

each other's standpoint and discriminating between each other's thought on the problem of life that we shall mutually assist one another.

In Christianity the controlling thought as regards salvation is entrance into a larger, fuller, and richer life ; in Hindu thought the controlling idea is exit from life, the cessation of the endless births which only introduce the soul to fresh and inevitable misery, a misery which is bound up with the very conception of life itself. It is because the standpoint of each is so different that such an antithetical statement of the two conceptions is possible. This difference of standpoint is not to be ignored or set aside in the attempt either to express Hinduism in terms of Christian thought, or Christianity in terms of Hindu thought. The fundamental standpoint in regard to life itself must be examined with a view to determining whether Hindu or Christian thought has correctly perceived its essential nature. We are Pessimists or Optimists, not by reason of the conclusions at which we arrive but, by virtue of the premisses from which we set out.

The modern theory of evolution is not likely to convert the Pessimist into an Optimist, but it is undeniable that the modern outlook upon life is optimistic rather than pessimistic. The attitude of the modern mind, which the doctrine of evolution has so largely moulded, is an attitude which concentrates the attention upon the process

rather than on the actual and temporary effects, on the goal rather than on the stages by which the goal is reached. The grounds upon which Pessimism is based are just as pronounced as they ever were, but the whole process, as viewed from the evolutionary standpoint, is seen to be in the direction of the realisation of the good, the better and the best. In modern religious thought, therefore, where the theory of evolution has been accepted, the whole cosmic process is being more and more interpreted as the self-revelation of God, with the result that life, in spite of all the evils associated with its manifestation, is regarded as essentially good. Modern religious aspiration; therefore, in the West looks forward to fuller and richer life, and a deliverance from the evils and obstacles to its attainment. This is not the standpoint of the distinctive religious thought of India, though it is nearer to the religious thought of Vedic times. Post-Vedic thought in regard to human life was emphatically pessimistic rather than optimistic. The modern Hindu who comes under the influence of modern thought finds himself in opposition to that view of life which is fundamental in Hindu religious thought. The more he enters into the modern spirit, the more he feels that life is not an evil from which deliverance must be sought, but a good into the fuller possession of which an entrance must be found. To him the call of the city is deeper and truer than the call of

the woods, because life is not to him that evil which the ancient mind conceived it to be. It is, on the contrary, that supreme gift of God by virtue of which we become partakers of the Divine nature. Tennyson expresses this modern view in the well-known lines :

'Tis life whereof our nerves are scant ;
'Tis life, not death, for which we pant ;
More life and fuller that we want.

In the Christian conception of salvation, when rightly interpreted, this positive element occupies the chief position and the negative element of deliverance is subordinate. As a Gospel to be proclaimed to men suffering from the evil of sin, the deliverance from the power and thralldom of sin must of necessity occupy the prominent position, but the primacy thus given to deliverance is merely a primacy of order. Salvation is undoubtedly deliverance, but it is a deliverance from disease which is the result of the possession of richer and healthier life. A man is raised from the living death of sin that he may walk in newness of life. The essential element in the salvation, therefore, is the vitality conferred upon him, not the mere freedom from the disease of which he was the victim. He is born from above in order that he may live the higher life ; he is raised with Christ in order that he may seek those things which are above. It is the positive rather than the negative element in salvation which is prominent

in the teaching of Jesus, Whose great word is life. Paul, on the other hand, places the emphasis on the deliverance, though he by no means omits the positive element. Jesus was conscious of the possession of life, life in perfect harmony with the mind and will of God. Of the lack of harmony resulting in a low vitality open to the inroads of the disease of sin, He seems to have had no personal experience. Paul, on the other hand, was deeply conscious of that living death which he so graphically describes in the letter to the Romans, and, therefore, the deliverance which had been effected through Christ fills his thought and causes him to place the emphasis in his Gospel message on this negative aspect of salvation. The modern mind does not deny or repudiate the importance of this negative aspect which is so conspicuous a feature of Pauline theology, but it places the emphasis where Jesus placed it,—on the possession of life. In thus shifting the emphasis from death to life, the modern mind is farther from Paul, but so much nearer to the mind of Jesus. It is easy to misrepresent this modern position and to charge it with making light of sin. Such a charge, however, is a misrepresentation, whether conscious or unconscious.

The modern mind frankly recognises that the basis of its theology is not the Bible, regarded as an infallible book whose words and thought-forms are the moulds into which its religious thoughts

must be pressed, but the religious experience of the race, and supremely of Jesus, the highest manifestation of the thought and mind of God. It finds in the Bible the richest religious experience of humanity, but it recognises that that experience has been expressed in thought-forms which are essentially temporary, representative of the age in which the writers lived, and coloured with views of the Universe which the present age has outgrown. The religious experience is of permanent value, but the expression of it is of necessity archaic. The religious experience can only be made a living reality for the modern mind in proportion as the expression of it is altered by replacing obsolete thought-forms by those in current use. To preserve the Biblical expression is often to sacrifice the reality of the religious experience, with consequences which are fatal to present-day religion.

An attempt has recently been made to claim infallibility for the theology of the New Testament writers, while repudiating the infallibility of their words. As religious thinkers, we are told, they were infallible, though as authors they were dependent upon the language of their time, and their words must not be regarded as infallible. So far as one can understand the distinction here asserted, it is that infallible inspiration is claimed for their thought, but not for their words. Such a *via media*, however, is nothing more than an imaginary line rather than a path. It is like the

boundary between two countries which can be shown on a map by a difference of colour, but it affords no room for the sole of one's foot. The infallibility of the Bible must be absolute or it is nothing at all. You cannot claim infallibility for the theology of the New Testament writers unless you also claim infallibility for the words in which that theology is expressed, or infallibility for your own interpretation of those words. It is perhaps needless to say that of these different kinds of infallibility the last is by far the worst. The modern mind does not make its choice between the infallibility of either the Church of the Roman Catholic, or the Bible of the Reformer, or the Reason of the Rationalist, or the Illumination of the Mystic. It rejects infallibility altogether and substitutes the gradual leading of the Spirit of God into fuller and fuller truth.

In formulating our conception of salvation we turn away from all theological speculations by whomsoever made, and concentrate attention on that Life which has been manifested in Jesus the Christ. It is that Life which we recognise as the ideal of human life, the destined goal of human development. The manifestation of God in humanity is *ipso facto* the manifestation of human capacity. If we wish, therefore, for an expression of the positive contents of the conception of salvation, we find it in the life of Jesus, which we recognise as the true Divine ideal of humanity.

That ideal we have seen expressed in actual human life, and seeing it we recognise the realisation of the highest aspirations of the soul. To be Christ-like ; to have the mind and spirit of Christ ; to realise in our own lives that ideal which found expression in His ; this is to attain to the highest which we can conceive. In saying this we are not dealing with theological speculations, but with actual facts. As to the actual facts there is complete agreement between Christians of all modes of thought. There may be great difference of opinion as to the way of salvation, but as to what salvation is there can be none, for there is only one Life which realises the ideal, and every Christian admits that the life of Jesus is that Life.

The manifestation of such a life, however, stimulates human thought as to its relation to God on the one hand, and to humanity on the other. The West has been largely dominated by a Deistic conception in which God and Man are separated by an impassable gulf. The controversy as to the Person of Christ has accordingly tended in the direction of relating Him either to God alone, or to humanity alone. The Church instinctively felt that each of these positions gave an inadequate explanation of the facts. The facts showed that He was equally related both to God and Man, and therefore it opposed both an exclusive Divinity and an exclusive humanity. The Church was orthodox as regards the Person

of Christ, but it was generally heterodox both as regards the nature of God and the nature of Man. So long as the Deistic conception of God prevailed, the Church's doctrine of the Person of Christ was, strictly speaking, inconsistent with its theology. It held tenaciously both to the Divinity and to the humanity of Jesus, but it sought to explain the Incarnation rather from its conception of the nature of God than from its conception of the nature of Man. Modern thought has parted company with the Deistic conception, and seeks, therefore, to explain both the nature of God and the nature of Man from the highest manifestation of both of which we have any experience, namely, the personality of Jesus. The contrast between the older and the modern thought which is here indicated may be regarded as exaggerated, but that such a contrast exists can hardly be denied.

We are not here concerned with the alteration in the conception of the nature of God, but with the alteration in the conception of the nature of Man. The revelation of God as He has shown Himself only God as He has shown Himself in His life; but it has shown us the Divine mind. Truth which confronts us in personal experience. Jesus. He has shown us of what humanity is capable when its life is lived, not in isolation or in opposition to God but, in harmony with Him.

This, indeed, is the true meaning of the Incarnation. God could not become Man unless Man were capable of becoming Divine. Man cannot be a child of God unless there is something of the Divine life within him. The figure of adoption, which is often relied upon to emphasise the distinction between Jesus and humanity, does but emphasise this conception of Man's essential divinity; for the adoption is not an alteration of nature; it is merely an alteration of status, making the child, who was a stranger, one of the family. If the Fatherhood of God is anything more than a mere figure of speech, the Divine sonship of Man is equally the expression of a reality.

This conception of Man is fundamental to the thought of Jesus. In the parable of the Prodigal Son, which of all the parables has been universally recognised as embodying the very essence of His Gospel, the younger son is regarded as lost and dead while he is living his own self-centred life. The great change which marks his conversion is described as a "coming to himself,"—implying that he had not been himself, his true self. The suggestive remark, in which he describes his return to true consciousness as the "regenerating influence within," is a recognition of the relationship between the Son and the Father, which the thought of the Father brings to his mind. This recognition on the part of Jesus of the real and ideal

Man in every man is further illustrated in several interviews with various people, and in His generous defence of the publicans and sinners. In Nathaniel, for instance, He recognises the Israel struggling with the Jacob ; in Simon, the impulsive and impressionable man, He sees the ideal Peter. In the despised publican, Zacchaeus, He recognises, underlying the grasping extortioner, the large-hearted son of Abraham, capable of returning fourfold in the true spirit of his magnanimous ancestor, who returned the tithe offered by the king of Sodom. In the humble fishermen He saw the ideal evangelists, the fishers of men ; while in the Son of Thunder His eye could detect the apostle of Divine Love. Destined Himself to be the victim of the hate and selfishness of the actual man, He yet based the whole success of His cause on the appeal to the love of the highest and devotion to the noblest which is innate in the ideal man, and He did so with the utmost confidence that His appeal would be successful. It is from Jesus that humanity is slowly learning that the appeal to the highest, the noblest, is the only one that can succeed. Man is finally more potent and more noble than he appears to be. The appeal to the low, the mean, is so because, as Jesus perceived, the world is in the most degenerate and corrupt state of life which makes him the most susceptible to the secret chambers of the soul, that which we ought for ever takes precedence over that which

we-would, or even over that which an external authority tells us we must. *Noblesse oblige* is most true of a spiritual aristocracy. The possession of Divine life imposes greater obligations than the possession of blue blood.

While there is thus within every man that germ of Divine life which makes him a partaker of the Divine nature, it is a germ only. If it is to develop so that the ideal may be realised and man may become in fact that which he is potentially, it must be quickened by the all-pervading Divine Spirit. Unless it is thus quickened from above, it develops abnormally, and resembles those malignant growths which are the result of certain cells in the human body setting up an independent existence, with the result that instead of ministering to the whole they claim to be ministered unto by the whole, and as cancers become destructive instead of constructive. This abnormal cancerous growth is what is meant by sin. The life-force, derived from God and capable of developing under the influence of the spirit of life in Christ Jesus into wholeness, sets up an independent existence, claims to be ministered unto rather than to minister, and like a cancerous growth preys upon the surrounding tissues, destroying both itself and the wholeness of wholeness, as distinguished from partalness. It is the germ that the part, as a cell or germ, demands that the whole should minister unto it, instead of it ministering to the whole. In

the spiritual realm sin is a similar abnormal as opposed to a normal growth. The germ of Divine life within us instead of drawing its nourishment from above, draws it from below. In Pauline language, Man instead of becoming spiritual becomes carnal. Desires which are capable of a spiritual development are satisfied in a carnal way. Lust takes the place that Love should occupy; greed usurps the place that charity should fill; self-seeking grows like a rank weed in the garden where self-giving might exhale the aroma of Divine sacrifice.

Salvation, therefore, which is the healthy development of the Divine life within us, consists in the response of the soul to the spiritual influences in the true environment of the soul, the Divine Spirit. Under these gracious influences the Divine germ is quickened into active life, issuing in the ministry of the part to the whole. This quickening of the Divine life in man is what is meant by the doctrine of regeneration. The Kingdom of God is that spiritual

... but seeks a satisfaction on the lower plane of mere animal life, and thereby develops

abnormally, living for the self and the part, instead of for God and the whole. In the animal that which we call instinct is the unconscious response of the organism to external stimuli calling for response on the merely physical plane, and which, broadly speaking, tends in the direction of harmony between the parts and the whole. In Man, however, the true response is one out of several, which needs, therefore, deliberation and choice. Like the animal he is subject to external stimuli which call for a response on the carnal or physical plane. Unlike the animal he is surrounded by spiritual stimuli as well, which call for a response on the spiritual plane. He has presented to him, therefore, a choice of alternatives, the one higher and the other lower. By the choice of the higher and the rejection of the lower the Divine life within him develops and he becomes in reality what he is potentially, a child of God. By the choice of the lower and the rejection of the higher the life within develops abnormally and the growth is malignant. If he were merely an animal responding to animal instincts there would be no tragedy in his life. It is because he possesses a Divine life, with its consciousness of the higher and its rejection of the lower, that his wrong choice introduces into his life sin and guilt and remorse. It is not a case of a man falling to rise; it is the case of the Man who has risen falling back to a level which is unworthy of him. He is not an

animal living an animal life ; he is a celestial living a bestial life. He sees and approves the good, but he follows the worse. That which in the animal would be attainment is in him degradation. This is the true and real Fall of Man. He has risen into conscious life with all the spiritual possibilities which such conscious life implies ; he falls back again into the life of unconscious animal instinct, but he retains his consciousness, and out of this is constructed the tragedy of his life.

The realisation of the true character of his true self is the first step in the process of Man's salvation. He must come to himself, to use the expressive language of the parable of the Prodigal Son, or he will never arise and go to his father. He must feel that this Divine life within him is perishing of hunger, while he is seeking satisfaction in the mere husks that the swine do eat, while in the Father's house there is bread enough and to spare, before it is possible for him to enter the true home of his soul and have fellowship with the Father of his spirit. Modern theological thought in thus denying the true life within us, and the return to God, is returning to the original meaning of the Gospel of Jesus, which was the message of the Gospel of the outcast. Jesus recognised the resurrection. It believes, as Jesus believed, that the true appeal must be addressed to the highest

within humanity, and that the most potent regenerative force is the consciousness of the true nobility of our birth. We are children of the Highest, partakers of the Divine nature itself, and the life of sin is utterly and for ever unworthy both of ourselves and of our Father. This Gospel of Jesus is not a message awaiting confirmation in another world ; it is a declaration based upon the perfect demonstration of its truth which His own life supplied. That buried life of ours, of which we are all more or less conscious, has been manifested in Him, Who is the Life which is life indeed, which we have seen, even that eternal Life which was with the Father and has been manifested unto us. Even now we too are the children of God, and though it is not yet manifested what we shall be, yet we know that when it is manifested we shall be like Him. The result of such a realisation is well expressed in the words which follow : "Every one, therefore, who has this hope within him purifies himself, even as He is pure." It may be quite true that in the New Testament writings this declaration of Divine sonship is limited to the case of those who are conscious that they have passed from death to life and are designated as believers. It is belief in Jesus as the Christ which brings about such a realisation, but it was the fact itself to which Jesus called attention and invited belief. True belief is not an alchemy which transmutes fact ; it is the recognition of

fact. By His teaching and His life Jesus revealed the fact and made the fact credible. Our sonship is latent not manifest, potential not actual, but it is none the less real and in fact the true reality. He invites us to follow Him in order that the latent may become manifest, the potential may become actual, the ideal may be realised.

The coming to oneself is followed by a frank recognition that the true character of the actual self is revealed in its opposition to the ideal. The deepest conviction of sin is not the remembrance of certain outstanding offences against the moral law ; it is the realisation that the whole current of our life has been set in opposition to its true goal, the doing of the will of God, the fulfilment of His Divine purpose. The conviction forces itself upon us, either suddenly or gradually, that in the battle which we have been waging, we have generally been found on the wrong side. We are, as it were, brought into the presence of the King against Whom we have been warring, but Whose face we have never seen, and we find to our dismay that He is our rightful sovereign, while the one we have hitherto followed stands revealed as a base usurper. That which we call our loyalty turns out, therefore, to be high treason, and the whole of our service, upon which we have prided ourselves, proves to be rank rebellion. The ideal, for the realisation of which we ought to have given our heart's blood, has been slain by our

own hands, and the guilt of that crime hangs heavy upon our souls. From the face of the Actual there falls the mask which has hitherto concealed it, and we find behind it the mocking face of deception and fraud. This experience is no mere theological invention; it is the deepest psychological fact. It is the chief part of that religious experience of the race out of which all our theological conceptions are formed. The particular method in which this experience of the soul finds expression varies considerably according to the religious ideas of the system under which the individual has been brought up. However crude and degraded many of its expressions may be, it is always possible to see the conception of a conflict between the ideal of aspiration and the actual of attainment, together with the sense of guilty failure in the battle of life.

A comparison between this psychological experience of the race and the tragedy of the Cross of Jesus reveals a parallel which is too striking to be accidental. The tragedy of the Cross is the objective presentation of a subjective experience which in some form or other is universal. If we wished to put into the most effective dramatic form this deepest religious experience of humanity, and to represent the essential tragedy of human life in its conflict between the ideal and the actual, it would be impossible to do it more effectively than the Synoptic Gospels present it to us in their

account of the life and death of Jesus. If we want the more artistic and conscious presentation we shall find it in the Johannine Gospel. It is, however, important for us to see that, while the historical presentation which meets us in the Gospels is in this sense the greatest drama of the ages, it is dramatic solely because it represents a religious experience which is universal, and at the same time the deepest experience of which the race is conscious. In the previous chapter this dramatic representation was arrived at solely by an examination of the historic presentation. In this chapter we arrive at the dramatic tragedy of human life by an examination of religious experience, and behold! the drama is identical with the history. The history is thus seen to be dramatic and the drama is seen to have been historic. The historic life and death of Jesus, that is, when interpreted as purely historical events, stand revealed as an epitome of the life and death of humanity. It is not, however, an allegorical representation of the conflict between the ideal and the actual, but a real presentation, by means of an historical event, of the spiritual life of the race translated into word and deed. In the same way the religious experience of humanity, interpreted not as theology but as psychology, when put into concrete form, comes out as a drama which is practically a point to point resemblance to the historic life and death of

Jesus. The drama is not something which is put into the history ; it is suggested by the history. The drama is not something which is foisted on to the religious experience ; it is suggested by the experience. The resemblance between the drama of history and the drama of religious experience is not fanciful or recondite ; it is actual and patent.

This religious experience indicated in the realisation of the conflict between the actual and the ideal is one of the distinguishing features of Christian religious experience, and there can be no question that this is entirely due to the revelation made in the life and death of Jesus. That revelation made clear and definite the vague and undefined religious feelings of the soul. It objectified the deepest subjective experience, making the unseen inner experience manifest to the eye. In the tragedy of the Cross humanity sees the real tragedy of its own life. Just because we see in Jesus the ideal Man, we recognise in Him our truer and nobler selves. He is in no sense the substitute for the actual man within us, but the representative of the ideal Man within us. His suffering is not a punishment which we escape ; it is a suffering in which we too have shared and wish to share even more fully. He was bruised, not in our stead but, on account of our sins. By His stripes we are not let off, but healed. It is His humanity and not ours

which is truly representative. and, therefore, it is upon His achievement, and not on our failure, that we desire the Divine eye to rest. If it were not for the Divine life within us we should in no true sense feel that He was our representative. If the actual humanity which we have realised satisfied us as *the true expression of our real selves*, we should repeat the old cry, "Not this man but Barabbas." It is because He stands as the representative of the saint within us, not as the substitute for the sinner within us, that in Him we feel that God is at one with us and we with God. He does not stand between us and an angry God, shielding us from His righteous wrath. He stands between us and a loving Father, interpreting the nature of the Father to ^{us} and our true nature to the Father. In representing perfectly the Divine idea of true sonship He justified God to Man; in representing humanity's ideal He justifies Man to God. In Him the eternal purpose of God in creation and the age-long travail of creation waiting for the revealing of the sons of God receive alike their perfect fulfilment. In interpreting God's meaning to Man, He interprets Man's meaning to himself. God's purpose and Humanity's goal and aim are thus seen to be precisely the same. This is so, however, because He is the true representative of our ideal, not the substitute for our actual. If He stood as the representative

of God's ideal and the substitute for Man's actual, no at-one-ment would be possible. The at-one-ment consists in the fact that in God's presentation of His ideal—the Son in Whom He is well-pleased, we recognise the representation of our ideal. To replace this essential feature of representation by a fictitious theory of substitution is to render a real at-one-ment impossible. The real at-one-ment becomes a fictitious atonement in which the essential feature is the propitiation of an angry God.

In the moral realm, to substitute the innocent for the guilty is a conception which subverts the moral ideal. To conceive of the punishment of the just for the unjust is not only an outrage on the moral sense of humanity; it is a subversion of the moral character of God. The suffering of the innocent for the guilty presents difficulties to our moral nature and to our belief in a beneficent God, but its arbitrary infliction as a penalty is a conception from which the modern mind absolutely revolts. The conception of the solidarity of the race may throw some light on the problem of suffering, but it throws no light on a suffering which is the penalty arbitrarily inflicted on the innocent in order that the guilty may escape. That which is bad morality cannot be good theology. That which the highest and best within us repudiates and condemns, God cannot approve and adopt.

Vicarious punishment marks a lower stage of man's moral development, in which it presented no difficulty to the moral sense. At the present day it would be an outrage to civilisation. Our theology must transcend our morality, not fall below it. We can no longer regard the sufferings of Christ as in any sense a penalty which He endured in order that we might escape. His suffering remains vicarious and remedial, but it has ceased to be regarded as a penalty for sin or a vindication of justice. It may be quite true that these ideas are to be found in the New Testament. The reply is that whether they are or are not makes no difference to the modern mind. They are simply the interpretation of the vicarious suffering as that appealed to the religious experience of the writers. The effect produced in the minds of the writers by the suffering is of far greater importance than the theory which commended itself to them as accounting for it. It was the experience which produced the theory, not the theory which produced the experience. The modern mind is conscious of the same redemptive experience, but if this theory is a hindrance rather than a help, it has no hesitation in replacing it by another.

Modern theological thought places the emphasis on the ideal in humanity, but it does not ignore the actual humanity which confronts us. The older thought was so taken up with the actual

that it overlooked the ideal. To return to our examination of religious experience: the man who has come to "himself, however keenly he may realise that his real self is the ideal, cannot ignore the false self which confronts him in the actual man he knows himself to be. If, in the language of the prodigal, he is conscious that he is a son of the Father's home, by so much the more is he conscious that he has made himself a swineherd, feeding on husks and perishing of hunger. If the vision of the Father's house rises before his mind, by so much the more does he see the contrast in his present surroundings in the far country, whither, following his own inclinations, he went. In other words, by so much the more we realise that the ideal self is the true self, by that much the more do we realise that the actual self is the untrue and false self. If the desire to arise and go to the Father springs up within the breast, it is inevitably accompanied with the desire to tell Him that we have sinned against Heaven and in His sight and are no more worthy to be called His children. To acknowledge the ideal is to disavow the actual. To realise that we have joined with the actual in its conflict with the ideal means that henceforth we join with the ideal in the destruction of the actual. As we gaze upon the great drama of humanity as it is set forth in the tragedy of the Cross, the moment we become conscious that we have taken our part

with those who crucified the Christ, the incarnation of the ideal, we reverently take Him down from the Cross of shame and put the actual in His place. We can do no other ; for once the realisation forces itself upon us that we have sided with the actual against the ideal, that we have rejected and crucified the Christ of God, the Divine within us protests against the crime we have committed and demands the reversal of the sentence we have pronounced. This is not theological fiction ; it is psychological fact. This is that religious experience which is of more value than all our theories to explain it.

In this experience there is a substitution which, far from being opposed to the moral ideal, is its very embodiment. This substitution, nowever, is subjective and not objective ; it is made by the sinner and not by God, and it consists in substituting as the true object of our rejection, the actual for the ideal, instead of substituting as the true object of punishment, the ideal for the actual. Such a substitution marks the regeneration of the moral nature, whereas the other would mark its degeneration. From the standpoint of Jesus His death was the crowning act of His life, that loving to the uttermost which had marked His whole career as the Saviour of His people. From the standpoint of His enemies it was the complete repudiation of His claim and the destruction of His mission. The Divine within us rises to greet

the Divine in Him, reverses the verdict of His people and pronounces its condemnation upon the actual and the full vindication of the ideal. This reversal of the condemnation pronounced upon the ideal manifestation of the Divine within humanity, which was objectified in the tragedy of the Cross, is the successful appeal to the Supreme Court of Conscience enthroned within our moral nature. In the hyperbolical but expressive language of Paul, God made Him Who knew no sin to be sin on our account, in order that in Him we may become the righteousness of God. This is hyperbole, an intentional exaggeration of the truth, and must be interpreted accordingly. God could not make the sinless one to be sinful. It is a logical as well as a moral impossibility. He could, however, allow the ideal to occupy the place which in the eternal fitness of things ought to be occupied by the actual, in order that we ourselves might feel the utter incongruity and, realising it, might dethrone the usurping actual, and enthrone the Divine ideal in the place of supremacy. This is the principle illustrated in a myriad instances during the history of humanity and familiar to us in the deepest experiences of our own souls. How many times does history reveal to us the sacrifice of the ideal to the actual, the voluntary submission on the part of the ideal to the fate which of right belongs to the actual, in order that the succeeding generation might reverse the verdict of the local

and temporary and establish that righteousness of God whose destruction had seemed assured. How often in our own experience have we crucified the ideal at the bidding of the actual, not knowing what we did, and subsequently encircled with a crown of glory the brow upon which we had set the crown of thorns. The suffering to which the Divine within us has been subjected has not been the infliction of any penalty, but it has been a vicarious suffering both remedial and salutary. Suffering which is remedial is vicarious suffering. In the measure in which it is penal it is destructive rather than remedial. It is when the highest and noblest within us suffers for the sins which the lowest and meanest within us has committed that there is hope of salvation for us. It is not the Cross, regarded as the punishment of sin, which saves; it is the Cross of the Christ of God, regarded as the vicarious suffering of the ideal at the hands of the actual, which turns the heart from its devotion to the actual to the worship of the ideal. As a victim of Divine wrath Christ would have no more power to save than as a victim of human wrath. It is as representing the Divine love that His suffering becomes remedial by appealing to the Divine within us, and we recognise in the Cross the symbol of salvation. God forbid that we should glory even in the Cross, save as by means of it we are ourselves crucified to the world and the world is crucified to us. The

Gospel of the Cross is not a miscalled gospel of the punishment of the innocent that the guilty may escape ; it is that truer Gospel which is the power of God unto salvation, the Gospel of the vicarious suffering of the ideal, which saves just in proportion as it regenerates.

With the condemnation of the actual which the sacrifice endured by the ideal produces in the soul, there is always associated the consciousness of guilt and the desire for forgiveness. This confession of sin and consciousness of unworthiness is a conspicuous feature of the parable of the Prodigal Son. That which impels the prodigal to arise and go to his father, is the desire first and foremost to acknowledge his sin and obtain forgiveness. His reinstatement as a son does not enter his thoughts. He is content so long as he may be allowed to occupy the position of a servant. In this the parable is a picture true to life and in strict accord with the psychology of religious experience. It is the son who is unrepentant and still unworthy, whose mind is fixed upon his station and place, who makes much of the blood relationship, and ignores or slurs over his manifest unworthiness. Of all the cases of moral failure, the most hopeless is that of the man who presumes on his blood relationship to secure restoration and forgiveness. Such a presumption is the surest sign that the man has never really come to himself in the truest and deepest sense. Guilt and remorse

are factors in human nature which no philosophy can ignore, and of which theology must take account. The cry of the Psalmist, "Against Thee, Thee only have I sinned and done this evil in Thy sight," is a cry which the whole religious experience of humanity re-echoes. A philosophy or a theology which can find no room for this reality may be the outcome of faultless logic, but it is untrue to one of the deepest facts of life. The uprising of the Divine life within the soul is followed by the frank confession, "Father, I have sinned." Until that confession has been called forth, the son is still dead and lost, in the presence of the swine, not in the presence of the Father.

In the immortal parable of Jesus it is remarkable that the consciousness of the father's forgiveness is represented, not as the result of any declaration on the father's part but, by a restoration to the father's breast. The fullest forgiveness is involved in the reception. The true justification of the forgiveness is expressed in the reproof administered to the elder son in the words, "It was meet that we should make merry and be glad, for this my son was dead and is alive again; he was lost and is found." Repentance and forgiveness are thus represented as the action and reaction of the Divine Spirit, the one following the other in unbreakable succession. It was the father's nature in the son which expressed itself in the words, "Father, I have sinned." It was the

father's nature which answered, "My son was then dead ; now he is alive again." Forgiveness is not the effect of repentance ; repentance is the harbinger of forgiveness. The Baptist preaching repentance is always followed by the Christ announcing forgiveness. He is, however, not the cause of the coming of the Christ but, simply His herald. The real difficulty in moral reformation is not the difficulty of obtaining forgiveness from the one who has been sinned against ; it is the difficulty of inducing true repentance in the one who has sinned. Forgiveness is the Divine life rising up in the one who has been aggrieved, to meet the Divine life which has already risen up in the aggressor and manifested itself in repentance. Forgiveness is the Father coming forth to meet the prodigal.

Our theology must not contradict the revelation of the Divine which we find within ourselves. God's forgiveness is neither the result of any merit on the part of the sinner, nor the effect of any punishment endured on the sinner's behalf. It springs from the very nature of God Who is Love. A forgiveness which is earned, either by the sinner or by some one acting on his behalf, is a contradiction in terms. It is entirely of grace and not of works. God does not forgive the sinner because He has already punished the sinless in his place ; He forgives because, in the old but expressive phrase,—It is His *property* always to

have mercy. The Cross of Christ secures forgiveness, not because Christ bore our punishment but, because, in bearing our iniquities in His own body on the tree, He brings us to repentance, a repentance which is the sure harbinger of forgiveness. The Cross, that is, is in no sense penal ; it is redemptive. It is not the symbol of justice which condemns ; it is the symbol of love which saves. Punishment has very little of the redemptive element in it, and vicarious punishment still less. It is suffering which is redemptive, and vicarious suffering most of all. The mother's face in which a vicarious suffering is depicted is far more redemptive than the father's hand in which the rod is held. The saving power in the Cross of Christ is, not that it represents the satisfaction of justice but, that it manifests the very heart of God. In the face that was marred more than any man's we do not see the penalty of sin ; we behold the suffering which sin inflicts on the sinless. It is not the Father's frowning brow, but the Mother's heart-broken face which meets us as we turn towards Calvary. This is its redemptive power. It saves because it redeems ; it assures of forgiveness because it induces repentance ; it brings us home to the Father, because it first brings us to ourselves.

It is not our theories of what the Cross of Christ means which are important ; it is the influence the Cross exerts on the moral and

spiritual nature of man. The theories have changed, not merely in expression, but in substance from age to age, but the influence has continued through every age as the power which God has used for man's moral redemption. What the Cross is to the mind of God suggests depths into which we may perhaps reverently look, but which we cannot possibly fathom. We may, however, feel confident that it does not stand unrelated or isolated from the vicarious suffering with which the whole Universe is filled, nor is its purpose opposed to that which is manifest in all vicarious suffering. If the modern mind rejects absolutely the idea of vicarious punishment, it does so because such a conception, when looked at apart from all theological prepossessions, violates the very sense of justice in the interests of which it is put forward. Let any one ask himself whether his sense of justice is not more outraged by the statement that God cannot forgive the sinner unless He first punishes the sinless, or by the statement that if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. That forgiveness is not the impossibility some theologians conceive it to be is confirmed by the whole experience of the race. The demands of justice do not even here override the imperatives of mercy. The appeal of sincere repentance is irresistible to that which is likest God within the soul. No father ever yet refused

forgiveness to his truly repentant son without violating the highest within him, and incurring the condemnation of every right-feeling parent. It may be true that individuals associated together into a community may feel it necessary and advisable to refuse to pardon crimes which are not mere injuries inflicted on individuals alone, but on the community. In this sense there is truth in the statement that the interests of justice to all override the feelings of pity in the breasts of the few. Where, however, the community feels the appeal of mercy, it never hesitates to set aside the claims of justice, and in fact demands the exercise of the prerogative of mercy, which it always leaves in the hands of the supreme representative of the community. What is absolutely inconceivable to the modern mind is that mercy can be extended to all provided that some one is willing, though perfectly innocent, to bear the punishment of the offence of the guilty. Instead of the interests of justice being met by such a course, justice herself would be ruthlessly violated. To suppose that in the mind of God His forgiveness can only be exercised after His justice has executed a victim is to present a conception of the character of God which the modern mind finds it impossible to accept. There is no ground for such a view in the teaching of Jesus, but ground for an entirely opposite view. Though certain expressions in the Epistles may favour such a view, there are

others which are inconsistent with such a conception. The teaching of Jesus on the question of human forgiveness makes it certain that His parable of the Prodigal Son must be taken as the clearest exposition of His conception of Divine forgiveness. He taught His disciples to ask for forgiveness from God because they also forgave those who had sinned against them. It may be quite true that we have no right to expect to find in the parable a scheme of salvation. It is, however, even more certain that we have no right to expect to find in any scheme of salvation that which is contradictory to the essential feature of the Divine forgiveness which Jesus has so perfectly expressed in the parable. If a so-called scheme of salvation, even though derived from the Epistles, is inconsistent with the mind of Christ, as it is revealed to us in the Gospels, we have no alternative but to reject it.

While there may be great difference of opinion as to what the Cross is to the mind of God, there is very little difference of opinion as to what it has been and is to the heart of humanity. The verdict of history shows unmistakably that the influence of Calvary saves, however we may express our conceptions of what the salvation means. It redeems, however we may formulate our schemes of redemption. It makes us at one with God, whatever may be the terms in which we express our ideas of atonement. It is, there-

fore, the subjective effect which must determine the nature of the objective fact, and not *vice versa*. The true purpose is revealed, not in what we may imagine it to be to the mind of God but, in what we see it actually to be to the heart and conscience of man. We may question the statement that it reconciled God to man, but we cannot question the fact that it has reconciled man to God. We may doubt whether humanity in Christ was paying the penalty of sin, but we cannot doubt that in Christ God was reconciling the world unto Himself. If the modern mind rejects theories which commended themselves to the men of old time, the modern heart feels as keenly the saving influence of the Cross of Jesus, and in its modern mode of expression seeks not to destroy but to fulfil.

CHAPTER X

THE RESURRECTION OF JESUS

CHRISTIANITY is founded upon the belief in the manifestation of God in the personality of Jesus. The question, however, of supreme importance is at what point the manifestation is regarded as completing itself? Does it end with the life and death of Jesus, or does it include the phenomena known as the Resurrection? Historic Christianity undoubtedly includes the Resurrection in the manifestation, and regards it, in fact, as the true key for the interpretation of that manifestation. The Jesus, that is, in Whom it sees the perfect manifestation of God within the limits of the human, is not merely the Jesus "Who suffered under Pontius Pilate, was crucified, dead, and buried," but the Jesus Who in addition "was raised from the dead, ascended into Heaven, and sitteth at the right hand of God, the Father, Almighty." That this is the Christianity of history is indisputable. The question of the Resurrection, however, introduces the extraordinary,

or as some prefer to call it the supernatural, and, therefore, those whose philosophy leaves no room for the extraordinary look upon it with suspicion, either dismiss it as pure myth, or seek to explain it from the standpoint of the ordinary. All such explanations practically limit the historical basis of Christianity to the life and death of Jesus, and treat the Resurrection, not as a part of the manifestation of God in Jesus but, as a part of the interpretation of the manifestation on the part of the disciples.

In historic Christianity we are confronted with two figures, The Jesus of the Synoptists and The Christ of the other New Testament writers, both, however, connected together as one and the same personality. The transition from the one figure to the other is marked in all the writings by the belief that Jesus had risen from the dead. Between the account of the life and death of Jesus and the account of the Christ of the Epistles, something is implied as having happened, sufficient to account for this remarkable transition of thought in regard to the personality of Jesus. That something is the Resurrection, and the question at issue is, whether the Resurrection phenomena are to be regarded as originating within or without the minds of the disciples? The great issue between the two chief schools of modern thought is a question of the true interpretation of the

phenomena of the Resurrection. There are those on the one hand, who hold that a sound criticism is capable of explaining all the phenomena on what is called the subjective hypothesis, while, on the other hand, there are those who consider that the subjective hypothesis fails completely to give a satisfactory account of that something which must have happened in the interval between the death of Jesus and the rise of that belief in an exalted Christ which is the distinguishing feature of historic Christianity. They feel compelled, therefore, to fall back on the objective reality of the Resurrection, regarding it as an essential part of the manifestation of the Divine in Jesus the Christ.

Amongst those who entirely rule out the extraordinary or the supernatural, it is interesting to note that quite recently a radical division has manifested itself. On the one hand, there are those who believe that at the basis of Christianity there is simply an ordinary personality, known as the natural Jesus, a simple but intensely religious Galilean peasant. The Christ-idea associated with Him is simply due to the adoration of His followers. In the judgment of these critics Jesus is an historical personage, while the Christ is purely mythical. On the other hand, there are those who feel that this attempt to distinguish between an historical Jesus and mythical Christ has ended in failure. They cannot find the simple

and natural Jesus, however much they may sift the evidence. The extraordinary or supernatural is, in their opinion, inextricably bound up with the figure, with the result that the attempt to separate the two must be regarded as a failure. This newer party is in full agreement with the ultra-orthodox on the question of the supernatural character of the Christ of faith, and entirely opposed to any explanation of Christianity based upon the belief in a purely natural Jesus. Instead, however, of accepting the ultra-orthodox position, they seek to explain the origin of Christianity as the growth of a myth. Pure and simple Christianity was nothing more than a Christ-cult, based upon the worship of a demigod called Christ, and any connection with an historic person called Jesus is either purely fictitious, or so remote as to be a negligible factor. The two schools of thought here referred to may be distinguished from one another by saying that the one regards Christianity as the religion of an historic Jesus Who was subsequently deified, while the other regards it as the religion of a mythical Christ Who was subsequently historicised, if we may be allowed to coin a word. The antithesis may perhaps be best expressed by saying that the one party asserts that the historic Jesus is not the Christ of historic Christianity, while the other party asserts that the Christ of historic Christianity is a pure myth, and not the so-called historic Jesus at all.

It is beyond the scope of the present inquiry to enter into any discussion as to the tenability of this recent development of thought, but it may perhaps be pointed out that the crux of the question is, not the feasibility of the theory as a theory but, its ability to explain the facts of historic Christianity. According to this theory we have a small club associated together on the model of similar clubs for the worship of some demigod. Within a very few years, however, it has developed into a religion intimately connected with the strictest monotheistic religion in the world, Judaism, while its demigod, Christ, has become associated with one Jesus, an historic personality Who had lived practically at the same period as Paul, the chief exponent of this new cult, and Who was regarded as the Messiah of the Jewish nation. Not only so, but the club contained amongst its members a number of men, recognised as pillars of the Society, who had actually companied with this Jesus, and on that account were accorded positions in the Society, which were unique in their authoritativeness. We have not here a case of the growth of legend and myth around an historic personality, but the exact opposite. A pure myth has become an historic reality. We have not a case of deification, but the exact opposite; a god has been humanised. All this has taken place practically within the lifetime of the members of the club which began with the worship of a demigod, but

ended in making that demigod's historic personality so real that in its subsequent history Christianity has been inextricably bound up with the belief in an historic manifestation of God in Jesus, and its chief doctrines based upon an historic life and death. If the theory is true, then undoubtedly fact is much stranger than fiction and Christianity is the most wonderful phenomenon the world has yet produced. The myth has hitherto been explained as the natural tendency of the mind to transform a simple historical fact into an elaborate legendary fiction, and abundant evidence has been offered in support of such natural tendency. In the newer theory the whole of this is completely set on one side and we are asked to believe that the real basis of the so-called history of Jesus of Nazareth is one out of many obscure myths associated with a kind of demigod called Christ. An almost contemptuous scorn is cast upon the attempts of modern criticism to discriminate between what is called the historical and the legendary in the Gospels, and the assertion is made that as a matter of fact there is no history at all ; that there is practically no connection worth speaking of between the Christ and an historic personality called Jesus of Nazareth. The reality underlying Christianity is said to be simply a Christ-cult, fully recognised by its founders to be the worship of a demigod, and having no real connection with any historic personality at all.

Within a very short period, however, of the establishment of this new cult, in some unexplained way, its Christ becomes so associated with an historic person, the contemporary of the chief exponent of this cult, that the myth is replaced by the historic, and the doctrines of the cult are all based upon the manifestation of the monotheistic God of Judaism in the personality of one Jesus Who is regarded as the Messiah of Jewish thought and expectation. This is the newest theory to explain Christianity, and its advocates appeal to the New Testament writings themselves to confirm the theory. Modern criticism, they tell us, has been entirely on the wrong tack in its attempts to rewrite the Gospel stories on the supposition that they are real history overlaid with a certain amount of legendary detail. The real fact is that they are not history at all, but a perfectly plain story, of the nature of fiction, setting forth under the guise of a person called Jesus, Who is merely a *dramatis persona*, the pure myth of the demigod Christ.

We may quite safely leave this theory to be combated by its best opponents, the experts in modern historical criticism, should they feel it deserving of serious consideration. The writer, however, is quite content to let the matter rest on the appeal made by its advocates to the New Testament writings themselves. If an unbiased reading of the New Testament confirms such a

theory, there is nothing more to be said, except to congratulate the readers on their acumen in discovering that that which historic Christianity through the centuries has regarded as fact is nothing more than fancy, and to express the hope that the fancy will be as effective in the regeneration of the world as the supposed fact has been.

The matter with which we are here specially concerned is one which has an important bearing upon the vital question of the true origin of Christianity, which is after all the supreme question for modern thought. The real issue to-day turns, as it has always turned, on the question of the true explanation of the phenomena connected with the Resurrection. As Paul long ago declared, "If The Christ has not been raised, then is your faith vain . . . and our preaching is also vain." Nothing is more absolutely certain than that in the New Testament writings the central fact around which the whole of Christianity gathers is the preaching that Jesus Who had been crucified, dead, and buried, had been raised from the dead, and was alive for evermore. Whether it was true or not, is not the matter which immediately concerns us. Whether it was true or untrue, there is no question that it was proclaimed, and proclaimed as the essential fact of Christianity. It must be borne in mind, however, that this fact of the Resurrection was not any mythical death

and resurrection of a god ; it was the death and resurrection of a man. In Paul's letter to the Corinthians, when dealing with the subject of a resurrection of men who have died, he speaks not of any mythical resurrection of a demigod, but of the historic death and Resurrection of Jesus, which he declares is what he and all the apostles preached, and he concludes thus : "Whether then it be I or they, so we preach, and so ye believed." The Resurrection of Jesus, therefore, is vital in any discussion of Christian origins. It is absolutely fatal to the mythical theory above referred to, because as we have just shown, Paul, the chief exponent of the so-called Christ-cult, expressly connects the Resurrection with his contemporary, Jesus of Nazareth, and declares that if He has not been raised from the dead, the whole of his preaching is vain, and the faith of his hearers is vain. If the appeal is made to the New Testament, we must take what the New Testament says. The real issue between the two great schools of modern thought is on the question of the explanation of the phenomena connected with the Resurrection. There are those, on the one hand, who hold that sound criticism is capable of explaining all the phenomena on what is called a subjective basis, while, on the other hand, there are those who consider that the subjective hypothesis fails completely to give a satisfactory explanation of that something which occurred in the

interval between the death of Jesus and the rise of the worship of Christ.

The subjective hypothesis, however, needs to be discriminated from every other explanation which allows some objective reality to the Resurrection phenomena. The true distinction is perhaps best expressed by saying that the subjective hypothesis explains the phenomena as the result of the belief that Jesus was alive, while the others explain the belief as the result of the phenomena. It is a misuse of terms, only resulting in confusion, to speak of the objective character of the phenomena, if all that is meant is that the disciples objectified their subjective experience. All hallucination possesses such an objective character, but the true distinction between the two views is concerned with the origin of the phenomena. It is equally misleading to characterise all objective views of the Resurrection as necessarily implying that the phenomena are purely physical rather than psychical. The phenomena themselves are capable of being explained as either physical or psychical, but the origin of the phenomena was either in the minds of the disciples or outside of them. If the origin is found within the minds of the disciples, then the explanation is based upon a subjective hypothesis.

Nothing is more common in discussing the contrast between the Jesus of the Synoptists and the Christ of the Epistles than to call the one

natural and the other supernatural, with the implication that the one is real and historical, while the other is imaginary and mythical. The terms natural and supernatural are entirely misleading unless they are used with a full recognition of the fact that the personality of Jesus is represented as functioning on two distinct planes. In the Epistles the writers are not dealing with the personality of Jesus as it was manifested in Galilee and Jerusalem prior to the crucifixion, but with a personality which they identify with that historic Jesus, but Who functions on what, for the sake of distinction, we must call the spiritual plane. Whether they were right in their identification, or whether there is a spiritual plane on which personality can function, is not the question which here concerns us. The point urged is that the difference between the two figures is not due to any difference in the personality of Jesus, as it is conceived by the respective writers, but to a difference in the plane upon which the personality is represented as functioning. The true difference, that is, is not between a natural and a supernatural Jesus, but between a personality manifesting itself on a material and on a spiritual plane. Unless this distinction in the standpoint of the writers is recognised, the whole discussion about a natural and a supernatural Jesus is a discussion in which each side is speaking about entirely different things. This is no mere verbal distinction ; it is essential

for an understanding of the different standpoints of the writers. It would be extremely difficult, if not impossible, for instance, to find in the writings of Paul a single reference to a supernatural as contrasted with a natural Jesus of Nazareth, in any passage referring to the earthly career of his Master. There is absolutely nothing in any of Paul's letters which would conflict with the figure of Jesus contained in the Synoptists, even after we have excluded everything which can be regarded as supernatural elements in the Synoptic narratives. So far as the earthly life of Jesus is concerned, the figure of what may be called a perfectly natural Jesus would be in entire agreement, not only with every reference to Jesus to be found in the Pauline Epistles but, with the historic personality upon which his theology is based. The real basis of Paul's exalted Christ is not a Jesus miraculously conceived by the Holy Ghost, and born of the Virgin Mary, nor is it even a miracle-working Jesus, but a Jesus Who in His earthly life manifested that ethical transcendence characteristic of all the records, Who was crucified, dead, and buried, but Who has been raised from the dead and is seated at the right hand of God. His ethical transcendence, including as its chief expression His self-sacrificing death, together with His triumph over the grave, are the two essential features in the historic Jesus which are necessary for the construction of Paul's exalted Christ. What is true

in the case of Paul is true also in the case of the other New Testament writers. The supernatural element in the portrait of the exalted Christ is not dependent upon any so-called supernatural features in the record of His earthly career. The point which is here urged is, not that all the extraordinary features in the Gospels are to be ruled out but, that such features, whether correct or incorrect, are not essential to a real identification of the personality of Jesus with the personality of the exalted Christ. The difference between the two conceptions is entirely due to the belief that the personality of Jesus was functioning on an entirely different plane. That belief was founded on those experiences connected with the Resurrection phenomena.

If the above distinction is admitted, it will at once be seen that the supreme question is, the validity of the belief that the Jesus Whom the disciples had known during His earthly career had actually entered upon a higher and more exalted career, which we may call a heavenly one. It is this belief which explains the difference between the two figures of the historic Jesus of the Gospels and the exalted Christ of the rest of the New Testament. It is the validity of this belief which justifies the identification of the one with the other, an identification which is characteristic of all the writers. Since this belief is invariably connected with the Resurrection, and is indeed unaccountable

without a Resurrection of some kind or another, the question of the reality of this event is of paramount importance. Is the belief that Jesus was alive the origin of the phenomena connected with the Resurrection, or the result of the phenomena?

In considering this question it is important to ask ourselves what is the true problem for the twentieth-century mind? The phenomena themselves have passed away beyond the reach of any reinvestigation, and all that we have left is the testimony of the first-century witnesses. That testimony may be regarded as consistent with either a physical or a psychical explanation of the phenomena. The question as to which of these two explanations is more acceptable is unimportant as regards the reality of the event. Both are equally opposed to a purely subjective hypothesis. The true issue is not the nature of the phenomena, but their origin. Are we to seek no further than the minds of the disciples for a full explanation of the Resurrection stories, or are we to conclude that the essential feature in the stories is the personality of Jesus Himself? In the first case the phenomena are the work of the disciples; in the other they are the work of a Jesus Who is alive.

If we cannot reinvestigate the phenomena themselves so as to decide the question at issue, we can at least examine the subjective hypothesis to see if it is capable of accounting for the fact,

which is absolutely certain,—the belief on the part of the disciples in the Resurrection. The hypothesis is founded upon well known and recognised psychical experiences, and if it is sufficient to account for the belief in the Resurrection, most people would conclude that there is no need to look farther, but to rely upon an explanation which at least implies an extraordinary, if not a supernatural occurrence.

It must, however, be clearly understood what it is for which the subjective hypothesis has to account. It has not to offer a certain explanation of the phenomena connected with the Resurrection, but of the characteristic belief of the New Testament writers that Jesus had risen from the dead. It is not sufficient, that is, to show that the phenomena can all be explained as the visions of people who cannot feel that Jesus is really dead; who consequently begin to imagine that they can see Him before their eyes, and eventually pass on to the belief that the grave is empty and that He has risen from the dead. It is perfectly true that visions have been experienced by others besides the disciples, and this fact naturally suggests that it was a similar experience through which the disciples passed. The important fact, however, which is omitted in all such theories, is that the resurrection-idea is peculiar to the disciples. In no other instance on record has the vision of a deceased person ever suggested the idea that he

had risen from the grave. It is impossible to point to any other post-mortem appearances which have produced anything at all corresponding to the conception embodied in the New Testament conception of a resurrection. That conception is something entirely different from that of ghostly appearances or temporary visitations from the unseen world. We are not now concerned with the question as to whether this resurrection-idea was correct or not. The point urged is, that the belief of the disciples was one which involved that definite conception, and that the explanation of the phenomena must be capable of accounting for this unique conception. It may be frankly admitted that visions of deceased persons are not at all uncommon. What is without parallel in the case of the disciples is that what they saw produced the resurrection-idea. They did not believe that Jesus was one of the denizens of the unseen world who, like others, had revisited the earth; they conceived of Him as having been raised from the dead as no one else had ever been; that He was not a mere shade, but the glorified and exalted Son of God. They pointed to His Resurrection as differentiating Him from all the rest of mankind. They believed that He would come again in bodily form, and would raise from the dead, even as He had been raised, those of their number who, as they significantly expressed it, slept. The whole conception of the exalted

Christ rests upon this absolutely unique character of the appearance of Jesus to His disciples after His death, and is unintelligible apart from it. Whether such a conception is correct or not is not the question. The point is, that any theory which explains the Resurrection must do more than explain the mere seeing of visions; it must account for the resurrection-idea, an idea which has never been associated with any other such visions. The cause, to be sufficient, must be one which accounts for the resurrection-idea, and not merely for the idea of survival based upon the seeing of ghosts. The Risen Jesus in Whom the disciples believed was not a mere ghost or shade, with less power and vitality than He possessed before His death. He was one Who was more alive than He had ever been and able to impart power to His disciples in a way surpassing all their previous experiences. They looked forward to His immediate second-coming and the setting up of the Kingdom of God upon earth, and they anticipated an actual physical resurrection on the part of those who had fallen asleep. For the purpose of the present argument, the mistaken conceptions in this belief only strengthen its force. It is the rise of such a belief which the subjective hypothesis has to explain. The more materialistic and crudely physical this primitive belief is, the more difficult it is to account for it on the subjective hypothesis.

Before examining the phenomena with a view to finding a sufficient cause for their origin, it may be well to look a little more closely at the problem as it presents itself to the modern mind. We have, on the one hand, the figure of the historic Jesus, capable undoubtedly of being represented apart from everything of the nature of the supernatural. On the other hand, we have an exalted Christ of the Acts and the Epistles, confirmed as regards His spiritual influence on the hearts of His followers by the religious experience of the Church throughout the succeeding centuries. Between the two, however, there is a gulf which seems impassable, and appears to render any real identification of the one with the other impossible. Attempts have been made to bridge this gulf by constructing from both sides. Rationalism builds on the historic Jesus of the Synoptists, after removing all those elements in the story which seem to involve the supernatural. Religious faith builds on the Christ of religious experience, the Christ to Whose influence and power the Church bears witness. Neither party, however, succeeds in really bridging the gulf. It is as impossible to arrive at the exalted Christ of historic Christianity from the purely rationalistic side as it is to arrive at the historic Jesus from the side of religious experience. They both take us some way across, but we are compelled to take a leap at the end in order to reach either the exalted Christ or the historic Jesus.

If the gulf is really to be spanned, they must both be joined together. The true bridge, that is, is a cantilever bridge, resting on experience both of the historic Jesus and of the exalted Christ. The construction was a first century achievement and it confronts us in the pages of the New Testament. It was the phenomena connected with the Resurrection which enabled the disciples to construct their bridge, and those phenomena are essential for the construction of any bridge. Without a bridge at all the two piers are left standing, but utterly unconnected.

In considering the question of the origin of the resurrection-idea we have first to ask what was the content of the conception in the minds of the disciples? Was the resurrection-idea a development of the survival-idea, or was it the original and fundamental idea? The subjective hypothesis assumes that the resurrection-idea is secondary, and that the only conception with which the disciples started was the ideal of a survival. It does not, however, bring forward any evidence in support of this assumption. It is not too much to say that there is not a shred of evidence in any part of the New Testament which suggests that the resurrection-idea is a later development. What evidence there is, is all the other way. If the original conception was simply that of a survival in the unseen world of the Master with Whom the disciples had companied, then the resurrection-idea is a later

development, due either to misconception or intentional exaggeration on the part of the evangelists. Neumann in his little book, *Jesus*, says that if the emptiness of the tomb had been a well-known fact in Paul's time, not only would Paul have known it, but he would have been certain to use the fact as evidence to be laid before the Corinthians. Paul, however, he contends, had no information about the empty grave. Undoubtedly Paul is a most important witness in this matter, because his writings are the earliest of all the New Testament Scriptures, and are admitted as genuine. They form, therefore, the best point of departure in our investigation of this question.

Is it correct, as Neumann states, that Paul makes no mention of the empty tomb, and in fact knew nothing of it? In the well-known passage in the Epistle to the Corinthians, Paul is assuring the Corinthians, not of the Resurrection of Jesus, but of the fact of a resurrection. It is the general idea of a resurrection which has been called in question in the Corinthian church, and not any assertion as to the Resurrection of Jesus. It was a philosophical objection which had been brought forward; not a question of fact which had been called in question. It seems almost certain that the reference in the 12th verse to "some among you who say there is no resurrection" is to Gentile proselytes, and that the denial or doubt was based upon their previous Greek conceptions. It is important to

keep this in mind, because the whole point of the argument of Paul turns on the presentation of a concrete fact to refute an abstract theory. The objection was a universal negative—there is no resurrection. Paul's reply is to produce a single instance,—Christ is risen, which he knows is quite sufficient to overthrow the universal proposition of the objectors. In adducing his instance he, of course, goes into the question of its historicity, but the main line of his argument is the fundamental fact of all the preaching of Christianity,—the Resurrection of Jesus. The people to whom he is writing are not unbelievers in the Gospel, but believers, who accept the testimony of the apostles to whom he refers. He is not, therefore, primarily concerned with proving their trustworthiness and of establishing the fact of the Resurrection of Jesus. His chief concern is to remove a philosophical objection to the general idea of a resurrection in which his readers will have a share. His statements and implications, therefore, in regard to the accepted belief of the apostles, are on that very account all the more valuable.

In the course of the discussion of the question, he takes up the query of one of the Corinthians as to the manner of the resurrection, and especially as regards the kind of body with which the dead will come forth. This query is unintelligible if it does not refer to the coming forth of the actual body which has been placed in the grave. Moreover, if

the resurrection-idea did not contain, as an essential element in its contents, the idea of a coming forth out of the grave of the body which has been buried, is it likely that the question would have been asked? Let us, however, suppose that this was a mistake on the part of the objector, due to an entire misconception of the true idea, and that, as Neumann says, Paul knows nothing about the empty grave of Jesus. Then we have to ask ourselves what is the simple answer to such an objection as that raised by this unknown member in the Church at Corinth? Surely it consists in telling him that he has entirely misconceived the idea of the resurrection in supposing that it has anything to do with the actual coming forth of the body from the grave, but is a purely spiritual conception. Paul could have given an unanswerable reply by pointing to the fact, that though Christ was preached as having been raised from the dead, yet it was a well-known fact that His actual body was still in the tomb in the neighbourhood of Jerusalem.

Now Paul's answer is not only quite different from this; it is the exact opposite of this. He admits that the resurrection-idea does imply that the body comes forth from the tomb, though he asserts that it is a changed body, just as the grain of wheat which is reaped is not the same grain of wheat that has been sown. He then proceeds to draw a contrast between the two kinds of bodies, the one that is sown and the one that is raised.

"It is sown," he says, "in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Is it conceivable that in this line of argument there is absolutely no reference to the burial and Resurrection of Jesus? Is it possible to say, in the face of this discussion of the subject by Paul, that he knows nothing of the empty tomb, and makes no reference to it? Is it not far truer to say that the whole chapter is unintelligible, unless underlying the whole of Paul's thought on the subject there is both an empty tomb and an objective appearance of the Risen Jesus, quite distinct from those subjective visions about which he writes to this same Church in his second letter. His claim to apostleship is based upon his having seen the Risen Jesus as really as the other apostles. In his second letter, when writing on the subject of ecstatic visions, he speaks of the Corinthians as sharers with himself in such visions. If there were no difference between his vision of the Risen Jesus and these visions which he shared with the Corinthians, what becomes of his claim to apostleship? It seems clear, therefore, that Paul distinguishes between visions due to a subjective cause, and the vision of the Risen Jesus which was the basis of his claim to apostleship, a claim which was admitted by the other apostles.

We are, however, able to get much farther back than the writing of this letter to the Corinthians in our investigation of Paul's conception of the resurrection. In the Acts of the Apostles (xiii. 16-41) we have a report of Paul's address in the synagogue of Antioch in Pisidia which he visited on his first missionary journey. In this address we have a clear pronouncement on the subject of the Resurrection of Jesus which we know formed the central fact in all his preaching. He compares Jesus with David and quotes from Psalm xvi. the words, "Thou wilt not give Thy Holy One to see corruption." His contention is that the Holy One here spoken of cannot be David, but must be Jesus, and he bases his contention on the fact of the Resurrection of Jesus. It is the contrast between the two in this very respect upon which the point of the argument turns. David, he says, died and saw corruption, while Jesus died, but through the Resurrection, escaped that which David experienced, and saw no corruption. If this does not refer to an empty tomb and the escape from the corruption of the body in the grave, what force is there in the argument? In the face of this evidence as to the resurrection-idea in the mind of Paul, how can it be maintained that he knew nothing of the empty tomb and made no reference to it?

Similarly in the case of Peter, whom Neumann regards as primarily responsible for the belief that

Jesus was alive, and whose impressionable nature he considers eminently suitable for the seeing of visions, there is the evidence furnished in his address on the day of Pentecost, in which precisely the same line of argument is taken. The reference to the empty tomb is in Peter's case even more striking. He makes explicit mention of the fact that "David's tomb is with us to this day." He then proceeds to describe David, whom he regards as the author of the Psalm, as a prophet who, looking forward to his successor, declares beforehand the Resurrection of the Christ, expressly describing it as "not being left in Hades, and His flesh not seeing corruption." The reference to the tomb of David makes it absolutely certain that in the mind of Peter there is a contrast between the one which contained the dust of David, and the other which contained no remnant of the body of Jesus. Neumann considers it certain that the first appearances of Jesus were experienced in Galilee, though the proof he offers would satisfy no one who had not determined beforehand that the Jerusalem appearances must be ruled out of account. However, taking it that the appearances did originate in Galilee, he admits "that by degrees the disciples assembled once more in Jerusalem in order to visit again the spot where their Master had shed His blood. Not three days, but weeks, had passed. What now began to speak to them of the Risen One were not angels, but all the old

landmarks—the burial-place, the houses of friends, the road to the Mount of Olives—and they now sang the praise of the God Who works the great miracle of resuscitation. They justified their faith too, against gainsayers who denied the Resurrection. It was then that they conceived the idea of the empty grave, guarded against violation by a door of stone, a seal and a military guard.”

Let us examine the assumptions in this passage of Neumann's and ask ourselves whether they are justified. It is assumed that within a few weeks at most of the crucifixion, the disciples returned to Jerusalem and came under the influence of the old landmarks, and amongst them the burial-place, and that these landmarks began to speak to them. This old landmark of the burial-place, which presumably they visited, must have spoken in a most extraordinary language if, while it contained the actual body of Jesus, it suggested the idea of an empty tomb which had been guarded against violation by a door of stone, a seal and a military guard. Is it conceivable that the disciples, with the actual tomb before their eyes, closed only by a stone which rolled in specially made grooves and could be moved aside with very little difficulty, were so utterly destitute either of sentiment or curiosity, that they contented themselves with concluding that it was empty and never gave a single thought to investigating it? On Neumann's hypothesis that it did contain the body

of Jesus, that it had remained unopened and undisturbed, how could the disciples, with the tomb before their eyes in such a condition, conceive of the seal broken and the stone rolled away? Moreover, on the same hypothesis, how could Peter on the day of Pentecost make the contrast above referred to between the tomb of David and the tomb of Jesus, if he did not know that the latter was an empty tomb?

It seems perfectly certain that within a few weeks at least of the death of Jesus, the disciples believed in a *Resurrection*, in which conception there was involved the idea of an empty tomb. On the subjective hypothesis this was a development of the original idea, which was merely that of survival based upon visions. If we ask for a sufficient cause for this development, which is certainly unique in the history of visions, it must be confessed that nothing is brought forward which on a fair examination suggests even the shadow of a cause. All that Neumann suggests is that it arose as the result of a return to Jerusalem and a visit to the old scenes. The open tomb of the Gospels and of tradition has to be replaced by a closed tomb in which is still lying the body of their Master, and yet the closed tomb suggests to their minds an actual physical resurrection. All that they have been conscious of in Galilee is a Jesus Who is alive and appears as a ghost. On their return to Jerusalem, and as a result of

a visit to the grave, among other old landmarks, they conceive the resurrection-idea with its conception of an empty tomb. And all this, not because the tomb is really open and empty but, because it is still closed and still retains the body of Jesus.

Neumann begins his chapter on the Resurrection Faith with these words: "Thus ended the historical life of the Master of Nazareth. With the moment of His death on the cross of Golgotha the independent history of the Church began. But if we are to see how the one developed out of the other, we must show clearly how belief in Jesus' Resurrection arose, and what this belief meant for the Christian Church." The real problem of the origin of Christianity could not be better stated than in these words, for the crux of the whole problem is just that of seeing clearly how belief in Jesus' Resurrection did arise, with all that this belief has meant to the Christian Church. The reader, however, must himself decide whether Neumann has succeeded in the task he has so well understood. Most people would be inclined to think after reading his account, that the one thing he has conclusively proved is how the belief in the Resurrection could not possibly arise. The empty tomb may involve the extraordinary or the supernatural, but it is a perfectly satisfactory explanation of the origin of the Resurrection-faith. The closed tomb may, on

the other hand, be perfectly ordinary, but it is useless to suppose that it offers any explanation of the resurrection-idea. There is, however, nothing else than this return to Jerusalem and the revisiting of the grave and other landmarks which can be offered to explain the transition from the Galilee belief in survival due to seeing visions, and the Jerusalem faith in a Resurrection and an empty tomb.

Much stress has been laid upon the question of the empty tomb because the contention here urged is that the resurrection-idea, which is common to all the New Testament writers, is one which cannot be separated from such a belief. Belief in a resurrection is no doubt capable of producing the idea of an empty tomb, but the mere belief in a survival, the outcome of pure hallucination, is not. The belief in survival can be explained as the outcome of purely subjective visions. It is not the belief in survival, however, which has to be explained, it is the very different belief in a resurrection. It is incomprehensible how this belief in a resurrection could have developed out of a belief in survival, while the actual tomb of Jesus in the neighbourhood of Jerusalem confronted the disciples and negated the resurrection-idea. If the tomb was visited from time to time and was a closed tomb, it contradicted their belief in an empty tomb. If, on the other hand, it was not visited at all, it implies a lack both of sentiment

and of curiosity on the part of the disciples which is incredible. The only reason for such indifference on the part of the disciples which can be urged is the belief on their part that He had risen and the body was not there. Such a belief, however, is quite distinct from the mere thought that He still lives, which is all for which the theory of the Galilean visions accounts. It is true that the subjective hypothesis has not to account for the fact of an empty tomb, but it has to account for the origin of the resurrection-idea, in which such a fact is implied. It is this implication of the empty tomb contained in the resurrection-idea which the subjective hypothesis ignores, and yet this is the distinctive feature in the belief which has to be explained.

The empty grave undoubtedly suggests and supports what is called a physical resurrection, but it is not necessarily opposed to a psychical explanation of the phenomena. The disappearance of the body from the grave is essential to any real conception of a resurrection, but its reanimation is not. The reanimation of the physical body, in fact, is inconsistent with almost all the characteristics of the resurrection-phenomena. That which the disciples saw was so different from the form of Jesus, that it was not until some word or action recalled Him to their minds that they recognised Him. This is suggestive of a psychical rather than a physical appearance, a materialisation, as it

would be called, rather than the actual presence of the material body. The disappearance of the body from the tomb, however, is essential to account for the origin of the resurrection-idea. The birth of such a conception is inexplicable on the supposition that it arose and was promulgated in Jerusalem within a few weeks of the burial, while the actual grave with the body of Jesus inside confronted both those who preached and those who heard.

Before leaving the hypothesis of the Galilean origin of the appearance there is one matter connected with it which deserves consideration. Neumann dismisses all reference to the part played by the women in the stories of the Resurrection on the ground that Paul makes absolutely no reference to them, and "that in all points in which the Gospels in their accounts of the Resurrection go beyond Paul, their statements must be regarded as later additions and embellishments." We may let this remarkable canon of criticism pass for what it is worth, because we are not here concerned with the part which the women had in the story of the Resurrection, but with a part in the obsequies of Jesus in which it is certain the women would have the chief share. The burial of Jesus was without doubt a hurried one, and the story that it was hastily done on the Friday evening with the express intention of giving it that more careful attention which accorded with Jewish custom,

must be regarded as inherently probable. In Mark, the oldest source, this is definitely stated as the object of their visit on the first day of the week, and the account in Luke also confirms it. All the accounts, moreover, refer to the visit of the women to the tomb, and it may be regarded as practically certain that the tomb was visited by the women after the Sabbath had passed. The point here is not the witness of the women to the Resurrection, but their visitation of the grave. To imagine that the grave was never visited either for the purpose of further attention to the body, which owing to the approach of the Sabbath had been hurriedly interred, or to indulge those natural sentiments of loving remembrance of the departed, and sorrow for his death, is to credit the women who were the most faithful disciples of Jesus with a callousness and indifference which are wholly unnatural. The disciples had forsaken Him and fled, but the women were apparently present at the crucifixion, and the chief parties at His burial. Now if they did visit the tomb while the disciples, according to Neumann, were seeing visions in Galilee, they must have found it either open or closed. On the supposition that they carried out their intention of anointing the body on the day after the Sabbath, they must indeed have seen it on the very morning on which tradition and the Gospels say He rose. If this supposition is rejected, and the anointing took place on the Friday evening,

as the Johannine account says, one or more visits to the tomb on the part of the women may be regarded as practically certain. The disciples, it is admitted, returned to Jerusalem within a few weeks at the most and they must have brought word that the Master was alive and that they had seen Him. If they asserted that He had risen, then the emptiness of the grave which the women had visited was implied, and we have to ask how this can be reconciled with the knowledge the women possessed as to the condition of the body and of the tomb? If, however, it is said that the resurrection-idea was not involved in the statements of the disciples, then it is inconceivable that the women who had not had the visions should make no investigation as to the relation between the form which the men had seen in Galilee and the body which they had laid in the tomb in Jerusalem. In any case the rise of the resurrection-idea in Jerusalem and amongst the women who had visited the grave is unaccountable, save on the supposition that the body of Jesus had disappeared and the tomb was empty.

The difficulty of accounting for the resurrection-idea has been recognised, and attempts have been made to explain the rise of the belief by finding in the stories some perfectly ordinary incident which, through a very natural misunderstanding, gave birth to the suggestion that Jesus had risen. It should be noted, however, that all

such theories are a recognition of the inadequacy of a purely subjective hypothesis, and a witness to the truth of the contention that the only sufficient reason for the rise of the belief must lie outside the minds of the disciples. The cause, therefore, is sought outside the minds of the disciples, but within the area of the ordinary and natural. It is felt that an objective auxiliary cause is needed to give that initial push without which the subjective hypothesis will not work. One of the latest attempts to solve the problem is based upon the idea that a simple mistake on the part of Mary Magdalene is capable of supplying the measure of momentum needed to set the subjective hypothesis moving.

The burial of Jesus, it is admitted, was a hurried one, owing to the near approach of the Sabbath, and those taking part in it, amongst whom was Mary, were, in consequence of the dusk of twilight, not very clear in their recollection of the precise location of the grave. There were many rock-hewn tombs in the neighbourhood, all very similar, and there was nothing to mark the particular one in which the body of Jesus was placed. The following day being the Sabbath, the body was left undisturbed. Early on the Sunday morning Mary Magdalene came in advance of the others, drawn by her great love to the Master, and by a very natural mistake went to the wrong tomb, which, of course, was empty, as

it was a new one, with the stone rolled away, that is, not placed in position. Astonished and perplexed she stood gazing into the empty tomb. One of the garden attendants seeing her mistake, and recognising her as one of the party who had brought the body of Jesus for interment on the previous Friday, addressed her in the well-known words: "Fear not; for I know that ye seek Jesus Who hath been crucified. He is not here. . . . Come see the place where the Lord lay." Mary, however, mistook him for an angel and misunderstood his meaning. Instead of understanding that he was telling her that she had made a mistake as to the location of the tomb, and was inviting her to follow him to the real tomb, she thought he was an angel and was announcing that the Lord had risen. Hurrying away she announces to the disciples that the grave is empty and Jesus is alive. Thus the empty tomb is accounted for, and the resurrection-idea is ushered in. All the rest of the phenomena can be easily explained from the subjective standpoint. Apart from the naive way in which the resurrection-idea is assumed as already in the possession of Mary, the hypothesis is undoubtedly ingenious, and the rewriting of the story involves very little alteration in the text. The ingenuity, however, manifested in the construction of the story cannot blind us to the hopeless improbability it involves. This can be best demonstrated by constructing a modern

parallel and asking for a decision as to its probability.

Let us suppose that a very dearly loved and talented friend has been suddenly called away by death. It seems to us impossible that he whom we knew, and had just seen in the full possession of all his powers up to the very last, can really be dead. We have, however, attended his funeral and seen him laid to rest, though with that feeling of unreality which is so common an accompaniment of such an experience. The second day after the funeral we visit the cemetery for the purpose of putting a few flowers on his grave. On arrival we proceed to the place where we believe he was buried, but to our surprise instead of finding the mound marking the spot we see an open grave, which on looking in we find to be empty. While we are thus standing at the graveside surprised and perplexed, one of the attendants of the cemetery, recognising us as of the party at the funeral two days before, and seeing our mistake as to the location of the grave, tells us that our friend is not there as we supposed, and invites us to follow him to the place where he is really laid. Now is it possible for any one to suppose that we could really mistake the sexton for an angel, and conclude at once that our friend had risen from the grave? Is it not inconceivable that we should make such an inference from the words of the sexton, when the explanation of our mistake was

so perfectly simple? It may be said that this supposed modern case takes no notice of the difference of centuries. Such a difference, however, tells rather against than in favour of the first-century conclusion. If a Christian faith, the result of nineteen centuries' familiarity with the idea of a resurrection, is incapable of drawing such a conclusion, is it *more* or is it less likely that a first-century Jewish faith would do so? The reader may be left to decide this question of probability for himself, but whether probable or improbable, the hypothesis fails entirely to account for the birth of the resurrection-idea, for it presupposes the existence of it already in the mind of Mary Magdalene; otherwise the mistake could never have been made.

Hitherto we have confined ourselves to an examination of the indirect testimony to the reality of the Resurrection, to be found in the belief of the disciples, as it is expressed in the Acts and in the Epistles, and have abstained from any examination of the accounts preserved for us in the Gospels. This has been done in order that there might be no question as to the alteration of facts to suit later conceptions. The Gospels, it is admitted, are much later, and the possibility of their having been modified in regard to the details of such an event as the Resurrection, is by no means an unlikely hypothesis. If we examine the stories as they appear in the Gospels we are no

doubt struck with discrepancies which ought not to be minimised. It is possible, however, so to concentrate the attention on details as to fail to perceive the general effect which the stories as a whole produce. We must beware of failing to see the wood for the trees. The question with which we are here concerned is not an examination of the accounts with a view to reinvestigating the phenomena. That is impossible for the twentieth century, and no scrutiny of the narratives will help us to it. We are here concerned with the true twentieth-century problem, namely, to find a sufficient cause for the rise of the belief in the Resurrection. In the solution of this problem, it is the general effect produced by the stories as a whole which is of far more consequence than the particular details.

The subjective hypothesis relegates all the stories to that class of post-mortem appearances known as apparitions, which are the result of purely mental processes in the minds of those who experience them. All such apparitions have a distinct family likeness and an equally distinct family history. Modern psychical research distinguishes between apparitions which can be explained on a subjective hypothesis, and those which cannot. It is the former only with which we are concerned, and they are best denominated as hallucinations. No one who compares the Resurrection stories in the Gospels with post-mortem appearances which

are pure hallucinations, but must admit that there are remarkable differences. We may pass over the absence of all proof that the disciples had the predisposition, or fixed ideas, or expectancy, recognised as necessary for the hallucination theory, not because such considerations have no weight, but because it is possible to regard such an argument as more or less of an argument dependent upon silence. We have no proof that they had these predisposing causes, but it is equally true that we have no proof that they had not. Let us, on the contrary, suppose that they did expect to see Jesus, and then ask ourselves whether the stories of what they did see, fit in with such an expectation?

The contention of the subjective hypothesis is that the disciples expected to see visions, and according to the well-understood psychological law of illusions, they did see what they expected to see. Now, if we examine the Resurrection phenomena the curious and remarkable thing is that it is the exact opposite of this which confronts us. In almost all the accounts there is the distinct record that they did not recognise the form before them as their Master at all, until some characteristic word or action recalled to their minds and led them to conclude that it was Jesus. Mary mistakes Him for the gardener, and the story has to be rewritten to make it appear that she mistook the gardener for an angel. The two disciples on the way to Emmaus think the person who is

talking with them is a recent arrival in Jerusalem, and are surprised that he knows nothing of what has happened. The eleven disciples in the upper room instead of at once recognising the Jesus, Whom, according to the hallucination theory, they were expecting to see, mistake Him for a ghost, and it is not until He shows them His hands and His feet that they recognise Him. The same feature meets us in the account of His appearance to the disciples on the seashore. The point here urged is, not that all these accounts must be accepted as absolutely genuine but, that in all the accounts of these so-called visions, that which the disciples saw was not what they expected to see, but on the contrary is of such a kind that they fail to recognise Him. If they were pure hallucinations, it is remarkable that however much the accounts may have been modified in transmission, there is no trace of that peculiar feature of hallucinations—the seeing what you expect to see. Surely somewhere or other we should come across a trace at least of the hopeful expectancy followed by the glad realisation which the subjective hypothesis supposes.

Another feature, not quite so pronounced but still very remarkable, is that there is hardly a trace of that ethereal and ghostly appearance which is the distinctive feature of the apparition. The form of Jesus, as it is described in the Gospels, is as normal and natural as it was before the cruci-

fixion. It is doubtless different, as the stories expressly imply, but there is nothing of the abnormal or uncanny about it. Only on one occasion is it stated that the disciples mistook it for a ghost. Such a mistake, however, followed, as it is, by the later recognition, implies a discrimination between the apparitional and the real appearance of Jesus, which confirms this very absence of the uncanny to which attention is called. In all the other cases the last conclusion the disciples could have drawn from their interviews with Jesus is that they had simply been seeing ghosts. As a rule, it is only when they recognise that it is Jesus that the sense of the extraordinary dawns upon them.

A similar contrast is also noticeable as regards the manner of the appearances. There is little or nothing of the ghostly, either as regards the time or place or manner of His appearance. There is no reference to the midnight hour, that favourite time for ghost-seeing ; no mention of preliminary admonitions, and no indication of a shadowy form gradually taking shape and definiteness. In His communications with the disciples there is the same lack of the uncanny references to the spirit world and His experiences therein. He talks to the disciples as though He were one of them, as though he were the Master with Whom they had companied, and the tragedy of the crucifixion had been merely an ugly dream.