, such as the vastness of the universe and the universality of law, but further examination breaks their force or removes them altogether. Science and religion are found to be not mutually hostile but friendly and coöperative.

(5) Philosophy passes beyond science into the region of ultimate reality, seeking to discover what lies behind the appearances of science. A brief exposition is set forth of the system of personal idealism as an explanation of the nature of the world. It shows the subjectivity of sensation and of space and time, proceeds to inquire into how we can reach the reality beyond these subjective experiences, and finds the world revealed as mind in man and interprets it throughout as thought, sensibility and will. Man thus becomes the key of the universe which is then found to be a manifestation of God as the Noumenon behind Phenomena, or the Reality in all Appearances. Some practical applications of the system are indicated.

Antitheistic forms of philosophy, agnosticism, materialism and pantheism, are briefly examined and their inadequacy as a basis of religion is shown. The recent interesting invasion of physics into the field of metaphysics and its significance are indicated. Philosophy is found to be a road of discovery that leads to God.

(6) Religion is the conscious relation of man to God. It is universal and constitutional in man and is rooted in every part of his nature and ranks with hunger and thirst and affectional craving as a need which cannot be eradicated and must be satisfied. It is not simply a subjective idea but is also an objective reality. It is in part an emotional interpretation of the world, but such interpretation has its validity and rights. Religion is not a mere "wish-belief" although it is that in its right meaning and reality.

(7) The place of the prophet in the world is that of a seer of reality beyond the vision of the ordinary mind and these men of genius enormously enlarge and enrich our world. The Hebrew prophets were the supreme religious seers of their race and were close to God. They fixed their gaze on Jehovah and their idea of him grew under their inspired vision into juster appreciation of his spirituality and sovereignty, his holy character, and of moral and spiritual values, and the explanation of their heights of spiritual attainment must be found in their closer affinity with and relation to the world of spirit; in some fuller way they came from God trailing clouds of glory.

(8) In the revelation we find in Christ we approach our closest and clearest discovery of God. Jesus lifted to higher levels the teaching of the prophets about God and imparted new glory to their revelation of his spirituality and Fatherhood and sacrificial redemption and love. In

the incarnation of God in Christ we have the process by which God has successively incarnated himself in ever higher forms in the world and in man carried to its logical limit and supreme height. God is in Christ in the fullest degree in which he can crowd himself into human limitations and it is the supreme mystery of godliness that God was manifested in the flesh. This incarnation results in a Godlike Christ and a Christlike God, and thus Christ is the final summit and vision in our discovery of God. This discovery is illustrated and confirmed in the experience and teachings of the evangelists and especially of the Apostle Paul. The Christian church also is one long and massive testimony to the fact that God is in Christ reconciling the world to himself.

(9) Difficulties beset the way of the discovery of God as they do of every goal we seek. These difficulties inhere in God himself in his greatness and mystery and in our own minds in our limited power to know him. They also spring up thick in relation to the evil in nature and more seriously in the evil in our human world. These various difficulties are very old and have long been under the light of careful examination. They cannot be wholly removed, but they can be better understood and brought into more harmonious relations with our Christian faith. Faith itself is the final word in all our religious views and casts the deciding vote. This decision is made more rational and easy when we view the dread alternatives to our faith.

(10) Experience is the total complex of happenings within and without us, and all that we think and feel and do falls within its field. All our preceding reasonings are included in our experience, but there are ways in which we

bring our faith to concrete test and fruitage. These ways were examined under the heads of mysticism, faith, worship as the sense of the worth and wonder, the beauty and blessedness of God, as exercised in prayer, praise, social worship, giving, æsthetic and symbolic elements, and meditation, and of work. The nature of religious experience is more definitely defined as states and exercises of thought and feeling and will in which we have a sense of God.

2. Conclusion

Our conclusion at the end of these various roads and converging paths of reasoning is that we discover God, we know that he is and that he is a rewarder of them that seek him.

If it be said to us, You knew this conclusion in the beginning, and all your reasoning has been a mere make-believe argument, we answer that the first part of this statement is true and the second part is not true. It is true that we knew the end from the beginning in a general way, and this is always true in our investigations. We never set out wholly blind and dumb, but we have some perception or belief or glimpse of the end we expect to reach. Even Columbus knew in a general way where he would land, and although he was far amiss in his geography he was right in the main. All our enterprises in business and statesmanship and also in science and philosophy start in view of the end to be reached. The artist knows what is coming in his symphony or sonnet or painting, and the architect has a dream of his building before he puts pen to paper. And so we are following the common road that all seekers after truth travel when

we set out to discover God and know in a general way what or whom we shall find.

It is not true, however, that all our reasoning on the subject is a make-believe affair and only a meaningless gesture or wasted time and breath. However sure we may be of the end, yet we often go over the grounds on which our faith rests in order to find further proof and illustration, clarification and confirmation of it. So may we often go over these grounds of religious faith and discovery of God to get fresh light on the subject, to clear up doubtful points, and to reach a closer view and more vivid vision of God himself. This also is just in line with our procedure in other lines of investigation.

It may be said again that the best we have done is to reach probability and not certainty in our discovery of God. This also is granted for we reach certainty in few fields in life, even in science and in mathematical science at that, and yet we get along comfortably, for "probability is the guide of life," as Archbishop Whately long ago told us. However probability is a matter of degree and many believers have a high degree of probability in their religious faith; in fact, the thoroughgoing mystic is absolutely certain of his vision of God. Most Christians, however, have a lower degree and their faith may still be clouded with some doubts and shadows. But, even so, doubts have their uses in our religious life as they may stimulate our faith and lead us to exercise the adventurous spirit in casting our vote on the side of the angels. Yet when doubt passes into action, it may lose its sense of uncertainty and division and suddenly become unanimous and solid as it achieves the great moment of total and triumphant assent.

We have discovered God! All these roads and reasonings are not so many illusions up in the clouds, but are built down on the solid ground of reality. They are old and thereby well tested, like the old Roman roads that still carry travelers over many parts of Europe. The generations have passed over them and consecrated them with their footprints, some of them marked with their martyr blood. The cries of all the saints through all the ages have not troubled the air in vain. Augustine's cry, "O God, thou hast made us for thyself and we cannot rest until we rest in thee!" is here answered. Here at the end of our journey we find satisfaction and peace, rational explanation of the world and a worthy world in which to live and do our work and achieve our victory. We can fight this good fight of faith and not be ashamed. The universe is not an abyss of starless darkness and a pit of eternal death more frightful than any poet's dream of a "City of Dreadful Night," but a glorious temple domed with stars and filled with the splendor of God. It is not a madhouse, but our Father's house and home. He stands at the center of the whole vast cosmos and all things are working together for our good. Clouds and darkness are round about his throne, but behind and over them is his Fatherly Hand and Heart. Once we can give him our heart our doubts will flee and our total conviction will be, "I know him whom I have believed."

Our Christian faith finally reduces to our response to the appeal of Jesus: "Believe in God, believe also in me."

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