

1916

# The credibility and practical worth of the doctrine of immortality

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THE CREDIBILITY AND PRACTICAL WORTH OF  
THE DOCTRINE OF IMMORTALITY.

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1916

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The Credibility and Practical Worth  
of the Doctrine of Immortality.

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The Credibility and Practical Worth  
of the Doctrine of Immortality.

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The late Professor Bowne once said, "Life is deeper than logic." Two meanings might be said to be contained in this sentence. The Professor might have had in mind an attack upon the extremes to which logic-- in its broader sense--has gone in working out systems of thought and knowledge. Its range of intricacies and labyrinth of processes might seem adequate cause for the statement if one look at it from this standpoint. Or on the other hand the point of emphasis may be shifted from the word "Logic" to the word "Life". Thus a new and different meaning is given us, a meaning which tends in no wise to minimize the worth of logical procedure nor even to cast reflection upon it. The purpose becomes that of causing the logical systems to know that their final criterion is "Life", that the ever-present, ever-lasting test of all thought and order is "Life". If these cannot stand the test of life, all the finely wrought mechanism of the cloister or laboratory will be powerless.

It is the same line of thought that we have in mind in

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entering upon this thesis. It might seem that the purpose is to minimize the worth of the great work that has been done in the field of research into Immortality, or that the many logical conclusions which have been advanced in connection with this research were to be branded useless. Such is not to be inferred. The debt is large that is owing to those who have so thoroly and arduously covered this ground and produced such wonderful results. Our debt is that deeper than the logical procedure, the ends reached, the systems of that constructed, is "Life"; and that Immortality can never find its proper interpretation apart from the sphere and criterion of life. There is a dull vagueness, oftentimes an emptiness about the conclusions and systems we have just mentioned. But life is life and when the present existence is clothed with the realization of eternity with all its sternness and promise we somehow, even here, begin to want to "Press forward toward the mark", to condition ourselves not by the things that "Endure for a season" but by those which are durable for an eternity.

We have our greatest exponent of this attitude toward Immortality in the Master himself. He never set forth the Doctrine directly. He never asked men to accept its import from intellectual compulsion. He simply made known

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the infinity of His "Abundant life" so freely offered to all, and in which they could realize not only a process of living set loose in their souls but a purpose for living made theirs, which could be fully realized with nothing less than eternity at one's disposal. Following in the Master's steps Paul advises one younger in years from his own personal experience in this regard when he said: "For I know in whom my trust reposes and am confident that He has it in His power to keep that which I have committed unto Him, safe until that day."

Outside the pale of Christian thinking we find another move current in the hot world of to-day which indexes this tendency to think of the soul in its higher terms and put it on a plane of existence equal to its possibilities. This we refer to as the psychical wave. Despite the extremes involved the general direction of the movement is to pierce thru the material world and find more definite knowledge of the spiritual world, which is in fact the world of reality. A recent writer says of this movement, "Seek it as they will--if by sage or seer, tho in folly or in wisdom--it is not to be denied that men are concentrating their curiosity, their enthusiasm, and their research upon the preservation of the human

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"soul."

The development of this thesis will follow the line as above indirectly outlined. We will take a hurried survey of the lines of thought which have tended to make this Doctrine credible, and having done this show wherein its practical importance lies when the logical is subjected to the rigid test of life, taking up certain of the great problems that confront life to-day with the purpose in mind of showing how the Doctrine of Immortality is ~~the~~ the antidote for these and the means of giving life its largest hope and fullest fruition.

#### I. The Credibility of the Doctrine of Immortality

1. The Historical Development of the Doctrine of Immortality. The Doctrine of Immortality is as old as the ages. Antiquity discloses the belief in a life hereafter which holds out such incentives to men that they aspire for it. Emerson tells us that among the Egyptians Herodotus says, "They are the first who have affirmed the immortality of the soul." But even prior to these early days there is to be found indications of such care bestowed upon the body that it must have been looked upon as fit for an after existence. The matter of bur-

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ial has always been the object of many elaborate, ritualistic ceremonies, which would indicate that the entrance into the after life was of a commanding nature. On the whole we are led to conclude that the belief in life after death arises among the earliest instincts of antiquity.

It is among the Greeks that speculation begins to enter the field of Immortality to try to examine its evidences. Among the many Grecian thinkers we single out Socrates, Plato, and Aristotle. Socrates said: "I believe a future life is needed to avenge the wrongs of this present life. In the future life justice shall be administered to us, and those who have done their duty here, in the future life will find their chief delight in seeking after wisdom." Plato conceived of the soul as a single substance, incapable of being destroyed, therefore it is necessarily immortal. In view of this we would say that, in spite of the great influence this idea has had upon the thinking world the truth lies not in the conception that the soul is necessarily immortal but naturally immortal. It is its constituted nature so to be. Aristotle says: "Whatsoever that be within us that feels, thinks, desires, and animates, is something ce-

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lestial, divine and consequently imperishable."

In the Roman world we single out a great exponent such as Cicero, whose reasoning seemed to be by way of inference from the natural world. He says: "The strongest argument for immortality is that nature herself is tacitly persuaded of the immortality of the soul; which appears from that great concern, so generally felt by all, for what shall happen after death."

We leave these men of former days and come on down to the thot of times more nearly our own and we find that the Doctrine of Immortality takes into account its theistic relationship and also its practical cogency more than formerly. This we see represented in men like kant and Harnack. kant says: "In view of the divine wisdom, and having respect to the splendid endowment of human nature and to the shortness of life, so inadequate for its development, we can find an equally satisfactory ground for a doctrinal faith in the future life of the human soul." Continuing this line of thot and yet taking steps in advance of it Professor Harnack says: "One thing is certain: Jesus' grave was the birthplace of the indestructible belief that death is vanquished and that there is life eternal. It is useless to cite Plato; it is useless to

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point to the Persian religion and the ideas and literature of later Judaism. All that would have perished and has perished; but the certainty of the resurrection and the life eternal which is bound up with the grave in Joseph's garden has not perished, and on the conviction that Jesus lives we still base those hopes of citizenship in an eternal city which makes our earthly life worth living and more tolerable."

The field of speculation has given us cumulative witness of the credibility of the Doctrine of Immortality. We accept this and feel with the representatives mentioned that the human heart has steadily grown into the warmth of this truth and will continue so to do. In the light of the development of this thesis in the following pages let us draw another conclusion. The field of historic speculation here gives us intelligible witness that the great force of Immortality lies not so much in the fact that it is a fact, as in the fact that it is life. It is a matter most intimately bound up with living. It is life at its best, its richest, its fullest.

2. The Rational Development of the Doctrine of Immortality. We turn now from the historical development of the Doctrine of Immortality to search out the credibility of the Doctrine when viewed from the rational stand-

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point.

It will be impossible to give more than a brief survey and in order to lend the matter compactness we will single out a few of the great rational considerations upon which credibility of this Doctrine is based, at the same time giving an estimate of their relative worth.

a. Much has been made of the Wide-spread Belief in Immortality. According to the recent reports of the Ethnico-Geographical society no race of tribe has been found in which this belief was not present. However, in spite of the convincing power of this argument, we choose to conclude that the wide-spread belief in Immortality would not be convincing proof. Belief may be and often is mistaken.

b. The Inequalities of Human Life have appealed to many as a reason for belief in Immortality. That this is a self-evident fact of the empirical world no one denies. That there should be adjustments no ethically grounded person can help but maintain. With certain limitations that would naturally compass this argument such as, social discriminations, greedy oppression, etc. , we find that its power wanes slightly, but nevertheless it is of great cogency in the support of the Doctrine of Immortality.

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c. The Range of the Soul's Powers and Capacities leads one to think instinctively of Immortality. There are great souls who seemingly break thru every bound set by life, who make themselves so large that full fruition seems possible only in an after and larger life. Such examples enforce the truth of this conclusion. Would that all souls were of this type! But many go to the other extreme. So with the power of this that to enforce Immortality there comes this limitation.

d. The Instinctive Universal Desire for Immortality seems a decisive index that there must be an objective for the desire. Self-preservation is an inherent part of the human constitution. With a slight limitation thrown about this by its selfish constitution we find its value lessened somewhat. Nevertheless there is no question but what the analogy of the natural world, the facts of life about us, and the inherent desire of the human heart lend support to this idea. Its force is perhaps felt by a larger number than that of any of the arguments here classified.

e. The Instinct for Communion stands in the front rank as a rational support for Immortality. Man is a social being. No man lives unto himself alone. His desire for communion leads to companionship and companionship leads

to the formation of character. The evil man and the good possess this instinct for communion. The good man finds it his immortal joy, the evil man finds it the source of his immortal curse, but nevertheless both of them find the same agency at work in them altho pressing in different directions.

f: Science. Science, while it can never speak the last word concerning Immortality, has made valuable contributions to the rational side of this matter. Its Doctrine of the Conservation of Energy has shown us that life (Energy) is indestructible and must go <sup>on</sup> in a perpetual endurance. The Doctrine of Evolution has also been valuable in this direction. The steps, upon which we look, wherein are noted man's rise and progress up from the beastly stage on to his present attainment, set us to wondering what the end may be. We cannot somehow feel that all of this has been for nought but that out of the suffering and dreary desert thru which life has passed there shine the promise of a glorious goal to which life presses. At this point, as at all others, science cannot claim to be able to explain the matter, but it can be an aid to support our belief in the coming of the immortal culmination.

g. Personality. We are coming more and more to realize

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that there is a force back of our material constitution. This remains constant thruout all the outward change about it. Its existence is independent of all this. In the face of a world of change and decay this force, personality, prepares its plans and ends for an existence far larger than that of the present. Yet it expects the realization of them. It cannot feel that its lot is annihilation, that its energy and force can wane. Even after it has left the scene of activity on earth its force and influence still remain. On the whole the conclusion is that its existence is extended on into an after world. No other explanation will satisfy personality.

These seem the chief points upon which rational research has based the Doctrine of Immortality. Thus from the historical and rational standpoints we have the Doctrine well established. Our purpose now is to turn it into the field of life and try and see its potency in the field of actual operation on the present order.

## II. The Practical Worth of the Doctrine of Immortality

Thus far we have seen how well grounded the Doctrine of Immortality is from the standpoint of logic. Now our task is one of a deeper nature. Since "Life is deeper than logic", we want to take this Doctrine into the are-

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na of life and see it in practical operation. This we can best discern when we take up some of the ideas deeply bound up with life as we have it today and see how Immortality can be the force either to overcome them, in case they are ill in effect, or set them in the direction of right operation where such is needed.

1. In view of the scientific temper of the times. At the outset we realize this is a scientific age. Instead of the "village smithy" we have the "Scientific horse-shoer" nowadays. Life has deeply imbibed of the scientific spirit. This has not been its undoing nor would we be warranted in claiming that the turn to the scientific has been an unwise move. On the other hand it has been the boon of the race in many ways. But science has her own field and her field is not so large as the field in which Immortality works. Professor Huxley maintained this with vigor and insisted that all religious matters be allowed their sphere. His own words in the matter are these: "Science has not a shred of evidence that the soul does not live on after death. When denial of that claim is made it is sheer theory and assumption." The recent work of Sir Oliver Lodge, who has stood out so manfully and stalwartly, is also noteworthy in this connection.

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In spite of the attitude of the class of men just mentioned there has nevertheless been a large number of men in the field of Science who have steadily opposed the Doctrine of Immortality from their standpoint. Now as we said at the first, the temper of the age is scientific, if then we allow the scientific to be the moulder of our truth we must believe this class of men if they can sustain themselves scientifically, altho we do not believe that they can. The problem as thus stated calls for our setting forth of the practical worth of the Doctrine of Immortality in this connection. First, we do not need scientific data to prove it. They are aids to be sure but it is so great in and of itself that it can stand alone. For it is life, it has to do with something deeper than science has ever gone. Second, instead of admitting that the attitude of these men is correct we make the claim in this thesis that the surer method is to proceed upon Immortality as a groundwork for truth. We do not need officially prepared documents to persuade us that we are living. We know it as a fact that we do live and no analytical evidence is needed in this regard. This same attitude in an age when science is so much in evidence should be likewise shown toward Immortality. It is a part of the fa-

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bric of ourselves, deeply rooted there and when science tries to attack it the scene is not unlike Aesop's flea on the horns of the bull.

We trust that with all clearness we have made plain the facts: First, that science is of the utmost importance in her sphere, second, that Immortality is of yet greater importance in her sphere, third, that science has no inherent right to try to overthrow the Doctrine of Immortality with the weak weapons she can employ in such pursuit, ~~and~~ fourth, that the Doctrine of Immortality is practically valuable in this direction as setting something over and above the scientific temper as the great vantage point from which we may discern and interpret life, and fifth, that the logical order of procedure is not to try to build upon scientific knowledge to Immortality but to employ the idea of Immortality upon which any and all truth may be founded. Thus the practical worth of Immortality in this connection.

2. Materialism. Men live under the tyranny of the present. The material world and the present moment form a screen for those things to which their lives should rise. Out of such conditions has arisen a system of thinking that is grossly materialistic. The gods of "Gold, silver, precious stones, wood, hay, stubble" have

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not all been consumed as yet. Ambition, greed, and avarice mark the lives of nations and individuals until the deadliest of deeds and the cruelest of devices are not scorned in accomplishing selfish ends.

The groundlessness of such a theory of life seems in no wise to be able to counteract it in many cases. The presence of the soul and the existence of certain laws of the spirit would seem a shibboleth to its followers but their method is to maintain that the soul is simply the function of matter and perishes with the dissolution of the body. Thus the life of the soul is directly dependent upon the material organism and with its dissolution all is dissolved. The falsity of such reasoning is evident. We do not care to stop to discuss it more than to say that the best basis for actuality is functioning. On this ground the soul is real in and of itself. Furthermore the soul retains its self-conscious agency while the material world is the world of change and uncertainty. How then can the material world be a warranted basis of dependency for that which remains unchanged and is after all the real and abiding self?

In spite of the apparent groundlessness of this idea there is a mighty reactionary force in it against the

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Doctrine of Immortality. Men have their minds drawn from the higher things of life and find, "Their affections set on things which are low." Here Immortality can play her mission. She can give men the glimpse of "Eternity", she alone can reveal the gross error of the little systems that come up and go down like the mushroom. Her range of vision lends a man the big motive and big end that can sustain his life in a big way. It was Daniel Webster who said in a connection like this, knowing as he did the pull of the material world about him, "I want my pastor to come to me in the spirit of the Gospel, saying, 'You are hastening to the bar of God; the Judge even now standeth at the door!' When I am admonished thus I have no disposition to either muse or sleep." To live under the shadow of eternity with eternity's responsibility as well as promise continually before one is moral tonic for any man. Perhaps the witness of a secular editorial like the following from Harper's Weekly would be cogent here: "If faith in Immortality were given up there would be an increase of the human instinct to grab what it can, and a larger contempt for these pitiable creatures set here capriciously under the doom of so mean and capricious a destiny. The time has gone by when agnostics as a class can be truthfully accused of either

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immortal motives or practices. But if the agnostic is still virtuous and disinterested, is it not despite his gloomy outlook? On the contrary there is nothing in the Christian belief that each man is our brother and the child of the same loving Father, an immortal soul, of selfishness. If we deny men immortal souls and an immortal Father who cares for them, it seems that more than ever may they tend to become callous toward one another. The time of human existence is short and if its destiny is likewise mean and fleeting--no greater than that of the beasts of the field or the grass upon which they feed--then less and less will men attempt to think nobly and tenderly of life. It is dangerous to snatch away the one great hope that makes even the poorest life worth living and puts a touch of joy upon the profoundest sorrow. The worth of the idea of life beyond must be found in its actual effect. If it lifts a mere mortal beyond mortal considerations, endows him with courage to walk bravely thru the fire of life, if it helps him to meet a mortal destiny with immortal hopes, then is his belief a visible power." This sums up in a few words what immortality can do as a reactionary force against current materialistic thought and life. In the face of the plunder of war, the havoc of social change incident to material-

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istic influence to a great extent, in face of the great political revolutions that are in our midst, the moral gyroscope, to hold society true to the best as an overwhelming consciousness of the force of Immortality.

3. The proper relation between time and timelessness. Most men live in a time world. We think and act in terms of time. Time is the measure of activity and oftentimes of life itself. Time looms large in all our considerations. But time is simply an instrument that we are to make our servant instead of allowing it to become our master. But here the problem lies that many a life has to fight. It is a struggle to rise to the point where life is lived in a world of timelessness as is the case under the conception of Immortality.

In order to get a proper adjustment an exposition of Jesus teaching at this point would stand us in good stead. There is an apparent distinction drawn in His teaching between eternal life and the present life. But this is simply a distinction drawn in order to make clear certain great truths. He in no wise wanted to draw a differentiation. The Master wanted to make His relationship to the present moment perfectly clear but His deeper purpose was to show Himself related thru the present moment to an eternal duration.

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Furthermore in view of this present consideration we must understand that Jesus did not think of eternal life as a matter of quantity but of quality. He himself says: "This is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." The element of duration seems swallowed up in that of righteous character.

We make particular mention of this head for most men are living either to make the allotted time yield full increase or as if there were given unto them unlimited time without any thought of termination for their present activity.

Immortality can present the proper attitude toward time. Let us sum up some of the matters to be mentioned in this connection. First, the real element involved is not so much duration as it is character when

Immortality plays on the question, second, time is not supplanted but the present measure is simply a part of an infinite measure which we call eternity. Time is simply part of eternity and the present life part of eternal life. Third, the moral cogency of the thought of timelessness is of the greatest importance as it reacts upon life.

4. Relation to eschatological tendencies and thoughts.

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The practical importance of Immortality cannot be fully appreciated until we have taken a look at its relation to eschatology.

So multiplied and varied are the applications of eschatology that it is difficult to limit its meaning so as to set forth the proper relationship. But to be brief let us say that we will think of eschatology as that to which men look either in the sense of finality of life or the consummation of an existing order at whose end certain unwelcome present conditions will be righted or ended.

With this definition in mind we turn to see briefly the historical application this idea has had. The Jew was open in his earliest history to the promise of better days that were to dawn in the future. The present took on a tolerable form because the future was so full of promise. As early as Genesis 3:15 the promise is made that, "The seed of the woman shall bruise the serpent's head." In Gen. 12:3 the promise is made to Abraham, "In thee shall all the families of the earth be blest." Hence a psychological atmosphere was generated which became a sustaining power in the nation's life. Later the conditions under the disrupted monarchy and the period of exile led more and more to eschatological thought and the expectation of deliverance. It was dur-

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ing this period that minds like Amos and Isaiah, looking back upon the glory of Israel's past history, called forth the thought of the coming of the One who should restore the kingdom of David in his person and usher in the golden days.

We must not omit mentioning a parallel growth in the Doctrine of personal immortality with an ever increasing emphasis upon it. With Job this seemed to reach its culminating point and thru its channel he divined his means of deliverance. This limitation must also be mentioned, the emphasis here is more upon the idea of death than it is upon the idea of life. So we cannot say that personal immortality came fully to its own in the thought of the Old Testament altho this present head would not be complete without at least mentioning the movement.

Tracing the historical stream of eschatological thought further we come into the writings of the New Testament. Here, as in the Old Testament, we find no formulated system. Certain facts however are obvious, first, the New Testament eschatology builds upon the eschatology of the Old Testament. In the Old Testament the look toward the Kingdom of God points to the future while in the New Testament the kingdom of God is considered as a present existence. The Old Testament blindly divined an

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after existence but the New Testament made this a living reality thru Christ's resurrection. Secondly, it can readily be seen that while the New Testament built upon the ideas of the Old Testament yet it enlarged upon them. Thirdly, let us find what the basis of this enlargement is and see what the points of differentiation are between the two eschatologies. In the first place let us realize that the kingdom consists not in the restoration of Davidic golden days but the moral rule of God upon earth, in the second place that the whole New Testament that is personalized, Jesus Christ being the heart of it. Thru Him, His life, His death, His resurrection the whole system is made plain in the form of a person. Then we have concluded that the points of differentiation between the eschatologies of the Old Testament and the New Testament are that the latter is moralized and personalized.

On the basis of these points just mentioned we have a profound relationship established between eschatology and the Doctrine of Immortality. Eschatology served to interpret Immortality and Immortality served to give eschatological expectation a goal and an incentive. Here was our eschatological expectation made concrete in a moral and personal creature. Thus on a plane of

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life with us we find Him the one who to us becomes the great incentive to personal immortality. Seeing in Him life so full so free, finding Him "Tempted in all points like as we are yet without sin", knowing Him "For our sakes becoming poor" and "Obedient unto death, even death upon the cross," we realize that the force of this this eschatological fulfilment is the force of Immortality itself, and that His mission is "To bring life and immortality to light thru the Gospel", and in the light of immortality then we come to understand His full significance.

We naturally live toward some goal. If this goal be one which bears Immortality within it life will find itself enriched thereby. Immortality is of immense practical importance if it can be found in the goal toward which one presses. If his eschatological expectation is to realize, "Life and Immortality brot to light thru the Gospel" which he has found, there will come a buoyancy, a thrill, and an idealism to life which can be found in no other way. Also we must not fail to mention ~~the~~ reaction such has upon the life of the present moment. With such an end in view we find the life responding morally to the program that it lays down for it. Here we have Immortality at work from the standpoint of the future yet

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a present reality in its practical effect upon life.

5. Immortality's relation to the modern Christian Message.

a. The Shift of emphasis from Individualism to Socialism. The present day tendency in the Christian world is the social. The problems of life to-day make this move imperative. Under the old individualistic system personal immortality had great force and large acceptance. But under the socialistic system the problem grows more acute. Humanitarian and social ends seem to come into the ascendancy and the great force of Immortality seems to some unavailing for the readjustment of the present order.

From their standpoint they may think themselves right but let us examine a little more closely into the matter. Immortality does not ask for a reversion to individualism to make known its true effectiveness. It has these questions to ask, What would the great social and humanitarian movement be without the incentives that Immortality has given to individuals who have fought for the realization of these ends? What is the thing most desired in all this social cry to-day? Is it not that justice be given all? If life is simply a passing show with no more to it than the productiveness of the moment it is little to be expected that

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the profoundest respect will be paid it. On the other hand the greatest asset to the modern adjustment occasioned by the rise of socialism will be to give all interested the view of life that comes when it is seen in its immortal aspect. Thus the most valuable asset in this period of change is one that the modern Christian message has to give, namely its message of Immortality.

b. The Church is recognized by its business of kingdom building. In this work we recognize three requirements for entrance into the kingdom which the Master laid down. They are faith, belief, and renunciation. It is these that are fundamental to the building of the kingdom of God among men.

, These three requirements have to do with the founding of the divine brotherhood among us. The question arises, whether the brotherly spirit, that is of necessity the basis, here can ever be generated unless life be that of on the plane of Immortality. The incentive to service of the truly unselfish type is small unless life can be shown to have new worlds of usefulness yet lying before it. What is the use of constructive effort if you rob men of Immortality? On the other hand what can limit constructive effort when the Doctrine of Immortality seizes men with the thought that eternity is open to them to improve their lives and if the improvement is not

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made they will remain eternity's victims. Remove from these principles of Jesus the force of Immortality and they seem void of substance.

c. The Christian's Perennial Message. There is one message that is peculiarly that of the Christian community. Others may catch her spirit and teachings in other things but the church has always been preeminent in proclaiming the fact of deathless life. The world is not altogether unresponsive to this call. She realizes that life is too short and the world too cramped to fully realize ends. Long since has the world thrown aside her dreams of "Immortal idleness", she looks now for the assurance of a field of usefulness fitted to the ideal toward which she aspires. She is not looking for pension after a well spent life here or for balm for the ills endured. she is looking for that place where she can lose herself in finding her bigger, better, more useful self. Here Immortality can tell the world she is living the eternal life now, making the present program a part of the future's; and breaking the casement to give the soul its infinite range.

It has always been the peculiar want of Christianity to incorporate this truth of deathless life in a concrete personality, Jesus Christ, her Lord and Master. By deed and precept He has made the truth no longer a

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matter of statute but a matter of life. He has been set as the goal of perfect attainment for every life. The ideal is found in Him and altho imperfectly realized here, His message of Immortality has given us opportunity for its realization hereafter.

Thus the Christian messenger should stand out as the watchman upon the height making clear his message of deathless life, a life in which the unattained end is to be reached, the broken fragments to be gathered into a completed whole, and the good impulses attain their logical goal; or the evil impulses, the sorrowful neglects, the misappropriated powers, have all eternity to work out the havoc of regret occasioned by an unattained ideal still present to harass and make one say, "Myself am hell."

Conclusion.

Having seen the credibility of the Doctrine of Immortality we have concluded it of great practical worth in several spheres. We have concluded it a counter-irritant to the excessive scientific temper of the age and also that Immortality, being life, can stand upon that premise and maintain its supremacy over science, and become a groundwork for scientific development.

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We have examined the baneful influences of gross materialistic thought and concluded that Immortality is the power to release men from the tyranny of the present and give them an appreciation of those things of far higher value than material objects.

Time was seen to be profoundly influenced by this Doctrine and the results proved to be that time under its influence lost the form of duration or quantity and took on the form of character or quality for the life living under its measure, that time was simply an imperfect measure within the realm of eternity, and also that Immortality's message of timelessness ~~is~~ is possessed of great moral cogency.

We then turned to see the relationship between Immortality and eschatology in order that we might bring out the former's forcefulness a little more. We found that a historical examination revealed that the later forms of eschatology were characterized by their moral and personal elements which had as their mission bringing "Life and Immortality to light." A concrete moral and personal creature, Christ Jesus, became the living exponent in the world of personal Immortality. Thus Immortality is practically eschatology's end and fulfillment and the ex-

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Expectation of men to-day is to be found thru its channels.

When we came to Immortality's relationship to the modern Christian message we concluded that the current shift in emphasis from individualism to socialism need not tear down the Doctrine of Immortality but instead cannot reach its effectiveness apart from Immortality's message. Also that Kingdom building after the patterns and plans of Jesus demands that the great motive power of this doctrine be at its heart. We then concluded that Christianity's perennial message is that of deathless life and that thru the dynamic of this message she has been able to ring out a clear, clarion note in favor of uplift and advance for the race. That her method did not call for an abstract statement of the truth but a presentation of its concretion in Jesus Christ who stands in the peculiar relation to humanity of being the ideal toward which they press as the end of their struggling upward which is not an unrealizable ideal since Immortality has been placed at their disposal.

Our conclusion in the whole matter is then, that the Doctrine of Immortality is of great practical worth in the field of the present life. The great purpose of

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the Master was, "To bring life and Immortality to light thru the Gospel", and these are the most precious heritage of the race, standing in such relation to one another as to be mutually a part of the other. Men then must find that they are living under the shadow of eternity either for their weal or their woe, and if only they open their eyes to the truths the present order has to give them, thru its glimpse of Immortality's message, then eternity's life can be made the biggest incentive, can supply the great program, can reveal the finest ideal, can perfect in them the grandest life, that even the Highest himself has designed.